Michal Yakir

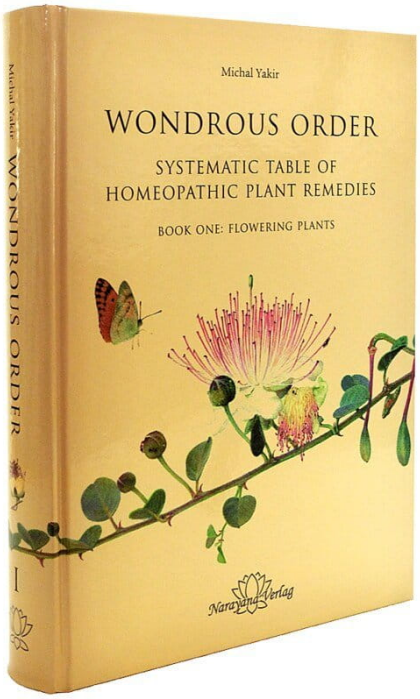
Wondrous Order

Texte d'exemple

Wondrous Order

depuis Michal Yakir

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CONTENTS

Words of Thanks ii

Foreword by Dr Mahesh Gandhi vii

PART A · INTRODUCTIONS AND GATEWAYS

Sources, structure and usage of the Table 1

Foreword · Why, How and What 3

Introduction · The structure of the Table of Plants and how to use it 7

PART B · A GATEWAY TO BASIC BOTANY AND SYSTEMATICS

The Table Botanic 11

Introduction to Botany 13

Taxonomy, the Table and basic botanic division 17

PART C · THE TABLE OF PLANTS – OVERVIEW AND THEORY

The Table psychology and developmental aspects 25

Definitions of psychological terms used in the book 27

Developmental aspects of the Table of Plants – an overview 29

Column One · Pre-separation · Primal, boundless, indiscriminate, pre-Ego 35

Column Two · Here or there · Seeking one's strength, small or big, in-between. Boundaries .. 42

Column Three · The Hero · Immersion vs separation · Struggle for independence 50

Column Four · Maturity and nurturing · Separation from mother and family 58

Column Five · Split · The Other 66

Column Six · Me vs the world · Struggle for one's place in the world 77

Column Seven · The Sabbath · Reflections on the essence of the Table of Plants 93

The Rows · Development and maturation within the columns 95

PART D · MATERIA MEDICA

DICOTYLEDONS · 109



Column One · Magnoliidae · (Pre-separation) · Themes 111

Magnoliales 114

Nymphaeales 120

Illiciales 127

Piperales 129

Laurales 135

Aristolochiales 139

Ranunculales 143

Papaverales 167



Column Two · Hamamelidae · (Here or there) · Themes 177

Urticales 181

Hamamelidales 196

Juglandales 198

Myricales 202

Fagales 204

Non-plant remedies 211


Column Three · Caryophyllidae · (The Hero · The struggle for individuality) · Themes . . . 215
Caryophyllales . . . 216
Plumbaginales . . . 243
Polygonales . . . 244


Column Four · Dilleniidae · (Maturity and nurturing) · Themes . . . 249
Theales . . . 252
Dilleniales . . . 257
Ebenales . . . 259
Sarraceniales . . . 262
Malvales . . . 268
Primulales . . . 282
Cucurbitales . . . 288
Ericales . . . 295
Salicales . . . 305
Capparales . . . 310


Column Five · Rosidae · (Encounter with the Other) · Themes . . . 327
Rosales . . . 331
Myrtales . . . 358
Fabales (*Leguminales*) . . . 373
Malpighiales . . . 395
Euphorbiales . . . 407
Sapindales . . . 418
Cornales . . . 450
Rhamnales . . . 451
Santalales (parasitic plants) . . . 455
Celastrales . . . 468
Apiales (*Umbelliferales*) . . . 472


Column Six · Asteridae · (Me vs the Group) · Themes . . . 495
Polemoniales (*Solanales*) . . . 501
Gentianales . . . 526
Scrophulariales . . . 545
Rubiales . . . 572
Plantaginales . . . 583
Labiales (*Lamiales*) . . . 584
Dipsacales . . . 612
Campanulales . . . 620
Asterales (*Compositales*) . . . 623

MONOCOTYLEDONS · 669


Monocots vs Dicots . . . 671

Column One · Alismatidae · (Beginning) · Themes . . . 675
Alismatales . . . 676
Potamogetonales . . . 678


Column Two · Arecidae · (Here or there) · Themes . . . 679
Arecales (the palms) . . . 682
Arales . . . 688
Typhales . . . 701


Column Four · Commelinidae · (Support, stability, family relationships) · Themes . . . 703
Poales . . . 704
Commelinales . . . 730
Juncales . . . 733
Cyperales . . . 734
Zingiberales . . . 735
Bromeliales . . . 741


Column Five-Six · Liliidae · (Me and the Others) · Themes . . . 743
Orchidales . . . 744
Liliales . . . 764
Agavaceae . . . 809
Dioscoreales . . . 811

PART E · APPENDIX

Bibliography and References . . . 817
Contributing Practitioners . . . 821
Repertory of Themes from the Table of Plants. . . 823
Photo Credits . . . 829
Index of Remedies . . . 831
Other indexes . . . 836
Family Names . . . 836
Latin Names . . . 838
Common Names . . . 843
Concise Lists of Plant Remedies . . . 849
About the Author . . . 852
The Table Schema · General Overview . . . inner cover

Column One
Magnoliidae
Pre-separation








The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

COLUMN ONE THEMES

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness



expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.

The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).



Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.



Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth** – not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction. Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

Asimina triloba (formerly *Annona triloba*) (*Asim*)
Pawpaw
Family: Annonaceae



© PHYZOME, WIKIMEDIA.ORG

A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

2. Symptoms for the case:
Skin; Eruptions, eczema
Skin; Itching; warmth; agg.
Skin; Redness
Extremities; Eruptions, eczema; moist
Skin; Itching; undressing; agg.
3. The nature of the first column is generally psoric. This case demonstrates the first transition into Psora (poverty, skin problems) – the initial action of separation of the person from the source (Sherr) – and how it is working through the isolating leprosy quality seen in this case (feels rejected and full of shame). Initiating the journey of development and growth of the human soul – as it is seen in the Table (Yakir).

Mosannona depressa (syn *Guatteria gaumeri*) (*Guat*)
Guatteria, Yumel
Family: Annonaceae

Native to subtropical or tropical moist lowland forests in Mexico and Ecuador, it is now threatened by habitat loss. The bark of the tree was used in traditional medicine for kidney and gall stone pathology, and as part of treating Leishmaniasis. Recently proved to have a cholesterol-lowering effect. It was also for the treatment of hypercholesterolaemia and cholelithiasis, but suggested foetal toxicity advises caution.

Magnolia grandiflora (*Magn-gr*)
Southern magnolia
Family: Magnoliaceae



MAGNOLIA BLOOM IN LONDON
© MICHAL YAKIR.

CASE

A religious Jewish man in his late 20s. Gentle, shy and naive. He is vital, and though he feels depressed at times because of his condition, when he speaks about music he lights up and becomes animated. His main complaint is atopic dermatitis on his back, chest and upper limbs, with redness and itching eczema, aggravated by heat, warmth of the bed, and when undressing. It looks like mosquito bites, scabbing and oozing a yellow discharge. His skin is very sensitive to certain metals. He scratches until it bleeds and then feels shameful and almost rejected because of it.

As a child, his family immigrated to Spain to a small, affluent Jewish community. Because his family was poor, the community helped them with clothes and charity. He felt shame about it, rejected and ostracised, and different from everybody else, including his own family. To this day he feels like the black sheep of the family because of his sensitivities and not having succeeded in life. "I feel people are looking at me differently." But he has no resentments, even towards his mother, who he is taking care of: he is caring and good-natured.

In the interview he said: "I have not started my life yet." He works in a job he doesn't like. He is unmarried, has never had a girlfriend, and lives with his mother. Despite not having a partner, due to religious reasons he is not masturbating (when asked about this he answered shyly and blushed). His sexuality seems not yet fully developed. His religious feelings are pure and innocent, and he is connected to God with devotion and enthusiasm, without guilt or dogma. He loves music and wishes he were working in the field, but doesn't because of financial reasons (he is easily discouraged).

Analysis: From understanding the Table of Plants the case can be placed in the first column with its naive and innocent quality. Faith, purity and a sense of direct connection to the source. Unformed Ego. Hypersensitivity, as if without a skin: the encounter with the everyday world is difficult for him, and he responds with an uncomfortable eruption, or by escaping into music. Within the column, the stage is the first one – the 'pre-' stage which reflects his not yet having begun his life and the fact that he has never left his mother's house. The *Magnoliales* are suited to this primordial stage, especially given the feelings of alienation and being different from others. Among the remedies of this order, *Asimina* has similar skin problems.[2] *Asim* is related to the Annona fruit, which is the only thing he loathes eating.

Follow-up: With the remedy, given in LM potencies due to his sensitivity, he quit the job he didn't like and went back to playing music. His skin condition[3] improved by 80 percent. He has more confidence and feels ready to make changes, leave his mother's house, and start his life at last. (Ilan Yosub)

Guatteria gaumeri

The typical indecisiveness and memory problems of the Order appear also in this small remedy, yet the thoughts become repetitive, persistent, tormenting, chaotic, and finally fixated.

Though indecisive, they tend to be overly responsible, which also can turn obsessive.

Physical affinity to kidney problems and gallstones (perhaps the reason for high cholesterol levels). With peculiar symptoms of the facial skin becoming brown, face and tongue looking dirty – alluding to the general psoric nature of Column One.

The stomach is sensitive to any food [no vessel], particularly to spicy food. Tends to have stomach pains as a concomitant.

Magnolia grandiflora

Dizziness and confusion, which are expressed at the physical level: "Vertigo: in the evening, with gone-ness [sensation] in the stomach, with a dislike for physical labour, better going to bed..., beginning with blurring of sight" (Clarke). Feels unstable and dizzy. Symptoms and pains are wandering and constantly changing (as in *Puls*).

On the mental level this will be expressed as **vagueness and confusion** amplified by a feeling of being lost (confusion in space is typical of the first column).

Boger describes this mental fatigue: "Mental and physical inability and lassitude of mind and body, leading to despondency, confusion, apprehension and dullness of hearing. Working and studying is difficult. Repugnance to all occupations."

Fears and anxieties typical of Row 1: Uneasy feeling, anxious and easily frightened, with much sadness (as a herb, *Magnolia* is used as a heart remedy). Beginnings and endings, birth and death are tied together, as can be seen in the fears: *Apprehensiveness that she will die*. Uneasy anxiety, with a feeling that something is wrong but without being able to put one's finger on it, with an unreal sensation and *Extravagant dreams*.

Tendency to faint, cannot get enough sleep: "Weakness; with loss of consciousness as to actions" (Allen). The easy fainting has to do with not being fully grounded, with effortlessly departing this world. This accounts for the joint problems and rheumatoid arthritis, which are accompanied by a feeling of weakness and fatigue of the legs. The feet may be itchy.

Just as seen in the *Asim* case, they often reside in their parents' house to a late age, even if they earn enough money. They might be successful in an intellectually, rather than physically demanding job, such as working with computers, but generally they feel that life is too fast for them, they can't understand much of it, and generally wish to be left alone. In the interview they convey the feeling that their life does not happen, as if they live on the margins of life; hence the difficulty getting up in the morning and morning aggravation.

The weak connection to this world and the theme of 'pre-existence' explain the morning aggravation, precisely when it's time to awaken into the world and go to work.

Left-sided aggravation relates to the Yin, feminine, and more vulnerable side, where the heart is also found. Indeed, there are many heart problems, such as heart-related rheumatoid fever pathology accompanied with an uneasy, vague feeling as if one is going to die: *Sense of great uneasiness about his chest*.

Magnolia is one of the oldest, true flowering trees, dating back to the Cretaceous period, 95–145 million years ago. The big, archaic flowers are indeed designed to accommodate the huge insects that lived in that era.

Today the tree is a widely cultivated ornamental, and its wood is used in carpentry (for boxes and cabinets).

Late to bloom and slow growing, it can become a huge tree.

• Proved by Dr Talavera, Mexico, 1882.

Myristica sebifera

Virola sebifera (*Myris*)
Red ucuuba
Family: Myristicaceae



OPEN FRUIT
© MAURICIO MERCADANTE, BRAZIL

Origin: South America. When punctured, the tree bark secretes a poisonous, acidic resin with antifungal and hallucinogenic properties (due to dimethyltriptamine).

Used by shamans in Venezuela to expel bad spirits (a first-row element) and cure fever. The oil extracted from the seed is used in ointments.

The weakness of mind of the Order is expressed here in the tendency for compulsive (recurring) thoughts; *Same song repeats itself in his head* (Allen). Heedless in work, neglects it. Dreams of conflicts and struggles. Dreams of a building, that its upper storeys are being built first (i.e. lack of foundations). Dizziness, loss of sense of taste. Anxiety with confusion and concentration difficulties, similar to *Nux-m*. Wishes to go to sleep. Encountering the world is a frightful experience: thus fear of death, of being left alone.

The central feeling is lack of power and durability, leading to drug and alcohol abuse and consequently to liver damage. From this we can understand *Ailments of the periosteum and of bones* and osteitis: everything which has to do with strength is affected. It's also a remedy for elephantiasis, where the body cannot get rid of a parasite that causes the fluid retention, in the same way that the mind cannot get rid of its obsessive thoughts. The only possible defence is escapism, hence the alcoholism and liver damage.

Affinity for abscesses of any kind and pus formation: the body cannot properly throw off that which enters from outside, leading to pus under the nails (felons), paronychia, or pus formation after a trauma. Its antiseptic properties help stimulate abscess maturation and release of pus in anal fistulae as well as shortening the healing process in middle-ear fluid retention (like *Hepar*).

Summary: The primordial feminine element, which should flow and create, is in its beginning, generating an unbalanced surplus of fluids that become stagnant and cannot be cleared away.

CASE 1, EXCERPT

A young woman complains about deep anxieties about herself and her brother, and deep fears of being left alone. She also weeps every night, thinking about the possibility

Column Four
Dilleniidae

Maturity and nurturing

Column Four is botanically more evolved and complex than the previous columns. It is composed of multiple Orders and Families, each having its unique properties.

Nevertheless, there are several common themes that characterise the entire column (both from the Monocots and the Dicots).

Column four themes

- Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself
- Excessive responsibility within the family; maturity in immediate family relations
- Pathology transmitted from one generation to the other through the mother
- Attached/ detached, premature disconnection
- Balance, stability, roots; receiving while remaining stable, supportive or supported
- Trust and mistrust; existential insecurity
- Digestive and metabolic issues

Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself

Following the brutal Column-Three attempt to utterly sever the connection to the feminine, in Column Four the process of separation is more balanced and mature; whereby the Ego, with its awakening masculinity, seeks to maintain a balanced dialogue with the nurturing feminine counterpart. The process involves a gradual separation from the mother and family, all the while striving to preserve balance in the realm of emotion (giving and receiving, existential security) and body (nervous and digestive systems).

The Ego development faces these uncertainties: Am I ready to mature? Have I obtained an adequate foundation for living? Are all my needs met so that I am able to continue to the next step? Will I be able to stand on my own yet remain nurtured and thrive? Can I give without being drained; can I receive without being belittled? What are the different effects, physically and psychologically, when one is nurtured from within or from without?

In Column Four, the role of nurture in human life is being mapped out. We can say that the Ego is seeking the nourishing energy it needs in order to develop mature qualities relating to love, nurturing, and even spirituality, balancing between giving and receiving and having enough for oneself. This will evoke issues of hoarding and existential insecurity, issues of maternal responsibility and of family dynamics with particular emphasis on relations with one's mother. Physically this will manifest as a tendency towards pathology of the










chest and breasts, as well as issues with lactation and digestion, reflecting the lack or excess of the nurturing quality.
The goal of the column is to reach Ego-stable maturity with respect to giving and receiving. In the mature state, a balance is achieved between the feminine and masculine elements, which in turn become a foundation and springboard for further development and individuation in the next column.

Excessive responsibility within the family; maturity in immediate family relations

Imbalance in this column is expressed as the feelings of lacking a mother, difficulty in being a mother, or excessive and/ or early responsibility within the family (for instance, when the parents are not present and the child needs to mature early).
Thus, Column Four reflects not only the mother–child relationship, but also any relationships within the family. The relationship can be with anything that nurtures and grounds our existence: family dynamics (need or over-responsibility for the family, where our meaning is derived solely from our position in it and from giving to it – and finally from the way we are separating from it). More broadly, Column Four develops along the connection to one's roots and the eventual separation required in order to continue evolving.
The core issues, then, are the position within the family; being nurtured by it; being nurtured as a baby or supporting and caring for the family as an adult (*Poales*, *Cucurbitales*, *Capparales*): in short, family vs personal needs, maturity as a parent or as a baby. Maturity in this sense is defined by giving or being given. Toward the end of the column there is over-maturity: a harsh, overly critical mother, or excessive giving to the family or exhaustion from giving, miserliness and a desire to separate and disconnect from the family as a source of nurture. In this context, excessive self-judgement and the need to appear 'okay' in the eyes of the family may lead to the development of a 'False Self',[1] with early responsibility and self-denial. This is the Cancer-miasm quality of the column. Ultimately the family serves as the practice-ground for giving and receiving, bringing up the archetypal theme of the conflict between personal and familial needs.

Pathology is transmitted from one generation to the other through the mother

'Chain of inheritance', where the issue of the column is being transmitted from mother to daughter over a few generations, is often observed in the case. For example, the patient says that her daughter is always ill and this is a liability for her. Her history reveals that her own mother was always criticising her, was cold and unloving. The grandmother herself suffered horribly from *her* mother, who had grown up an orphan. Similarly, as in the case of a premature baby delivered by vacuum extraction. His mother said the pregnancy was difficult and she wished him out early [she could not contain him: no motherly vessel]. Deeper investigation reveals that she herself felt that her mother could not contain her emotionally all her life.

Attached/ detached; premature disconnection

The sensation of neediness is related to the theme of feminine nurture: there may be early disconnection from the mother and premature birth, induced birth (such as forceps vacuum delivery, or Caesarean).
The digestive system is not yet fully formed and the nervous system is immature, especially in the early stages of the column.
In other cases there may be a difficulty to separate (or else a need to separate) from the mother or father, excessive feelings of abandonment, forsaken feeling and a detached/ attached sensation.

1. The True Self and False Self are terms introduced by psychoanalyst Donald Woods Winnicott (1896–1971) to denote, on the one hand, the spontaneous authenticity of a fully present person and, on the other hand, the state in which others' expectations override one's original sense of self. The False Self typically arises in infancy under neglectful care as a defense against an environment perceived as unsafe or overwhelming. 'Self' here parallels Young's uses of the term Ego, which we use in this book.

Later in the column there may be issues with sorting out or balancing the masculine and feminine qualities within: conflict between mind and emotion, desire for equality, effeminacy in men and a sense of emasculation.



Balance, stability, roots; supportive and supported, receiving while remaining stable

The main challenge in Column Four is receiving while remaining stable. Receiving in this sense is within the familial context: how to be nurtured by, and connected to, the family without being overtaken; how to stay stable, stand as an equal in relation to the parent or partner; and lastly, how to maintain equilibrium between one's feminine and masculine aspects.[2] This column serves within the Table of Plants as the turning point between feminine and masculine dominance, hence its concern with the balance between giving and receiving. The expression of this theme varies according to the stage of maturity within the column: dependence as a pathology will be found in early stages (instability in the face of separation), while later on premature responsibility for the family (ability to give while maintaining independence: *Abel*, *Bry*, *Choc*, *Kola*, *Capparales* Order), and finally in the latter stages, the "coming into conflict with the family until one is compelled to leave its yoke" (Klein).

Trust and mistrust; existential insecurity

Impairment in basic nurturing during the early stages of life leads to a fundamental lack of existential trust, resulting in a disordered sense of existential security, clinging, forsaken feelings, and various fears and phobias. On another level there are questions of affluence or its absence (*Delusions – poor*: *Bry*, *Bamb*, *Salx-f*).

Digestive and metabolic issues

There are many digestive problems along the entire alimentary tract, from the mouth and teeth to the oesophagus and intestines, down to the anus.
There is an aggravation after eating, with flatulence, burping, abdominal pains and colic, Crohn's disease, metabolic ailments, and so forth.
As an expression of imbalance in nourishment and affluence, every food that enters from the outside causes a reaction within the organism.

2. In Sankaran's work, Stable/ unstable are important sensations in the Poales, also belonging to the fourth column in the Monocots.



Theales

Clusiaceae (Guttiferae): *Gamb*, *Haru-ma*, *Hyper*
Dipterocarpaceae: *Dipt-t*
Theaceae: *Camel-j*, *Thea*

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Giving and receiving. Balance, security. Affluence/ deficiency. Accumulating, storing, abundance and scarcity. Digestive system.

Row 1: Pre-life, pre-birth, primordial, not ready. Not ready to be born, to start processes. Uterine issues, pregnancy, premature birth, induction.
Not present in the world, before life, life–death issues, connection to other realms. Subconscious domain. Mythical, shamanistic, otherworldly.

Location: The conjunction of the nourishing column with the first row is the ground for deficiency or unpreparedness in the context of motherhood, early physical development, and basic nurture.

Although this Order is heterogeneous in appearance (as are other Orders in early stages of each column), its constituent species consistently display primitive flower characteristics such as numerous stamens and petals, and a variably multi-carpellate ovary (in contrast with the unvarying morphology of more advanced plants). Most species are bushes or trees, some of which contain useful alkaloids and essential oils.

THEMES

Inadequate nurture and nutrition: 'I did not get the basic foundation for life'

There is a fundamental lack of confidence in one's ability to step into the role of motherhood: not having received the basic nurture needed, one cannot provide it to another. Consequently, hesitation regarding the ability to become a mother and to nurture or to be nurtured in turn (this is the 'pre-life' quality of stage 1): the mother is unprepared to be the giver, and lacks the tools to do so. Physically the sensitivity to cold (lack of warmth and love) and general aversion to food, both express the deficient nutritive state. **The digestive system** stands between receiving from the world and dispersing its nutritious qualities through the body, a balancing point which is affected here. The idea of impaired nutrition is exaggerated in the first, 'pre-', not-ready row [not ready to be nourished] and is akin to the state of the undeveloped foetus in the womb, manifesting as premature birth or early motherhood, for instance. The disconnection from the source of nurture/ nutrition is physically premature [the first-row quality], or may be experienced as such, even if it had been timely. The lesson of the *Theales* is building an ability to receive and work with affluence, with what *is* – in a balanced way.

Nervous excitability, nervous system pathology

The nervous system is oversensitive due to its immaturity (a 'pre-' stage, not ready – as can be seen in premature babies). The function of the nervous system is to nourish the body with sensual impressions, without which it cannot survive. Nervous impulses translate the outside world into actual bodily sensations and as such serve as a bridge between worlds. The action of the first row is to connect and mediate between worlds, which sets the stage for nervous system

pathology: **nervous oversensitivity and physical or psychological hyper-reactivity**, with a wide variety of possible manifestations: mental overstimulation, auditory or visual hallucinations, neuronal sensitivity to cold and pain, pain intolerance, tics, epileptic fits, paralysis, anaesthesia, phantom pains and nerve atrophy. All of these reflect an impairment in nervous stimulation (as if the nervous system is feeding information to the body in an unbalanced way). Furthermore there might be poor ability to **control basic impulses** and primal instincts, resulting in violent behaviour or a dysfunctional maternal instinct.

Connection with the other realm, dissociation, floating, hallucinations

The first row is associated with the primal subconscious and its dark and shadowy aspect, the time before life, and the margin between the hidden and the manifested. One aspect is uncontrollable impulses arising from the subconscious: emotional instability, depressive tendencies and violent thoughts, even a desire to kill. Dreams of death or auditory hallucinations (such as the sound of knocking on a door, representing the transition between worlds). Another aspect is 'not yet present' in this world (*Hyper*) – seen in every first-row remedy. Hallucinations of ghosts, voices (*Thea*), and floating sensations, intensified by the hyper-aroused nervous system. The floating sensation is related to the immaturity of the physical body, which is therefore unable to hold down the astral body (not fully incarnated). Occasionally unresolved karmic issues seem to play an actual role in the case.

Gambogia (Garcinia gummi-gutta)

Complaints related to the digestive tract. Due to the first-row location and its 'pre-' theme, the digestive system is not fully mature, not ready to digest. Irregular stools, in consistency and colour. Noises from the stomach, tendency to flatulence, worse from sweets. Much abdominal pain in general. Thirst. Violent vomiting when ill; frightful vomiting.
A remedy for colitis (Vithoulkas) **as well as ulcerative colitis and Crohn's disease** [Crohn's disease causes problems in absorbing nutrients from the digestive system, so a question of nurture: receiving food but not being able to use it]. The overstimulation from the nervous system is also manifested in the digestive system.
Diarrhoea from slight errors in diet, even if said diet is extreme. Violent diarrhoea accompanying 'flu. Depression following suppression of diarrhoea. Summer diarrhoea and skin complaints in children.
A remedy for food poisoning. Stool with horrible odour. Involuntary diarrhoea. Worse either before or after stool. Rectum prolapse.
Strong sexuality. Issues with all that belongs 'underneath', 'down there', 'pre-' or before.
Oversensitive nervous system: Sensitive to cold, head and teeth especially. Sensitive to light, noise and odours. Chilly. Instability: *Delusions – reel, she was reeling*. Restless sleep, difficulty falling asleep and perspiring while asleep.
The 'dark underbelly' aspect of the first row is apparent as photophobia, depression, suicidal, quarrelsomeness and violence especially in the morning.
Violent symptoms. Always aggravated after sleep, in the morning following a night of 'not being here'.

Hypericum perforatum

The presence of the remedy in the pre-birth row relates it to the situation of a rapid, premature separation from the mother; i.e. a newborn removed too quickly from his mother's womb. "Suits those born in a difficult birth, where force was applied while pulling the head out, as in forceps birth" (Grandgeorge).

Garcinia morella (*Gamb, Gutti*)
Gummi gutta, Gamboge, Gutti
Family: Clusiaceae (Guttiferae)



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A resin is extracted from *Garcinia morella*, a shrub originating from China and Thailand (formerly Siam). The resin is collected from cuts made in the trunk of the tree. The active ingredient in the resin is Hydroxycitric acid, which inhibits synthesis of fatty acids in the body.

The herb generates a sense of fullness when eaten, and is thus used for suppressing appetite and stimulating loss of weight in various dieting formulas, often marketed as a 'miracle diet plant'.

Overuse causes diarrhoea, complaints of testicles and metabolic damage, i.e. acidosis.

Hypericum perforatum (*Hyper*)
St John's wort
Family: Clusiaceae (Formerly: Hypericaceae)



HYPERICUM OIL WITH FLOWERS, BERLIN
© MICHAL YAKIR

A medium-size herb, native to Eurasia, though distributed widely by man. Its preferred habitat is recently disturbed, nitrogen-rich soil, but it can survive in a wide range of environments with the ability to store reserves in its root crown which can be called upon during harsh times.

A red, oily resin is extracted from the plant. Research has shown it to have a beneficial effect on depression, and currently it is prescribed to those undergoing psychiatric treatment. In Russia the plant is also used to flavour a traditional soft drink, Baikal.

Caution should be taken, as ulcers and gangrene of the skin can result from the use of the oil, as the active ingredient undergoes some skin reaction if exposed to the sun. *Sensitivity to excess of light.* (Possibly oversensitivity to transcendent light as one is in an unprepared stage, explaining bad reactions after meditation or channelling).

1. The Greek name, "ghost summoner", relates to the belief in the plant's power to repel evil spirits, implying its relationship to the world beyond. This is expressed in the remedy as delusions of ghosts, floating and hallucinations. *Delirious and imagines he hears dead people.* At a Row 1 level, this 'other world' theme is often encountered.
2. The first row's calling is to move the column onto the next stage, shifting from the last row in the previous column to the new column quest: but they are not yet ready. Here, the fear and unpreparedness of the first row is expressed also in the symptom: *Anxiety while crossing a bridge*.

The nervous system has not completely matured, thus it is highly sensitive. The leading idea is a difficulty separating from the nourishing provider; therefore it is a beneficial remedy for "weakness in women following delivery".
Injury to the nerve ends, first-aid situations where the nerves have been injured; injury and rupture of spine; injury to ribs, pelvis; eye injury. Nerve pain in the jaw following dental treatment (even if years past). Blows to the testicles. Any situation of great pain related to nerve injury. "Following strong electric shocks or accidents – when the pain is extreme" (Rozenberg).

Pain in the cervical region (where nerves split), when the pain is extreme and unbearable. Bell's palsy following dental treatment. Head injuries. Following nerve injuries: Asthma or convulsions following spine injuries. Spine sensitive to touch. Memory complaints or depression following an accident. Emotional instability following head injury. "A pregnant woman who fell on her back and is hysterical about the health of her foetus since" (from a case, Yael Bar-Shalom). Birth trauma and complaints following epidural analgesia.
The opposite can also be seen: "Neuropathy in old people. They complain of floating sensation while walking. Formication or burning sensations in the legs, extending to the upper limbs. At times they feel disconnected from the body" (Nehushtan).
Not entirely here (first row): Floating sensation or heaviness, a dull feeling in the body, fuzziness, memory problems. Unexplained fears and anxieties.[1] Talking to ghosts: not entirely in their body, they can communicate with the non-corporeal: entities not of this world.
Easily influenced. "For alleviating the bad effect of hypnosis" (Lippe). They feel others are intrusive and easily get stressed at work. They are prone to be affected by mystical experiences, as the nervous system is highly receptive and not protected. They float out and can't return to their body after using drugs. Can get addicted easily.
Many fears and anxieties accompanied with confusion. Following grief, shock or meditation where out-of-body experience has occurred.[2] The inability to endure any physical or emotional pain is due to the hypersensitivity of the nervous system. Depression from slight reasons. Depression following an injury; following car accidents. The nerves are exposed, receiving too much information. The lack of confidence and the exposed nerves lead to alertness. "Symbolically being in fog aggravates them. Asthma attacks in fog" (Grandgeorge). In this context we can also understand Mangialavori's addition to the rubric *Delusions – watched, she is being* (another level of being exposed).

Digestive pathology appears as well, with cramps and tenesmus after eating. Local heat sensation. Desires cold drinks; aggravation after drinking tea. In fact, MacFarlane suggests that the main symptoms in *Hyper* are the digestive ones: "Child nauseated; complains of great pain in stomach; sick whenever it eats; bowels loose, two to three times daily."
A peculiar symptom is a black dot on the tongue.

CASE

A young woman who unexpectedly lost her husband in an accident. (Sudden separation, 'as if nerves had been cut off suddenly'.) She did not react with great sadness as she kept sensing his presence. Since the loss, she sees ghosts and black objects. She has to take a shower eight times a day. Since his death she feels like an alien within her husband's family. Her presenting symptoms were sinus complaints and back pain near a bulging vertebra. A peculiar symptom was a black dot on her tongue.
Analysis: Her husband was the breadwinner – the nourishment provider. When he died, the nourishing channel connecting her to the world was suddenly cut off.
Follow-up: With the remedy, the black dot, back pain and sinus complaints have all disappeared – as well as the ghosts. (R. Levy)

Thea sinensis

This remedy is at the very first stage of mother–baby bonding: pregnancy ('pre-' getting into life), hence immaturity and unpreparedness to be a mother.
The instinctual aspect of the row predisposes the subconscious impulses, here expressed in the remedy through impaired motherhood – such as **an impulse to kill her children**. This can manifest also as suicidal depression after delivery (see Case 1).
They fear their own uncontrollable impulses. Fears rising from the subconscious: suicidal thoughts, that something terrible is about to happen, that they will do something horrible. *Dreams that he murders people and when awake finds pleasure in remembering the dream. [He] appeared to be actuated by the* ***greatest terror****, and asked: 'I... request you to let me in and allow me to die in your house.'* (Allen)
The mind is not ready (night terrors and uncontrollable thoughts can appear at any age or in any gender). "The mind is very active, constant repetition of thoughts though trying to avoid them. He feels as if he is compelled to commit suicide. Anxiety and torments at night. Fears a sudden death. Hopeless. Sleepy during the day and alert during the night." (Allen)
Issues of control and loss of control: Terrible attacks of rage. Alteration of mood. Feels controlled – that he has to commit suicide or harm his own children. It all creates a great lack of confidence. [In the first row the primordial impulses have an important role in our understanding of the pathology.]
The digestive system is also 'not ready', expressed physically as a sense of emptiness, like an empty sac, a 'sinking sensation' or a 'gone feeling' in the stomach area. As if the stomach hangs like an empty, but heavy bag.
Where there is an empty space, other things, dark and threatening things, can enter (cases of mothers killing their children can fit this picture). "Sinister thoughts; looks at his life on the dark side, and resolves it into its most hopeless realities" (Allen).
The nervous system is excited, expressing immaturity typical of the row. Anything can elicit an attack of rage. *A girl wanting to murder, looking for a knife* (see Case 1). Could be suitable for nervous, malicious women, as well as for postnatal depression with violent urges.

Nerve oversensitivity in the wrists and legs (sensitive to touch). Tremor making writing difficult or restlessness of feet in the evening.
The excited, agitated state of the nervous system is expressed in auditory delusions: *Hears someone knocking on the door*. Ringing in the ears and neuralgic pain extending from ear to teeth.
Alteration of giggling and ecstasy with apathy: "Delirium with great ecstasy; ... laughed incessantly, talked constantly in rhyme, subsequently, a debilitating influence upon the nervous system" (Allen).
Sleep complaints: restless in sleep, sleeplessness at night and sleepy in the day. When asleep all the primordial fears surface (the row). Sleepless from anxiety (Mangialavori). Sleep complaints might be coupled with anxious palpitations, which prevent sleeping on the left side.
Restless and hyperactive babies who can't fall asleep at night. Insomnia.
Many digestive complaints, related to the nutrition column: Worse after every meal, nausea from eating anything. Emaciation; vomits bile after eating; heartburn and a sense of emptiness and looseness in the abdominal region. Tendency to flatus. Craves acids. Better from heat. Hernia. Drinking beer helps the nausea but makes the diarrhoea worse. Dyspepsia of old tea-drinkers. Teeth getting loose (Mangialavori).
The **ovaries are sensitive and painful**; epistaxis before menses.

CASE 1, EXCERPT

A Tibetan woman who suffers from rheumatic complaints and deformed joints. Working at a home as the 'house mother', she abuses the workers under her command. She is volatile and violent to such an extent that everyone there is afraid of her. She has

Thea sinensis (*Thea*)
Tea leaves
Family: Theaceae



TEA FLOWER FROM TEA PLANTATION IN SRI LANKA © LIAT TALLER.

The Tea flower has many stamens – a trait common to the first row

A short bush, extensively cultivated in Asia, India and Turkey, as it requires a moderately hot and humid climate, growing best on well-drained, fertile, acid soil at high elevations. The leaves are harvested several times a year, usually by hand. Not all leaves are picked during each harvesting, only the few topmost young ones. The difference between white, green and brown tea stems from the different methods of processing and oxidation (the chemical process that causes browning).

Tea leaves have a calming effect on the digestive system, and are good for irritated stomachs and diarrhoea. On the other hand, Tea acts as a stimulant to the nervous system; indeed, heavy tea-drinkers are prone to nervous complaints.

Tea is also considered a diuretic; green tea is considered antioxidant and assisting weight loss; a Tea compress can relieve swollen eyes and headaches.

Self-control in relation to tea drinking: Legend has it that when Buddha's eyelids dropped down while meditating, he tore them out so he could continue. From the eyelids that fell to the ground, the Tea plant grew.

In Japan, the tea ceremony expresses self-control and is designated primarily for women, teaching self-control as a way to reach spiritual virtue.



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violent, impulsive outbursts of rage that can't be explained. Very sensitive to noise. When discussing this she says, "This is the way I am, either take it or leave it." Hard worker, she feels that she is the one who carries the burden of providing for others and taking care of the house, and that everybody wants something from her. She is in the habit of drinking three litres of tea per day.
Analysis: The case demonstrates mainly unpreparedness to be in a caring, mother-like role, resulting in nervous irritability.
Follow-up: Ten days after the remedy (and reducing tea consumption) the pain in her joints disappeared and she became more agreeable. (K. Nehushtan)

CASE 2

A 22-year-old religious woman. Very suspicious, did not allow her details and address to be written down. At the end of the consultation, she tore up all the case notes. Since giving birth to her first child, she has persistent thoughts of throwing her baby out of the window. She can't hold the baby because of that and her sisters and mother take care of the baby. She grew up in a dysfunctional family with her father being mentally ill and with a strict and often violent mother. Being the eldest of eight siblings she took on herself the role of caring for her brothers, taking care of the family and trying to keep the harmony between her parents by mediating between them when they disagreed. She matured too early, and when it was her time to become a mother, she had no inner 'nurtured' resources from which to give, or be a mother; thus the impulse to throw away the thing that presented demands she couldn't satisfy. She had painful memories that intensified after the birth [in the fourth column, birth is often an exciting cause].
Follow-up: With the remedy, she calmed down within two days, and soon bonded with her son; she resumed breastfeeding and holding him without any problem. (K. Nehushtan)

CASE 3, EXCERPT

A 7-year-old girl with rage attacks (emotional outbursts that come from the subconscious, typical to fhe remedy). Constantly looking for a knife, claiming she wants to murder one or another of the family members. At school she has behaviour problems, while at home she sings and draws. Though she is very talented, she behaves as if she is pressed to achieve excellence. The subconscious stress has brought these murderous impulses to the surface. This subconscious activity, plus the murderous impulses towards the family, led to *Thea*.
She calmed down following the remedy. (K. Nehushtan)

CASE 4, EXCERPT

A 5-year-old child who can't sleep at night. Screeching angrily all through the night. Mother was addicted to tea... (K. Nehushtan)

CASE 5, EXCERPT

Since the birth of her child she worries that she will throw the baby from a height, poison him or put detergent into his food (so she keeps no cleaning agents at home). While slicing bread she had an impulse to cut her own throat. (M. Yakir)

CASE 6, EXCERPT

A woman who starved herself while being pregnant, as she felt she wasn't ready to become a mother and to care for children. (K. Nehushtan)
"Being unprepared to be a mother can also be expressed as *Aversion to children*" (Mangialavori).



Apiales (Umbelliferales)

Apiaceae (Umbelliferae): *Aego-p*, *Aeth*, *Ammc*, *Ammi-v*, *Ange+*, *Ap-g*, *Asaf*, *Atha*, *Bran*, *Caru*, *Ceref*, *Cic+*, *Con*, *Coriand*, *Dauc*, *Ery+*, *Ferul*, *Foen*, *Her-s*, *Hydrc*, *Imp*, *Levi-o*, *Oena+*, *Past*, *Petros*, *Phel*, *Pimp+*, *Sani+*, *Sium*, *Sumb*, *Thap-g*, *Ziz+*
Araliaceae: *Aral*, *Gins*, *Hed*

Column Five: Masculine quality, feminine / masculine split. Relationship, companionship, partnership, the Other. The Father, rules, boundaries, dogmatic religion, fanaticism, rigidity, suppression, superstition, criticism, hierarchy. Work, ambition, life path and purpose. Limbs and joints.

Row 8: Maturity, creativity, fertility. Action, doing, taking on responsibility. Acting, taking on responsibility in the outside world, existing as an independent being, achieving power. Desire to enjoy the world. Concern for others, sympathy, forming intimate relationships vs difficulties with intimacy. Fertility vs stagnation, inability to have one's life bear fruit.

Row 9: End, old age, wisdom, completion. Late maturation. Retirement and preparation for death. Leaving behind family ties and turning toward the world. Awareness, higher perspective on life. Inability to reflect over and evaluate one's life experience. Halting, hardening, egotism, bitterness, fear of death; desire to preserve the past or the present, second childhood.

The plants in this Order are herbs, never trees, many of which are beneficent for man. Leaves, seeds (and occasionally roots) are used as foods, culinary herbs or spices (carrot, parsnip, celery, fennel, parsley, dill, anise, caraway, cumin, coriander and more), others are highly poisonous. Hence the strong affinity for the digestive and urinary tracts.
Botanically speaking this is a large Order, highly evolved and morphologically consistent. The flowers are arranged in *umbels* (a clustering of flowers in which each flower-stalk grows from the same point at the top of the stem), producing a flat or umbrella-shaped inflorescence. The fruit contains two seeds, usually with a septum that divides them. Unless indicated otherwise, the remedies below belong to the largest Apiaceae Family.

The *Apiales* represent the culmination of the entire column in that they are at the end of the split between materiality and spirit. Feminine and masculine. In the absence of the feminine element, most of the initial life force is gone by now, dried out. The split and division, introduced to facilitate the construction of consciousness, reaches its conclusion.
The two main developmental engines in the column are masculine sexuality and reason, or mind; but as pathology, reason takes over completely, suppressing all vitality and drying up all other systems.

THEMES

Old age and weakness, dealing with the past, inability to integrate past experience, stiffness and rigidity

At the end of every column the ability to integrate all past experience should peak, in order to allow one to move on to the next level. Yet last-stage pathology has to do with the inability to summarise and complete processes – in particular, the process of learning the lessons thus far presented by life. The pathology of this group is the difficulty in obtaining the wisdom of the wise

old man, hence the feeling that life has been wasted and inability to integrate the past and move onward – a hard blow for the masculine principle, which places great emphasis on life mission. The typical expressions of this in the body will be lost sensation in the legs and, in the mental sphere, dullness. There is an inner feeling of decline, emptiness, despair and nostalgia (*Cic*, *Coriand*) and a preoccupation with the past. Rigidity, mental fixation, stagnation and sclerosis ultimately lead to death; hence the rising fear of death at this stage. Change and transition are difficult to handle (at any age): the feeling of failure about the past and the difficulty of passing on to any new phase may equally be expressed in a child as in an adult. The characteristic pathologies will be those of old age: malfunction of the cardiovascular system, lung, kidneys, digestive system, joints and prostate.

Intense fear of death, of things ending and of getting old

Fear of death is present in most remedies of the Order, with a desire to preserve the body in its current state by fighting against and trying to postpone the end of life. Interestingly, some species (Cumin and Coriander) were historically used for preserving mummies, and later to preserve meat, and some are anti-aging adaptogenic herbs (Ginseng and Angelica). From this we can understand that the compulsive behaviour, mental rigidity, fears and superstitions are all geared toward preserving life. There is a desire to preserve and be preserved, to always remain young, to avoid disease and death, and to surround oneself in a protective coating in order to avoid injury. Also reflective of the alienation from the Divine is the feeling that there is no one around to ask for help, or that help is not needed in the first place. Interestingly, according to Sankaran, the vital sensation of the *Apiales* is a sudden, unexpected attack causing a convulsive response and a fear that life will end.

Seclusion, alienation from the Other, preservation, rigid emotions

Due to the last-row challenge of concluding processes, it is not only difficult to communicate emotions, it is difficult to admit there is a problem. Too unsettled to look inside themselves, they get irritated when others (such as the questioning homeopath) pry into their inner life. There is an aversion to exposing themselves and a refusal to be supported by others. Such people keep to themselves and give the impression that they can manage on their own. The resulting suppressed emotions are released in spasms. As adults they create a distance from others in any way possible: through sexuality that remains physical and eliminates the possibility of intimacy (strong sexual desire which then vanishes); suppression of desires and feelings; aversion to company, consolation or the opposite sex (*Cic*); or complete withdrawal from the world (*Aeth*, *Cic*). No real connection to people, thus they feel alienated and disconnected. Energy is channelled into their occupation or other cerebral activities, leaving no emotional energy for relationships.
Physically the rigidity will be manifested as joint pains and stiffening, up to the point of paralysis.

Column Five began with the question of how to continue in the soul's evolutionary journey without forgetting the heart (*Rosales*), but unfortunately along the progression of the column the heart is forgotten, resulting finally in the rigid, stagnant, dehydrated and totally cerebral state seen here. This is why emotions in the *Apiales* can only be expressed spasmodically.

Water, dryness, dehydration, paralysis

There are problems with the Water element: multiple urinary problems such as difficulty with postponing the urge to urinate or retaining urine, and much dryness (reflecting the depleted feminine aspect); even issues with sea and ocean. Dryness and sclerosis are the characteristics of old age: the more vital a living

Location: The location of the Order at the end of the column brings up the theme of relationship with the Other in the context of late adulthood and old age – emphasising the rigidity of the column even more as it nears its end. Thus relationships and social interactions come to a standstill, as does personal creativity and flow. One becomes set in one's ways, and physical and emotional stagnation increase: the more one guards one's territory, battles with, and dismisses the Other – the more one ends up alone, drying up and eventually perishing. There will be themes of finality and conclusion of processes, an attempt to preserve; and death – or else a second childhood. Feminine pathology in this Order reflects the fact that at this stage of Column Five the suppression of the feminine has reached its highest level so far.



1. Thanks to Louis Klein for his contribution to illuminating this aspect of the *Apiales*.

organism, the more fluid it contains, and conversely the older it is the drier and woodier it becomes. Here both the emotions and the body dry up, until paralysis sets in. The mind is sharp early on but soon becomes dulled. There are issues with breastfeeding, which represents softness and smooth flow. The chest area is affected, as the mind captures all the available emotional energy and desiccates the rest of the organism.

Foggy mind, rigidity of mind, fixed ideas

They start with sharp mind, but soon this element dries up and mental fogginess sets in. There is a tendency to form fixed ideas and hold superstitious beliefs. The end of the column exhausts and depletes this avenue of evolutionary development, as the mind is no longer revitalised by emotion, so we see what happens when the mind tries to take control and rule all by itself. In truth, the mind as an exclusive tool of spiritual development is *supposed to die* at this stage, in order for the soul to continue in its evolution and be reborn in the next column as more flexible and more fully integrated with its feminine, emotional-intelligence side.

Convulsions that progress to paralysis, spasm, epilepsy

The suppressed emotions are powerful and want to gush out, but are inhibited by the dry and rigid mind. In fact, in almost every remedy of the Order, both negative and positive emotions (such as excitement) will tend to be expressed *spasmodically* – as convulsions or in severe cases through epilepsy. Perhaps convulsions are a way of breaking free of the drying and constraining forces of the column. (According to Sankaran, these constraints may be breached either through sudden weakness, numbness, sleepiness and paralysis, or else through violence, convulsions and outbursts of anger.)

Excessive or deficient sexuality, prostate problems, impotence, infertility, hormonal problems, life not bearing fruit

Sexual relations, being a manifestation of the column's relationship with the Other, are especially problematic at this late stage. Normal sexual relations between a man and a woman are a process of uninhibited flow and motion between the different qualities of each, yet here this flow is severely restricted. Hence there will be an aversion to the opposite sex, lack of sexual desire, infertility, hormonal symptoms especially during menopause, and prostate pathology or impotence in men. Occasionally there will be excessive sexuality that also interferes with intimacy and eventually results in loss of sexual function. There is a general affinity for pathologies of the lower half of the body.



Aspiration for enlightenment, seeing or refusing to see the light, religiosity

The search for enlightenment and greater spiritual understanding at the end of Column Five is a strong indication for the *Apiales*. Consequently, there is an aspiration toward the light – a spiritual drive that manifests itself through religious affections, or a desire to enlighten others with pure light and for one's own life to be illuminated, significant and fruitful. At the same time there is the opposite refusal to 'see the light' – a sinking into materiality – because of the inability to perceive one of the original purposes of the column, which is to *build up the capacity for conscious love*.[1] The absence of light in one's life, along with the end position of the *Apiales*, leads to excessive materiality and its decay, which is associated with dirt and 'black or white' attitude.

Unclean sensation, black and white

A prevalent feeling that they themselves or people around them are dirty and toxic. This reflects the theme of death and decay: *For you are dust and to dust you will return* (Genesis 3:19). Sensation that their system is easily poisoned and it takes much effort to cleanse it, so one may refuse to take medications

Column Six
Asteridae
Me vs the Group








Column Six is the most botanically advanced Subclass of the plant kingdom. Many of its species are characterised by tubular flowers, signalling an advance turn toward selective pollination. The column's end depicts an evolutionary trend towards compound blossoms (*Asterales*), reflecting the column's theme of *benefiting from the power of the group while remaining unique*. Finally, the advanced state of the column is reflected in the distinctive character of each Family within it, to the point that within a single Order, different Families might belong to different stages (rows). This contrasts with the earlier, more primitive columns, where the attributes of individual Families were less distinct, the finest distinction being made at the level of the Order. In addition, the themes in every Order are influenced by the stage (row) to which the Order belongs, to a greater extent than previously.

Basic Themes

The basic theme of the column is the encounter between the individual and the world at large, with the Rows describing the nature of this encounter: vs a *primitive* world (stage one), *being threatened* (stage two), *within the extended family* (stage seven), *while maintaining one's distinctiveness vis-à-vis the group* (stage eight), and so on.

Column Six represents the apex of development of the Ego and individuality, yet at the same time describes the attempt of the individual to reunite with the world from a place of complete awareness. This is the final stage of acquiring a unique, distinctive identity, and it is measured against Others. The significance of the individual Ego is measured against the background of the world: defined by the external world, at the same time being what defines that very world.

The overall experience is that of being attacked by the world: afraid of being overtaken, smothered by it; actively guarding one's boundaries, yet needing to interact with it. Accordingly, the column's themes include establishing a boundary between oneself and the group/ world and proving oneself in the context of the group. Feeling, for example, that the world is acting against or is penetrating me; feeling overcrowded or uncomfortable within the group, yet having a desire to distinguish oneself within it. This struggle may escalate to a life-or-death, syphilitic battle for survival.

The masculine element is here at its peak, and the imbalance created thereby (due to the inability to return and reconnect to the feminine) is apparent throughout the column, creating pathology at different levels, ranging from aggression to infertility, afflicting women more severely. (For more on this, see the general introduction to the columns.)

The Ego in opposition to the group

In this column distinctive individuality reaches its peak, enabling the Ego to make a novel contribution, adding a new shade of existence to the world. The universe is a matrix, an interdependent network where everything depends on everything else. On one hand, this can be emasculating: the collective by nature dictates to, and limits the individual, stripping away his uniqueness. On the other hand, all existence depends on difference, distinctiveness and innovation for its evolution, as that which stands still for too long is destined to become stagnant and atrophied.

Near the end of the column we reach today's *Asterales* culture of hyper-individualism. But the axis of individualism runs along the entire column and is the source of its pathology: this quest may transform the individual into an egocentric being who has forgotten his life-purpose of aiding Earth in its development for awareness, improving the world at large. The healing journey of this column is toward non-egocentric individualism: With my uniqueness I work for the world, contributing outwardly – but in my own way. Every row in the column reflects a different aspect of this quest for individuality, and the different ways in which it either manifests in the world or, instead, clashes with it.

Conflict between remaining true to oneself and associating with the world

Ideally, both the processes of consolidating hard-won individuality, and reconnection and cooperation with the group, becoming again part of the 'oneness', occur simultaneously. Pathology in Column Six occurs when these needs conflict.

The conflict leads to excessive competitiveness, achievement, arrogance, boastfulness, pretentiousness and extravagance (or avarice). Selfishness and egotism result from the divergence between self-interest and the interest of the group: If I don't take care of myself, who will? Anything experienced as a threat elicits a response, whether contraction (Loganiaceae, Convolvulaceae, *Gentianales*), anger (*Nux-v*), or outright aggression. **Feels attacked and fights right back**. For this reason there is often aversion to company and amelioration on being alone.

In the advanced stages of the column, the Ego increasingly needs to return to and embrace the group it once left (the small, crowded *Asterales* flower-clusters symbolise the climax of the Ego's struggle/ collaboration with the collective). At this stage the Ego may recognise the vital connection between its own and the world's existence. In its highest manifestation the developmental process of the column fosters generosity and concern for others and the world at large – the very conflict we are powerfully witnessing in our contemporary *Asterales* civilisation.

Strong Ego, selfishness, egocentricity; being special, shiny and sparkling

Throughout this last column, notwithstanding the Family, we shall see that the Ego is strong and unambiguously present in the world. **An Ego that reacts powerfully** to that which lies beyond itself, seeking new challenges, new interests, advancement, upgrading, breaking of boundaries, and progress at any cost. There is a sense of personal power and therefore willingness to act and take on a lot (many remedies of the column appear under *Industrious* or *Busy*). There is a desire to prove and reveal oneself to the world and to spread one's wings. There is great ambition and an intense drive to achieve professional distinction, accompanied by strong determination: whether as an artist, healer or manager, one strives to stand out uniquely, and will employ any means (even self-harm) as part of one's determination to achieve this goal.

The deepest desire is to shine brightly with the world as your setting. Early in the column the Ego needs the world to serve as its background, but later on the need to cooperate with the world and contribute to it, takes precedence (*Coff*, *Chin*, *Olea*). On the other hand, this external framework tends to suffocate the developed Ego, thus the perception that aspects of the world are thwarting or frustrating (*Delusion he is hindered*: *China*): the external world impedes the Ego in its quest to attain the greatness and uniqueness it so desires.



Being an active force in the world, proving oneself, work-related stress

In Column Six the Ego has reached its full development. It recognises the multiplicity of the outside world and seeks to find a place within all this diversity, to reunite with the world, and to demonstrate its accomplishments for all to see. These achievements are measured *in contrast to* the world, facing the world: Am I visible? What is my place in the world or this society? What have I achieved? What is my worth? Who am I controlling (which makes me important)? Who controls *me*? What is my relationship with the world? Should I fight it or live in peace with it? All of these questions are considered in masculine terms.

The strong Ego and ambition to prove one's capabilities result in industriousness and high work-related stress (*Nux-v*, *Ign*, *Senecio*, Lamiaceae). In women especially this creates a conflict between work-related achievement (which is encouraged nowadays) and more traditional female roles, a conflict that may be expressed through headaches, hormonal imbalance, premenstrual syndrome, digestive issues and compromised immunity.

In a sense, Column Six sheds light on how to work out the powers and unique abilities of the tools acquired in previous columns. For example, regarding the thinking tool, we may enquire as to how we utilise it: consistently or disjointedly, rationally or surrealistically, broadly or narrow-mindedly, in an orderly or chaotic way, and so on. Awareness was already acquired in Column Five, and now it is brought under scrutiny: What are we aware of? It becomes individually nuanced, and seeks to be thus actuated in the world. Column-Six people therefore are occupied by many things, operate in multiple domains, maintain many interests and are multitalented. Consequently they will tend to suffer greatly from work-related stress.

Relationship with the world, with the group power along the column

Early in the column the world one encounters is experienced as hostile and unknown. It is a primal experience of an aggressive world that seems to constrain one's soul, to constrain the Ego whose identity has been acquired through much hard work. So all one can do is also to be aggressive and competitive in order to survive (Solanaceae, Loganiaceae). Later in the column the encounter with the world takes place along the axis of the stages of maturation – childhood, adolescence, adulthood and old age – bringing up themes of interaction with family or friends, issues of belonging to or status in society, of work environment and unique creativity. By the end of the column the individual Ego finally overcomes separateness and gains the ability to relate to others, while both giving and receiving recognition and value.

There is an emphasis on the power of the collective, the multitude (the media, school, workplace, army) and on their interaction with the individual. The theme of *opposition,* or *in contrast to* is prominent: me vs society, vs family; peer pressure, initiation rites, rites of passage, challenges, leadership, and the desire to prove oneself. There are recurrent themes of hierarchy, ambition, competitiveness, over-responsibility and worldly achievement. The opposite is fear of stepping out into the world and growing up; sensation of being defeated, and overwhelmed by the world.

Materialism, asking for more and more and more, too much, overwhelmed

Column Six fosters a materialistic attitude due to its focus on the Ego and the 'death' of religion (see general introduction to the columns). Matter is lifeless by itself, and the need for it is a bottomless pit, leading to a continued need and a 'too much' sensation that runs like a red thread through the column: starting with the primal experience of the *Solanales* who feel unprepared to face the world, through the *Rubiales* whose overactive mind is swamped by the excessive demands of the world, and the *Labiales* and (among the Monocots) *Liliales* who desire too much and do too much, to the oversensitive *Asterales* who feel overcrowded and need their own space.





Index of Remedies

A
Abelmoschus moschatus 270
Abroma augusta 271
Abrotanum 629
Absinthium 630
Acacia seyal 376
Acalypha indica 409
Achyranthes aspera 240
Achyranthes calea 239
Aconitum napellus 145
Acorus calamus – *see Calamus aromaticus*
Actaea spicata 147
Adansonia digitata 271
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle folia 429
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agave americana 770
Agave tequilana 770
Agnus castus 605
Agraphis nutans 771
Agrimonia eupatoria (Agrimony) 334
Agrimony 334
Agrostemma githago 236
Ailanthus glandulosa 442
Aletris farinosa 772
Alfalfa 377
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus rubra 205
Aloe soccotrina 776
Althaea officinalis 273
Amaryllis 778
Ambrosia artemisiaefolia 631
Ammoniacum gummi 478
Amorphophallus rivieri 690
Amygdalus amara 335
Amygdalus dulcis 337
Anacardium orientalis 421
Anagallis arvensis 283
Ananas comosus 741
Anantherum (Anatherum) muricatum 708
Andersonia rohituka 443
Andrographis paniculata 562
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora lanceolata 360
Angostura vera 430
Anhalonium lewinii 222
Anisum stellatum 127
Anthemis nobilis 632
Anthoxanthum odoratum 710
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Apomorphinum (Apomorphine hydrochloride) 169
Aragallus lamberti(i) 378
Aralia racemosa 480
Arbutus menziesii 297
Areca catechu 683
Arenaria glabra 236
Argemone pleiacantha 169
Aristolochia clematitis 140
Arnica montana 633
Artemisia absinthium – see *Absinthium*
Artemisia vulgaris 634
Arum dracontium 691
Arum dracunculus 692
Arum italicum 692
Arum maculatum 692
Arum triphyllum 694
Arundo mauritanica 710
Asafoetida 480
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma – see *Quebracho*
Astragalus exscapus 378
Athamantha (Athamanta) oreselinum 481
Atista indica 431
Atriplex hortensis 233
Atropinum purum 503
Avena sativa 712
Azadirachta indica (Melia azadirachta) 443

B
Balsamum peruvianum 378
Bambusa 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Barosma crenulata 432
Belladonna 504
Bellis perennis 635
Berberis vulgaris 160
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea odorata 636
Boerhavia diffusa 240
Boldea fragrans 240
Boldo (Boldea) fragrans 135
Borago officinalis 609
Boswellia sacra – see *Olibanum sacrum*
Brachyglottis repens (repanda) 636
Branca ursina 481
Brassica campestris (or rapa) 312
Brassica napus 312
Brassica napus oleifera 312
Brosimum gaudichaudii 187
Brucinum 534
Bryonia alba 289
Buddleia davidii 549
Bunias orientalis 313
Bursa pastoris – see *Thlaspi bursa-pastoris*

C
Cactus grandiflorus 224
Cahina 574
Cainca (Cahina) 574
Cajuputum 360
Caladium seguinum (seguine) 695
Calamus aromaticus 697
Calendula officinalis 637
Calotropis gigantea 542
Campanula rapunculus 620
Camphora officinalis 136
Canchalagua 544
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carbo vegetabilis 211
Cardamomum (Elettaria) 736
Carduus marianus 639
Carica papaya 398
Carnegia (Carnegiea) gigantea 226
Carpinus betulus 206
Carum carvi 482
Carya alba 201
Cascarilla 409
Cassia fistula 380
Cassia senna 380
Castanea vesca 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia mexicana 195
Cedron 443
Celtis occidentalis 192
Centaurea tagana 640
Cephalandra indica 291
Cereus bonplandii 229
Cereus serpentinus 230
Chamomilla vulgaris 641
Chaulmoogra 399
Cheiranthus cheiri 315
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chicory 641
Chimaphila umbellata 297
China officinalis 574
Chininum sulphuricum 575
Chionanthus virginica 565
Chocolate 273
Cicer arietinum 381
Cicuta virosa 482
Cimicifuga 149
Cina maritima 642
Cineraria maritima 643
Cinnamomum officinale 137
Cistus canadensis 275
Citrus aurantium 432
Citrus limonum 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Coca 399
Cocculus indicus 164
Cochlearia armoracia 316
Cocos nucifera 684
Coffea cruda 576
Coffea tosta 577
Colchicum autumnale 780
Collinsonia canadensis 588
Colocynthis vulgaris 292
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus duartinus 522
Convolvulus stans 522
Conyza sumatrensis 643
Copaiva 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Corydalis formosa (canadensis) 171
Cotyledon umbilicus 355
Crataegus oxyacantha 337
Creveld 259
Crocus sativus 783
Croton tiglium 410
Cubeba officinalis 130
Cucurbita citrullus 292
Cucurbita pepo 293
Cundurango 542
Cuphea viscosissima 362
Curare 534
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen europaeum 285
Cydonia oblonga 338
Cydonia vulgaris (oblonga) 338
Cynara scolymus 643
Cynips callicis gallus 213
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var. pubescens 751
Cyrtopodium punctatum 750
Cytisus laburnum 382

D
Dactylorhiza praetermissa 754
Damiana aphrodisiaca 400
Daphne indica 362
Datura arborea 506
Datura candida 507
Daucus carota 485
Derris pinnata 383
Dichapetalum mombuttense 469
Digitalis purpurea 551
Dioscorea villosa 811
Diospyros kaki (Creveld) 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dolichos pruriens 383
Dreaming potency 237
Drosera rotundifolia 263
Duboisia myoporoides 507
Duboisinum (Duboisia myoporoides) 507
Dulcamara 508

E
Echinacea angustifolia 644
Elaeis guineensis 684
Elaterium officinarum 293
Embelia ribes 286
Emetinum 578
Epigea (Epigaea) repens 297
Epiphegus virginiana 553
Eragrostis tef (Abyssinica) 717
Erechtites hieracifolia 645
Erica vulgaris 298
Erigeron canadense 646
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia resinifera 411
Euphorbium officinarum (Euphorbia resinifera) 411
Euphrasia officinalis 554

F
Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula glauca 487
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Flor-de-piedra 457
Foeniculum sativum 487
Fragaria vesca 339
Franciscea uniflora 508
Fraxinus americana 565
Fraxinus excelsior 566
Fumaria officinalis 171

G
Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Galla quercina ruber (Cynips callicis gallus) 213
Gallic acid 212
Galphimia glauca 400
Gambogia (Garcinia gummi-gutta) 253
Garcinia gummi-gutta 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium inodorum 400
Geranium maculatum 400
Geum rivale 340
Ginseng 487
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gossypium herbaceum 276
Granatum (Pomegranate) 365
Gratiola officinalis 555
Grindelia robusta 650
Grindelia squarrosa 651
Guaco 651
Guaiacum officinale 437
Guarana 444
Guarea trichiliodes 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus canadensis 385

H
Haematoxylum campechianum 385
Hamamelis virginiana 196
Harpagophytum procumbens 556
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium peruvianum 609
Helleborus niger 153
Helonias dioica (Melanthium dioicum) 785
Heracleum sphondylium – see *Branca ursina*
Heroinum 172
Hoitzia coccinea 509
Hottonia palustris 286
Hura brasiliensis 412
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocotyle asiatica 489
Hydrocyanicum acidum 340
Hygrophila spinosa 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ictodes foetidus 698
Ignatia amara 536
Ilex aquifolium 470
Ilex paraguariensis (Mate) 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipecacuanha 580
Ipomoea purpurea 524
Iris factissima 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jaborandi (Pilocarpus) 433
Jacaranda caroba 563
Jacaranda gualandai 564
Jalapa 524
Jasminum officinale 567
Jatropha curcas 413
Jonesia asoca 387
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karaka 471
Karwinskia humboldtiana 452
Kola nut (Sterculia acuminata) 276
Kousso 341

L
Lachnanthes tinctoria 731
Lactuca virosa 653
Lamium album 589
Lapathum acutum 246
Lappa arctium 653
Larrea mexicana 438
Lathyrus sativus 387
Laurocerasus 341
Laurus nobilis 138
Lavandula angustifolia – see *Lavandula vera*
Lavandula vera (officinalis) 590
Lawsonia alba 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Leptandra virginica 557
Liatris spicata 654
Lilium candidum 790
Lilium superbum 791
Lilium tigrinum 791
Linaria vulgaris 557
Linum catharticum 401
Linum usitatissimum 401
Lippia citriodora 607
Lippia mexicana 608
Liriosma ovata 458
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Loranthus acaciae 458
Luffa operculata 293
Lupulus humulus 185
Lycium barbarum 510
Lycopersicum esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus sylvestris 343
Mancinella 414
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Mate 470
Matico 131
MDMA 223
Melaleuca alternifolia 367
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliata 514
Mercurialis perennis 415
Mezereum 368
Millefolium 654
Mimosa pudica 390
Mimulus guttatus 558
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Monotropa uniflora 300
Monsonia ovata 401
Morphinum 173
Musa sapientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica sebifera 117
Myrrha 444
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Negundium americanum 446
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nicotinum 515
Nuphar luteum 124
Nux absurda 685
Nux moschata 118
Nux vomica 538
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum sanctum 597
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europea 569
Oleander 529
Olibanum sacrum 446
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpenthum (turpethum) 525
Opium 173
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Ostrya virginica 208
Oxalis acetosella 401

P
Paeonia officinalis 257
Paloondo (Larrea mexicana) 438
Pareira brava 166
Paris quadrifolia 795
Paronychia illecebrum 240
Parthenium hysterophorus 656
Passiflora incarnata 402
Peganum harmala 438
Penthorum sedoides 356
Persea americana 138
Petiveria tetrandra 241
Petroselinum sativum 491
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phellandrium aquaticum 491
Phleum pratense 720
Phlorizinum 344
Physostigma venenosum 391
Phytolacca decandra 241
Pilocarpinum 434
Pilocarpus 433
Pimenta officinalis 370
Pimpinella saxifraga 491
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus spp. 197
Plectranthus fruticosus 600
Plumbago littoralis 243
Podophyllum peltatum 163
Polygonum hydropiperoides 246
Polymnia uvedalia 656
Pomegranate 365
Populus candicans 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Primula veris 287
Prunus cerasifera 346
Prunus spinosa 344
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Pyrus americana (Sorbus americana) 346

Q
Quebracho 531
Quercus robur 208
Quillaja saponaria 347

R
Rajania subsamarata 449, 812
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Ratanhia peruviana 403
Rauwolfia (Rauvolfia) serpentina 532
Rhamnus californica 452
Rheum palmatum 246
Rhododendron chrysanthemum 302
Rhus glabra 424
Rhus radicans 425
Rhus toxicodendron 425
Rhus vernix (venenata) 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Ruscus aculeatus 797
Ruta graveolens 435

S
Sabadilla (Veratrum sabadilla) 798
Sabal serrulata 685
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Sarothamnus scoparius 392
Sarracenia purpurea 266
Sarsaparilla officinalis 799
Sassafras officinalis 138
Saururus cernuus 134
Saxifraga granulata 356
Scammonium 525
Schinus molle 427
Schinus terebinthifolia 428
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Sempervivum tectorum 357
Senecio aureus 657
Senega officinalis 403
Serpentaria aristolochia 142
Siegesbeckia (Sigesbeckia) orientalis 659
Silene californica 237
Silene capensis (Dreaming potency) 237
Silphium laciniatum 659
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Soja hispida (Soya) 392
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Sparteine sulfate/ Scoparin 393
Spigelia anthelmia 539
Spinacia oleracea 235
Spiraea ulmaria 354
Spiranthes autumnalis 758
Spirostachys africana 416
Squilla maritima 801
Stachys betonica 602
Stapelia gigantea 532
Staphysagria 159
Stellaria media 239

Sterculia acuminata 276
Stigmata maydis – see *Zea italica*
Stillingia sylvatica 416
Stramonium 518
Strophanthus hispidus 533
Strychninum 540
Sumbulus moschatus 492
Symphoricarpus racemosus 616
Symphytum officinale 611
Syringa vulgaris 571
Syzygium jambolanum 371

T
Tabacum 519
Tamarindus indica (Tamarind) 393
Tamarix germanica 294
Tamus communis 813
Tanacetum vulgare 660
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia nerifolia (neriifolia) 533
Thiosinaminum 323
Thlaspi bursa pastoris 322
Thymolum 604
Tilia cordata 280
Tilia europea 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tradescantia diuretica 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium pendulum 802
Triosteum perfoliatum 616
Triticum dicoccoides 721
Triticum repens (Agropyron) 725
Triticum vulgare 725
Tropaeolum majus 324
Tussilago farfara 662
Tussilago petasites 663
Typha latifolia 701

U
Ulmus campestris 192
Uncaria tomentosa 582
Upas antiaris 191
Upas tieut (tiente) – see *Ignatia*
Urtica urens 185
Uva ursi 303

V
Vaccinium myrtillus 304
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Veratrum viride 805
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Viburnum opulus 618
Vinca minor 533
Vincetoxicum officinalis 543
Viola odorata 404
Viola tricolor 405
Viscum album 465
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806
Xanthoxylum fraxineum 436

Y
Yohimbinum 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zea italica or Stigmata maydis 728
Zingiber officinale 738
Zizia aurea 493
Zizyphus mucronata 454



Other indexes

BY ORDER AND FAMILY NAMES, BY LATIN NAMES AND BY COMMON NAMES

Order and Family Names

A
Acanthaceae 545
Adoxaceae 612
Agavaceae 809
Alismataceae 676
Alismatales 676
Amaranthaceae 216
Amaryllidaceae (Agavaceae) 764
Anacardiaceae 418
Annonaceae 114
Apiaceae (Umbelliferae) 472
Apiales (Umbelliferales) 472
Apocyncaceae 526
Aquifoliaceae 468
Araceae 688
Arales 688
Araliaceae 472
Arecaceae 682
Arecales (the palms) 682
Aristolochiaceae 139
Aristolochiales 139
Asclepiadaceae 526
Asteraceae 623
Asterales (Compositales) 623

B
Balanophoraceae 455
Balsaminaceae 395
Berberidaceae 143
Betulaceae 204
Bignoniaceae 545
Bixaceae 268
Bombaceae 268
Boraginaceae 584
Brassicaceae (Cruciferae) 310
Bromeliaceae 741
Bromeliales 741

C
Cactaceae 216
Caesalpiniaceae 373
Campanulaceae 620
Campanulales 620
Cannabinaceae 181
Cannaceae 735
Capparales 310
Capparidaceae 310
Caprifoliaceae 612
Caryophyllaceae 216
Caryophyllales 216
Cecropiaceae (recently moved to Urticaceae) 181
Celastraceae 468
Celastrales 468
Chenopodiaceae 216
Cistaceae 268
Clusiaceae (Guttiferae) 252
Combretaceae 358
Commelinaceae 730
Commelinales 730
Convolvulaceae 501
Cornaceae 450
Cornales 450
Corylaceae 204
Corynocarpaceae 468
Crassulaceae 331
Cucurbitaceae 288
Cucurbitales 288
Cyperaceae 734
Cyperales 734

D
Dicotyledons 109
Dilleniaceae 257
Dilleniales 257
Dioscoreaceae 811
Dioscoreales 811
Dipsacales 612
Dipterocarpaceae 252
Droseraceae 262

E
Ebenaceae 259
Ebenales 259
Ericaceae 295
Ericales 295
Erythroxylaceae 395
Euphorbiaceae 407
Euphorbiales 407

F
Fabaceae (Papilionaceae) 373
Fabales (Leguminales) 373
Fagaceae 204
Fagales 204
Flacourtiaceae 395

G
Gentianaceae 526
Gentianales 526
Geraniaceae 395

H
Haemodoraceae 730
Hamamelidaceae 196
Hamamelidales 196
Helleboraceae 143
Hydrangeaceae 331
Hydrophyllaceae 501

I
Illiciales 127
Iridaceae 764

J
Juglandaceae 198
Juglandales 198
Juncaceae 733
Juncales 733

K
Krameriaceae 395

L
Labiales (Lamiales) 584
Lamiaceae (Labiatae) 584
Lauraceae 135
Laurales 135
Lemnaceae 688
Lentibulariaceae 545
Liliaceae 764
Liliales 764
Linaceae 395
Loganiaceae 526
Loranthaceae 455
Lythraceae 358

M
Magnoliaceae 114
Magnoliales 114
Malpighiaceae 395
Malpighiales 395
Malvaceae 268
Malvales 268
Menispermaceae 143
Menyanthaceae 501
Mimosaceae 373
Monimiaceae 135
Monocotyledons 669
Moraceae 181
Musaceae 735
Myricaceae 202
Myricales 202
Myristicaceae 114
Myrsinaceae 282
Myrtaceae 358
Myrtales 358

N
Nelumbonaceae 120
Nepenthaceae 262
Non-plant remedies 211
Nyctaginaceae 216
Nymphaeaceae 120
Nymphaeales 120

O
Ochnaceae 395
Olacaceae 455
Oleaceae 545
Onagraceae 358
Orchidaceae 744
Orchidales 744
Orobanchaceae 545
Other Families 418
Oxalidaceae 395

P
Papaveraceae 167
Papaverales 167
Passifloraceae 395
Pedaliceae 545
Piperaceae 129
Piperales 129
Plantaginaceae 583
Plantaginales 583
Platanaceae 196
Plumbaginaceae 243
Plumbaginales 243
Poaceae (formerly Gramineae) 704
Poales 704
Polemoniales (Solanales) 501
Polygalaceae 395
Polygonaceae 244
Polygonales 244
Pontederiaceae 730
Portulacaceae 216
Posidonceae 676
Potamogetonaceae 678
Potamogetonales 678
Primulaceae 282
Primulales 282

R
Ranunculaceae 143
Ranunculales 143
Remedies 809
Rhamnaceae 451
Rhamnales 451
Rosaceae 331
Rosales 331
Rubiaceae 572
Rubiales 572
Rutaceae 418

S
Salicaceae 305
Salicales 305
Santalaceae 455
Santalales (parasitic plants) 455
Sapindaceae 418
Sapindales 418
Sarraceniaceae 262
Sarraceniales 262
Saururaceae 129
Saxifragaceae 331
Schisandraceae 127
Scrophulariaceae 545
Scrophulariales 545
Solanaceae 501
Sterculiaceae 268

T
Tamaricaceae 288
Theaceae 252
Theales 252
Thymelaeaceae 358
Tiliaceae 268
Tropaeolaceae 310
Turneraceae 395
Typhaceae 701
Typhales 701

U
Ulmaceae 181
Urticales 181

V
Valerianaceae 612
Verbenaceae 584
Violaceae 395
Viscaceae 455
Vitaceae 451

Z
Zingiberaceae 735
Zingiberales 735
Zygophyllaceae 418

A
Abelmoschus moschatus 270
Abroma augusta 271
Acacia seyal 376
Acalypha indica 409
Acer negundo 446
Achillea millefolium 654
Achyranthes aspera 240
Aconitum napellus 145
Acorus calamus 697
Actaea racemosa 149
Actaea spicata 147
Adansonia digitata 271
Adhatoda vasica 563
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agathosma crenulata 432
Agave americana 770
Agave tequilana 770
Agrimonia eupatoria 334
Agropyron repens 725
Agrostemma githago 236
Ailanthus altissima 442
Ailanthus glandulosa 442
Aletris farinosa 772
Alkaloid Scoparin 393
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus serrulata 205
Aloe soccotrina 776
Aloysia citrodora 607
Alternanthera pungens 240
Alternanthera repens 240
Althaea officinalis 273
Amaryllis equestris 778
Ambrosia artemisiifolia 631
Amoora rohituka 443
Amorphophallus konjac 690
Amorphophallus rivieri 690
Ampelodesmos mauritanicus 710
Amphipterygium adstringens 449
Amygdalus dulcis 337
Anagallis arvensis 283
Anamirta cocculus 164
Ananas comosus 741
Andrographis paniculata 562
Andropogon muricatus 708
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora costata 360
Angostura trifoliata 430
Anisum stellatum 127
Annona triloba 115
Anthoxanthum odoratum 710
Antiaris toxicaria 191
Aphanamixis polystachya 443
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Aralia quinquefolia 487
Aralia racemosa 480
Arbutus menziesii 297
Arctium lappa 653
Arctostaphylos uva-ursi 303
Areca catechu 683
Argemone pleiacantha 169
Argentina anserina 344
Arisaema dracontium 691
Arisaema triphyllum 694
Aristolochia clematitis 140
Aristolochia serpentaria 142
Armoracia rusticana 316
Arnica montana 633
Artemisia abrotanum 629
Artemisia absinthium 630
Artemisia maritima 642
Artemisia vulgaris 634
Arum italicum 692
Arum maculatum 692
Arum vulgare 692
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma quebracho-blanco 531
Asteracantha longifolia 562
Astragalus exscapus 378
Atriplex hortensis 233
Atropa belladonna 504
Atropine 503
Avena sativa 712
Azadirachta indica 443

B
Bambusa arundinaceae 714
Bambusa bambos 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Bellis perennis 635
Berberis vulgaris 161
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea balsamifera 636
Boerhavia diffusa 240
Borago officinalis 609
Boswellia sacra 446
Brachyglottis repanda 636
Branca ursina 481
Brassica alba 319
Brassica campestris 312
Brassica napus 312
Brassica napus oil 312
Brayera anthelmintica 341
Brosimum gaudichaudii 187
Brucinum 534
Brugmansia arborea 506
Brugmansia x candida 507
Brunfelsia uniflora 508
Bryonia alba 289
Bryonia dioica 289
Buddleja davidii 549
Bunias orientalis 313
Bursa-pastoris 322

C
Cactus serpentinus 230
Calendula officinalis 637
Calluna vulgaris 298
Calotropis gigantea 542
Calystegia spithamaea 522
Campanula rapunculus 620
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carapichea ipecacuanha 580
Carbo vegetabilis 211
Carica papaya 398
Carnegia giganta 226
Carpinus betulus 206
Carum carvi 482
Carya tomentosa 201
Cascabela thevetia 533
Cassia acutifolia 380
Cassia fistula 380
Castanea sativa 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia obtusifolia 195
Celtis occidentalis 192
Centaurea africans 640
Centaurium chironioides 544
Centella asiatica 489
Cephaelis ipecacuanha 580
Cereus ambiguus 230
Chamaelirium luteum 785

Chamaemelum nobile 632
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chimaphila umbellata 297
Chiococca alba 574
Chionanthus virginicus 565
Chondrodendron tomentosum 166
Chrysopogon zizanioides 708
Cicer arietinum 381
Cichorium intybus 641
Cicuta virosa 482
Cinchona officinalis 574
Cinnamomum camphora 136
Cinnamomum cassia 137
Cinnamomum zeylanicum 137
Cistus canadensis 275
Citrullus colocynthis 292
Citrullus lanatus 292
Citrus aurantium 432, 433
Citrus limon 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Clerodendron viscoscum 607
Coccinia grandis 291
Cocos nucifera 684
Coffea arabica 576
Coffea tosta 577
Cola acuminata 276
Colchicum autumnale 780
Collinsonia canadensis 588
Commiphora myrrha 444
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus scammonia 525
Convolvulus turpethum 525
Conyza canadense 646
Conyza sumatrensis 643
Copaifera officinalis 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Cornus rugosa 450
Corydalis canadensis 171
Corynanthe johimbe 582
Corynocarpus laevigatus 471
Cotyledon Woodii 355
Cotyledon umbilicus 355
Crataegus laevigata 337
Crateva marmelos 430
Crocus sativus 783
Croton eluteria 409
Croton tiglium 410
Cucurbita (Cucumis) melo 293
Cuphea viscosissima 362
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen purpurascens 285
Cydonia oblonga 338
Cydonia vulgaris 338
Cynara cardunculus 643
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var pubescens 751
Cyrtopodium brandonianum 750
Cyrtopodium brasiliensis J. V. Almeida 750
Cytisus scoparius 392

D

Dactylorhiza praetermissa 754
Dalbergia pinnata 383
Daphne mezereum 368
Daphne odora 362
Datura candida 507
Datura stramonium 518
Daucus carota 485
Delphinium staphisagria 159
Diamorphine 172
Dicentra candensis 171
Dichapetalum mombuttense 469
Dichapetalum toxicarium 469
Dieffenbachia seguine 695
Digitalis purpurea 551
Dioscorea communis 813
Dioscorea villosa 811
Diospyros kaki Creveld 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dorema ammoniacum 478
Dracontium foetidum 698
Dracunculus vulgaris 692
Drimia maritima 801
Drosera rotundifolia 263
Duboisia myoporoides 507
Dulacia inopiflora 458

E

Ecballium elaterium 293
Echinacea angustifolia 644
Elaeis guineensis 684
Elettaria cardamomum 736
Elymus repens 725
Embelia ribes 286
Emetinum 578
Epifagus virginiana 553
Epigaea repens 297
Eragrostis tef (abyssinica) 717
Erechtites hieraciifolius 645
Erica vulgaris 298
Erigeron sumatrensis 643
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Erysimum cheiri 315
Erythraea chironioides 544
Erythroxylum coca 399
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia officinarum 411
Euphorbia resinifera 411
Euphrasia officinalis 554

F

Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula communis 487
Ferula glauca 487
Ferula narthex 480
Ferula sumbul 492
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Filipendula ulmaria 354
Foeniculum sativum 487
Fragaria vesca 339
Fraxinus americana 565
Fraxinus excelsior 566, 568
Fumaria officinalis 171

G

Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Gallic acid 212
Garcinia morella 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium maculatum 400
Geranium robertianum 400
Geum rivale 340
Glycine hispida 392
Glycine max 392
Glycosmis pentaphylla 431
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gonolobus cundurango 542
Gossypium herbaceum 276
Gratiola officinalis 555
Grindelia camporum 650
Grindelia robusta 650
Grindelia squarrosa 651

Guaiacum officinale 437, 439
Guarea guidonia 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus dioicus 385

H
Haematoxylum campechianum 385
Hagenia abyssinica 341
Hamamelis virginiana 196
Harpagophytum procumbens 556
Harrisia bonplandii 229
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium arborescens 609
Helleborus niger 153
Helonias viridis 805
Heracleum sphondylium 481
Heroin 172
Hevea brasiliensis 412
Hippeastrum puniceum 778
Hippomane mancinella 414
Hottonia palustris 286
Humulus lupulus 185
Hyacinthoides non-scripta 771
Hydnocarpus kurzii 399
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocyanicum acidum 340
Hygrophila auriculata 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ilex aquifolium 470
Ilex paraguariensis 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipomoea alba 522
Ipomoea purga 524
Ipomoea purpurea 524
Ipomoea turpethum 525
Iresine calea 239
Iris 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jacaranda gualanday 563, 564
Jacaranda mimosifolia 563, 564
Jacobaea maritima 643
Jasminum officinale 567
Jatropha curcas 413
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karwinskia humboldtiana 452
Krameria lappacea 403

L
Laburnum anagyroides 382
Lachnanthes caroliniana 731
Lactuca virosa 653
Lamium album 589, 595
Larrea mexicana 438
Larrea mexicana tridentata 438
Lathyrus sativus 387
Laurus nobilis 138
Lavandula officinalis 590
Lavandula vera 590
Lavender augustifolia 590
Lawsonia inermis 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Liatris spicata 654
Lignum sanctum 437
Lilium album 790
Lilium candidum 790
Lilium lancifolium 792
Lilium superbum 791
Linaria vulgaris 557
Linum catharticum 401
Linum humile 401
Linum usitatissimum 401
Lippia citrodora 607
Lippia dulcis 608
Liriosma ovata 458
Lithospermum virginianum 610
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lodoicea maldivica 685
Loeselia coccinea 509
Loeselia mexicana 509
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Lophophora williamsii 222
Lophophytum leandrii 457
Loranthus acaciae 458
Luffa operculata 293
Lycium barbarum 510
Lycium chinense 510
Lycopersicon esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Macaglia quebracho-blanco 531
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus pumila 343
Malus sylvestris 343
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Marsdenia cundurango 542
Matricaria chamomilla 641
Matricaria recutita 641
Medicago sativa 377
Melaleuca alternifolia 367
Melaleuca cajuputi 360
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum angulatum 165
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliate 514
Mercurialis perennis 415
Mikania amara 651
Mikania guaco 651
Mimosa pudica 390
Mimulus guttatus 558
Minuartia glabra 236
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Mononeuria glabra 236
Monotropa uniflora 300
Monsonia emarginata 401
Morphine 173
Mosannona depressa 116
Mucuna pruriens 383
Musa paradisiaca var sapientum 737
Musa spientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica fragrans 118
Myroxylon balsamum 378
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nerium oleander 529
Nicotiana tabacum 519
Nicotine 515
Nuphar luteum 124
Nyctocereus serpentinus 230
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum tenuiflorum 597
Octoknema okoubaka 461
Oenanthe aquatica 491
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europaea 569
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpethum 525
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Osteospermum uvedalia 656
Ostrya virginiana 208
Oxalis acetosella 401
Oxytropis lambertii 378

P
Paeonia officinalis 257
Panax quinquefolius 487
Panicum dactylon 716
Papaver somniferum 173
Paris quadrifolia 795
Parthenium hysterophorus 656
Passiflora incarnata 402
Paullinia cupana 444
Pausinystalia johimbe 582
Peganum harmala 438
Peniocereus serpentinus 230
Penthorum sedoides 356
Persea americana 138
Petasites hybridus 663
Petasites vulgaris 663
Petiveria alliacea 241
Petiveria tetrandra 241
Petroselinum crispum 491
Peucedanum oreoselinum 481
Peumus boldus 135
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phleum pratense 720
Phlorizine 344
Phyla dulcis 608
Physostigma venenosum 391
Phytolacca americana 241
Pilocarpinum 434
Pilocarpus microphyllus 433
Pimenta dioica 370
Pimpinella saxifraga 491
Piper aduncum 131
Piper augustifolia 131
Piper cubeba 130
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus of unknown species 197
Plectranthus fruticosus 600
Plicosepalus acaciae 458
Plumbago scandens 243
Podophyllum peltatum 163
Polygala senega 403
Polygonum punctatum 246
Polymnia uvedalia 656
Populus × candicans 306
Populus × gileadensis 306
Populus × jackii 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Potentilla tormentilla 344
Pothos foetidus 698
Primula veris 287
Prunus cerasifera 346
Prunus dulcis var amara 335
Prunus laurocerasus 341
Prunus spinosa 344
Psychotria ipecacuanha 580
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Punica granatum 365
Pyrus americana 346
Pyrus malus 342, 343

Q
Quercus robur 208
Quillaja saponaria 347
Quinine sulphate 575

R
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Rauvolfia serpentina 532
Rhamnus californica 452
Rhaponticoides Africana 640
Rheum palmatum 246
Rhododendron chrysanthum 302
Rhus glabra 424
Rhus radicans 425
Rhus vernix 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Rumex obtusifolius 246
Ruscus aculeatus 797
Ruta graveolens 435

S
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola kali 234
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Saraca asoca 387
Sarracenia purpurea 266
Sassafras officinale 138
Saururus cernuus 134
Saxifraga granulata 356
Schinus molle 427
Schinus terebinthifolia 428
Schoenocaulon officinale 798
Schoenoplectus paludicola 734
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Selenicereus grandiflorus 224
Semecarpus anacardium 421
Sempervivum tectorum 357
Senecio aureus 657
Senecio bicolor 643
Senecio cineraria 643
Senecio hieracifolius 645
Senna alexandrina 380
Serenoa repens 685
Seriphidium maritimum 642
Siegesbeckia orientalis 659
Silene californica 237
Silene undulata 237
Silphium laciniatum 659
Silybum marianum 639
Simaba cedron 443
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Smallanthus uvedalia 656
Smilax regelii 799
Solanum dulcamara 508
Solanum lycopersicum 511
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Spartium scoparium 392

Spigelia anthelmia 539
Spinacia oleracea 235
Spiranthes spiralis 758
Spirostachys africana 416
Stachys officinalis 602
Stapelia gigantea 532
Stellaria media 239
Stigmata maydis 728
Stillingia sylvatica 416
Strichninum 540
Strophanthus hispidus 533
Strophanthus kombe 533
Strychnos ignatii 536
Strychnos nux-vomica 538
Strychnos tieute 536, 541
Strychnos toxifera 534
Symphoricarpos albus 616
Symphytum officinale 611
Symplocarpus foetidus 698
Syringa vulgaris 571
Syzygium cumini 371
Syzygium jambos 364

T
Tamarindus indica 393
Tamarix germanica 294
Tanacetum vulgare 660
Taraktogenos kurzii 399
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia peruviana 533
Thiosinamine 323
Thryallis glauca 400
Thymnol 604
Tilia cordata 280
Tilia europaea 280
Tilia europea 280
Tilia vulgaris 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tormentilla erecta 344
Toxicodendron altissimum 442
Toxicodendron pubescens 425
Toxicodendron radicans 425
Toxicodendron vernix 427
Tradescantia elongata 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium erectum 802
Triosteum perfoliatum 616
Tripogandra serrulata var diuretica 730
Triticum dicoccoides 721
Triticum vulgare 725
Tropaeolum majus 324
Turnera aphrodisiaca 400
Turnera diffusa 400
Tussilago farfara 662
Typha latifolia 701

U
Ulmus campestris 192
Umbelicus intermedius 355
Uncaria tomentosa 582
Urtica urens 185

V
Vaccinium myrtillus 304
Vachellia seyal 376
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Veronicastrum virginicum 557
Vetiveria zizanioides 708
Viburnum opulus 618
Vinca minor 533
Vincetoxicum hirundinaria 543
Viola odorata 404
Viola tricolor 405
Virola sebifera 117
Viscum album 465
Vitex agnus-castus 605
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806

Y
Yohimbine 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zanthoxylum americanum 436
Zea italica 728
Zea mays 728
Zeltnera calycosa 544
Zingiber officinale 738
Zizia aurea 493
Ziziphus mucronata 454

A
Abyssinian lovegrass 717
Acacia strap flower 458
Aconite 145
Adam and Eve 692
African oil palm 684
African redwood 341
Alfalfa 377
Allegheny vine 168
Allspice 370
Amaryllis 778
American aloe 770
American ash 565
American aspen 306
American burnweed 645
American Ginseng 487
American mountain ash 346
American muskwood 444
American spikenard 480
American tiger lily 791
American wintergreen 298
Ancestress of Wheat 721
Angels' trumpets 506
Annatto 273
Apokyn 169
Appalachian sandwort 236
Apple 342
Arizona centaury 544
Ark acacia 376
Artichoke 643
Arugampul 716
Arum lily 700
Asafoetida 480
Asarabaca 141
Ash-leaved maple 446
Ashoka 387
Ash tree 566
Ashwagandha 521
Asian rice 718
Asparagus 778
Asses' eyes 383
Autumn coralroot 750
Autumn crocus 780
Autumn lady's tresses 758
Avocado 138
Ayahuasca 397
Azalea 302
Aztec sweet herb 608

B
Bael 430
Baidyamata ("mother of physicians") 563
Balm mint 593
Balmony 550
Balsam apple 294
Balsam copaiba 381
Balsam pear 294
Bamboo 714
Banana 737
Baneberry 147
Baobab 271
Bark cloth tree 191
Bay tree 138
Beach apple 414
Bearberry 303
Bearded ryegrass 717
Bear-grass 806
Bear leek 776
Bearsfoot 656
Beechdrops 553
Beech tree 207
Beetroot 233
Belladonna 504
Bengal quince 430
Bermuda grass 716
Be still tree 533
Betel palm 683
Bindii 439
Birch tree 206
Birthroot 802
Birthwort 140
Bishopsweed 475
Bitter almond 335
Bitter apple 292
Bitter ash 470
Bitter candytuft 317
Bitter cucumber 292
Bitter dock 246
Bitter germander 602
Bitter melon 294
Bitter orange 432, 433
Bitter root 529
Bitter sweet 508
Bitterweed 631
Black arum 692
Blackberry 354
Blackboy 806
Black bryony 813
Black cohosh 149, 162
Black locust 391
Black mustard 321
Black nightshade 515
Black pepper 133
Black root 557
Black snakeroot 149
Blackthorn 344
Bloodroot 174, 731
Bloodwood tree 385
Blue agave 770
Blue flag 788
Blue gum eucalyptus 364
Blue jacaranda 564
Blue sweet pea 387
Blue vervain 608
Bodhi tree 189
Bogbean 514
Bog onion 694
Boldo 135
Boneset 648
Borage 609
Bowman's root 557
Box elder 446
Brazilian caroba tree 563
Brazilian pepper 428
Brittle willow 307
Broadleaf arrowhead 677
Broadleaf cattail 701
Broad-leaved garlic 776
Brown dragon 694
Brucinum 534
Bruisewort 635
Buchu 432
Buckwheat 245
Buffalo grass 710
Buffalo thorn 454
Bugbane 149
Bugleweed 592
Bulb onion 773
Bulbous crowfoot 157
Bulrush 701, 734
Burdock 653
Burnet saxifrage 491
Burning bush 470
Bushman's friend 636
Bushy plectranthus 600
Butcher's broom 797
Butterbur 663
Buttercup 157
Butterfly bush 549
Butterfly weed 541
Butternut 198

C
Caapeba 166
Cabbage tree 782
Cacao and Sugar 273
Calabar bean 391
California buckthorn 452
California coffeeberry 452
California pepper tree 427
California poppy 171
California scarlet campion 237
California wild rose 349
Calla lily 700
Camphor tree 136
Canadian fleabane 646
Canadian moonseed 165

Candlewick herb 559
Cape jasmine 579
Caper bush 314
Caraway 482
Cardamom 736
Cardinal flower 620
Carrion plant 532
Carrot (unclear: Wild or cultivated) 485
Cascarilla 409
Cassia senna 380
Castor bean 415
Castor oil plant 415
Cat's claw 637
Catstail 720
Cat thyme 602
Ceci 381
Celery-leaved buttercup 159
Celery root 479
Century plant 770
Cevadilla 798
Charcoal 211
Chaste tree 605
Cherry laurel 341
Cherry pie 609
Cherry plum 346
Chickasaw rose 348
Chicken toe 750
Chickling vetch 387
Chickpea 381
Chicory 641
Chilli pepper 505
China sumac 442
Chinese anise 127
Chinese rhubarb 246
Chinese yam 811
Chocolate 273
Christmas rose 153
Cigar orchid 750
Cinnamon 137
Cleavers 578
Clover dodder 523
Coca 399
Coco de mer 685
Coconut 684
Coffee tree 576
Colewort 340
Colibri flower 509
Colic root 772, 811
Colocynth 292
Coltsfoot 662
Comfrey 611
Common agrimony 334
Common bilberry 304
Common bluebell 771
Common broom 392
Common chickweed 239
Common club-rush 734
Common corn cockle 236
Common daisy 635
Common figwort 558
Common fumitory 171
Common gardenia 579
Common Gypsy weed 561
Common hedge hyssop 555
Common hogweed 481
Common laburnum 382
Common laurel 341
Common lime tree 280
Common monkey flower 558
Common morning glory 524
Common oat 712
Common onion 773
Common peony 257
Common ragweed 631
Common silverweed 344
Common soapwort 236
Common sundew 263
Common toad flax 557
Common vervain 608
Common wormwood 634
Compass plant 659
Condor plant 542
Coriander 485
Corkwood tree 507
Corn 728
Cotton 276
Cotton thistle 655
Cow-horn orchid 750
Cow itch 383
Cowplant 543
Cows and bulls 692
Cowslip 287
Crab apple 343
Cramp Bark 618
Crawley root 750
Creeping chaff weed 240
Creosote bush 438
Crown plant 542
Cuachalalate 449
Cubeb pepper 130
Cuckoopint 692
Cudweed 649
Curare 534
Curcum 737
Curly-top gumweed 651
Cursed buttercup 159
Cuscus grass 708

D

Daffodil 793
Damask rose 351
Damiana 400
Dandelion 661
Darnel 717
David's milkberry 574
Deadly nightshade 504
Death come quickly 400
Desert gourd 292
Devil-in-a-bush 795
Devils and angels 692
Devil's bit 654
Devil's bones 811
Devil's claw 556
Devil's cotton 271
Devil's grass 716
Devil's herb 243
Devil's horsewhip 240
Devil's snare 518
Devil's tongue 690
Devil's turnip 289
Ditch stonecrop 356
Dog nettle 185
Dog rose 350
Dog's grass 725
Dog's mercury 415
Dong quai 479
Dotted smartweed 246
Dragon arum 692
Dragon-root 691
Dream root 237
Duckweed 699
Dumbcane 695
Durva grass 716
Dusty miller 643
Dwarf nettle 185
Dyer's madder 581

E

Eagle vine 542
Earth smoke 171
Eastern leatherwood 363
Eastern poison ivy 425
Eastern St Paul's-wort 659
Eastern wahoo 470
Echinacea 644
Elecampane 652
Elephant ear orchid 757
Elephant yam 690
Eleven o'clock lady 794
Elm tree 192
Eltrot 481
English Chamomile 632
English hawthorn 337
English or French oak 208
English walnut 200
Esfand 438
European ash 566
European barberry 161
European Cranberry 618
European dodder 523
European elder 615
Evening primrose 370
Exploding cucumber 293
Extract of Thyme (serpyllum or vulgaris) 604
Eyebright 554

F
Fairy cups 781
Fairy flax 401
Fairy wand 785
False black pepper 286
False gromwell 610
False hellebore 805
False pepper tree 427
False unicorn 785
Featherfoil 286
Feather wands 149
February Daphne 368
Fennel 487
Fever root 616
Fig 188
Fille de l'air (daughter of the air) 742
Fine-leaved water hemlock 491
Fire weed 645
Five-faced bishop 614
Flax 401
Flax seed 401
Flinders rose 314
Florentine iris 787
Flower of the gods 755
Fly honeysuckle 615
Fool's parsley 476
Forget-me-not 610
Foxglove 551
Fragrant water lily 125
Frailejon 647
Frankincense 446
French bean 390
French rose 353
Friar's cowl 692
Fringe tree 565
Fynbos aloe 776

G
Gallic rose 353
Gamboge 253
Garbanzo bean 381
Garden angelica 478
Garden Chamomile 632
Garden heliotrope 609
Garden nasturtium 324
Garden orache 233
Garlic 774
Gaulanday tree 564
Genuine lavender 590
German Chamomile 641
German knotweed 237
Ghost plant 300
Giant fennel 487
Giant-leaved moth orchid 757
Giant milkweed 542
Giant reed 710
Ginger 738
Goat's rue 384
Goji berry 510
Golden Alexanders 493
Golden chain 382
Golden ragwort 657
Golden rod 660
Golden seal 154
Golden shower 380
Golden squaw weed 657
Goldmoss stonecrop 357
Gold shower 400
Goosefoot 233
Goosegrass 578
Gotu kola 489
Grapevine 453
Grass 183
Grass tree 806
Gravel arbutus 297
Gravel weed 610
Greasewood 438
Greater celandine 169
Greater dodder 523
Greater plantain 583
Greater water parsnip 492
Great or Common mullein 559
Great Valley gumweed 650
Green dragon 691
Green-flowered helonias 805
Grey mule ears 663
Ground elder 475
Ground virgin's bower 150
Guaco 651
Guao hediondo (smelly guao) 422
Guarana 444
Guatteria 116
Guduchi 166
Guelder Rose 618
Guinea-hen-weed 241
Gum ammoniac 478
Gum euphorbium 411
Gummi gutta 253
Gurmar 543
Gutti 253

H
Hackberry 192
Harnug 458
Hazel alder 205
Heart berry 339
Heart's delight 405
Heather 298
Hellweed 523
Helonias 785
Hemlock 483
Hemp 184
Hempedu bumi (Bile of earth) 562
Henbane 509
Henna tree 367
Herb bennet 340
Herb Louisa 607
Herb of fever 239
Herb of grace 435, 555
Herb Paris 795
Herb Robert 400
Hill glory bower 607
Hing 480
Hogweed 239
Hollowroot 614
Holly 470
Holy fruit 430
Holy Ghost 478
Honeyherb 608
Honeysuckle 614
Hop 185
Hop hornbeam 208
Hop tree 434
Hornbeam 206
Horsebalm 588
Horse bane 491
Horse chestnut 441
Horse gentian 616
Horse heal 652
Horseradish 316
Hortensia 355
Houseleek 357
Humboldt coyotillo 452
Hyacinth orchid 755

I
Iarba fiarelor 543
Indian bean tree 563
Indian canna 736
Indian cockle 164
Indian laburnum 380
Indian laurel 362
Indian nettle 409
Indian pink 237
Indian pipe 300
Indian root 480
Indian shot 736
Indian terminalia 371
Indian tobacco 621
Inkweed 241
Ipecacuanha 580
Ironweed 663
Ironwood 208
Italian arum 692
Italian arum 'Marmoratum' 692
Italian lords-and-ladies 692
Ivy gourd 291
Ixense 169

J
Jack in the pulpit 692, 694
Jalap 524
Jamaican pepper 370
Java plum 371
Jersey tea ceanothus 452
Jesuit's balsam 381
Jezebel root 788
Jimson weed 518

K
Kabab chini 130
Kalmegh 562
Karaka laurel 471
Kava kava 132
Kentucky coffee tree 385
Keyflower 287
Khaki weed 240
Khat 469
Kidney bean 390
Kidneywort 355
Kola-nut 276
Kombe seeds 533
Konjac 690
Kosso 341
Kukundar 636

L
Lad's love 629
Leafcup 656
Lemon 432
Lemon balm 593
Lemon beebush 607
Lemon verbena 607
Leopard marsh orchid 754
Levant berry 164
Life-of-man 480
Life root 657
Lilac 571
Lily of the valley 781
Linden tree 280
Linseed 401
Lion's tail 590
Lion's tooth 637
Lipstick tree 273
Liquorice 384
Lizard's tail 130, 134
Locoweed 378
Logwood 385
London plane 197
Lords and ladies 692
Lotus 122
Love nut 685
Lucky nut 533

M
Macartney rose 348
Madder 581
Mad dog weed 600
Madonna lily 790
Madrona 297
Maha-tita (King of bitters) 562
Maize 728
Malabar nut 563
Malabar plum 364
Mama cadela 187
Manaca 508
Manchineel tree 414
Mandrake 512
Mango 423
Maranham jaborandi 433
Marigold 637
Marijuana 183
Marking nut 421
Marsh barbel 562
Marsh Labrador tea 299
Marshmallow 273
Marsh pennywort 489
Masterwort 490
Matico 131
Mauritania vinereed 710
May apple 163
MDMA 223
Meadow anemone 156
Meadow saffron 780
Meadow saxifrage 356
Meadowsweet 354
Meadow wort 354
Medical rosemary 600
Medical strychnos 538
Medicinal sage 600
Mediterranean tapeweed 676
Melaleuca tea tree 367
Mexican lippia 608
Mezereon 368
Milk thistle 639
Milkwhite rock jasmine 284
Miracle fruit 543
Mistletoe 465
Mockernut hickory 201
Moneywort 287, 355
Monkey bread 271
Monk's basil 597
Monks' cress 324
Monkshood 145
Moon flower 514, 522
Moreton Bay fig 188
Morning glory 522
Mother of Wheat 721
Motherwort 590
Mountain flax 401
Mountain geranium 401
Mountain laurel 298
Mountain parsley 481
Mountain sweet 452
Mountain tobacco 633
Mudar 542
Mugwort 634
Muira puama 458, 463
Musk mallow 270
Muskroot 492, 614
Mustard oil 323
Myrrh 444
Myrtle 369
Myrtle root 697

N
Naked boys 692
Naked lady 780
Nap at noon 794
Narcissus 793
Navel of Venus 355
Navelwort 355
Needle-palm 806
Neem tree 443
Neptune grass 676
Nettle 185
New Zealand laurel 471
Nightblooming cereus 224
Northwest poplar 306
Nutmeg 118
Nux absurda 685

O
Oak gall 213
Official spurge 411
Oji 276
Okoubaka 461
Old man's beard 565, 742
Oleander 529
Olibanum tree 446
Olive 569
Opium 173
Opium lettuce 653
Orange eye 549
Ordeal bean 391
Oregano 598
Orejas de burro (Asses' ears) 647
Orris root 787

P
Palmated larkspur 159
Papaya 398
Pará rubber tree 412
Pareira brava 166
Parsley 491
Pasque flower 156
Passion fruit 402
Pawpaw 115
Pedunculate oak 208
Peepal tree 189
Peppercress 318
Peppermint 594
Periwinkle 533
Persimmon 259
Peruvian resin 378
Peyote 222
Pheasant's eye 147
Pilewort 645
Pilot weed 659
Pineapple 741
Pink mahogany 444
Pinkroot 539
Pipali 133
Pipsissewa 297
Pistachio 424
Pitcher plant 265
Plane tree 197
Pleurisy root 541
Poet's jasmine 567

Poison apple 414
Poison ash 565
Poison darnel 717
Poison gooseberry 521
Poison leaf 469
Poison oak 425
Poisonous lettuce 653
Poison parsley 476
Poison sumac 427
Pokeweed 241
Pomegranate 365
Pomme d'amour (love apple) 511
Pop-a-gun 195
Potato 516
Potato, rotten, diseased 516
Potency wood 458
Poverty weed 649
Prickly ash 436
Prickly chaff flower 240
Prickly pear 231
Pride of Table Mountain 755
Pumpkin 293
Punarnava 240
Puncturevine 439
Purging cassia 380
Purging nut 413
Purple betony 602
Purple cyclamen 285
Purple lobelia 622
Purple locoweed 378
Purple pitcher plant 266
Put 659

Q
Quackgrass 725
Qualaquin 575
Queen of the Night 224, 229
Queen's delight 416
Quickweed 649
Quince 338
Quinine bark 574

R
Radish 318
Ramp 776
Rampion bellflower 620
Rangiora 636
Rapeseed 312
Ratanhia 403
Ratsbane 469
Rattlesnake master 486
Rattlesnake root 655
Red acacia 376
Red clover 393
Red disa 755
Red pepper 505
Redroot 731
Red spiderling 240
Red ucuuba 117
Red watermelon 292
Refined sugar 720
Rhatany 403
Rich weed 588
Roasted coffee 577
Rock rose 275, 276
Roof houseleek 357
Rose apple 360
Rose gum 360
Rose pepper 428
Roughbark Lignum Vitae (Tree of Life) 437
Roundheart 493
Round-leaf dogwood 450
Rover bellflower 620
Rowan 346
Rue 435

S
Sabadilla 798
Sacred basil 597
Sacred ocimum 597
Sacred tree 189
Saffron crocus 783
Saguaro cactus 226
Sandalwood – the sacred parasite 463
Santa Maria feverfew 656
Sarsaparilla 799
Sassafras 138
Saw palmetto 685
Scabwort 652
Scammony 525
Scarlet pimpernel 283
Scotch broom 392
Sea holly 486
Sea onion 801
Sea wormwood 642
Seneca 403
Sharinga tree 412
Sharp-pointed dock 246
Sheep rot 489
Shepherd's purse 322
Shiva bingum remedy 430
Side-saddle flower 266
Silver ragwort 643
Silverweed cinquefoil 344
Simulo caper 314
Skullcap 601
Skunk cabbage 698
Small-leaved linden tree 280
Small yellow crown beard 659
Smooth alder 205
Smooth hydrangea 355
Smooth sumac 424
Snake cactus 230
Snake palm 690
Snakeroot 403, 532
Snowball Tree 618
Snowberry 574, 616
Snowdrop 785
Soapbark tree 347
Soft rush 733
Soft wheat 725
Soldiers' herb 583
Soldier's woundwort 654
Sorrowless tree 387
Southern catalpa 563
Southern magnolia 116
Southern marsh orchid 754
Southern wormwood 629
Southwestern prickly poppy 169
Soya 392
Spanish bayonet 806
Spanish moss 742
Spatterdock 124
Speedwell 561
Spiderwort 730
Spinach 235
Spindle 470
Spiny cocklebur 665
Spirit weed 731
Sponge cucumber 293
Spontane 169
Spoonwood 298
Spotted geranium 400
Spring onion 776
Squaw root 149, 162
Squaw vine 581
Squill 801
Squirrel corn 171
Squirting cucumber 293
Stagger weed 171
St Anthony's turnip 157
Starch-root 692
Starflower 609
Star fruit 356
Star-of-Bethlehem 794
Stavesacre 159
St Ignatius' bean 536
Stinking gladwin 788
Stinking iris 788
St John's wort 253
Stone apple 430
Stone flower 457
Stone root 588
Stork's bill 400
St Peter's wort 616
Strangle-tare 523
Strawberry 339
String bean 390
Strychnine 540
St Thomas lidpod 525
Sugar cane 720
Summer lilac 549
Summer's bride 637
Summer snow 243
Sunflower 651
Sun's gold 637
Swallow-wort 543
Swamp vervain 608

Swan's neck 149
Sweet almond 337
Sweet balm 593
Sweet basil 596
Sweet chestnut 207
Sweet clover 388
Sweet coltsfoot 663
Sweet everlasting 649
Sweet flag 697
Sweet galingale 734
Sweet Marjoram 598
Sweet vernal grass 710
Sweet violet 404
Symphytum 611
Syrian or African rue 438

T
Tall fleabane 643
Tamarind 393
Tamarisk tree 294
Tambootie tree 416
Tansy 660
Tar weed 362
Tea leaves 255
Teff 717
Tequila agave 770
The Pithraj tree 443
The Tree of Heaven 442
Thorn apple 518
Thousand leaf yarrow 654
Three faces in a hood 405
Three-seeded mercury 409
Thyme serpyllum 604
Thyme vulgaris 604
Tiger lily 792
Ti kouka 782
Timothy grass 720
Tipi 241
Toad plant 532
Tobacco 519
Tomato 511
Toothed maidenplum 422
Tormentil 344
Touch-me-not mimosa 390
Tough-leaf iris 788
Toxic astragalus 378
Tree-of-laziness 195
Trivrit 525
True Camomile (Echte Kamille) 641
True indigo 385
True-lover's knot 795
Trumpet tree 195
Tulsi 597
Tumbleweed 234
Turkish rocket 313
Turk's cap lily 791
Turmeric 737
Turnip 312

U
Umbellate wintergreen 297
Uña de gato (cat's claw) 582
Unicorn root 772
Upas 191
Upright false bindweed 522
Uprima 169

V
Vacha 697
Valerian 617
Vanilla 760
Vanilla grass 710
Vegetable carbon 211
Vegetable mercury 508
Velvet beans 383
Vetiver 708
Vine of Sodom 292
Virginia snakeroot 142
Voodoo lily 690

W
Wake robin 692
Wallflower 315
Walnut 200
Warty cabbage 313
Water-dragon 134
Water dropwort 490
Water hemlock 482
Water horehound 592
Watervalblom 755
Water violet 286
Wax myrtle 202
Waxweed 362
White angel's trumpet 507
White ash 565
White balsam 649
White dead nettle 589
White hellebore 803
White horehound 593
White jasmine 567
White lily 790
White locoweed 378
White marrubium 593
White mustard 319
White quebracho (break-axe tree) 531
White root 622
White tea tree oil 360
Whitetop weed 656
White turtlehead 550
White walnut 198
White willow 307
Wild almond 335
Wild celery 478
Wild emmer 721
Wild geranium 400
Wild indigo 379
Wild leek 776
Wild loofa 293
Wild pansy 405
Wild rue 438
Wild wheat 721
Windflower 156
Witch grass 725
Witch hazel 196
Witch-herb 518
Wizard's herb 608
Wolfberry 510
Wolfs bane 145, 633
Wood avens 340
Wood betony 602
Woodbine 535, 614
Wood sanicle 492
Wood sorrel 401
Wormgrass 539
Wormseed 233
Wormwood 630, 657
Wundkraut 633

X
Xie yi rosewood 383

Y
Yam 811
Yellow dock 248
Yellow gentian 544
Yellow jasmine 535
Yellow lady's slipper 751
Yellow oleander 533
Yellow pond lily 124
Yellow tarweed 650
Yerba mansa 130
Yerba mate 470
Yohimbe 582
Yucca 806
Yumel 116

Z
Zulu giant 532
Zyklon B 340

Column One
Magnoliidae
Pre-separation








The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

COLUMN ONE THEMES

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness



expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.

The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).

Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.





Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth** – not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction. Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

Asimina triloba (formerly *Annona triloba*) (*Asim*)
Pawpaw
Family: Annonaceae



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A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

2. Symptoms for the case:
Skin; Eruptions, eczema
Skin; Itching; warmth; agg.
Skin; Redness
Extremities; Eruptions, eczema; moist
Skin; Itching; undressing; agg.

3. The nature of the first column is generally psoric. This case demonstrates the first transition into Psora (poverty, skin problems) – the initial action of separation of the person from the source (Sherr) – and how it is working through the isolating leprosy quality seen in this case (feels rejected and full of shame). Initiating the journey of development and growth of the human soul – as it is seen in the Table (Yakir).

Mosannona depressa (syn ***Guatteria gaumeri***) (*Guat*)
Guatteria, Yumel
Family: Annonaceae

Native to subtropical or tropical moist lowland forests in Mexico and Ecuador, it is now threatened by habitat loss. The bark of the tree was used in traditional medicine for kidney and gall stone pathology, and as part of treating Leishmaniasis. Recently proved to have a cholesterol-lowering effect. It was also for the treatment of hypercholesterolaemia and cholelithiasis, but suggested foetal toxicity advises caution.

Magnolia grandiflora (*Magn-gr*)
Southern magnolia
Family: Magnoliaceae



MAGNOLIA BLOOM IN LONDON
© MICHAL YAKIR.

CASE

A religious Jewish man in his late 20s. Gentle, shy and naive. He is vital, and though he feels depressed at times because of his condition, when he speaks about music he lights up and becomes animated. His main complaint is atopic dermatitis on his back, chest and upper limbs, with redness and itching eczema, aggravated by heat, warmth of the bed, and when undressing. It looks like mosquito bites, scabbing and oozing a yellow discharge. His skin is very sensitive to certain metals. He scratches until it bleeds and then feels shameful and almost rejected because of it.

As a child, his family immigrated to Spain to a small, affluent Jewish community. Because his family was poor, the community helped them with clothes and charity. He felt shame about it, rejected and ostracised, and different from everybody else, including his own family. To this day he feels like the black sheep of the family because of his sensitivities and not having succeeded in life. "I feel people are looking at me differently." But he has no resentments, even towards his mother, who he is taking care of: he is caring and good-natured.

In the interview he said: "I have not started my life yet." He works in a job he doesn't like. He is unmarried, has never had a girlfriend, and lives with his mother. Despite not having a partner, due to religious reasons he is not masturbating (when asked about this he answered shyly and blushed). His sexuality seems not yet fully developed. His religious feelings are pure and innocent, and he is connected to God with devotion and enthusiasm, without guilt or dogma. He loves music and wishes he were working in the field, but doesn't because of financial reasons (he is easily discouraged).

Analysis: From understanding the Table of Plants the case can be placed in the first column with its naive and innocent quality. Faith, purity and a sense of direct connection to the source. Unformed Ego. Hypersensitivity, as if without a skin: the encounter with the everyday world is difficult for him, and he responds with an uncomfortable eruption, or by escaping into music. Within the column, the stage is the first one – the 'pre-' stage which reflects his not yet having begun his life and the fact that he has never left his mother's house. The *Magnoliales* are suited to this primordial stage, especially given the feelings of alienation and being different from others. Among the remedies of this order, *Asimina* has similar skin problems.[2] *Asim* is related to the Annona fruit, which is the only thing he loathes eating.

Follow-up: With the remedy, given in LM potencies due to his sensitivity, he quit the job he didn't like and went back to playing music. His skin condition[3] improved by 80 percent. He has more confidence and feels ready to make changes, leave his mother's house, and start his life at last. (Ilan Yosub)

Guatteria gaumeri

The typical indecisiveness and memory problems of the Order appear also in this small remedy, yet the thoughts become repetitive, persistent, tormenting, chaotic, and finally fixated.

Though indecisive, they tend to be overly responsible, which also can turn obsessive.

Physical affinity to kidney problems and gallstones. With peculiar symptoms of the facial skin becoming brown, face and tongue looking dirty – alluding to the general psoric nature of Column One.

The stomach is sensitive to any food [no vessel], particularly to spicy food. Tends to have stomach pains as a concomitant.

Magnolia grandiflora

Dizziness and confusion, which are expressed at the physical level: "Vertigo: in the evening, with gone-ness [sensation] in the stomach, with a dislike for physical labour, better going to bed..., beginning with blurring of sight" (Clarke). Feels unstable and dizzy. Symptoms and pains are wandering and constantly changing (as in *Puls*).

On the mental level this will be expressed as **vagueness and confusion** amplified by a feeling of being lost (confusion in space is typical of the first column). Boger describes this mental fatigue: "Mental and physical inability and

lassitude of mind and body, leading to despondency, confusion, apprehension and dullness of hearing. Working and studying is difficult. Repugnance to all occupations."

Fears and anxieties typical of Row 1: Uneasy feeling, anxious and easily frightened, with much sadness (as a herb, *Magnolia* is used as a heart remedy). Beginnings and endings, birth and death are tied together, as can be seen in the fears: *Apprehensiveness that she will die*. Uneasy anxiety, with a feeling that something is wrong but without being able to put one's finger on it, with an unreal sensation and *Extravagant dreams*.

Tendency to faint, cannot get enough sleep: "Weakness; with loss of consciousness as to actions" (Allen). The easy fainting has to do with not being fully grounded, with effortlessly departing this world. This accounts for the joint problems and rheumatoid arthritis, which are accompanied by a feeling of weakness and fatigue of the legs. The feet may be itchy.

Just as seen in the *Asim* case, they often reside in their parents' house to a late age, even if they earn enough money. They might be successful in an intellectually, rather than physically demanding job, such as working with computers, but generally they feel that life is too fast for them, they can't understand much of it, and generally wish to be left alone. In the interview they convey the feeling that their life does not happen, as if they live on the margins of life; hence the difficulty getting up in the morning and morning aggravation.

The weak connection to this world and the theme of 'pre-existence' explain the morning aggravation, precisely when it's time to awaken into the world and go to work.

Left-sided aggravation relates to the Yin, feminine, and more vulnerable side, where the heart is also found. Indeed, there are many heart problems, such as heart-related rheumatoid fever pathology accompanied with an uneasy, vague feeling as if one is going to die: *Sense of great uneasiness about his chest*.

Magnolia is one of the oldest, true flowering trees, dating back to the Cretaceous period, 95–145 million years ago. The big, archaic flowers are indeed designed to accommodate the huge insects that lived in that era.

Today the tree is a widely cultivated ornamental, and its wood is used in carpentry (for boxes and cabinets).

Late to bloom and slow growing, it can become a huge tree.

• Proved by Dr Talavera, Mexico, 1882.

Column Four
Dilleniidae

Maturity and nurturing

Column Four is botanically more evolved and complex than the previous columns. It is composed of multiple Orders and Families, each having its unique properties.

Nevertheless, there are several common themes that characterise the entire column (both from the Monocots and the Dicots).

Column four themes

- Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself
- Excessive responsibility within the family; maturity in immediate family relations
- Pathology transmitted from one generation to the other through the mother
- Attached/ detached, premature disconnection
- Balance, stability, roots; receiving while remaining stable, supportive or supported
- Trust and mistrust; existential insecurity
- Digestive and metabolic issues

Nurture, maturation, attaining equilibrium with the feminine, sustaining, giving, nurturing or receiving without losing oneself

Following the brutal Column-Three attempt to utterly sever the connection to the feminine, in Column Four the process of separation is more balanced and mature; whereby the Ego, with its awakening masculinity, seeks to maintain a balanced dialogue with the nurturing feminine counterpart. The process involves a gradual separation from the mother and family, all the while striving to preserve balance in the realm of emotion (giving and receiving, existential security) and body (nervous and digestive systems).

The Ego development faces these uncertainties: Am I ready to mature? Have I obtained an adequate foundation for living? Are all my needs met so that I am able to continue to the next step? Will I be able to stand on my own yet remain nurtured and thrive? Can I give without being drained; can I receive without being belittled? What are the different effects, physically and psychologically, when one is nurtured from within or from without?

In Column Four, the role of nurture in human life is being mapped out. We can say that the Ego is seeking the nourishing energy it needs in order to develop mature qualities relating to love, nurturing, and even spirituality, balancing between giving and receiving and having enough for oneself. This will evoke issues of hoarding and existential insecurity, issues of maternal responsibility and of family dynamics with particular emphasis on relations with one's mother. Physically this will manifest as a tendency towards pathology of the










chest and breasts, as well as issues with lactation and digestion, reflecting the lack or excess of the nurturing quality.
The goal of the column is to reach Ego-stable maturity with respect to giving and receiving. In the mature state, a balance is achieved between the feminine and masculine elements, which in turn become a foundation and springboard for further development and individuation in the next column.

Excessive responsibility within the family; maturity in immediate family relations

Imbalance in this column is expressed as the feelings of lacking a mother, difficulty in being a mother, or excessive and/ or early responsibility within the family (for instance, when the parents are not present and the child needs to mature early).
Thus, Column Four reflects not only the mother–child relationship, but also any relationships within the family. The relationship can be with anything that nurtures and grounds our existence: family dynamics (need or over-responsibility for the family, where our meaning is derived solely from our position in it and from giving to it – and finally from the way we are separating from it). More broadly, Column Four develops along the connection to one's roots and the eventual separation required in order to continue evolving.
The core issues, then, are the position within the family; being nurtured by it; being nurtured as a baby or supporting and caring for the family as an adult (*Poales*, *Cucurbitales*, *Capparales*): in short, family vs personal needs, maturity as a parent or as a baby. Maturity in this sense is defined by giving or being given. Toward the end of the column there is over-maturity: a harsh, overly critical mother, or excessive giving to the family or exhaustion from giving, miserliness and a desire to separate and disconnect from the family as a source of nurture. In this context, excessive self-judgement and the need to appear 'okay' in the eyes of the family may lead to the development of a 'False Self',[1] with early responsibility and self-denial. This is the Cancer-miasm quality of the column. Ultimately the family serves as the practice-ground for giving and receiving, bringing up the archetypal theme of the conflict between personal and familial needs.

Pathology is transmitted from one generation to the other through the mother

'Chain of inheritance', where the issue of the column is being transmitted from mother to daughter over a few generations, is often observed in the case. For example, the patient says that her daughter is always ill and this is a liability for her. Her history reveals that her own mother was always criticising her, was cold and unloving. The grandmother herself suffered horribly from *her* mother, who had grown up an orphan. Similarly, as in the case of a premature baby delivered by vacuum extraction. His mother said the pregnancy was difficult and she wished him out early [she could not contain him: no motherly vessel]. Deeper investigation reveals that she herself felt that her mother could not contain her emotionally all her life.

Attached/ detached; premature disconnection

The sensation of neediness is related to the theme of feminine nurture: there may be early disconnection from the mother and premature birth, induced birth (such as forceps vacuum delivery, or Caesarean).
The digestive system is not yet fully formed and the nervous system is immature, especially in the early stages of the column.
In other cases there may be a difficulty to separate (or else a need to separate) from the mother or father, excessive feelings of abandonment, forsaken feeling and a detached/ attached sensation.

1. The True Self and False Self are terms introduced by psychoanalyst Donald Woods Winnicott (1896–1971) to denote, on the one hand, the spontaneous authenticity of a fully present person and, on the other hand, the state in which others' expectations override one's original sense of self. The False Self typically arises in infancy under neglectful care as a defense against an environment perceived as unsafe or overwhelming. 'Self' here parallels Young's uses of the term Ego, which we use in this book.

Later in the column there may be issues with sorting out or balancing the masculine and feminine qualities within: conflict between mind and emotion, desire for equality, effeminacy in men and a sense of emasculation.

Balance, stability, roots; supportive and supported, receiving while remaining stable

The main challenge in Column Four is receiving while remaining stable. Receiving in this sense is within the familial context: how to be nurtured by, and connected to, the family without being overtaken; how to stay stable, stand as an equal in relation to the parent or partner; and lastly, how to maintain equilibrium between one's feminine and masculine aspects.[2] This column serves within the Table of Plants as the turning point between feminine and masculine dominance, hence its concern with the balance between giving and receiving. The expression of this theme varies according to the stage of maturity within the column: dependence as a pathology will be found in early stages (instability in the face of separation), while later on premature responsibility for the family (ability to give while maintaining independence: *Abel*, *Bry*, *Choc*, *Kola*, *Capparales* Order), and finally in the latter stages, the "coming into conflict with the family until one is compelled to leave its yoke" (Klein).

Trust and mistrust; existential insecurity

Impairment in basic nurturing during the early stages of life leads to a fundamental lack of existential trust, resulting in a disordered sense of existential security, clinging, forsaken feelings, and various fears and phobias. On another level there are questions of affluence or its absence (*Delusions – poor*: *Bry*, *Bamb*, *Salx-f*).

Digestive and metabolic issues

There are many digestive problems along the entire alimentary tract, from the mouth and teeth to the oesophagus and intestines, down to the anus.
There is an aggravation after eating, with flatulence, burping, abdominal pains and colic, Crohn's disease, metabolic ailments, and so forth.
As an expression of imbalance in nourishment and affluence, every food that enters from the outside causes a reaction within the organism.



2. In Sankaran's work, Stable/ unstable are important sensations in the Poales, also belonging to the fourth column in the Monocots.



Theales

Clusiaceae (Guttiferae): *Gamb*, *Haru-ma*, *Hyper*
Dipterocarpaceae: *Dipt-t*
Theaceae: *Camel-j*, *Thea*

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Giving and receiving. Balance, security. Affluence/ deficiency. Accumulating, storing, abundance and scarcity. Digestive system.

Row 1: Pre-life, pre-birth, primordial, not ready. Not ready to be born, to start processes. Uterine issues, pregnancy, premature birth, induction.
Not present in the world, before life, life–death issues, connection to other realms. Subconscious domain. Mythical, shamanistic, otherworldly.

Location: The conjunction of the nourishing column with the first row is the ground for deficiency or unpreparedness in the context of motherhood, early physical development, and basic nurture.

Although this Order is heterogeneous in appearance (as are other Orders in early stages of each column), its constituent species consistently display primitive flower characteristics such as numerous stamens and petals, and a variably multi-carpellate ovary (in contrast with the unvarying morphology of more advanced plants). Most species are bushes or trees, some of which contain useful alkaloids and essential oils.

THEMES

Inadequate nurture and nutrition: 'I did not get the basic foundation for life'

There is a fundamental lack of confidence in one's ability to step into the role of motherhood: not having received the basic nurture needed, one cannot provide it to another. Consequently, hesitation regarding the ability to become a mother and to nurture or to be nurtured in turn (this is the 'pre-life' quality of stage 1): the mother is unprepared to be the giver, and lacks the tools to do so. Physically the sensitivity to cold (lack of warmth and love) and general aversion to food, both express the deficient nutritive state. **The digestive system** stands between receiving from the world and dispersing its nutritious qualities through the body, a balancing point which is affected here. The idea of impaired nutrition is exaggerated in the first, 'pre-', not-ready row [not ready to be nourished] and is akin to the state of the undeveloped foetus in the womb, manifesting as premature birth or early motherhood, for instance. The disconnection from the source of nurture/ nutrition is physically premature [the first-row quality], or may be experienced as such, even if it had been timely. The lesson of the *Theales* is building an ability to receive and work with affluence, with what *is* – in a balanced way.

Nervous excitability, nervous system pathology

The nervous system is oversensitive due to its immaturity (a 'pre-' stage, not ready – as can be seen in premature babies). The function of the nervous system is to nourish the body with sensual impressions, without which it cannot survive. Nervous impulses translate the outside world into actual bodily sensations and as such serve as a bridge between worlds. The action of the first row is to connect and mediate between worlds, which sets the stage for nervous system

pathology: **nervous oversensitivity and physical or psychological hyper-reactivity**, with a wide variety of possible manifestations: mental overstimulation, auditory or visual hallucinations, neuronal sensitivity to cold and pain, pain intolerance, tics, epileptic fits, paralysis, anaesthesia, phantom pains and nerve atrophy. All of these reflect an impairment in nervous stimulation (as if the nervous system is feeding information to the body in an unbalanced way). Furthermore there might be poor ability to **control basic impulses** and primal instincts, resulting in violent behaviour or a dysfunctional maternal instinct.

Connection with the other realm, dissociation, floating, hallucinations

The first row is associated with the primal subconscious and its dark and shadowy aspect, the time before life, and the margin between the hidden and the manifested. One aspect is uncontrollable impulses arising from the subconscious: emotional instability, depressive tendencies and violent thoughts, even a desire to kill. Dreams of death or auditory hallucinations (such as the sound of knocking on a door, representing the transition between worlds). Another aspect is 'not yet present' in this world (*Hyper*) – seen in every first-row remedy. Hallucinations of ghosts, voices (*Thea*), and floating sensations, intensified by the hyper-aroused nervous system. The floating sensation is related to the immaturity of the physical body, which is therefore unable to hold down the astral body (not fully incarnated). Occasionally unresolved karmic issues seem to play an actual role in the case.

Gambogia (Garcinia gummi-gutta)

Complaints related to the digestive tract. Due to the first-row location and its 'pre-' theme, the digestive system is not fully mature, not ready to digest. Irregular stools, in consistency and colour. Noises from the stomach, tendency to flatulence, worse from sweets. Much abdominal pain in general. Thirst. Violent vomiting when ill; frightful vomiting.
A remedy for colitis (Vithoulkas) **as well as ulcerative colitis and Crohn's disease** [Crohn's disease causes problems in absorbing nutrients from the digestive system, so a question of nurture: receiving food but not being able to use it]. The overstimulation from the nervous system is also manifested in the digestive system.
Diarrhoea from slight errors in diet, even if said diet is extreme. Violent diarrhoea accompanying 'flu. Depression following suppression of diarrhoea. Summer diarrhoea and skin complaints in children.
A remedy for food poisoning. Stool with horrible odour. Involuntary diarrhoea. Worse either before or after stool. Rectum prolapse.
Strong sexuality. Issues with all that belongs 'underneath', 'down there', 'pre-' or before.
Oversensitive nervous system: Sensitive to cold, head and teeth especially. Sensitive to light, noise and odours. Chilly. Instability: *Delusions – reel, she was reeling*. Restless sleep, difficulty falling asleep and perspiring while asleep.
The 'dark underbelly' aspect of the first row is apparent as photophobia, depression, suicidal, quarrelsomeness and violence especially in the morning.
Violent symptoms. Always aggravated after sleep, in the morning following a night of 'not being here'.

Garcinia morella (*Gamb, Gutti*)
Gummi gutta, Gamboge, Gutti
Family: Clusiaceae (Guttiferae)



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A resin is extracted from *Garcinia morella*, a shrub originating from China and Thailand (formerly Siam). The resin is collected from cuts made in the trunk of the tree. The active ingredient in the resin is Hydroxycitric acid, which inhibits synthesis of fatty acids in the body.

The herb generates a sense of fullness when eaten, and is thus used for suppressing appetite and stimulating loss of weight in various dieting formulas, often marketed as a 'miracle diet plant'.

Overuse causes diarrhoea, complaints of testicles and metabolic damage, i.e. acidosis.

Hypericum perforatum

The presence of the remedy in the pre-birth row relates it to the situation of a rapid, premature separation from the mother; i.e. a newborn removed too quickly from his mother's womb. "Suits those born in a difficult birth, where force was applied while pulling the head out, as in forceps birth" (Grandgeorge).

Hypericum perforatum (*Hyper*)
St John's wort
Family: Clusiaceae (Formerly: Hypericaceae)



HYPERICUM OIL WITH FLOWERS, BERLIN
© MICHAL YAKIR

A medium-size herb, native to Eurasia, though distributed widely by man. Its preferred habitat is recently disturbed, nitrogen-rich soil, but it can survive in a wide range of environments with the ability to store reserves in its root crown which can be called upon during harsh times.

A red, oily resin is extracted from the plant. Research has shown it to have a beneficial effect on depression, and currently it is prescribed to those undergoing psychiatric treatment. In Russia the plant is also used to flavour a traditional soft drink, Baikal.

Caution should be taken, as ulcers and gangrene of the skin can result from the use of the oil, as the active ingredient undergoes some skin reaction if exposed to the sun. *Sensitivity to excess of light.* (Possibly oversensitivity to transcendent light as one is in an unprepared stage, explaining bad reactions after meditation or channelling).

1. The Greek name, "ghost summoner", relates to the belief in the plant's power to repel evil spirits, implying its relationship to the world beyond. This is expressed in the remedy as delusions of ghosts, floating and hallucinations. *Delirious and imagines he hears dead people.* At a Row 1 level, this 'other world' theme is often encountered.
2. The first row's calling is to move the column onto the next stage, shifting from the last row in the previous column to the new column quest: but they are not yet ready. Here, the fear and unpreparedness of the first row is expressed also in the symptom: *Anxiety while crossing a bridge*.

The nervous system has not completely matured, thus it is highly sensitive. The leading idea is a difficulty separating from the nourishing provider; therefore it is a beneficial remedy for "weakness in women following delivery".
Injury to the nerve ends, first-aid situations where the nerves have been injured; injury and rupture of spine; injury to ribs, pelvis; eye injury. Nerve pain in the jaw following dental treatment (even if years past). Blows to the testicles. Any situation of great pain related to nerve injury. "Following strong electric shocks or accidents – when the pain is extreme" (Rozenberg).

Pain in the cervical region (where nerves split), when the pain is extreme and unbearable. Bell's palsy following dental treatment. Head injuries. Following nerve injuries: Asthma or convulsions following spine injuries. Spine sensitive to touch. Memory complaints or depression following an accident. Emotional instability following head injury. "A pregnant woman who fell on her back and is hysterical about the health of her foetus since" (from a case, Yael Bar-Shalom). Birth trauma and complaints following epidural analgesia.
The opposite can also be seen: "Neuropathy in old people. They complain of floating sensation while walking. Formication or burning sensations in the legs, extending to the upper limbs. At times they feel disconnected from the body" (Nehushtan).
Not entirely here (first row): Floating sensation or heaviness, a dull feeling in the body, fuzziness, memory problems. Unexplained fears and anxieties.[1] Talking to ghosts: not entirely in their body, they can communicate with the non-corporeal: entities not of this world.
Easily influenced. "For alleviating the bad effect of hypnosis" (Lippe). They feel others are intrusive and easily get stressed at work. They are prone to be affected by mystical experiences, as the nervous system is highly receptive and not protected. They float out and can't return to their body after using drugs. Can get addicted easily.
Many fears and anxieties accompanied with confusion. Following grief, shock or meditation where out-of-body experience has occurred.[2] The inability to endure any physical or emotional pain is due to the hypersensitivity of the nervous system. Depression from slight reasons. Depression following an injury; following car accidents. The nerves are exposed, receiving too much information. The lack of confidence and the exposed nerves lead to alertness. "Symbolically being in fog aggravates them. Asthma attacks in fog" (Grandgeorge). In this context we can also understand Mangialavori's addition to the rubric *Delusions – watched, she is being* (another level of being exposed).

Digestive pathology appears as well, with cramps and tenesmus after eating. Local heat sensation. Desires cold drinks; aggravation after drinking tea. In fact, MacFarlane suggests that the main symptoms in *Hyper* are the digestive ones: "Child nauseated; complains of great pain in stomach; sick whenever it eats; bowels loose, two to three times daily."
A peculiar symptom is a black dot on the tongue.

CASE

A young woman who unexpectedly lost her husband in an accident. (Sudden separation, 'as if nerves had been cut off suddenly'.) She did not react with great sadness as she kept sensing his presence. Since the loss, she sees ghosts and black objects. She has to take a shower eight times a day. Since his death she feels like an alien within her husband's family. Her presenting symptoms were sinus complaints and back pain near a bulging vertebra. A peculiar symptom was a black dot on her tongue.
Analysis: Her husband was the breadwinner – the nourishment provider. When he died, the nourishing channel connecting her to the world was suddenly cut off.
Follow-up: With the remedy, the black dot, back pain and sinus complaints have all disappeared – as well as the ghosts. (R. Levy)

CONTENTS

Words of Thanks ii

Foreword by Dr Mahesh Gandhi vii

PART A · INTRODUCTIONS AND GATEWAYS

Sources, structure and usage of the Table 1

Foreword · Why, How and What 3

Introduction · The structure of the Table of Plants and how to use it 7

PART B · A GATEWAY TO BASIC BOTANY AND SYSTEMATICS

The Table Botanic 11

Introduction to Botany 13

Taxonomy, the Table and basic botanic division 17

PART C · THE TABLE OF PLANTS – OVERVIEW AND THEORY

The Table psychology and developmental aspects 25

Definitions of psychological terms used in the book 27

Developmental aspects of the Table of Plants – an overview 29

Column One · Pre-separation · Primal, boundless, indiscriminate, pre-Ego 35

Column Two · Here or there · Seeking one's strength, small or big, in-between. Boundaries .. 42

Column Three · The Hero · Immersion vs separation · Struggle for independence 50

Column Four · Maturity and nurturing · Separation from mother and family 58

Column Five · Split · The Other 66

Column Six · Me vs the world · Struggle for one's place in the world 77

Column Seven · The Sabbath · Reflections on the essence of the Table of Plants 93

The Rows · Development and maturation within the columns 95

PART D · MATERIA MEDICA

DICOTYLEDONS · 109



Column One · Magnoliidae · (Pre-separation) · Themes 111

Magnoliales 114

Nymphaeales 120

Illiciales 127

Piperales 129

Laurales 135

Aristolochiales 139

Ranunculales 143

Papaverales 167



Column Two · Hamamelidae · (Here or there) · Themes 177

Urticales 181

Hamamelidales 196

Juglandales 198

Myricales 202

Fagales 204

Non-plant remedies 211


Column Three · Caryophyllidae · (The Hero · The struggle for individuality) · Themes . . . 215
Caryophyllales . . . 216
Plumbaginales . . . 243
Polygonales . . . 244


Column Four · Dilleniidae · (Maturity and nurturing) · Themes . . . 249
Theales . . . 252
Dilleniales . . . 257
Ebenales . . . 259
Sarraceniales . . . 262
Malvales . . . 268
Primulales . . . 282
Cucurbitales . . . 288
Ericales . . . 295
Salicales . . . 305
Capparales . . . 310


Column Five · Rosidae · (Encounter with the Other) · Themes . . . 327
Rosales . . . 331
Myrtales . . . 358
Fabales (*Leguminales*) . . . 373
Malpighiales . . . 395
Euphorbiales . . . 407
Sapindales . . . 418
Cornales . . . 450
Rhamnales . . . 451
Santalales (parasitic plants) . . . 455
Celastrales . . . 468
Apiales (*Umbelliferales*) . . . 472


Column Six · Asteridae · (Me vs the Group) · Themes . . . 495
Polemoniales (*Solanales*) . . . 501
Gentianales . . . 526
Scrophulariales . . . 545
Rubiales . . . 572
Plantaginales . . . 583
Labiales (*Lamiales*) . . . 584
Dipsacales . . . 612
Campanulales . . . 620
Asterales (*Compositales*) . . . 623

MONOCOTYLEDONS · 669


Monocots vs Dicots . . . 671

Column One · Alismatidae · (Beginning) · Themes . . . 675
Alismatales . . . 676
Potamogetonales . . . 678


Column Two · Arecidae · (Here or there) · Themes . . . 679
Arecales (the palms) . . . 682
Arales . . . 688
Typhales . . . 701


Column Four · Commelinidae · (Support, stability, family relationships) · Themes . . . 703
Poales . . . 704
Commelinales . . . 730
Juncales . . . 733
Cyperales . . . 734
Zingiberales . . . 735
Bromeliales . . . 741


Column Five-Six · Liliidae · (Me and the Others) · Themes . . . 743
Orchidales . . . 744
Liliales . . . 764
Agavaceae . . . 809
Dioscoreales . . . 811

PART E · APPENDIX

Bibliography and References . . . 817
Contributing Practitioners . . . 821
Repertory of Themes from the Table of Plants . . . 823
Photo Credits . . . 829
Index of Remedies . . . 831
Other indexes . . . 836
Family Names . . . 836
Latin Names . . . 838
Common Names . . . 843
Concise Lists of Plant Remedies . . . 849
About the Author . . . 852
The Table Schema · General Overview . . . inner cover



Taxonomy, the Table and basic botanic division

Botanical order: evolution of species within the plant kingdom

The Table of Plants is based mostly on the evolutionary order of Species, Families and Orders within it, so understanding the way plants developed is quite essential.

As plants evolved, some species remained closely related, while others developed in diverse directions. While on this route they changed: their chemical and physical components, the structure of their flowers, their fruit, their seeds and their pollen became different from those of their ancestors. As shape and structure changed and became differentiated, species drifted away, groups dissociated from one another, initiating their own lines of evolution, while other groups withered and became extinct. In this way, a multi-branched, tree-like process of evolution was sketched out over history (Fig. 1).

The current evolutionary picture of plants: Since many of the old, primitive species are now extinct, what remains visible from the multi-branched, treelike evolutionary process is primarily its tips; that is, nowadays remaining plants (like islands popping out of the water). This makes it difficult to assess the course of evolution as it took place; nevertheless, the evolutionary course **can** be discerned by measuring the closeness or nearness between the species according to many 'signs and symptoms'. These symptoms include the flower, fruit, seed shape, pollen formation, stem structure, chemical ingredients and, nowadays, DNA proximity. The different measures of proximity or distance mark the relative evolutionary location of each group along this evolutionary process.

In short: According to the above, it is possible to view the basic tracks of evolution from the very primitive and archaic group – the seedless plants (called spore plants), through groups of early plants without flowers (Gymnosperms) up to the advanced, fruit-bearing and flowering plants (Angiosperms). **This evolutional path forms the basis of the Table**.

Phylogenetic systematics

Systematics describes patterns and paths of evolution by sorting plants into groups according to molecular and morphological information, thereby establishing a developmental tendency that displays the proximity of different Species, Families and higher groupings in a developmental sequence.

The structure of flower and fruit provides the base for plant systematics. The more pronounced the flower's stability and uniformity, the more advanced the plant is considered to be. For example, when the number of the flower's parts is fixed, its method of pollination is more effective.

Systematics uses symptoms of the flower and fruit structure to construct an evolutionary developmental sequence. This sequence enables plants to be organised as a 'flow chart' where groups can be hierarchically placed. This hierarchal order has direction; therefore, it can be arranged as a table with two axes and used to describe stages and processes for homeopathic purposes.

Species are the basic unit of living nature, upon which classification and systematics are founded.
Plants are sorted, in ascending order, as follows:
Species > Genus > Family > Order > Subclass > Class > Phylum > Kingdom
Every plant belongs to a Species, then to a Genus, a wider Family, Order, Subclass and so on.

- **Species** – the basic unit. A group of closely related organisms that can inbreed and produce fertile offspring.
- **Genus** – composed of closely related species. Every plant (and therefore every plant remedy) is named after its Genus and Species name; for example Pulsatilla (Genus) pratensis (Species) (as with first and last names of people).

Fig. 1

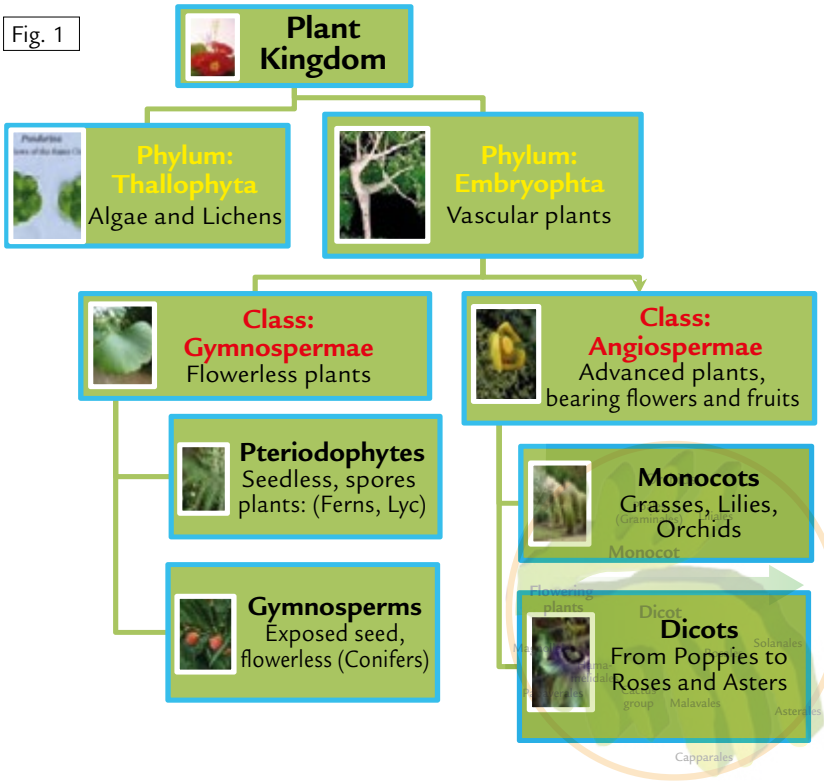


Fig. 1: Overview of the evolutionary process of plant development. From the earliest algae to the nonflowering plants (spore plants and Gymnosperms), to the modern flowering plants (Angiosperms). The two main groups are Phyla (singular Phylum)*. Most of the plants covering the earth belong in the Angiosperms (as do most of the homeopathic remedies).

* The chart is taken after A. Conquist; however, it is not a complete botanic chart, as it does not demonstrate all the compound systematics levels. Its purpose is to demonstrate basic evolutionary processes of plants. Be aware also, that other forms of classification are constantly being introduced, and only some of it will be referred to later in the text.

- **Family** – comprising closely related Genera. The name of a Family always ends with the suffix '-aceae', as in Liliaceae.
- **Order** – a higher hierarchy, consisting of closely related Families. The name of an Order always ends with the suffix '*-ales*', as in *Liliales*.
- **Subclass** – contains evolutionarily linked Orders, arranged by ascending developmental order (from the oldest to the youngest). Subclass is a column in the Table. The name of a Subclass ends with the suffix -'ides' (Hamamelides) or '-dae' (Hamamelidae), the older fashion of nomenclature.
- **Class** – denotes a large group of plants having a certain basic trait in common, i.e. one or two Cotyledons. A cluster of Subclasses, arranged in an advancing evolutionary order, constitutes a Class (or Classis).
- Classes are one hierarchy below the Phylum and then the **Kingdom**.

The botanic divisions of the plant kingdom (according to Cronquist)

A simple schematic overview of plant development and basic botanic division

Plant development can be described as a flow chart of groups that have evolved from primal sources long extinct; its relics are algae and lichens. Later, more complex plants evolved, such as the seedless, Lycopodium-like plants, ferns and others. These seedless plants are mostly extinct, but we have fossil evidence. As the climate dried up and cooled, more advanced plants developed: the seed plants, but still flowerless. In time, the flowerless plants also exhausted their growth and shrank in numbers while a newer group evolved on earth: the Angiosperms, the most developed group with fruits, seeds and multiple flower shapes. This is the group we know today contains 90–95 % of the plants on earth, and 95 % of our homeopathic plant remedies. This group, the Angiosperms, splits into the **Dicotyledons (Dicots)** and the **Monocotyledons (Monocots)**, and are the subject of this book.

Between the Gymnosperms (nonflowering plants) and the Angiosperms (the flowering plants) there must have been intermediate groups of plants, probably extinct: some of the first families in the Dicots are considered to be such intermediate groups.

Basic botanic groups (according to Cronquist)

1. **Thallophyta** – the most primitive plants, are an assemblage of flowerless and seedless photosynthesising organisms: algae, bacteria, fungi and lichens. Thallophyta all consist of a single cell, or cell aggregates: plants **not** clearly differentiated into root, stem and leaf. (Thallophyta *are not* covered in this book.)
2. **Embryophyta** – modern and advanced vascular plants. Embryophyta comprise two main divisions:
   - 2.1 **Petridophytes** – primitive plants such as ferns and mosses, mostly extinct.
   - 2.2 **Spermatophytes** – advanced plants with clear differentiation into root, leaves and stems, all having seeds. **Spermatophyta** is subdivided into two groups:
   - 2.2.1 **Gymnospermae** – the more primitive group of conifer-like plants, defined by flowerless reproductive organs and exposed seed (*not* covered in this book).
   - 2.2.2 **Angiospermae** – the flowering plants, the largest and most advanced group of known plants

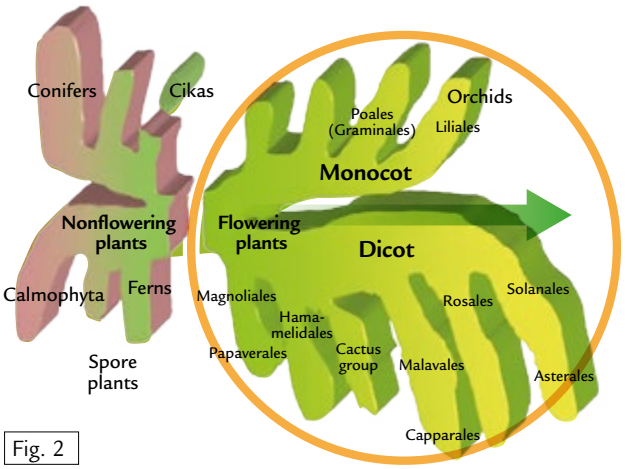


Fig. 2

characterised by complex structures of flowers and fruits and ovary-enclosed seeds. (The book deals mainly with this large group.)
The **Angiosperms** are divided into two Classes: **Monocotyledons (Monocots)** and **Dicotyledons (Dicots)**, each evolving independently. Each contains Species of plants grouped into Genus, Family and Order, all arranged by evolutionary order.

The construction of the Table of Plants from botanical information

The development of the flowering plants can be described as a tree-like process (Fig. 2) which split into two main divisions: Dicots and Monocots. Each division developed its own branches, one more advanced than the other. This tendency creates a horizontal axis of development (Fig. 3, A). In addition, each 'branch' (column) has developed inside itself into smaller groups (Orders), each more evolutionarily advanced than the other. This creates a vertical axis of development (B).

The courses of the plant evolutionary development 'branches' can be interpreted as a double axis table (Fig. 3), where the timeline is determined by the evolutionary location of each botanic group: this determined and structured the Table of Plants.

The Table of Plants thus encompasses the two Angiosperm subdivisions, the Monocots and Dicots which, for efficient organisation, are placed atop each other, *mirroring the same evolutional stage* (Fig. 4). As will be detailed throughout the book, homeopathically speaking, the same themes recur correspondingly in both subdivisions, with some minor differences.[4]

Both Dicots and Monocots are set according to systematics criteria, based on 'botanic symptoms' of the plant's shape, structure and genetics (according to Cronquist systematics). In each, the **columns** are organised by the botanic Subclasses, according to their evolutionary location. The **rows**' building blocks are smaller groupings of plants: Families and Orders.

In each column, the Orders are arranged by levels of botanic development, each more advanced than the one that precedes it (the direction is mapped in the Table from centre to bottom or top). These levels form **the rows of the Table**. The first row, which contains the more primitive Orders in each column, signifies initial stages in the column directive; whereas the later, more developed

4. The Dicotyledon Table has six columns while the Monocotyledon has only four. The Monocots undergo a similar journey to the Dicots, but in a less intricate manner: its first column has no remedies. The second column corresponds to the second column of the Dicots. Column Three is botanically nonexistent. The fourth column is analogous to both groups. The last column (mostly Liliales) corresponds to both the fifth and sixth columns of the Dicots. The evolutionary directive is based on botanic advancement of organs, cells and function.

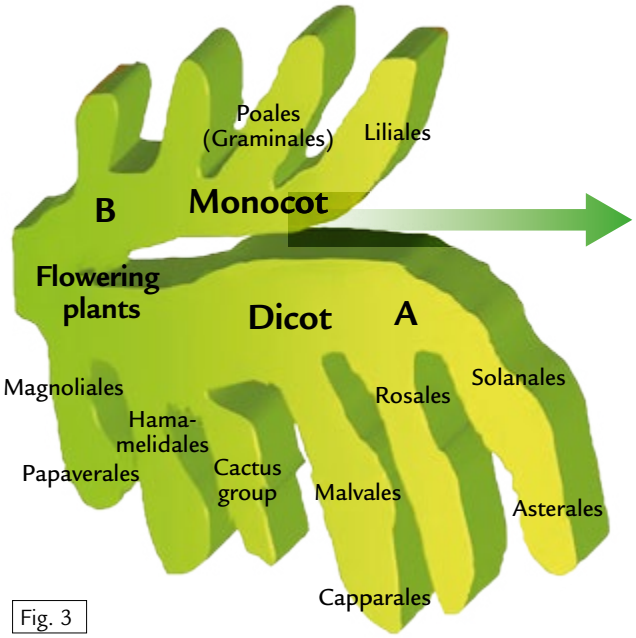


Fig. 3

			Zingiberales	Dioscoreales
		No plants		Orchidales
	Arales		Juncales	Liliales
	Arecales		Graminales	
Alismatidae	**Arecidae**		**Commelinidae**	**Liliidae**
Monocots →				
Dicots →				

Magnoliidae	**Hamamelidae**	**Charyophyllidae**	**Dilleniidae**	**Rosidae**	**Asteridae**
Magnoliales Nymphaeales	Urticales		Dilleniales Theales	Rosales Myrtales	Polemoniales
Iliales Piperales	Urticales		Sarraceniales	Fabales	Gentianales
Laurales	Hamamelidales		Malvales	Geraniales Malpighiales	
Aristolochiales				Violales Euphorbiales	Scrophulariales
Ranunculales	Juglandales	Caryophyllidales	Primulales	Sapindales Cornales	Rubiales
Papaverales	Myricales	Polygonales	Cucurbitales	Rhamnales	Lamiales
		Plumbaginales	Ericales	Santanales	Dipsacales
	Fagales		Capparales	Celastrales	Campanulales
			Salicales	Apiales	Asterales

HOW TO WORK WITH THE MATERIA MEDICA AND WHAT CAN BE FOUND THERE

In order to understand the remedy it is best to read the common themes (3, 4) of the Order (1) or Family to which it belongs. Reading the theory part in the beginning is also very useful. The remedy homeopathic information is found in the centre (8, 9), while botanic information is found mostly at the sides (5, 6, 7, 10, 11, 12) and at the very beginning (2).

1. The Order's name. Under the Order is a list of Families and the remedy abbreviations. "Complete Repertory" names and abbreviations are used as standard. If unavailable, a "Synthesis" alternative is used or, failing that, a new coinage.

Please note that Orders and Families are placed according to the Table rules and sequence. Alphabetical order can be found in appendixes.

2. Botanic information pertaining to the Order and Families. The illustration depicts the affiliation of this Order with a column – or subclassis.

3. The characteristic themes of the said Order, derived from its location in the Table

8. The remedy's name in the materia medica.

Please note that the homeopathic spelling of the remedy often differs from that of the current scientific botanic name, sometimes due to the passage of time, sometimes due to inaccurate botanical knowledge.

9. Homeopathic information for the remedy. Data was collected from myriad sources, but interpretation is according to the Family or Order location in the Table. The accordance is often illustrated by condensed cases.

12. Notes may be referred to several times. They are ordered according to a logical sequence of reading material, thus the reference numbers in the text are not always sequential.

4. The Order's Row and Column in the Table, in short

5. The currently accepted Latin (botanic) name of the remedy's plant

Please note that the name of the remedy and the current Latin name are not necessarily the same. Look at the abbreviation if you are not certain.

6. Common names for the plant

7. The botanic Family to which this remedy belongs

10. A photo often relays the most pertinent aspects of the remedy

11. Short botanic, medicinal, traditional and folkloric information, remarks and other relevant information



Bromeliales

Bromeliaceae: *Anans-c*, *Anans-s*, *Tillan*

The *Bromeliales* are native to the tropical parts of the Americas (with a few exceptions growing in Africa). The plants sport spirally arranged leaves: firm, tough and often spiny, often lacking an apparent stem. Some are terrestrial and some epiphytic. Both the flowers and the leaves are usually colourful.

Location: The *Bromeliales* are among the recent flowers to have emerged in the Poaceae, therefore should belong somewhere in the later part of the column, perhaps in Rows 6 and 7. Just as with the *Gingiberales*, the feminine nourishing element is being dried up by the fiery, upcoming masculine element, and the emphasis shifts towards the masculine. Attention is focused more outside the family, on achievements outside it. As yet unready for this shift, which will occur in the next column, there are feelings of being hindered by others, with suspicion and mistrust.

As few remedies are mentioned in the materia medica, no symptoms have been introduced yet, except in Vermeulen's *Plants*, so information is only in its infancy.

Ananas comosus

The proving[1] was not published but its summary is in Vermeulen's *Plants*[2] (refer to his books for further information).
Indifferent and lazy [Row 6], mistakes in time, delusions of seeing mice and dreams of jungles and of tissues dissolving.
Flatulence, gurgling and cramps in the abdomen, indicating poor digestion, typical of the column.
Great thirst, oedematous swelling of hands, sticky sweat that attracts insects, purulent inflammation after insect bites. Eye inflammation with yellow discharge and photophobia [the fiery transformation of the feminine, watery element, seen in the later part of Column Four].
Specific affinity for the skin, perhaps related to the irritant quality of the Pineapple: eruptions. Pimples and pustules, dry hands and feet.

Column Four: Maturity and ripeness of the feminine, maternal, nourishing element. Family and mother–child dynamics. Being in the family or out of the family. Giving and receiving; abundance and scarcity – from a Monocots point of view.

Row 6: Adolescence, extreme changes, turning point (from the feminine to the masculine), motion, fire, identity within one's social frame.

Row 7: The young adult. Entering adult life, partaking in life as an independent being. Desire for advancement, social achievement, money and enjoyment. Feeling of omnipotence. Independence, assertiveness (or its opposite). Strong, active sexuality. Intimacy and sexuality.

Ananas comosus (*Anans-c*)
Pineapple
Family: Bromeliaceae



ANANAS FRUITS ON A SPINY BRANCH
© MICHAL YAKIR

Native to tropical America, this spiny, tooth-leaved plant bears large, sweet, edible fruits. (The fruit is in fact an amalgamation of berries which coalesce into a large, compact fruit, covered with spikes, which has to be carefully peeled before consumption.) The leaves are used for their fibres.

It's interesting that pineapples are denied fertilisation, as seeds harm the quality of the fruit.

Pineapples are considered very healthy, aiding digestion due to the high content of the proteolytic enzyme, bromelain.

In large doses it can cause contraction of the uterus, and even abortion.

1. Proving: Karl-Josef Müller, Germany, 1999.
2. F. Vermeulen and L. Johnston. *Plants*, Vol 1.

Column One
Magnoliidae
Pre-separation








The first column (Subclass) contains the most primordial and ancient (primitive) plants of the Dicotyledons in terms of botanical evolutionary development. They are generally considered a relic of even more primeval plants, from which more advanced plants arose. Some of the Families are so primitive that they are thought to be a transitional group *between* the Dicots and the Monocots. The flowers of the Magnoliidae display archaic structures, with an unstable, often large number of petals, stamens and ovaries, along with primitive fruit structures and ancient water-conducting systems in the stems.

The main themes of the column reflect the primordial, immature and naive state of the Ego and its struggle to separate from the oneness. Although every Order has its own attributes (based on the evolutionary timeline and maturity along the column), the following themes persist throughout the column (see elaboration in the introductory chapter):

COLUMN ONE THEMES

- Primordial. Confused, not here. Escapism, drugs
- Primordial, ideal existence, oneness, to be a part of...
- Weak Ego, weak will, weak mind and strong impulses
- Weak mind, incapacity for introspection
- Inability to protect themselves, no defense – reacting with control
- Exposed, no boundaries, no skin. Irritable, oversensitive
- Control
- Fears and anxieties
- Hormonal, uterine and fluid problems. No vessel

Primordial. Confused, not here. Escapism, drugs

The first column is in an initial state, still without form or structure. The Ego has not completely separated from the whole (the Self): it is potential rather than actual, not here yet, not fully incarnated. This is a 'timeless' column, where time is experienced vaguely. The body is not fully saturated with consciousness, leading to a tendency to daydream, with out-of-body, floating sensations, desensitisation and paralysis.

The first column sets the basis for the Ego structure (desires, emotions and mind) in its most elemental form. Emotions and mind are not yet consolidated, leading to mental confusion, problems with concentration, physical confusion (*Losing his way in well-known streets*), disorientation, alienation, and feeling strange in this world. Column One retains a link to the elemental consciousness



expressed also in the human subconscious. Hence clairvoyant states, prophesying and drug-like qualities are observed (mood-altering drugs are agents used to lure the consciousness into other worlds). There is an unwillingness to partake in the life of this world, with escapism and a tendency for various addictions – from reading to alcoholism and drug abuse.

Primordial, ideal existence, oneness, to be a part of...

There is a pull to remain in the non-separated stage and be a part of any form of oneness, be it a community or a relationship. There is a search for ideal, non-dual existence (ideal = non-dual). Duality is not tolerated, nor is conflict. 'Two-ness' is not yet perceived. *Desire for idyllic relationships and situations, seeking an ideal, often spiritual world* (Scholten) which echoes the primordial union. *Better by warmth* (but not by heat), which expresses the desire to return to the womb or the initial union with the all-giving feminine. The need to be guided and the need to lean on strong people can be understood in this context.

Weak Ego, weak will, weak mind and strong impulses

The first column relates to the inception, launching and formation of the Ego (the urges, emotions, mind and nervous system). The Ego consciousness that operates in humans as a vessel for the urges is primordial, unstructured and immature. Although the Ego doesn't have much control at this early stage – the survival instinct is still primary – the urges are strong, sensual and often unruly, with a tendency for unstable impulsiveness. The mind, on the other hand, is weak, not structured yet, unfocused and not fully conscious, as are the person's self-identity or sexual identity. (*Puls*: easily influenced; *Asar*: uncertain about his and his father's name [Grandgeorge]). The weak Ego and unfocused mind are not conducive to dealing easily with the world, so when hurt or injured they escape the body or the mind. The weakness, defencelessness and powerlessness, as well as the first separation, indicate the psoric nature of the column.

Weak mind, incapacity for introspection

As Ego awareness is just awakening, and the mind is in its initial stage of formation, the introspective ability is limited. Thoughts and even emotions are not easily articulated, and the mind is unfocused, leading to attention disorders and problems at school. Even when asked to describe their feelings, they can't explain; they just feel. Fearful of forgetting, the patient comes ready to the interview armed with lists and notes.

Inability to protect oneself, no defence – reacting with control

A general sense of incapability prevails, with earthly tasks perceived as too burdensome. One's hold on the world is not yet established, thus nausea and vertigo occur often. The weak Ego offers neither protection nor the ability to stand up for oneself. Physical instability or allergies and immune problems are prominent, reflecting the lack of protection from the world.

Exposed, no boundaries, no skin. Irritable, oversensitive

One has no boundaries yet. Typical expressions are: "I don't have a skin", "I am thin-skinned", "I am oversensitive" – as though the nervous system is exposed (*Acon*, *Staph*, *Myris*). The intense sensitivity and emotionality lead to restlessness, mood swings, impressionability, excitability, extreme irritability, uncontrollable anger or easy offence.

The slightest cause can irritate, leading to departure from the body or the mind, loss of concentration and escape from reality. Remedies in this column are indicated for severe concentration problems (similar to the gases among the mineral remedies). The vital sensation is disintegration or dissolution, lack of control, dissolving into the surroundings, and the reaction is an attempt to be in control.

Control

The compensation for the sense of powerlessness is a strong need to be in control – not so much over others as over one's own world and immediate surroundings, out of fear of dissolving away. When stressed, the need for control increases, which is another reason why such patients will arrive at the homeopathic interview armed with lists, controlling and telling the homeopath what to write down (*Puls*).



Fears and anxieties

Being so completely exposed, multiple fears and unexplained anxieties are prominent, not only in such well-known remedies as *Acon*, *Chel* or *Op*, but in the entire column. The lack of boundaries frequently invites offence and hurt from the world, which in turn increases the already inexplicable anxiety. When one is not here, when one is ungrounded, the here-and-now can bring up many fears. These fears often stem from the feeling of being a stranger in an unknown place (including planet Earth!).

Hormonal, uterine and other body-fluid problems. No containing vessel

The first column is feminine by nature: the foundational, elemental energy, as it begins to generate and beget life, clothes itself in a feminine quality. The feminine has a containing, vessel-like quality, and when this quality is imbalanced its physical manifestation will be through pregnancy, birth, menstruation, uterus, female sexuality and the hormonal system. The body's circulatory systems, blood vessels and other fluids (a manifestation of the feminine) are also affected.



Magnoliales

Annonaceae: *Asim*, *Guat*
Magnoliaceae: *Magn+*
Myristicaceae: *Myris*, *Nux-m*

Column One: Ancient, primal, feminine, 'watery', life-giving quality. Confusion and lack of borders. Instability. Indistinctive, indiscriminate, no vessel, shapeless. Influenced. Spaced out. Escapism. Disorder/ control.

Row 1: **Before life, before birth –** not ready. Not ready to be born, to start processes. Premature. Pregnancy, birth and womb issues, too-early birth, induction. Not present in the world, before life, death, connections to the other realms. Primordial fears. Under the rule of the subconscious; mythical/ shamanistic/ otherworldly elements. Location: First stage of the first column. The Ego's formation having just begun, it is in a 'pre-' state. This very primal stage brings out the column's themes in their extreme form.

The *Magnoliales*[1] present a primordial and archaic fruit structure, with single or aggregated berries arranged in a cone-like formation, and a primitive flower structure. They are remnants of a primeval era dating back to 150 million years ago, when flower-bearing plants made their very first appearance, adapting to the large insects of this era. Mostly trees and shrubs, with pantropical distribution, they are largely confined to lowland rainforests and other humid habitats. Some species are valued for their fruits or timber, and others for their fragrance (i.e. Ylang ylang), ornamental or medicinal properties. Nowadays magnolias are grown even in northern gardens.

THEMES

Stranger in a strange land

The first row contributes to the feeling of being a stranger in a strange land. Naive and undefined, they encounter the world in a kind of daze, puzzled, as if they do not understand why this world is not as ideal as it should be and what is expected of them here. All of this creates anxiety – while the world around him does not understand what it is that they don't understand... There is a desire to participate in this world, but no knowledge of *how* to do it. Such people may experience themselves as not belonging to this world, feeling odd, strange and estranged.

Primordial naivety. Indiscriminate mind

Given that the *Magnoliales* represent the seed of consciousness for Ego building, the mind is still indistinct and indiscriminate rather than clear and differentiated. There is an inability to say 'no', decide between good and bad, and erect boundaries. The connection is to an ancient sort of consciousness, with lacking awareness of this world. An undefined, poorly resolved, unconscious and naive energy permeates the case.

Difficult concentration, forgetfulness, weakness of mind, fuzziness

One is allied more to the undercurrents of the subconscious than to waking consciousness: thinking is unclear, it's difficult to find a centre, to concentrate with great difficulty feeling centred and focused. One is easily distracted, with a diffuse energy that points out the weakness of the containing vessel. The

1. In the APG systematics, the *Magnoliales* is one of four Orders in the Magnoliids clade (which also includes *Laurales*, *Canellales* and *Piperales*).

mind is 'dizzy', dull, confused and unfocused. (The reason one can easily feel lost and confused is that at this early stage of evolution time and space are not yet defined.) There are difficulties with articulating thoughts and feelings (even though these are strongly present), because everything is still unclear and indistinct. Cognitive abilities are likewise not yet fully developed.

Premature, not ready

There isn't yet a readiness to be in this world, and consequently a tendency to retreat to an inner world. Inability to stand up against outside forces, be it life impressions, spouses or parasites, resulting in a sensation of powerlessness and weakness. Thus the morning aggravation – when needing to get up and start the day, get to work or to school.

Incapable, powerless, feeble

The primal creative energy of the first column is diffuse, with the containing vessel not yet fully formed. This brings about feebleness: physical weakness, emotional weakness, and feelings of incapacity when acting or protecting oneself. The mind as well is weak, dazed, disorganised and unstable.

Vertigo, dizziness, ungrounded, fainting

Fainting easily, loss of consciousness: easily leaving the body. Vertigo (as in the beginning of the Carbon series) all representing the ungroundedness of the *Magnoliales*, both physically and mentally, as does the left-sided affinity (the feminine, flowing, 'unstable' side of the body).

Fears and anxieties

The first row still has a link to other worlds and to the time before birth, hence many inexplicable fears and anxieties are seen. The lack of presence in this world leads to estrangement: "Strangers in a familiar place, now alienated and frightened, as in a horror movie" (Azrieli). This is augmented by feelings of inability to cope with the world, confusion, being lost, and not being here quite yet. This can cause a retreat into a spaced-out, disconnected state, as if in a bubble. There is fear of fainting, as if one is going to die, due to the knowledge that leaving this body is so very easy.

Asimina triloba

The remedy produces issues that arise when there is a lack of boundaries. The remedy's symptoms are mainly derived from children who ate the fruits indiscriminately.
The skin (the body's boundary) produces pustular itching acne, scarlet-coloured eruptions, with fever and long-lasting diarrhoea. The fluids of the body are in overdrive: the throat is sore and swollen, oedematous, causing hoarseness.
The mind produces languid and haze, absent-minded and detached states: "Did not care to hold conversation with anyone, even his best friends" (Allen). Irritable, unrefreshing sleep due to persistent thoughts: "Could not dismiss from my mind what had occurred during the day" – the mind is not shielded from the world as it lacks boundaries, thus the tendency for headaches.
The mind is 'uncooked': *Thoughts – persistent – occurrences of the day at night; of the*. **Bad memory**: Keeps forgetting people and names, perpetually surprised. For the *Magnoliales*, just living in this world is baffling; they feel that they just don't 'get' things. Odd, confused, abnormal feeling in this world. Out-of-the-world notions such as: "I don't need food to survive." Dreams of flying.
There is a great need to be part of a community, to be a normal part of society, while underneath lurks a feeling that something is not normal with them (from cases: Dinesh Chauhan and Linda Johnston, RefWorks). They felt odd and were thus striving to feel normal.

Asimina triloba (formerly ***Annona triloba***) (*Asim*)
Pawpaw
Family: Annonaceae



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A North American tree with large, edible protein-rich fruits, full of big black seeds.

Asimina is related to the Annona and the Custard apple.

Column Two: Post-separation, initial split and boundaries formation. Neither here nor there. Coping, making effort or escaping. Being engulfed vs emerging; small or big. Smallness of genital parts, atrophy, covering up weakness. Reproductive malfunctions, sycosis.
Body boundaries, skin, formication, numbness. Desire to manifest, handling the task.

Row 6: Adolescence: Establishment of identity and external image. Freedom, search, rebellion. Feeling hindered and restricted by others. Self-identity and image issues, dependence on the group, cooperation, participation. Desire to step out into the world vs fear of growing up and taking on responsibilities leading to apathy, inactivity, laziness and confusion of identity.

Myrica cerifera (*Myric*)
Wax myrtle
Family: Myricaceae



WAX-COVERED FRUITS © MICHAL YAKIR

Native to Central and South America, it favours warm climates. When growing on sand it will appear as a shrub; on rich, moist soils as a small tree. Due to its underground rhizomes, it can be fire resistant.

The Wax myrtle flower's ovary is unique in its ability to freeze the movement of the seed in the process of fertilisation. The tree's leaves and fruits are covered with wax which is used in candle manufacturing, though it has the disadvantage of crumbling easily.

The roots were used for a time as an invigorating herbal potion for fever, dysentery, convulsion, for bleeding gums and infections.



Myricales

Myricaceae: *Myric*

An Order composed largely of wind-pollinating trees (similar to *Fagales*).

Location: The single known remedy illustrates well the conjunction of column and row – any effort that requires stamina is resisted or kept outside, while keeping the Ego well protected within (just as in the *Juglandales*) so as to create a separate identity. Yet deep within, a confusion of identity may remain.

Myrica cerifera

This remedy has heart, liver and mucous membrane affinities and is listed for gonorrhoea symptoms.
Looking for empowerment, they try to affirm their strength by pitting themselves against others at work, pretending to be superior, acting in a haughty critical manner. They do not wish to mix with others [keeping borders] yet may easily lose their own barriers: *errors of personal identity*; lose their borders, feeling they *have no place in this world*.
They start out excited, lose themselves, and end up exhausted.
Restricted, a sensation characteristic of Row 6, exacerbated by the borders issue of Column Two: **Walking unsteadily, staggering gait** – feels restricted. Joint complaints ameliorated in the open air. The tongue is thickly coated to the extent that it can hardly move. The throat is constricted, making talking difficult. Muscle aches and restricted joints.
Any confrontation is an issue as it touches boundaries, causing grumpiness. Feeling restricted when forced to act.
Later on, depression will serve as a pretext to avoid doing anything. Deep depression and low spirits were present in the proving. So depressed he can't do anything, doesn't want to talk, saying "all is well". Becoming isolated by depression. "Miserable, dejected feeling all day, did not care about anything or for any friends; was perfectly wretched, beyond description" (Allen).
Typical concentration difficulties [not really here] echoes the physical experience, i.e. numbness of the temples and headache with sleepiness. Later becoming indifferent to their affairs, to loved ones and to sex. Sexual relationships are rejected so as not to be entwined with the Other, 'saved' for the sake of growing up and maintaining separation.
Extreme insomnia causing irritability and restlessness which in turn cause weakness and illness. [Sleep is about moving between worlds, precisely the issues here.]
Skin: Creeping sensations as of insects, jaundice, formication, scalp feels tight. Urticaria.

CASE 1

A woman in her mid-thirties, suffering fatigue and possibly Lyme disease. She describes her fatigue as overwhelming. She also has a number of chemical sensitivities, and very poor boundaries with her work. Before her fatigue became overwhelming, her favourite activity was running, enjoying the sensation of everything becoming more vibrant and the world coming in towards her. She felt it all coming in at once, which both exhilarated and exhausted her. The exhaustion stemmed from the intensity of her perceptions. She felt as if she was being absorbed by her surroundings, and then as though she would like to disappear in order to avoid the pain and fatigue that would come later. She felt during these episodes as if she could not move, likening herself to a tree. The opposite of being absorbed was evaporating. Her major problem in her work was a feeling of being scattered, not able to pull herself together to focus on her clients. Often felt herself outside of herself during this process. Long-term relationship was described in terms of inability to maintain boundaries. Her idea of boundaries[1] were that they defined places where you were comfortable, where you aren't sacrificing yourself.

Analysis: In this case we can see the patient with an incomplete boundary between herself and the outside world, overwhelmed by sensory stimuli, re-merging with the universal energies (*Delusions, error of personal identity*) rather than focusing on her life and work. But this absorption was exhausting her, leading to fatigue. This clearly pinpoints Column Two. Arriving at the row was challenging. The main issue was not merging, rather it was a lack of boundaries with the outside world, which particularly affected her in the area of her work, calling for a later row in Column Two. There was a feeling of almost teenaged vivacity from her, which led me to the *Myricales* in Row 6.[2]

Follow-up: She received *Myric* 30c, one drop per day succussed. She reported back in three weeks that her energy considerably increased, she was no longer exhausted, and had been randomly crying, without a feeling of sadness. The feeling of being absorbed wasn't really an issue any longer, and she felt much more comfortable in her life in general. Over the next several months we monitored her condition, gradually increasing the potency to 200c. In about five months the picture changed, and the remedy was changed to *Kali-br*, which she responded to very well. She continues under my care. (Paul Theriault)

CASE 2, EXCERPT

Young woman, 18; complaining of (urticarial) itching and stinging on the face, neck, right forearm and right leg. On the face a sensation as if insects were crawling, causing attempts to brush them away. The skin of the whole body has a decidedly yellowish tinge. Tongue thickly coated, yellowish. She felt sick all over, and was rather irritable. *Myric* 6x, a dose every two hours.[3]

Follow-up: Already on the second day there was much improvement, which continued with the steady use of the remedy. When I next saw her (after ten days), she felt entirely well, and discontinued treatment. (Melford E. Douglass. *Hahnemannian Advocate*, 1899)

1. Her free association was interesting. I asked her to free associate along the word 'black', and she described a feeling of being alone in the dark, cocooned, and resting. She reconfirm the information above on absorption and evaporation, and described a great deal of plant-related source imagery.
2. Allen writes about *Myrica*: "A pleasant exhilaration... followed by an excited state of the nervous system; this was accompanied by a restlessness which required a frequent change of position [Running?]. Dull and drowsy state. Exhilaration, excitement or depression, preventing sleep, with restlessness... Loss of energy... Drowsy stupor."
3. Note the typical crawling, tingling sensation of the skin, seen in many remedies in Column Two. Here it's on the face: *Face; Formication, crawling; bugs, insects, as from*.

Column Five
Rosidae

Encounter with the Other








COLUMN FIVE THEMES

- Split and opposition
- Heart vs mind, establishment of self-awareness through blocking and hardening
- Dominance of Mind, suppression, criticism and hierarchy
- Individuality will first emerge in this column but is easily suppressed
- Rigid or spasmodic expression of the suppressed emotion. OCD
- Relationships and friendships: split vs longing for a connection
- Avoidance of people
- Rigid desire for activity
- Activity, work, path, fulfilment of purpose
- Willpower and limbs

The general theme in Column Five is the split between the masculine and feminine principles, which causes suppression of the feminine element, of emotion and intuition, and the emergence of mind and reason as a means of attaining self-awareness. The split creates the possibility of recognising Otherness: thus a major concern in this column is the relationship with the Other (father–son relationships, connection with the father, partnership, pair relationships, connecting to and being liked by the Other). At the same time the split amplifies the masculine quality, leading to issues of excessive hierarchy, rigid morality, strict religiosity, concern with one's identity and path in life, focus on **work**, and preoccupation with rules and limitations. Physically the affected organs are the heart and extremities, with congestion and paralysis.

The modern world traces its roots to the early modern era represented by Column Five; therefore many characteristics of contemporary life, such as its emphasis on rationality, dependence on large institutions and rigid laws as well as superstitions, remain imbued with qualities which first arose then.

Split and opposition

The split arises when the masculine separates itself entirely from the feminine and begins to operate as the main actor in the realm of soul. The function of the masculine principle is to create separation. It does so by erecting a boundary that helps to establish the self-determination and awareness required by the Ego to evolve from the pure existence of Column One to the self-aware existence of Column Five and beyond. To allow for this separation, the soul temporarily



sacrifices part of its emotional essence, purposely allowing its boundary-setting masculine aspect to become dominant over its feminine aspect.

The split is thus the driving force behind the further evolution of the Ego. Pathology, on the other hand, comes about in this column since, **by holding heart and emotion apart from mind and reason, the split produces the sensation of separateness, estrangement and loneliness**. It also leads to a situation in which parts of the mind are opposed to each other, which the Ego may then project onto the world to create antagonism between itself and everything else that differs from it. The Ego declares: 'By negating the other I become myself.' This split and antagonism is seen in the case as it affects relationships by creating a gulf between the sides involved, along with feelings of alienation or hardheartedness, and is responsible for the emergence of hierarchies (higher and lower, important and unimportant and so forth). In Column Five one perceives all other persons and objects as opposite and set apart from oneself; everything becomes a challenge for the solitary Ego – an ordeal that involves constant effort.

Heart vs Mind, establishment of self-awareness through stopping and hardening

In this column we encounter the heart for the second time: as in Column Three, the interflow between masculine and feminine poles creates a pulse[1] that manifests in the centre of the body as the heartbeat. Again the masculine principle surges in with full force, but this time (unlike in Column Three) it has the strength to complete the process of separation from the feminine. By halting the free flow of the feminine, sorting and dividing up everything, and giving names to things, the mind strives to encompass all creation within its sphere of awareness and understanding. But in the physical realm, when these powers grow too strong they create **stiffness and hardening – the Mind pathology**. Physically, these qualities are associated especially with the heart: "A muscular organ that momentarily stops the flow of the blood with valves made up of rigid, sinewy tissue that lacks a blood supply of its own. Thus it may be said that the heart is the embodiment of the processes of halting, hardening, and ultimately calcification and ossification" (Bühler).[2] Starting with the early stages of the column, as awareness is increasingly infused into the previously dominant feminine flow, any disruptions are likely to be expressed physically as heart pathology.

Dominance of Mind, suppression, criticism and hierarchy

The role of Column Five is to strengthen the representation of reason within the Ego, allowing consciousness to become aware both of itself and of its surroundings and thereby grow and expand. But when the mental and rational faculties become overly dominant, **emotions are perceived as threatening** – as a source of turmoil and ultimately as a chaotic force that might bring total destruction. The rational mind will therefore tend to suppress both emotions and sexual energy. (*Emotions predominated by the intellect* [*Viol-o*] is a prominent symptom of this column.) At times when sexual energy is overtaken by the mind we may observe extreme religious zeal, while sexuality as such is suppressed. All this, coupled with the lack of emotional softness, creates dryness and rigidity physically and emotionally, gradually becoming more pronounced along the progression of the column, defining its pathological tendencies.

The mind, which in itself lacks the voice of the heart to guide it intuitively through life's events, clings to rules and definitions and seeks to break everything down to its constituents in order to make sense of it. Since the nature of mental awareness is dualistic and evaluative, its basic tendency is to criticise, blame, condemn and suppress. Whenever this critical voice is internalised it becomes self-repressive, provoking sexual or religious guilt. This voice often originates from the family, typically from the father.

1. Column Three is characterised by the conflict between the instinctual desire to maintain the primordial unity and the emergent conscious desire to separate. The latter tendency leads to avoidance and withdrawal from the primordial heart-based interaction with the world.
2. The beat of the heart is its most essential capacity: as it alternates between motion and rest, it embodies in its endless contraction and expansion the duality of emotion and reason. Walther Bühler (1979). *Living With Your Body.* London: Rudolf Steiner Press, 1979.

Acalypha indica

Affinity to mucous membranes of the respiratory system. Discharges with intense fiery quality: burning sensation in the chest, violent night-time cough with bloody expectoration. Tubercular cough, hard retching cough. Asthma [contracting when coming in touch with what is other than Me].
Haemoptysis. **Lungs and rectal haemorrhage**. Burning sensation in the stomach, haemorrhage.
Rheumatism resulting in stiffness of the joints.
Emotions: **dejected and depressed** but doesn't want to die. There is a sense of danger from the outside, thus avoiding bad news. The energy is in the process of **hardening**, the mind becomes strict and the unprocessed emotions manifest as sadness and lung pathologies.
The boundaries issues are expressed at the level of blood vessels, the liver and the lungs'pleura.
Liver affinity: **jaundice** and purulent furuncles (difficulty secreting discharges). The liver is unable to perform properly its role of transforming substances that penetrate from the outside world, and the morning aggravations attest to this poor function.
Summary: Due to the effect of Row 4 on Column Five, a more rigid barrier is created. The lungs, with their inhalation of the outer air, react, as well as the other membranes which interact with the world (liver, skin, digestive membrane). All are reacting to the Other with too much force, recoiling and resulting in too much of the Fire element: bleeding, burning and purulent discharge.

Particular to the remedy: everything is worse in the morning, the haemorrhage, the vitality. "Very weak in the morning, gains strength during the day."

Acalypha indica (*Acal*)
Indian nettle, Three-seeded mercury
Family: Euphorbiaceae



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As a medicinal plant it was used for rheumatoid arthritis, ringworm and scabies.

Cascarilla

Anxieties, anxiety in the morning, or arising with fever. Waking frightened from a dream that there is someone behind him.
The mind doesn't function flexibly – difficulty thinking. Want of inclination to reflect (Snelling). Doesn't want to make any effort. Aversion to thinking. Lazy. The lack of intellectual flexibility and the emotions being suppressed result in anxieties about germs and disease as well as a worry that someone is behind him, and the reaction: a need to be in control. Wants to control anything that has the potential to penetrate and endanger them, be it germs, sex or relations with another.
Water and Fire mix together: the mucous membranes secrete and ulcerate, aphthae in children, bitter taste in the mouth. Sensation that the stomach is filled with water; stomach rumbling. Wants to vomit. Constipation alternating with diarrhoea. Rectal haemorrhage. Bloody diarrhoea. Lungs haemorrhage (thus anaemia). Involuntary urination. Profuse perspiration. Desires hot drinks, which ameliorate. Sensation of swelling deep in the throat and accumulation of mucus in the throat.
Issues of breaching rigid boundaries are expressed at the level of all bodily orifices, from haemorrhage to delirium during fever [the brain boundary is being breached].

Croton eluteria (*Casc*)
Cascarilla
Family: Euphorbiaceae



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The plant was widely used for treating digestive problems. Dysentery, haemorrhage of the digestive tract and haemorrhoids as well as for relieving expectoration in chronic bronchitis.



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Index of Remedies

A
Abelmoschus moschatus 270
Abroma augusta 271
Abrotanum 629
Absinthium 630
Acacia seyal 376
Acalypha indica 409
Achyranthes aspera 240
Achyranthes calea 239
Aconitum napellus 145
Acorus calamus – *see Calamus aromaticus*
Actaea spicata 147
Adansonia digitata 271
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle folia 429
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agave americana 770
Agave tequilana 770
Agnus castus 605
Agraphis nutans 771
Agrimonia eupatoria (Agrimony) 334
Agrimony 334
Agrostemma githago 236
Ailanthus glandulosa 442
Aletris farinosa 772
Alfalfa 377
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus rubra 205
Aloe soccotrina 776
Althaea officinalis 273
Amaryllis 778
Ambrosia artemisiaefolia 631
Ammoniacum gummi 478
Amorphophallus rivieri 690
Amygdalus amara 335
Amygdalus dulcis 337
Anacardium orientalis 421
Anagallis arvensis 283
Ananas comosus 741
Anantherum (Anatherum) muricatum 708
Andersonia rohituka 443
Andrographis paniculata 562
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora lanceolata 360
Angostura vera 430
Anhalonium lewinii 222
Anisum stellatum 127
Anthemis nobilis 632
Anthoxanthum odoratum 710
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Apomorphinum (Apomorphine hydrochloride) 169
Aragallus lamberti(i) 378
Aralia racemosa 480
Arbutus menziesii 297
Areca catechu 683
Arenaria glabra 236
Argemone pleiacantha 169
Aristolochia clematitis 140
Arnica montana 633
Artemisia absinthium – see *Absinthium*
Artemisia vulgaris 634
Arum dracontium 691
Arum dracunculus 692
Arum italicum 692
Arum maculatum 692
Arum triphyllum 694
Arundo mauritanica 710
Asafoetida 480
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma – see *Quebracho*
Astragalus exscapus 378
Athamantha (Athamanta) oreselinum 481
Atista indica 431
Atriplex hortensis 233
Atropinum purum 503
Avena sativa 712
Azadirachta indica (Melia azadirachta) 443

B
Balsamum peruvianum 378
Bambusa 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Barosma crenulata 432
Belladonna 504
Bellis perennis 635
Berberis vulgaris 160
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea odorata 636
Boerhavia diffusa 240
Boldea fragrans 240
Boldo (Boldea) fragrans 135
Borago officinalis 609
Boswellia sacra – see *Olibanum sacrum*
Brachyglottis repens (repanda) 636
Branca ursina 481
Brassica campestris (or rapa) 312
Brassica napus 312
Brassica napus oleifera 312
Brosimum gaudichaudii 187
Brucinum 534
Bryonia alba 289
Buddleia davidii 549
Bunias orientalis 313
Bursa pastoris – see *Thlaspi bursa-pastoris*

C
Cactus grandiflorus 224
Cahina 574
Cainca (Cahina) 574
Cajuputum 360
Caladium seguinum (seguine) 695
Calamus aromaticus 697
Calendula officinalis 637
Calotropis gigantea 542
Campanula rapunculus 620
Camphora officinalis 136
Canchalagua 544
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carbo vegetabilis 211
Cardamomum (Elettaria) 736
Carduus marianus 639
Carica papaya 398
Carnegia (Carnegiea) gigantea 226
Carpinus betulus 206
Carum carvi 482
Carya alba 201
Cascarilla 409
Cassia fistula 380
Cassia senna 380
Castanea vesca 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia mexicana 195
Cedron 443
Celtis occidentalis 192
Centaurea tagana 640
Cephalandra indica 291
Cereus bonplandii 229
Cereus serpentinus 230
Chamomilla vulgaris 641
Chaulmoogra 399
Cheiranthus cheiri 315
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chicory 641
Chimaphila umbellata 297
China officinalis 574
Chininum sulphuricum 575
Chionanthus virginica 565
Chocolate 273
Cicer arietinum 381
Cicuta virosa 482
Cimicifuga 149
Cina maritima 642
Cineraria maritima 643
Cinnamomum officinale 137
Cistus canadensis 275
Citrus aurantium 432
Citrus limonum 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Coca 399
Cocculus indicus 164
Cochlearia armoracia 316
Cocos nucifera 684
Coffea cruda 576
Coffea tosta 577
Colchicum autumnale 780
Collinsonia canadensis 588
Colocynthis vulgaris 292
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus duartinus 522
Convolvulus stans 522
Conyza sumatrensis 643
Copaiva 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Corydalis formosa (canadensis) 171
Cotyledon umbilicus 355
Crataegus oxyacantha 337
Creveld 259
Crocus sativus 783
Croton tiglium 410
Cubeba officinalis 130
Cucurbita citrullus 292
Cucurbita pepo 293
Cundurango 542
Cuphea viscosissima 362
Curare 534
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen europaeum 285
Cydonia oblonga 338
Cydonia vulgaris (oblonga) 338
Cynara scolymus 643
Cynips callicis gallus 213
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var. pubescens 751
Cyrtopodium punctatum 750
Cytisus laburnum 382

D
Dactylorhiza praetermissa 754
Damiana aphrodisiaca 400
Daphne indica 362
Datura arborea 506
Datura candida 507
Daucus carota 485
Derris pinnata 383
Dichapetalum mombuttense 469
Digitalis purpurea 551
Dioscorea villosa 811
Diospyros kaki (Creveld) 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dolichos pruriens 383
Dreaming potency 237
Drosera rotundifolia 263
Duboisia myoporoides 507
Duboisinum (Duboisia myoporoides) 507
Dulcamara 508

E
Echinacea angustifolia 644
Elaeis guineensis 684
Elaterium officinarum 293
Embelia ribes 286
Emetinum 578
Epigea (Epigaea) repens 297
Epiphegus virginiana 553
Eragrostis tef (Abyssinica) 717
Erechtites hieracifolia 645
Erica vulgaris 298
Erigeron canadense 646
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia resinifera 411
Euphorbium officinarum (Euphorbia resinifera) 411
Euphrasia officinalis 554

F
Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula glauca 487
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Flor-de-piedra 457
Foeniculum sativum 487
Fragaria vesca 339
Franciscea uniflora 508
Fraxinus americana 565
Fraxinus excelsior 566
Fumaria officinalis 171

G
Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Galla quercina ruber (Cynips callicis gallus) 213
Gallic acid 212
Galphimia glauca 400
Gambogia (Garcinia gummi-gutta) 253
Garcinia gummi-gutta 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium inodorum 400
Geranium maculatum 400
Geum rivale 340
Ginseng 487
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gossypium herbaceum 276
Granatum (Pomegranate) 365
Gratiola officinalis 555
Grindelia robusta 650
Grindelia squarrosa 651
Guaco 651
Guaiacum officinale 437
Guarana 444
Guarea trichiliodes 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus canadensis 385

H
Haematoxylum campechianum 385
Hamamelis virginiana 196
Harpagophytum procumbens 556
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium peruvianum 609
Helleborus niger 153
Helonias dioica (Melanthium dioicum) 785
Heracleum sphondylium – see *Branca ursina*
Heroinum 172
Hoitzia coccinea 509
Hottonia palustris 286
Hura brasiliensis 412
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocotyle asiatica 489
Hydrocyanicum acidum 340
Hygrophila spinosa 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ictodes foetidus 698
Ignatia amara 536
Ilex aquifolium 470
Ilex paraguariensis (Mate) 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipecacuanha 580
Ipomoea purpurea 524
Iris factissima 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jaborandi (Pilocarpus) 433
Jacaranda caroba 563
Jacaranda gualandai 564
Jalapa 524
Jasminum officinale 567
Jatropha curcas 413
Jonesia asoca 387
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karaka 471
Karwinskia humboldtiana 452
Kola nut (Sterculia acuminata) 276
Kousso 341

L
Lachnanthes tinctoria 731
Lactuca virosa 653
Lamium album 589
Lapathum acutum 246
Lappa arctium 653
Larrea mexicana 438
Lathyrus sativus 387
Laurocerasus 341
Laurus nobilis 138
Lavandula angustifolia – see *Lavandula vera*
Lavandula vera (officinalis) 590
Lawsonia alba 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Leptandra virginica 557
Liatris spicata 654
Lilium candidum 790
Lilium superbum 791
Lilium tigrinum 791
Linaria vulgaris 557
Linum catharticum 401
Linum usitatissimum 401
Lippia citriodora 607
Lippia mexicana 608
Liriosma ovata 458
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Loranthus acaciae 458
Luffa operculata 293
Lupulus humulus 185
Lycium barbarum 510
Lycopersicum esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus sylvestris 343
Mancinella 414
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Mate 470
Matico 131
MDMA 223
Melaleuca alternifolia 367
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliata 514
Mercurialis perennis 415
Mezereum 368
Millefolium 654
Mimosa pudica 390
Mimulus guttatus 558
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Monotropa uniflora 300
Monsonia ovata 401
Morphinum 173
Musa sapientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica sebifera 117
Myrrha 444
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Negundium americanum 446
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nicotinum 515
Nuphar luteum 124
Nux absurda 685
Nux moschata 118
Nux vomica 538
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum sanctum 597
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europea 569
Oleander 529
Olibanum sacrum 446
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpenthum (turpethum) 525
Opium 173
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Ostrya virginica 208
Oxalis acetosella 401

P
Paeonia officinalis 257
Paloondo (Larrea mexicana) 438
Pareira brava 166
Paris quadrifolia 795
Paronychia illecebrum 240
Parthenium hysterophorus 656
Passiflora incarnata 402
Peganum harmala 438
Penthorum sedoides 356
Persea americana 138
Petiveria tetrandra 241
Petroselinum sativum 491
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phellandrium aquaticum 491
Phleum pratense 720
Phlorizinum 344
Physostigma venenosum 391
Phytolacca decandra 241
Pilocarpinum 434
Pilocarpus 433
Pimenta officinalis 370
Pimpinella saxifraga 491
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus spp. 197
Plectranthus fruticosus 600
Plumbago littoralis 243
Podophyllum peltatum 163
Polygonum hydropiperoides 246
Polymnia uvedalia 656
Pomegranate 365
Populus candicans 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Primula veris 287
Prunus cerasifera 346
Prunus spinosa 344
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Pyrus americana (Sorbus americana) 346

Q
Quebracho 531
Quercus robur 208
Quillaja saponaria 347

R
Rajania subsamarata 449, 812
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Ratanhia peruviana 403
Rauwolfia (Rauvolfia) serpentina 532
Rhamnus californica 452
Rheum palmatum 246
Rhododendron chrysanthemum 302
Rhus glabra 424
Rhus radicans 425
Rhus toxicodendron 425
Rhus vernix (venenata) 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Ruscus aculeatus 797
Ruta graveolens 435

S
Sabadilla (Veratrum sabadilla) 798
Sabal serrulata 685
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Sarothamnus scoparius 392
Sarracenia purpurea 266
Sarsaparilla officinalis 799
Sassafras officinalis 138
Saururus cernuus 134
Saxifraga granulata 356
Scammonium 525
Schinus molle 427
Schinus terebinthifolia 428
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Sempervivum tectorum 357
Senecio aureus 657
Senega officinalis 403
Serpentaria aristolochia 142
Siegesbeckia (Sigesbeckia) orientalis 659
Silene californica 237
Silene capensis (Dreaming potency) 237
Silphium laciniatum 659
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Soja hispida (Soya) 392
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Sparteine sulfate/ Scoparin 393
Spigelia anthelmia 539
Spinacia oleracea 235
Spiraea ulmaria 354
Spiranthes autumnalis 758
Spirostachys africana 416
Squilla maritima 801
Stachys betonica 602
Stapelia gigantea 532
Staphysagria 159
Stellaria media 239

Sterculia acuminata 276
Stigmata maydis – see *Zea italica*
Stillingia sylvatica 416
Stramonium 518
Strophanthus hispidus 533
Strychninum 540
Sumbulus moschatus 492
Symphoricarpus racemosus 616
Symphytum officinale 611
Syringa vulgaris 571
Syzygium jambolanum 371

T
Tabacum 519
Tamarindus indica (Tamarind) 393
Tamarix germanica 294
Tamus communis 813
Tanacetum vulgare 660
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia nerifolia (neriifolia) 533
Thiosinaminum 323
Thlaspi bursa pastoris 322
Thymolum 604
Tilia cordata 280
Tilia europea 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tradescantia diuretica 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium pendulum 802
Triosteum perfoliatum 616
Triticum dicoccoides 721
Triticum repens (Agropyron) 725
Triticum vulgare 725
Tropaeolum majus 324
Tussilago farfara 662
Tussilago petasites 663
Typha latifolia 701

U
Ulmus campestris 192
Uncaria tomentosa 582
Upas antiaris 191
Upas tieut (tiente) – see *Ignatia*
Urtica urens 185
Uva ursi 303

V
Vaccinium myrtillus 304
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Veratrum viride 805
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Viburnum opulus 618
Vinca minor 533
Vincetoxicum officinalis 543
Viola odorata 404
Viola tricolor 405
Viscum album 465
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806
Xanthoxylum fraxineum 436

Y
Yohimbinum 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zea italica or Stigmata maydis 728
Zingiber officinale 738
Zizia aurea 493
Zizyphus mucronata 454



Other indexes

BY ORDER AND FAMILY NAMES, BY LATIN NAMES AND BY COMMON NAMES

Order and Family Names

A
Acanthaceae 545
Adoxaceae 612
Agavaceae 809
Alismataceae 676
Alismatales 676
Amaranthaceae 216
Amaryllidaceae (Agavaceae) 764
Anacardiaceae 418
Annonaceae 114
Apiaceae (Umbelliferae) 472
Apiales (Umbelliferales) 472
Apocyncaceae 526
Aquifoliaceae 468
Araceae 688
Arales 688
Araliaceae 472
Arecaceae 682
Arecales (the palms) 682
Aristolochiaceae 139
Aristolochiales 139
Asclepiadaceae 526
Asteraceae 623
Asterales (Compositales) 623

B
Balanophoraceae 455
Balsaminaceae 395
Berberidaceae 143
Betulaceae 204
Bignoniaceae 545
Bixaceae 268
Bombaceae 268
Boraginaceae 584
Brassicaceae (Cruciferae) 310
Bromeliaceae 741
Bromeliales 741

C
Cactaceae 216
Caesalpiniaceae 373
Campanulaceae 620
Campanulales 620
Cannabinaceae 181
Cannaceae 735
Capparales 310
Capparidaceae 310
Caprifoliaceae 612
Caryophyllaceae 216
Caryophyllales 216
Cecropiaceae (recently moved to Urticaceae) 181
Celastraceae 468
Celastrales 468
Chenopodiaceae 216
Cistaceae 268
Clusiaceae (Guttiferae) 252
Combretaceae 358
Commelinaceae 730
Commelinales 730
Convolvulaceae 501
Cornaceae 450
Cornales 450
Corylaceae 204
Corynocarpaceae 468
Crassulaceae 331
Cucurbitaceae 288
Cucurbitales 288
Cyperaceae 734
Cyperales 734

D
Dicotyledons 109
Dilleniaceae 257
Dilleniales 257
Dioscoreaceae 811
Dioscoreales 811
Dipsacales 612
Dipterocarpaceae 252
Droseraceae 262

E
Ebenaceae 259
Ebenales 259
Ericaceae 295
Ericales 295
Erythroxylaceae 395
Euphorbiaceae 407
Euphorbiales 407

F
Fabaceae (Papilionaceae) 373
Fabales (Leguminales) 373
Fagaceae 204
Fagales 204
Flacourtiaceae 395

G
Gentianaceae 526
Gentianales 526
Geraniaceae 395

H
Haemodoraceae 730
Hamamelidaceae 196
Hamamelidales 196
Helleboraceae 143
Hydrangeaceae 331
Hydrophyllaceae 501

I
Illiciales 127
Iridaceae 764

J
Juglandaceae 198
Juglandales 198
Juncaceae 733
Juncales 733

K
Krameriaceae 395

L
Labiales (Lamiales) 584
Lamiaceae (Labiatae) 584
Lauraceae 135
Laurales 135
Lemnaceae 688
Lentibulariaceae 545
Liliaceae 764
Liliales 764
Linaceae 395
Loganiaceae 526
Loranthaceae 455
Lythraceae 358

M
Magnoliaceae 114
Magnoliales 114
Malpighiaceae 395
Malpighiales 395
Malvaceae 268
Malvales 268
Menispermaceae 143
Menyanthaceae 501
Mimosaceae 373
Monimiaceae 135
Monocotyledons 669
Moraceae 181
Musaceae 735
Myricaceae 202
Myricales 202
Myristicaceae 114
Myrsinaceae 282
Myrtaceae 358
Myrtales 358

N
Nelumbonaceae 120
Nepenthaceae 262
Non-plant remedies 211
Nyctaginaceae 216
Nymphaeaceae 120
Nymphaeales 120

O
Ochnaceae 395
Olacaceae 455
Oleaceae 545
Onagraceae 358
Orchidaceae 744
Orchidales 744
Orobanchaceae 545
Other Families 418
Oxalidaceae 395

P
Papaveraceae 167
Papaverales 167
Passifloraceae 395
Pedaliceae 545
Piperaceae 129
Piperales 129
Plantaginaceae 583
Plantaginales 583
Platanaceae 196
Plumbaginaceae 243
Plumbaginales 243
Poaceae (formerly Gramineae) 704
Poales 704
Polemoniales (Solanales) 501
Polygalaceae 395
Polygonaceae 244
Polygonales 244
Pontederiaceae 730
Portulacaceae 216
Posidonceae 676
Potamogetonaceae 678
Potamogetonales 678
Primulaceae 282
Primulales 282

R
Ranunculaceae 143
Ranunculales 143
Remedies 809
Rhamnaceae 451
Rhamnales 451
Rosaceae 331
Rosales 331
Rubiaceae 572
Rubiales 572
Rutaceae 418

S
Salicaceae 305
Salicales 305
Santalaceae 455
Santalales (parasitic plants) 455
Sapindaceae 418
Sapindales 418
Sarraceniaceae 262
Sarraceniales 262
Saururaceae 129
Saxifragaceae 331
Schisandraceae 127
Scrophulariaceae 545
Scrophulariales 545
Solanaceae 501
Sterculiaceae 268

T
Tamaricaceae 288
Theaceae 252
Theales 252
Thymelaeaceae 358
Tiliaceae 268
Tropaeolaceae 310
Turneraceae 395
Typhaceae 701
Typhales 701

U
Ulmaceae 181
Urticales 181

V
Valerianaceae 612
Verbenaceae 584
Violaceae 395
Viscaceae 455
Vitaceae 451

Z
Zingiberaceae 735
Zingiberales 735
Zygophyllaceae 418

A
Abelmoschus moschatus 270
Abroma augusta 271
Acacia seyal 376
Acalypha indica 409
Acer negundo 446
Achillea millefolium 654
Achyranthes aspera 240
Aconitum napellus 145
Acorus calamus 697
Actaea racemosa 149
Actaea spicata 147
Adansonia digitata 271
Adhatoda vasica 563
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agathosma crenulata 432
Agave americana 770
Agave tequilana 770
Agrimonia eupatoria 334
Agropyron repens 725
Agrostemma githago 236
Ailanthus altissima 442
Ailanthus glandulosa 442
Aletris farinosa 772
Alkaloid Scoparin 393
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus serrulata 205
Aloe soccotrina 776
Aloysia citrodora 607
Alternanthera pungens 240
Alternanthera repens 240
Althaea officinalis 273
Amaryllis equestris 778
Ambrosia artemisiifolia 631
Amoora rohituka 443
Amorphophallus konjac 690
Amorphophallus rivieri 690
Ampelodesmos mauritanicus 710
Amphipterygium adstringens 449
Amygdalus dulcis 337
Anagallis arvensis 283
Anamirta cocculus 164
Ananas comosus 741
Andrographis paniculata 562
Andropogon muricatus 708
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora costata 360
Angostura trifoliata 430
Anisum stellatum 127
Annona triloba 115
Anthoxanthum odoratum 710
Antiaris toxicaria 191
Aphanamixis polystachya 443
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Aralia quinquefolia 487
Aralia racemosa 480
Arbutus menziesii 297
Arctium lappa 653
Arctostaphylos uva-ursi 303
Areca catechu 683
Argemone pleiacantha 169
Argentina anserina 344
Arisaema dracontium 691
Arisaema triphyllum 694
Aristolochia clematitis 140
Aristolochia serpentaria 142
Armoracia rusticana 316
Arnica montana 633
Artemisia abrotanum 629
Artemisia absinthium 630
Artemisia maritima 642
Artemisia vulgaris 634
Arum italicum 692
Arum maculatum 692
Arum vulgare 692
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma quebracho-blanco 531
Asteracantha longifolia 562
Astragalus exscapus 378
Atriplex hortensis 233
Atropa belladonna 504
Atropine 503
Avena sativa 712
Azadirachta indica 443

B
Bambusa arundinaceae 714
Bambusa bambos 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Bellis perennis 635
Berberis vulgaris 161
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea balsamifera 636
Boerhavia diffusa 240
Borago officinalis 609
Boswellia sacra 446
Brachyglottis repanda 636
Branca ursina 481
Brassica alba 319
Brassica campestris 312
Brassica napus 312
Brassica napus oil 312
Brayera anthelmintica 341
Brosimum gaudichaudii 187
Brucinum 534
Brugmansia arborea 506
Brugmansia x candida 507
Brunfelsia uniflora 508
Bryonia alba 289
Bryonia dioica 289
Buddleja davidii 549
Bunias orientalis 313
Bursa-pastoris 322

C
Cactus serpentinus 230
Calendula officinalis 637
Calluna vulgaris 298
Calotropis gigantea 542
Calystegia spithamaea 522
Campanula rapunculus 620
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carapichea ipecacuanha 580
Carbo vegetabilis 211
Carica papaya 398
Carnegia giganta 226
Carpinus betulus 206
Carum carvi 482
Carya tomentosa 201
Cascabela thevetia 533
Cassia acutifolia 380
Cassia fistula 380
Castanea sativa 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia obtusifolia 195
Celtis occidentalis 192
Centaurea africans 640
Centaurium chironioides 544
Centella asiatica 489
Cephaelis ipecacuanha 580
Cereus ambiguus 230
Chamaelirium luteum 785

Chamaemelum nobile 632
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chimaphila umbellata 297
Chiococca alba 574
Chionanthus virginicus 565
Chondrodendron tomentosum 166
Chrysopogon zizanioides 708
Cicer arietinum 381
Cichorium intybus 641
Cicuta virosa 482
Cinchona officinalis 574
Cinnamomum camphora 136
Cinnamomum cassia 137
Cinnamomum zeylanicum 137
Cistus canadensis 275
Citrullus colocynthis 292
Citrullus lanatus 292
Citrus aurantium 432, 433
Citrus limon 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Clerodendron viscoscum 607
Coccinia grandis 291
Cocos nucifera 684
Coffea arabica 576
Coffea tosta 577
Cola acuminata 276
Colchicum autumnale 780
Collinsonia canadensis 588
Commiphora myrrha 444
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus scammonia 525
Convolvulus turpethum 525
Conyza canadense 646
Conyza sumatrensis 643
Copaifera officinalis 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Cornus rugosa 450
Corydalis canadensis 171
Corynanthe johimbe 582
Corynocarpus laevigatus 471
Cotyledon Woodii 355
Cotyledon umbilicus 355
Crataegus laevigata 337
Crateva marmelos 430
Crocus sativus 783
Croton eluteria 409
Croton tiglium 410
Cucurbita (Cucumis) melo 293
Cuphea viscosissima 362
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen purpurascens 285
Cydonia oblonga 338
Cydonia vulgaris 338
Cynara cardunculus 643
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var pubescens 751
Cyrtopodium brandonianum 750
Cyrtopodium brasiliensis J. V. Almeida 750
Cytisus scoparius 392

D

Dactylorhiza praetermissa 754
Dalbergia pinnata 383
Daphne mezereum 368
Daphne odora 362
Datura candida 507
Datura stramonium 518
Daucus carota 485
Delphinium staphisagria 159
Diamorphine 172
Dicentra candensis 171
Dichapetalum mombuttense 469
Dichapetalum toxicarium 469
Dieffenbachia seguine 695
Digitalis purpurea 551
Dioscorea communis 813
Dioscorea villosa 811
Diospyros kaki Creveld 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dorema ammoniacum 478
Dracontium foetidum 698
Dracunculus vulgaris 692
Drimia maritima 801
Drosera rotundifolia 263
Duboisia myoporoides 507
Dulacia inopiflora 458

E

Ecballium elaterium 293
Echinacea angustifolia 644
Elaeis guineensis 684
Elettaria cardamomum 736
Elymus repens 725
Embelia ribes 286
Emetinum 578
Epifagus virginiana 553
Epigaea repens 297
Eragrostis tef (abyssinica) 717
Erechtites hieraciifolius 645
Erica vulgaris 298
Erigeron sumatrensis 643
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Erysimum cheiri 315
Erythraea chironioides 544
Erythroxylum coca 399
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia officinarum 411
Euphorbia resinifera 411
Euphrasia officinalis 554

F

Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula communis 487
Ferula glauca 487
Ferula narthex 480
Ferula sumbul 492
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Filipendula ulmaria 354
Foeniculum sativum 487
Fragaria vesca 339
Fraxinus americana 565
Fraxinus excelsior 566, 568
Fumaria officinalis 171

G

Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Gallic acid 212
Garcinia morella 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium maculatum 400
Geranium robertianum 400
Geum rivale 340
Glycine hispida 392
Glycine max 392
Glycosmis pentaphylla 431
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gonolobus cundurango 542
Gossypium herbaceum 276
Gratiola officinalis 555
Grindelia camporum 650
Grindelia robusta 650
Grindelia squarrosa 651

Guaiacum officinale 437, 439
Guarea guidonia 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus dioicus 385

H
Haematoxylum campechianum 385
Hagenia abyssinica 341
Hamamelis virginiana 196
Harpagophytum procumbens 556
Harrisia bonplandii 229
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium arborescens 609
Helleborus niger 153
Helonias viridis 805
Heracleum sphondylium 481
Heroin 172
Hevea brasiliensis 412
Hippeastrum puniceum 778
Hippomane mancinella 414
Hottonia palustris 286
Humulus lupulus 185
Hyacinthoides non-scripta 771
Hydnocarpus kurzii 399
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocyanicum acidum 340
Hygrophila auriculata 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ilex aquifolium 470
Ilex paraguariensis 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipomoea alba 522
Ipomoea purga 524
Ipomoea purpurea 524
Ipomoea turpethum 525
Iresine calea 239
Iris 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jacaranda gualanday 563, 564
Jacaranda mimosifolia 563, 564
Jacobaea maritima 643
Jasminum officinale 567
Jatropha curcas 413
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karwinskia humboldtiana 452
Krameria lappacea 403

L
Laburnum anagyroides 382
Lachnanthes caroliniana 731
Lactuca virosa 653
Lamium album 589, 595
Larrea mexicana 438
Larrea mexicana tridentata 438
Lathyrus sativus 387
Laurus nobilis 138
Lavandula officinalis 590
Lavandula vera 590
Lavender augustifolia 590
Lawsonia inermis 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Liatris spicata 654
Lignum sanctum 437
Lilium album 790
Lilium candidum 790
Lilium lancifolium 792
Lilium superbum 791
Linaria vulgaris 557
Linum catharticum 401
Linum humile 401
Linum usitatissimum 401
Lippia citrodora 607
Lippia dulcis 608
Liriosma ovata 458
Lithospermum virginianum 610
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lodoicea maldivica 685
Loeselia coccinea 509
Loeselia mexicana 509
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Lophophora williamsii 222
Lophophytum leandrii 457
Loranthus acaciae 458
Luffa operculata 293
Lycium barbarum 510
Lycium chinense 510
Lycopersicon esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Macaglia quebracho-blanco 531
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus pumila 343
Malus sylvestris 343
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Marsdenia cundurango 542
Matricaria chamomilla 641
Matricaria recutita 641
Medicago sativa 377
Melaleuca alternifolia 367
Melaleuca cajuputi 360
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum angulatum 165
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliate 514
Mercurialis perennis 415
Mikania amara 651
Mikania guaco 651
Mimosa pudica 390
Mimulus guttatus 558
Minuartia glabra 236
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Mononeuria glabra 236
Monotropa uniflora 300
Monsonia emarginata 401
Morphine 173
Mosannona depressa 116
Mucuna pruriens 383
Musa paradisiaca var sapientum 737
Musa spientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica fragrans 118
Myroxylon balsamum 378
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nerium oleander 529
Nicotiana tabacum 519
Nicotine 515
Nuphar luteum 124
Nyctocereus serpentinus 230
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum tenuiflorum 597
Octoknema okoubaka 461
Oenanthe aquatica 491
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europaea 569
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpethum 525
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Osteospermum uvedalia 656
Ostrya virginiana 208
Oxalis acetosella 401
Oxytropis lambertii 378

P
Paeonia officinalis 257
Panax quinquefolius 487
Panicum dactylon 716
Papaver somniferum 173
Paris quadrifolia 795
Parthenium hysterophorus 656
Passiflora incarnata 402
Paullinia cupana 444
Pausinystalia johimbe 582
Peganum harmala 438
Peniocereus serpentinus 230
Penthorum sedoides 356
Persea americana 138
Petasites hybridus 663
Petasites vulgaris 663
Petiveria alliacea 241
Petiveria tetrandra 241
Petroselinum crispum 491
Peucedanum oreoselinum 481
Peumus boldus 135
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phleum pratense 720
Phlorizine 344
Phyla dulcis 608
Physostigma venenosum 391
Phytolacca americana 241
Pilocarpinum 434
Pilocarpus microphyllus 433
Pimenta dioica 370
Pimpinella saxifraga 491
Piper aduncum 131
Piper augustifolia 131
Piper cubeba 130
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus of unknown species 197
Plectranthus fruticosus 600
Plicosepalus acaciae 458
Plumbago scandens 243
Podophyllum peltatum 163
Polygala senega 403
Polygonum punctatum 246
Polymnia uvedalia 656
Populus × candicans 306
Populus × gileadensis 306
Populus × jackii 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Potentilla tormentilla 344
Pothos foetidus 698
Primula veris 287
Prunus cerasifera 346
Prunus dulcis var amara 335
Prunus laurocerasus 341
Prunus spinosa 344
Psychotria ipecacuanha 580
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Punica granatum 365
Pyrus americana 346
Pyrus malus 342, 343

Q
Quercus robur 208
Quillaja saponaria 347
Quinine sulphate 575

R
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Rauvolfia serpentina 532
Rhamnus californica 452
Rhaponticoides Africana 640
Rheum palmatum 246
Rhododendron chrysanthum 302
Rhus glabra 424
Rhus radicans 425
Rhus vernix 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Rumex obtusifolius 246
Ruscus aculeatus 797
Ruta graveolens 435

S
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola kali 234
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Saraca asoca 387
Sarracenia purpurea 266
Sassafras officinale 138
Saururus cernuus 134
Saxifraga granulata 356
Schinus molle 427
Schinus terebinthifolia 428
Schoenocaulon officinale 798
Schoenoplectus paludicola 734
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Selenicereus grandiflorus 224
Semecarpus anacardium 421
Sempervivum tectorum 357
Senecio aureus 657
Senecio bicolor 643
Senecio cineraria 643
Senecio hieracifolius 645
Senna alexandrina 380
Serenoa repens 685
Seriphidium maritimum 642
Siegesbeckia orientalis 659
Silene californica 237
Silene undulata 237
Silphium laciniatum 659
Silybum marianum 639
Simaba cedron 443
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Smallanthus uvedalia 656
Smilax regelii 799
Solanum dulcamara 508
Solanum lycopersicum 511
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Spartium scoparium 392

Spigelia anthelmia 539
Spinacia oleracea 235
Spiranthes spiralis 758
Spirostachys africana 416
Stachys officinalis 602
Stapelia gigantea 532
Stellaria media 239
Stigmata maydis 728
Stillingia sylvatica 416
Strichninum 540
Strophanthus hispidus 533
Strophanthus kombe 533
Strychnos ignatii 536
Strychnos nux-vomica 538
Strychnos tieute 536, 541
Strychnos toxifera 534
Symphoricarpos albus 616
Symphytum officinale 611
Symplocarpus foetidus 698
Syringa vulgaris 571
Syzygium cumini 371
Syzygium jambos 364

T
Tamarindus indica 393
Tamarix germanica 294
Tanacetum vulgare 660
Taraktogenos kurzii 399
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia peruviana 533
Thiosinamine 323
Thryallis glauca 400
Thymnol 604
Tilia cordata 280
Tilia europaea 280
Tilia europea 280
Tilia vulgaris 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tormentilla erecta 344
Toxicodendron altissimum 442
Toxicodendron pubescens 425
Toxicodendron radicans 425
Toxicodendron vernix 427
Tradescantia elongata 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium erectum 802
Triosteum perfoliatum 616
Tripogandra serrulata var diuretica 730
Triticum dicoccoides 721
Triticum vulgare 725
Tropaeolum majus 324
Turnera aphrodisiaca 400
Turnera diffusa 400
Tussilago farfara 662
Typha latifolia 701

U
Ulmus campestris 192
Umbelicus intermedius 355
Uncaria tomentosa 582
Urtica urens 185

V
Vaccinium myrtillus 304
Vachellia seyal 376
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Veronicastrum virginicum 557
Vetiveria zizanioides 708
Viburnum opulus 618
Vinca minor 533
Vincetoxicum hirundinaria 543
Viola odorata 404
Viola tricolor 405
Virola sebifera 117
Viscum album 465
Vitex agnus-castus 605
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806

Y
Yohimbine 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zanthoxylum americanum 436
Zea italica 728
Zea mays 728
Zeltnera calycosa 544
Zingiber officinale 738
Zizia aurea 493
Ziziphus mucronata 454

A
Abyssinian lovegrass 717
Acacia strap flower 458
Aconite 145
Adam and Eve 692
African oil palm 684
African redwood 341
Alfalfa 377
Allegheny vine 168
Allspice 370
Amaryllis 778
American aloe 770
American ash 565
American aspen 306
American burnweed 645
American Ginseng 487
American mountain ash 346
American muskwood 444
American spikenard 480
American tiger lily 791
American wintergreen 298
Ancestress of Wheat 721
Angels' trumpets 506
Annatto 273
Apokyn 169
Appalachian sandwort 236
Apple 342
Arizona centaury 544
Ark acacia 376
Artichoke 643
Arugampul 716
Arum lily 700
Asafoetida 480
Asarabaca 141
Ash-leaved maple 446
Ashoka 387
Ash tree 566
Ashwagandha 521
Asian rice 718
Asparagus 778
Asses' eyes 383
Autumn coralroot 750
Autumn crocus 780
Autumn lady's tresses 758
Avocado 138
Ayahuasca 397
Azalea 302
Aztec sweet herb 608

B
Bael 430
Baidyamata ("mother of physicians") 563
Balm mint 593
Balmony 550
Balsam apple 294
Balsam copaiba 381
Balsam pear 294
Bamboo 714
Banana 737
Baneberry 147
Baobab 271
Bark cloth tree 191
Bay tree 138
Beach apple 414
Bearberry 303
Bearded ryegrass 717
Bear-grass 806
Bear leek 776
Bearsfoot 656
Beechdrops 553
Beech tree 207
Beetroot 233
Belladonna 504
Bengal quince 430
Bermuda grass 716
Be still tree 533
Betel palm 683
Bindii 439
Birch tree 206
Birthroot 802
Birthwort 140
Bishopsweed 475
Bitter almond 335
Bitter apple 292
Bitter ash 470
Bitter candytuft 317
Bitter cucumber 292
Bitter dock 246
Bitter germander 602
Bitter melon 294
Bitter orange 432, 433
Bitter root 529
Bitter sweet 508
Bitterweed 631
Black arum 692
Blackberry 354
Blackboy 806
Black bryony 813
Black cohosh 149, 162
Black locust 391
Black mustard 321
Black nightshade 515
Black pepper 133
Black root 557
Black snakeroot 149
Blackthorn 344
Bloodroot 174, 731
Bloodwood tree 385
Blue agave 770
Blue flag 788
Blue gum eucalyptus 364
Blue jacaranda 564
Blue sweet pea 387
Blue vervain 608
Bodhi tree 189
Bogbean 514
Bog onion 694
Boldo 135
Boneset 648
Borage 609
Bowman's root 557
Box elder 446
Brazilian caroba tree 563
Brazilian pepper 428
Brittle willow 307
Broadleaf arrowhead 677
Broadleaf cattail 701
Broad-leaved garlic 776
Brown dragon 694
Brucinum 534
Bruisewort 635
Buchu 432
Buckwheat 245
Buffalo grass 710
Buffalo thorn 454
Bugbane 149
Bugleweed 592
Bulb onion 773
Bulbous crowfoot 157
Bulrush 701, 734
Burdock 653
Burnet saxifrage 491
Burning bush 470
Bushman's friend 636
Bushy plectranthus 600
Butcher's broom 797
Butterbur 663
Buttercup 157
Butterfly bush 549
Butterfly weed 541
Butternut 198

C
Caapeba 166
Cabbage tree 782
Cacao and Sugar 273
Calabar bean 391
California buckthorn 452
California coffeeberry 452
California pepper tree 427
California poppy 171
California scarlet campion 237
California wild rose 349
Calla lily 700
Camphor tree 136
Canadian fleabane 646
Canadian moonseed 165

Candlewick herb 559
Cape jasmine 579
Caper bush 314
Caraway 482
Cardamom 736
Cardinal flower 620
Carrion plant 532
Carrot (unclear: Wild or cultivated) 485
Cascarilla 409
Cassia senna 380
Castor bean 415
Castor oil plant 415
Cat's claw 637
Catstail 720
Cat thyme 602
Ceci 381
Celery-leaved buttercup 159
Celery root 479
Century plant 770
Cevadilla 798
Charcoal 211
Chaste tree 605
Cherry laurel 341
Cherry pie 609
Cherry plum 346
Chickasaw rose 348
Chicken toe 750
Chickling vetch 387
Chickpea 381
Chicory 641
Chilli pepper 505
China sumac 442
Chinese anise 127
Chinese rhubarb 246
Chinese yam 811
Chocolate 273
Christmas rose 153
Cigar orchid 750
Cinnamon 137
Cleavers 578
Clover dodder 523
Coca 399
Coco de mer 685
Coconut 684
Coffee tree 576
Colewort 340
Colibri flower 509
Colic root 772, 811
Colocynth 292
Coltsfoot 662
Comfrey 611
Common agrimony 334
Common bilberry 304
Common bluebell 771
Common broom 392
Common chickweed 239
Common club-rush 734
Common corn cockle 236
Common daisy 635
Common figwort 558
Common fumitory 171
Common gardenia 579
Common Gypsy weed 561
Common hedge hyssop 555
Common hogweed 481
Common laburnum 382
Common laurel 341
Common lime tree 280
Common monkey flower 558
Common morning glory 524
Common oat 712
Common onion 773
Common peony 257
Common ragweed 631
Common silverweed 344
Common soapwort 236
Common sundew 263
Common toad flax 557
Common vervain 608
Common wormwood 634
Compass plant 659
Condor plant 542
Coriander 485
Corkwood tree 507
Corn 728
Cotton 276
Cotton thistle 655
Cow-horn orchid 750
Cow itch 383
Cowplant 543
Cows and bulls 692
Cowslip 287
Crab apple 343
Cramp Bark 618
Crawley root 750
Creeping chaff weed 240
Creosote bush 438
Crown plant 542
Cuachalalate 449
Cubeb pepper 130
Cuckoopint 692
Cudweed 649
Curare 534
Curcum 737
Curly-top gumweed 651
Cursed buttercup 159
Cuscus grass 708

D
Daffodil 793
Damask rose 351
Damiana 400
Dandelion 661
Darnel 717
David's milkberry 574
Deadly nightshade 504
Death come quickly 400
Desert gourd 292
Devil-in-a-bush 795
Devils and angels 692
Devil's bit 654
Devil's bones 811
Devil's claw 556
Devil's cotton 271
Devil's grass 716
Devil's herb 243
Devil's horsewhip 240
Devil's snare 518
Devil's tongue 690
Devil's turnip 289
Ditch stonecrop 356
Dog nettle 185
Dog rose 350
Dog's grass 725
Dog's mercury 415
Dong quai 479
Dotted smartweed 246
Dragon arum 692
Dragon-root 691
Dream root 237
Duckweed 699
Dumbcane 695
Durva grass 716
Dusty miller 643
Dwarf nettle 185
Dyer's madder 581

E
Eagle vine 542
Earth smoke 171
Eastern leatherwood 363
Eastern poison ivy 425
Eastern St Paul's-wort 659
Eastern wahoo 470
Echinacea 644
Elecampane 652
Elephant ear orchid 757
Elephant yam 690
Eleven o'clock lady 794
Elm tree 192
Eltrot 481
English Chamomile 632
English hawthorn 337
English or French oak 208
English walnut 200
Esfand 438
European ash 566
European barberry 161
European Cranberry 618
European dodder 523
European elder 615
Evening primrose 370
Exploding cucumber 293
Extract of Thyme (serpyllum or vulgaris) 604
Eyebright 554

F
Fairy cups 781
Fairy flax 401
Fairy wand 785
False black pepper 286
False gromwell 610
False hellebore 805
False pepper tree 427
False unicorn 785
Featherfoil 286
Feather wands 149
February Daphne 368
Fennel 487
Fever root 616
Fig 188
Fille de l'air (daughter of the air) 742
Fine-leaved water hemlock 491
Fire weed 645
Five-faced bishop 614
Flax 401
Flax seed 401
Flinders rose 314
Florentine iris 787
Flower of the gods 755
Fly honeysuckle 615
Fool's parsley 476
Forget-me-not 610
Foxglove 551
Fragrant water lily 125
Frailejon 647
Frankincense 446
French bean 390
French rose 353
Friar's cowl 692
Fringe tree 565
Fynbos aloe 776

G
Gallic rose 353
Gamboge 253
Garbanzo bean 381
Garden angelica 478
Garden Chamomile 632
Garden heliotrope 609
Garden nasturtium 324
Garden orache 233
Garlic 774
Gaulanday tree 564
Genuine lavender 590
German Chamomile 641
German knotweed 237
Ghost plant 300
Giant fennel 487
Giant-leaved moth orchid 757
Giant milkweed 542
Giant reed 710
Ginger 738
Goat's rue 384
Goji berry 510
Golden Alexanders 493
Golden chain 382
Golden ragwort 657
Golden rod 660
Golden seal 154
Golden shower 380
Golden squaw weed 657
Goldmoss stonecrop 357
Gold shower 400
Goosefoot 233
Goosegrass 578
Gotu kola 489
Grapevine 453
Grass 183
Grass tree 806
Gravel arbutus 297
Gravel weed 610
Greasewood 438
Greater celandine 169
Greater dodder 523
Greater plantain 583
Greater water parsnip 492
Great or Common mullein 559
Great Valley gumweed 650
Green dragon 691
Green-flowered helonias 805
Grey mule ears 663
Ground elder 475
Ground virgin's bower 150
Guaco 651
Guao hediondo (smelly guao) 422
Guarana 444
Guatteria 116
Guduchi 166
Guelder Rose 618
Guinea-hen-weed 241
Gum ammoniac 478
Gum euphorbium 411
Gummi gutta 253
Gurmar 543
Gutti 253

H
Hackberry 192
Harnug 458
Hazel alder 205
Heart berry 339
Heart's delight 405
Heather 298
Hellweed 523
Helonias 785
Hemlock 483
Hemp 184
Hempedu bumi (Bile of earth) 562
Henbane 509
Henna tree 367
Herb bennet 340
Herb Louisa 607
Herb of fever 239
Herb of grace 435, 555
Herb Paris 795
Herb Robert 400
Hill glory bower 607
Hing 480
Hogweed 239
Hollowroot 614
Holly 470
Holy fruit 430
Holy Ghost 478
Honeyherb 608
Honeysuckle 614
Hop 185
Hop hornbeam 208
Hop tree 434
Hornbeam 206
Horsebalm 588
Horse bane 491
Horse chestnut 441
Horse gentian 616
Horse heal 652
Horseradish 316
Hortensia 355
Houseleek 357
Humboldt coyotillo 452
Hyacinth orchid 755

I
Iarba fiarelor 543
Indian bean tree 563
Indian canna 736
Indian cockle 164
Indian laburnum 380
Indian laurel 362
Indian nettle 409
Indian pink 237
Indian pipe 300
Indian root 480
Indian shot 736
Indian terminalia 371
Indian tobacco 621
Inkweed 241
Ipecacuanha 580
Ironweed 663
Ironwood 208
Italian arum 692
Italian arum 'Marmoratum' 692
Italian lords-and-ladies 692
Ivy gourd 291
Ixense 169

J
Jack in the pulpit 692, 694
Jalap 524
Jamaican pepper 370
Java plum 371
Jersey tea ceanothus 452
Jesuit's balsam 381
Jezebel root 788
Jimson weed 518

K
Kabab chini 130
Kalmegh 562
Karaka laurel 471
Kava kava 132
Kentucky coffee tree 385
Keyflower 287
Khaki weed 240
Khat 469
Kidney bean 390
Kidneywort 355
Kola-nut 276
Kombe seeds 533
Konjac 690
Kosso 341
Kukundar 636

L
Lad's love 629
Leafcup 656
Lemon 432
Lemon balm 593
Lemon beebush 607
Lemon verbena 607
Leopard marsh orchid 754
Levant berry 164
Life-of-man 480
Life root 657
Lilac 571
Lily of the valley 781
Linden tree 280
Linseed 401
Lion's tail 590
Lion's tooth 637
Lipstick tree 273
Liquorice 384
Lizard's tail 130, 134
Locoweed 378
Logwood 385
London plane 197
Lords and ladies 692
Lotus 122
Love nut 685
Lucky nut 533

M
Macartney rose 348
Madder 581
Mad dog weed 600
Madonna lily 790
Madrona 297
Maha-tita (King of bitters) 562
Maize 728
Malabar nut 563
Malabar plum 364
Mama cadela 187
Manaca 508
Manchineel tree 414
Mandrake 512
Mango 423
Maranham jaborandi 433
Marigold 637
Marijuana 183
Marking nut 421
Marsh barbel 562
Marsh Labrador tea 299
Marshmallow 273
Marsh pennywort 489
Masterwort 490
Matico 131
Mauritania vinereed 710
May apple 163
MDMA 223
Meadow anemone 156
Meadow saffron 780
Meadow saxifrage 356
Meadowsweet 354
Meadow wort 354
Medical rosemary 600
Medical strychnos 538
Medicinal sage 600
Mediterranean tapeweed 676
Melaleuca tea tree 367
Mexican lippia 608
Mezereon 368
Milk thistle 639
Milkwhite rock jasmine 284
Miracle fruit 543
Mistletoe 465
Mockernut hickory 201
Moneywort 287, 355
Monkey bread 271
Monk's basil 597
Monks' cress 324
Monkshood 145
Moon flower 514, 522
Moreton Bay fig 188
Morning glory 522
Mother of Wheat 721
Motherwort 590
Mountain flax 401
Mountain geranium 401
Mountain laurel 298
Mountain parsley 481
Mountain sweet 452
Mountain tobacco 633
Mudar 542
Mugwort 634
Muira puama 458, 463
Musk mallow 270
Muskroot 492, 614
Mustard oil 323
Myrrh 444
Myrtle 369
Myrtle root 697

N
Naked boys 692
Naked lady 780
Nap at noon 794
Narcissus 793
Navel of Venus 355
Navelwort 355
Needle-palm 806
Neem tree 443
Neptune grass 676
Nettle 185
New Zealand laurel 471
Nightblooming cereus 224
Northwest poplar 306
Nutmeg 118
Nux absurda 685

O
Oak gall 213
Official spurge 411
Oji 276
Okoubaka 461
Old man's beard 565, 742
Oleander 529
Olibanum tree 446
Olive 569
Opium 173
Opium lettuce 653
Orange eye 549
Ordeal bean 391
Oregano 598
Orejas de burro (Asses' ears) 647
Orris root 787

P
Palmated larkspur 159
Papaya 398
Pará rubber tree 412
Pareira brava 166
Parsley 491
Pasque flower 156
Passion fruit 402
Pawpaw 115
Pedunculate oak 208
Peepal tree 189
Peppercress 318
Peppermint 594
Periwinkle 533
Persimmon 259
Peruvian resin 378
Peyote 222
Pheasant's eye 147
Pilewort 645
Pilot weed 659
Pineapple 741
Pink mahogany 444
Pinkroot 539
Pipali 133
Pipsissewa 297
Pistachio 424
Pitcher plant 265
Plane tree 197
Pleurisy root 541
Poet's jasmine 567

Poison apple 414
Poison ash 565
Poison darnel 717
Poison gooseberry 521
Poison leaf 469
Poison oak 425
Poisonous lettuce 653
Poison parsley 476
Poison sumac 427
Pokeweed 241
Pomegranate 365
Pomme d'amour (love apple) 511
Pop-a-gun 195
Potato 516
Potato, rotten, diseased 516
Potency wood 458
Poverty weed 649
Prickly ash 436
Prickly chaff flower 240
Prickly pear 231
Pride of Table Mountain 755
Pumpkin 293
Punarnava 240
Puncturevine 439
Purging cassia 380
Purging nut 413
Purple betony 602
Purple cyclamen 285
Purple lobelia 622
Purple locoweed 378
Purple pitcher plant 266
Put 659

Q
Quackgrass 725
Qualaquin 575
Queen of the Night 224, 229
Queen's delight 416
Quickweed 649
Quince 338
Quinine bark 574

R
Radish 318
Ramp 776
Rampion bellflower 620
Rangiora 636
Rapeseed 312
Ratanhia 403
Ratsbane 469
Rattlesnake master 486
Rattlesnake root 655
Red acacia 376
Red clover 393
Red disa 755
Red pepper 505
Redroot 731
Red spiderling 240
Red ucuuba 117
Red watermelon 292
Refined sugar 720
Rhatany 403
Rich weed 588
Roasted coffee 577
Rock rose 275, 276
Roof houseleek 357
Rose apple 360
Rose gum 360
Rose pepper 428
Roughbark Lignum Vitae (Tree of Life) 437
Roundheart 493
Round-leaf dogwood 450
Rover bellflower 620
Rowan 346
Rue 435

S
Sabadilla 798
Sacred basil 597
Sacred ocimum 597
Sacred tree 189
Saffron crocus 783
Saguaro cactus 226
Sandalwood – the sacred parasite 463
Santa Maria feverfew 656
Sarsaparilla 799
Sassafras 138
Saw palmetto 685
Scabwort 652
Scammony 525
Scarlet pimpernel 283
Scotch broom 392
Sea holly 486
Sea onion 801
Sea wormwood 642
Seneca 403
Sharinga tree 412
Sharp-pointed dock 246
Sheep rot 489
Shepherd's purse 322
Shiva bingum remedy 430
Side-saddle flower 266
Silver ragwort 643
Silverweed cinquefoil 344
Simulo caper 314
Skullcap 601
Skunk cabbage 698
Small-leaved linden tree 280
Small yellow crown beard 659
Smooth alder 205
Smooth hydrangea 355
Smooth sumac 424
Snake cactus 230
Snake palm 690
Snakeroot 403, 532
Snowball Tree 618
Snowberry 574, 616
Snowdrop 785
Soapbark tree 347
Soft rush 733
Soft wheat 725
Soldiers' herb 583
Soldier's woundwort 654
Sorrowless tree 387
Southern catalpa 563
Southern magnolia 116
Southern marsh orchid 754
Southern wormwood 629
Southwestern prickly poppy 169
Soya 392
Spanish bayonet 806
Spanish moss 742
Spatterdock 124
Speedwell 561
Spiderwort 730
Spinach 235
Spindle 470
Spiny cocklebur 665
Spirit weed 731
Sponge cucumber 293
Spontane 169
Spoonwood 298
Spotted geranium 400
Spring onion 776
Squaw root 149, 162
Squaw vine 581
Squill 801
Squirrel corn 171
Squirting cucumber 293
Stagger weed 171
St Anthony's turnip 157
Starch-root 692
Starflower 609
Star fruit 356
Star-of-Bethlehem 794
Stavesacre 159
St Ignatius' bean 536
Stinking gladwin 788
Stinking iris 788
St John's wort 253
Stone apple 430
Stone flower 457
Stone root 588
Stork's bill 400
St Peter's wort 616
Strangle-tare 523
Strawberry 339
String bean 390
Strychnine 540
St Thomas lidpod 525
Sugar cane 720
Summer lilac 549
Summer's bride 637
Summer snow 243
Sunflower 651
Sun's gold 637
Swallow-wort 543
Swamp vervain 608

Swan's neck 149
Sweet almond 337
Sweet balm 593
Sweet basil 596
Sweet chestnut 207
Sweet clover 388
Sweet coltsfoot 663
Sweet everlasting 649
Sweet flag 697
Sweet galingale 734
Sweet Marjoram 598
Sweet vernal grass 710
Sweet violet 404
Symphytum 611
Syrian or African rue 438

T
Tall fleabane 643
Tamarind 393
Tamarisk tree 294
Tambootie tree 416
Tansy 660
Tar weed 362
Tea leaves 255
Teff 717
Tequila agave 770
The Pithraj tree 443
The Tree of Heaven 442
Thorn apple 518
Thousand leaf yarrow 654
Three faces in a hood 405
Three-seeded mercury 409
Thyme serpyllum 604
Thyme vulgaris 604
Tiger lily 792
Ti kouka 782
Timothy grass 720
Tipi 241
Toad plant 532
Tobacco 519
Tomato 511
Toothed maidenplum 422
Tormentil 344
Touch-me-not mimosa 390
Tough-leaf iris 788
Toxic astragalus 378
Tree-of-laziness 195
Trivrit 525
True Camomile (Echte Kamille) 641
True indigo 385
True-lover's knot 795
Trumpet tree 195
Tulsi 597
Tumbleweed 234
Turkish rocket 313
Turk's cap lily 791
Turmeric 737
Turnip 312

U
Umbellate wintergreen 297
Uña de gato (cat's claw) 582
Unicorn root 772
Upas 191
Upright false bindweed 522
Uprima 169

V
Vacha 697
Valerian 617
Vanilla 760
Vanilla grass 710
Vegetable carbon 211
Vegetable mercury 508
Velvet beans 383
Vetiver 708
Vine of Sodom 292
Virginia snakeroot 142
Voodoo lily 690

W
Wake robin 692
Wallflower 315
Walnut 200
Warty cabbage 313
Water-dragon 134
Water dropwort 490
Water hemlock 482
Water horehound 592
Watervalblom 755
Water violet 286
Wax myrtle 202
Waxweed 362
White angel's trumpet 507
White ash 565
White balsam 649
White dead nettle 589
White hellebore 803
White horehound 593
White jasmine 567
White lily 790
White locoweed 378
White marrubium 593
White mustard 319
White quebracho (break-axe tree) 531
White root 622
White tea tree oil 360
Whitetop weed 656
White turtlehead 550
White walnut 198
White willow 307
Wild almond 335
Wild celery 478
Wild emmer 721
Wild geranium 400
Wild indigo 379
Wild leek 776
Wild loofa 293
Wild pansy 405
Wild rue 438
Wild wheat 721
Windflower 156
Witch grass 725
Witch hazel 196
Witch-herb 518
Wizard's herb 608
Wolfberry 510
Wolfs bane 145, 633
Wood avens 340
Wood betony 602
Woodbine 535, 614
Wood sanicle 492
Wood sorrel 401
Wormgrass 539
Wormseed 233
Wormwood 630, 657
Wundkraut 633

X
Xie yi rosewood 383

Y
Yam 811
Yellow dock 248
Yellow gentian 544
Yellow jasmine 535
Yellow lady's slipper 751
Yellow oleander 533
Yellow pond lily 124
Yellow tarweed 650
Yerba mansa 130
Yerba mate 470
Yohimbe 582
Yucca 806
Yumel 116

Z
Zulu giant 532
Zyklon B 340



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Index of Remedies

A
Abelmoschus moschatus 270
Abroma augusta 271
Abrotanum 629
Absinthium 630
Acacia seyal 376
Acalypha indica 409
Achyranthes aspera 240
Achyranthes calea 239
Aconitum napellus 145
Acorus calamus – *see Calamus aromaticus*
Actaea spicata 147
Adansonia digitata 271
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle folia 429
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agave americana 770
Agave tequilana 770
Agnus castus 605
Agraphis nutans 771
Agrimonia eupatoria (Agrimony) 334
Agrimony 334
Agrostemma githago 236
Ailanthus glandulosa 442
Aletris farinosa 772
Alfalfa 377
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus rubra 205
Aloe soccotrina 776
Althaea officinalis 273
Amaryllis 778
Ambrosia artemisiaefolia 631
Ammoniacum gummi 478
Amorphophallus rivieri 690
Amygdalus amara 335
Amygdalus dulcis 337
Anacardium orientalis 421
Anagallis arvensis 283
Ananas comosus 741
Anantherum (Anatherum) muricatum 708
Andersonia rohituka 443
Andrographis paniculata 562
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora lanceolata 360
Angostura vera 430
Anhalonium lewinii 222
Anisum stellatum 127
Anthemis nobilis 632
Anthoxanthum odoratum 710
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Apomorphinum (Apomorphine hydrochloride) 169
Aragallus lamberti(i) 378
Aralia racemosa 480
Arbutus menziesii 297
Areca catechu 683
Arenaria glabra 236
Argemone pleiacantha 169
Aristolochia clematitis 140
Arnica montana 633
Artemisia absinthium – see *Absinthium*
Artemisia vulgaris 634
Arum dracontium 691
Arum dracunculus 692
Arum italicum 692
Arum maculatum 692
Arum triphyllum 694
Arundo mauritanica 710
Asafoetida 480
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma – see *Quebracho*
Astragalus exscapus 378
Athamantha (Athamanta) oreselinum 481
Atista indica 431
Atriplex hortensis 233
Atropinum purum 503
Avena sativa 712
Azadirachta indica (Melia azadirachta) 443

B
Balsamum peruvianum 378
Bambusa 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Barosma crenulata 432
Belladonna 504
Bellis perennis 635
Berberis vulgaris 160
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea odorata 636
Boerhavia diffusa 240
Boldea fragrans 240
Boldo (Boldea) fragrans 135
Borago officinalis 609
Boswellia sacra – see *Olibanum sacrum*
Brachyglottis repens (repanda) 636
Branca ursina 481
Brassica campestris (or rapa) 312
Brassica napus 312
Brassica napus oleifera 312
Brosimum gaudichaudii 187
Brucinum 534
Bryonia alba 289
Buddleia davidii 549
Bunias orientalis 313
Bursa pastoris – see *Thlaspi bursa-pastoris*

C
Cactus grandiflorus 224
Cahina 574
Cainca (Cahina) 574
Cajuputum 360
Caladium seguinum (seguine) 695
Calamus aromaticus 697
Calendula officinalis 637
Calotropis gigantea 542
Campanula rapunculus 620
Camphora officinalis 136
Canchalagua 544
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carbo vegetabilis 211
Cardamomum (Elettaria) 736
Carduus marianus 639
Carica papaya 398
Carnegia (Carnegiea) gigantea 226
Carpinus betulus 206
Carum carvi 482
Carya alba 201
Cascarilla 409
Cassia fistula 380
Cassia senna 380
Castanea vesca 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia mexicana 195
Cedron 443
Celtis occidentalis 192
Centaurea tagana 640
Cephalandra indica 291
Cereus bonplandii 229
Cereus serpentinus 230
Chamomilla vulgaris 641
Chaulmoogra 399
Cheiranthus cheiri 315
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chicory 641
Chimaphila umbellata 297
China officinalis 574
Chininum sulphuricum 575
Chionanthus virginica 565
Chocolate 273
Cicer arietinum 381
Cicuta virosa 482
Cimicifuga 149
Cina maritima 642
Cineraria maritima 643
Cinnamomum officinale 137
Cistus canadensis 275
Citrus aurantium 432
Citrus limonum 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Coca 399
Cocculus indicus 164
Cochlearia armoracia 316
Cocos nucifera 684
Coffea cruda 576
Coffea tosta 577
Colchicum autumnale 780
Collinsonia canadensis 588
Colocynthis vulgaris 292
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus duartinus 522
Convolvulus stans 522
Conyza sumatrensis 643
Copaiva 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Corydalis formosa (canadensis) 171
Cotyledon umbilicus 355
Crataegus oxyacantha 337
Creveld 259
Crocus sativus 783
Croton tiglium 410
Cubeba officinalis 130
Cucurbita citrullus 292
Cucurbita pepo 293
Cundurango 542
Cuphea viscosissima 362
Curare 534
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen europaeum 285
Cydonia oblonga 338
Cydonia vulgaris (oblonga) 338
Cynara scolymus 643
Cynips callicis gallus 213
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var. pubescens 751
Cyrtopodium punctatum 750
Cytisus laburnum 382

D
Dactylorhiza praetermissa 754
Damiana aphrodisiaca 400
Daphne indica 362
Datura arborea 506
Datura candida 507
Daucus carota 485
Derris pinnata 383
Dichapetalum mombuttense 469
Digitalis purpurea 551
Dioscorea villosa 811
Diospyros kaki (Creveld) 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dolichos pruriens 383
Dreaming potency 237
Drosera rotundifolia 263
Duboisia myoporoides 507
Duboisinum (Duboisia myoporoides) 507
Dulcamara 508

E
Echinacea angustifolia 644
Elaeis guineensis 684
Elaterium officinarum 293
Embelia ribes 286
Emetinum 578
Epigea (Epigaea) repens 297
Epiphegus virginiana 553
Eragrostis tef (Abyssinica) 717
Erechtites hieracifolia 645
Erica vulgaris 298
Erigeron canadense 646
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia resinifera 411
Euphorbium officinarum (Euphorbia resinifera) 411
Euphrasia officinalis 554

F
Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula glauca 487
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Flor-de-piedra 457
Foeniculum sativum 487
Fragaria vesca 339
Franciscea uniflora 508
Fraxinus americana 565
Fraxinus excelsior 566
Fumaria officinalis 171

G
Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Galla quercina ruber (Cynips callicis gallus) 213
Gallic acid 212
Galphimia glauca 400
Gambogia (Garcinia gummi-gutta) 253
Garcinia gummi-gutta 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium inodorum 400
Geranium maculatum 400
Geum rivale 340
Ginseng 487
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gossypium herbaceum 276
Granatum (Pomegranate) 365
Gratiola officinalis 555
Grindelia robusta 650
Grindelia squarrosa 651
Guaco 651
Guaiacum officinale 437
Guarana 444
Guarea trichiliodes 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus canadensis 385

H
Haematoxylum campechianum 385
Hamamelis virginiana 196
Harpagophytum procumbens 556
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium peruvianum 609
Helleborus niger 153
Helonias dioica (Melanthium dioicum) 785
Heracleum sphondylium – see *Branca ursina*
Heroinum 172
Hoitzia coccinea 509
Hottonia palustris 286
Hura brasiliensis 412
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocotyle asiatica 489
Hydrocyanicum acidum 340
Hygrophila spinosa 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ictodes foetidus 698
Ignatia amara 536
Ilex aquifolium 470
Ilex paraguariensis (Mate) 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipecacuanha 580
Ipomoea purpurea 524
Iris factissima 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jaborandi (Pilocarpus) 433
Jacaranda caroba 563
Jacaranda gualandai 564
Jalapa 524
Jasminum officinale 567
Jatropha curcas 413
Jonesia asoca 387
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karaka 471
Karwinskia humboldtiana 452
Kola nut (Sterculia acuminata) 276
Kousso 341

L
Lachnanthes tinctoria 731
Lactuca virosa 653
Lamium album 589
Lapathum acutum 246
Lappa arctium 653
Larrea mexicana 438
Lathyrus sativus 387
Laurocerasus 341
Laurus nobilis 138
Lavandula angustifolia – see *Lavandula vera*
Lavandula vera (officinalis) 590
Lawsonia alba 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Leptandra virginica 557
Liatris spicata 654
Lilium candidum 790
Lilium superbum 791
Lilium tigrinum 791
Linaria vulgaris 557
Linum catharticum 401
Linum usitatissimum 401
Lippia citriodora 607
Lippia mexicana 608
Liriosma ovata 458
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Loranthus acaciae 458
Luffa operculata 293
Lupulus humulus 185
Lycium barbarum 510
Lycopersicum esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus sylvestris 343
Mancinella 414
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Mate 470
Matico 131
MDMA 223
Melaleuca alternifolia 367
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliata 514
Mercurialis perennis 415
Mezereum 368
Millefolium 654
Mimosa pudica 390
Mimulus guttatus 558
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Monotropa uniflora 300
Monsonia ovata 401
Morphinum 173
Musa sapientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica sebifera 117
Myrrha 444
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Negundium americanum 446
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nicotinum 515
Nuphar luteum 124
Nux absurda 685
Nux moschata 118
Nux vomica 538
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum sanctum 597
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europea 569
Oleander 529
Olibanum sacrum 446
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpenthum (turpethum) 525
Opium 173
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Ostrya virginica 208
Oxalis acetosella 401

P
Paeonia officinalis 257
Paloondo (Larrea mexicana) 438
Pareira brava 166
Paris quadrifolia 795
Paronychia illecebrum 240
Parthenium hysterophorus 656
Passiflora incarnata 402
Peganum harmala 438
Penthorum sedoides 356
Persea americana 138
Petiveria tetrandra 241
Petroselinum sativum 491
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phellandrium aquaticum 491
Phleum pratense 720
Phlorizinum 344
Physostigma venenosum 391
Phytolacca decandra 241
Pilocarpinum 434
Pilocarpus 433
Pimenta officinalis 370
Pimpinella saxifraga 491
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus spp. 197
Plectranthus fruticosus 600
Plumbago littoralis 243
Podophyllum peltatum 163
Polygonum hydropiperoides 246
Polymnia uvedalia 656
Pomegranate 365
Populus candicans 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Primula veris 287
Prunus cerasifera 346
Prunus spinosa 344
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Pyrus americana (Sorbus americana) 346

Q
Quebracho 531
Quercus robur 208
Quillaja saponaria 347

R
Rajania subsamarata 449, 812
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Ratanhia peruviana 403
Rauwolfia (Rauvolfia) serpentina 532
Rhamnus californica 452
Rheum palmatum 246
Rhododendron chrysanthemum 302
Rhus glabra 424
Rhus radicans 425
Rhus toxicodendron 425
Rhus vernix (venenata) 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Ruscus aculeatus 797
Ruta graveolens 435

S
Sabadilla (Veratrum sabadilla) 798
Sabal serrulata 685
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Sarothamnus scoparius 392
Sarracenia purpurea 266
Sarsaparilla officinalis 799
Sassafras officinalis 138
Saururus cernuus 134
Saxifraga granulata 356
Scammonium 525
Schinus molle 427
Schinus terebinthifolia 428
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Sempervivum tectorum 357
Senecio aureus 657
Senega officinalis 403
Serpentaria aristolochia 142
Siegesbeckia (Sigesbeckia) orientalis 659
Silene californica 237
Silene capensis (Dreaming potency) 237
Silphium laciniatum 659
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Soja hispida (Soya) 392
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Sparteine sulfate/ Scoparin 393
Spigelia anthelmia 539
Spinacia oleracea 235
Spiraea ulmaria 354
Spiranthes autumnalis 758
Spirostachys africana 416
Squilla maritima 801
Stachys betonica 602
Stapelia gigantea 532
Staphysagria 159
Stellaria media 239

Sterculia acuminata 276
Stigmata maydis – see *Zea italica*
Stillingia sylvatica 416
Stramonium 518
Strophanthus hispidus 533
Strychninum 540
Sumbulus moschatus 492
Symphoricarpus racemosus 616
Symphytum officinale 611
Syringa vulgaris 571
Syzygium jambolanum 371

T
Tabacum 519
Tamarindus indica (Tamarind) 393
Tamarix germanica 294
Tamus communis 813
Tanacetum vulgare 660
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia nerifolia (neriifolia) 533
Thiosinaminum 323
Thlaspi bursa pastoris 322
Thymolum 604
Tilia cordata 280
Tilia europea 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tradescantia diuretica 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium pendulum 802
Triosteum perfoliatum 616
Triticum dicoccoides 721
Triticum repens (Agropyron) 725
Triticum vulgare 725
Tropaeolum majus 324
Tussilago farfara 662
Tussilago petasites 663
Typha latifolia 701

U
Ulmus campestris 192
Uncaria tomentosa 582
Upas antiaris 191
Upas tieut (tiente) – see *Ignatia*
Urtica urens 185
Uva ursi 303

V
Vaccinium myrtillus 304
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Veratrum viride 805
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Viburnum opulus 618
Vinca minor 533
Vincetoxicum officinalis 543
Viola odorata 404
Viola tricolor 405
Viscum album 465
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806
Xanthoxylum fraxineum 436

Y
Yohimbinum 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zea italica or Stigmata maydis 728
Zingiber officinale 738
Zizia aurea 493
Zizyphus mucronata 454



Other indexes

BY ORDER AND FAMILY NAMES, BY LATIN NAMES AND BY COMMON NAMES

Order and Family Names

A
Acanthaceae 545
Adoxaceae 612
Agavaceae 809
Alismataceae 676
Alismatales 676
Amaranthaceae 216
Amaryllidaceae (Agavaceae) 764
Anacardiaceae 418
Annonaceae 114
Apiaceae (Umbelliferae) 472
Apiales (Umbelliferales) 472
Apocyncaceae 526
Aquifoliaceae 468
Araceae 688
Arales 688
Araliaceae 472
Arecaceae 682
Arecales (the palms) 682
Aristolochiaceae 139
Aristolochiales 139
Asclepiadaceae 526
Asteraceae 623
Asterales (Compositales) 623

B
Balanophoraceae 455
Balsaminaceae 395
Berberidaceae 143
Betulaceae 204
Bignoniaceae 545
Bixaceae 268
Bombaceae 268
Boraginaceae 584
Brassicaceae (Cruciferae) 310
Bromeliaceae 741
Bromeliales 741

C
Cactaceae 216
Caesalpiniaceae 373
Campanulaceae 620
Campanulales 620
Cannabinaceae 181
Cannaceae 735
Capparales 310
Capparidaceae 310
Caprifoliaceae 612
Caryophyllaceae 216
Caryophyllales 216
Cecropiaceae (recently moved to Urticaceae) 181
Celastraceae 468
Celastrales 468
Chenopodiaceae 216
Cistaceae 268
Clusiaceae (Guttiferae) 252
Combretaceae 358
Commelinaceae 730
Commelinales 730
Convolvulaceae 501
Cornaceae 450
Cornales 450
Corylaceae 204
Corynocarpaceae 468
Crassulaceae 331
Cucurbitaceae 288
Cucurbitales 288
Cyperaceae 734
Cyperales 734

D
Dicotyledons 109
Dilleniaceae 257
Dilleniales 257
Dioscoreaceae 811
Dioscoreales 811
Dipsacales 612
Dipterocarpaceae 252
Droseraceae 262

E
Ebenaceae 259
Ebenales 259
Ericaceae 295
Ericales 295
Erythroxylaceae 395
Euphorbiaceae 407
Euphorbiales 407

F
Fabaceae (Papilionaceae) 373
Fabales (Leguminales) 373
Fagaceae 204
Fagales 204
Flacourtiaceae 395

G
Gentianaceae 526
Gentianales 526
Geraniaceae 395

H
Haemodoraceae 730
Hamamelidaceae 196
Hamamelidales 196
Helleboraceae 143
Hydrangeaceae 331
Hydrophyllaceae 501

I
Illiciales 127
Iridaceae 764

J
Juglandaceae 198
Juglandales 198
Juncaceae 733
Juncales 733

K
Krameriaceae 395

L
Labiales (Lamiales) 584
Lamiaceae (Labiatae) 584
Lauraceae 135
Laurales 135
Lemnaceae 688
Lentibulariaceae 545
Liliaceae 764
Liliales 764
Linaceae 395
Loganiaceae 526
Loranthaceae 455
Lythraceae 358

M
Magnoliaceae 114
Magnoliales 114
Malpighiaceae 395
Malpighiales 395
Malvaceae 268
Malvales 268
Menispermaceae 143
Menyanthaceae 501
Mimosaceae 373
Monimiaceae 135
Monocotyledons 669
Moraceae 181
Musaceae 735
Myricaceae 202
Myricales 202
Myristicaceae 114
Myrsinaceae 282
Myrtaceae 358
Myrtales 358

N
Nelumbonaceae 120
Nepenthaceae 262
Non-plant remedies 211
Nyctaginaceae 216
Nymphaeaceae 120
Nymphaeales 120

O
Ochnaceae 395
Olacaceae 455
Oleaceae 545
Onagraceae 358
Orchidaceae 744
Orchidales 744
Orobanchaceae 545
Other Families 418
Oxalidaceae 395

P
Papaveraceae 167
Papaverales 167
Passifloraceae 395
Pedaliceae 545
Piperaceae 129
Piperales 129
Plantaginaceae 583
Plantaginales 583
Platanaceae 196
Plumbaginaceae 243
Plumbaginales 243
Poaceae (formerly Gramineae) 704
Poales 704
Polemoniales (Solanales) 501
Polygalaceae 395
Polygonaceae 244
Polygonales 244
Pontederiaceae 730
Portulacaceae 216
Posidonceae 676
Potamogetonaceae 678
Potamogetonales 678
Primulaceae 282
Primulales 282

R
Ranunculaceae 143
Ranunculales 143
Remedies 809
Rhamnaceae 451
Rhamnales 451
Rosaceae 331
Rosales 331
Rubiaceae 572
Rubiales 572
Rutaceae 418

S
Salicaceae 305
Salicales 305
Santalaceae 455
Santalales (parasitic plants) 455
Sapindaceae 418
Sapindales 418
Sarraceniaceae 262
Sarraceniales 262
Saururaceae 129
Saxifragaceae 331
Schisandraceae 127
Scrophulariaceae 545
Scrophulariales 545
Solanaceae 501
Sterculiaceae 268

T
Tamaricaceae 288
Theaceae 252
Theales 252
Thymelaeaceae 358
Tiliaceae 268
Tropaeolaceae 310
Turneraceae 395
Typhaceae 701
Typhales 701

U
Ulmaceae 181
Urticales 181

V
Valerianaceae 612
Verbenaceae 584
Violaceae 395
Viscaceae 455
Vitaceae 451

Z
Zingiberaceae 735
Zingiberales 735
Zygophyllaceae 418

A
Abelmoschus moschatus 270
Abroma augusta 271
Acacia seyal 376
Acalypha indica 409
Acer negundo 446
Achillea millefolium 654
Achyranthes aspera 240
Aconitum napellus 145
Acorus calamus 697
Actaea racemosa 149
Actaea spicata 147
Adansonia digitata 271
Adhatoda vasica 563
Adlumia fungosa 168
Adonis vernalis 147
Adoxa moschatellina 614
Aegle marmelos 430
Aegopodium podagraria 475
Aesculus hippocastanum 441
Aethusa cynapium 476
Agathosma crenulata 432
Agave americana 770
Agave tequilana 770
Agrimonia eupatoria 334
Agropyron repens 725
Agrostemma githago 236
Ailanthus altissima 442
Ailanthus glandulosa 442
Aletris farinosa 772
Alkaloid Scoparin 393
Allium cepa 773
Allium sativum 774
Allium tricoccum 776
Allium ursinum 776
Alnus serrulata 205
Aloe soccotrina 776
Aloysia citrodora 607
Alternanthera pungens 240
Alternanthera repens 240
Althaea officinalis 273
Amaryllis equestris 778
Ambrosia artemisiifolia 631
Amoora rohituka 443
Amorphophallus konjac 690
Amorphophallus rivieri 690
Ampelodesmos mauritanicus 710
Amphipterygium adstringens 449
Amygdalus dulcis 337
Anagallis arvensis 283
Anamirta cocculus 164
Ananas comosus 741
Andrographis paniculata 562
Andropogon muricatus 708
Androsace lactea 284
Anemopsis californica 130
Angelica archangelica 478
Angelica sinensis 479
Angophora costata 360
Angostura trifoliata 430
Anisum stellatum 127
Annona triloba 115
Anthoxanthum odoratum 710
Antiaris toxicaria 191
Aphanamixis polystachya 443
Apium graveolens 479
Apocynum cannabinum 529
Apomorphine hydrochloride 169
Aralia quinquefolia 487
Aralia racemosa 480
Arbutus menziesii 297
Arctium lappa 653
Arctostaphylos uva-ursi 303
Areca catechu 683
Argemone pleiacantha 169
Argentina anserina 344
Arisaema dracontium 691
Arisaema triphyllum 694
Aristolochia clematitis 140
Aristolochia serpentaria 142
Armoracia rusticana 316
Arnica montana 633
Artemisia abrotanum 629
Artemisia absinthium 630
Artemisia maritima 642
Artemisia vulgaris 634
Arum italicum 692
Arum maculatum 692
Arum vulgare 692
Asarum europaeum 141
Asclepias tuberosa 541
Asimina triloba 115
Asparagus officinalis 778
Aspidosperma quebracho-blanco 531
Asteracantha longifolia 562
Astragalus exscapus 378
Atriplex hortensis 233
Atropa belladonna 504
Atropine 503
Avena sativa 712
Azadirachta indica 443

B
Bambusa arundinaceae 714
Bambusa bambos 714
Banisteriopsis caapi 397
Baptisia tinctoria 379
Bellis perennis 635
Berberis vulgaris 161
Beta vulgaris 233
Betula alba 206
Bixa orellana 273
Blumea balsamifera 636
Boerhavia diffusa 240
Borago officinalis 609
Boswellia sacra 446
Brachyglottis repanda 636
Branca ursina 481
Brassica alba 319
Brassica campestris 312
Brassica napus 312
Brassica napus oil 312
Brayera anthelmintica 341
Brosimum gaudichaudii 187
Brucinum 534
Brugmansia arborea 506
Brugmansia x candida 507
Brunfelsia uniflora 508
Bryonia alba 289
Bryonia dioica 289
Buddleja davidii 549
Bunias orientalis 313
Bursa-pastoris 322

C
Cactus serpentinus 230
Calendula officinalis 637
Calluna vulgaris 298
Calotropis gigantea 542
Calystegia spithamaea 522
Campanula rapunculus 620
Canna angustifolia 736
Cannabis indica 183
Cannabis sativa 184
Capparis coriacea 314
Capparis spinosa 314
Capsicum annuum 505
Carapichea ipecacuanha 580
Carbo vegetabilis 211
Carica papaya 398
Carnegia giganta 226
Carpinus betulus 206
Carum carvi 482
Carya tomentosa 201
Cascabela thevetia 533
Cassia acutifolia 380
Cassia fistula 380
Castanea sativa 207
Catalpa bignonioides 563
Catha edulis 469
Caulophyllum thalictroides 162
Ceanothus americanus 452
Cecropia obtusifolia 195
Celtis occidentalis 192
Centaurea africans 640
Centaurium chironioides 544
Centella asiatica 489
Cephaelis ipecacuanha 580
Cereus ambiguus 230
Chamaelirium luteum 785

Chamaemelum nobile 632
Chelidonium majus 169
Chelone glabra 550
Chenopodium anthelminticum 233
Chimaphila umbellata 297
Chiococca alba 574
Chionanthus virginicus 565
Chondrodendron tomentosum 166
Chrysopogon zizanioides 708
Cicer arietinum 381
Cichorium intybus 641
Cicuta virosa 482
Cinchona officinalis 574
Cinnamomum camphora 136
Cinnamomum cassia 137
Cinnamomum zeylanicum 137
Cistus canadensis 275
Citrullus colocynthis 292
Citrullus lanatus 292
Citrus aurantium 432, 433
Citrus limon 432
Citrus vulgaris 433
Clematis erecta 150
Clerodendron infortunatum 607
Clerodendron viscoscum 607
Coccinia grandis 291
Cocos nucifera 684
Coffea arabica 576
Coffea tosta 577
Cola acuminata 276
Colchicum autumnale 780
Collinsonia canadensis 588
Commiphora myrrha 444
Comocladia dentata 422
Conium maculatum 483
Convallaria majalis 781
Convolvulus scammonia 525
Convolvulus turpethum 525
Conyza canadense 646
Conyza sumatrensis 643
Copaifera officinalis 381
Corallorhiza odontorhiza 750
Cordyline australis 782
Coriandrum sativum 485
Cornus circinata 450
Cornus rugosa 450
Corydalis canadensis 171
Corynanthe johimbe 582
Corynocarpus laevigatus 471
Cotyledon Woodii 355
Cotyledon umbilicus 355
Crataegus laevigata 337
Crateva marmelos 430
Crocus sativus 783
Croton eluteria 409
Croton tiglium 410
Cucurbita (Cucumis) melo 293
Cuphea viscosissima 362
Curcuma longa 737
Cuscuta epithymum 523
Cuscuta europaea 523
Cyclamen purpurascens 285
Cydonia oblonga 338
Cydonia vulgaris 338
Cynara cardunculus 643
Cynodon dactylon 716
Cyperus longus 734
Cypripedium calceolus var pubescens 751
Cyrtopodium brandonianum 750
Cyrtopodium brasiliensis J. V. Almeida 750
Cytisus scoparius 392

D

Dactylorhiza praetermissa 754
Dalbergia pinnata 383
Daphne mezereum 368
Daphne odora 362
Datura candida 507
Datura stramonium 518
Daucus carota 485
Delphinium staphisagria 159
Diamorphine 172
Dicentra candensis 171
Dichapetalum mombuttense 469
Dichapetalum toxicarium 469
Dieffenbachia seguine 695
Digitalis purpurea 551
Dioscorea communis 813
Dioscorea villosa 811
Diospyros kaki Creveld 259
Dipodium punctatum 755
Dirca palustris 363
Disa uniflora 755
Dorema ammoniacum 478
Dracontium foetidum 698
Dracunculus vulgaris 692
Drimia maritima 801
Drosera rotundifolia 263
Duboisia myoporoides 507
Dulacia inopiflora 458

E

Ecballium elaterium 293
Echinacea angustifolia 644
Elaeis guineensis 684
Elettaria cardamomum 736
Elymus repens 725
Embelia ribes 286
Emetinum 578
Epifagus virginiana 553
Epigaea repens 297
Eragrostis tef (abyssinica) 717
Erechtites hieraciifolius 645
Erica vulgaris 298
Erigeron sumatrensis 643
Erodium cicutarium 400
Eryngium aquaticum 486
Eryngium maritimum 486
Erysimum cheiri 315
Erythraea chironioides 544
Erythroxylum coca 399
Eschscholtzia californica 171
Espeletia grandiflora 647
Eucalyptus globulus 364
Eugenia jambos 364
Euonymus atropurpureus 470
Euonymus europaeus 470
Eupatorium perfoliatum 648
Euphorbia officinarum 411
Euphorbia resinifera 411
Euphrasia officinalis 554

F

Fagopyrum esculentum 245
Fagus sylvatica 207
Ferula communis 487
Ferula glauca 487
Ferula narthex 480
Ferula sumbul 492
Ficus carica 188
Ficus macrophylla 188
Ficus religiosa 189
Filipendula ulmaria 354
Foeniculum sativum 487
Fragaria vesca 339
Fraxinus americana 565
Fraxinus excelsior 566, 568
Fumaria officinalis 171

G

Galanthus nivalis 785
Galega officinalis 384
Galinsoga parviflora 649
Galium aparine 578
Gallic acid 212
Garcinia morella 253
Gardenia jasminoides 579
Gaultheria procumbens 298
Gelsemium sempervirens 535
Gentiana lutea 544
Geranium maculatum 400
Geranium robertianum 400
Geum rivale 340
Glycine hispida 392
Glycine max 392
Glycosmis pentaphylla 431
Glycyrrhiza glabra 384
Gnaphalium polycephalum 649
Gonolobus cundurango 542
Gossypium herbaceum 276
Gratiola officinalis 555
Grindelia camporum 650
Grindelia robusta 650
Grindelia squarrosa 651

Guaiacum officinale 437, 439
Guarea guidonia 444
Guatteria gaumeri 116
Gymnema sylvestre 543
Gymnocladus dioicus 385

H
Haematoxylum campechianum 385
Hagenia abyssinica 341
Hamamelis virginiana 196
Harpagophytum procumbens 556
Harrisia bonplandii 229
Helianthemum nummularium 276
Helianthus annuus 651
Heliotropium arborescens 609
Helleborus niger 153
Helonias viridis 805
Heracleum sphondylium 481
Heroin 172
Hevea brasiliensis 412
Hippeastrum puniceum 778
Hippomane mancinella 414
Hottonia palustris 286
Humulus lupulus 185
Hyacinthoides non-scripta 771
Hydnocarpus kurzii 399
Hydrangea arborescens 355
Hydrastis canadensis 154
Hydrocyanicum acidum 340
Hygrophila auriculata 562
Hyoscyamus niger 509
Hypericum perforatum 253

I
Iberis amara 317
Ilex aquifolium 470
Ilex paraguariensis 470
Imperatoria ostruthium 490
Indigofera tinctoria 385
Inula helenium 652
Ipomoea alba 522
Ipomoea purga 524
Ipomoea purpurea 524
Ipomoea turpethum 525
Iresine calea 239
Iris 787
Iris florentina 787
Iris foetidissima 788
Iris tenax 788
Iris versicolor 788

J
Jacaranda gualanday 563, 564
Jacaranda mimosifolia 563, 564
Jacobaea maritima 643
Jasminum officinale 567
Jatropha curcas 413
Juglans cinerea 198
Juglans regia 200
Juncus effusus 733
Justicia adhatoda 563

K
Kalmia latifolia 298
Karwinskia humboldtiana 452
Krameria lappacea 403

L
Laburnum anagyroides 382
Lachnanthes caroliniana 731
Lactuca virosa 653
Lamium album 589, 595
Larrea mexicana 438
Larrea mexicana tridentata 438
Lathyrus sativus 387
Laurus nobilis 138
Lavandula officinalis 590
Lavandula vera 590
Lavender augustifolia 590
Lawsonia inermis 367
Ledum palustre 299
Lemna minor 699
Leonorus cardiaca 590
Lepidium bonariense 318
Liatris spicata 654
Lignum sanctum 437
Lilium album 790
Lilium candidum 790
Lilium lancifolium 792
Lilium superbum 791
Linaria vulgaris 557
Linum catharticum 401
Linum humile 401
Linum usitatissimum 401
Lippia citrodora 607
Lippia dulcis 608
Liriosma ovata 458
Lithospermum virginianum 610
Lobelia cardinalis 620
Lobelia inflata 621
Lobelia purpurascens 622
Lodoicea maldivica 685
Loeselia coccinea 509
Loeselia mexicana 509
Lolium temulentum 717
Lonicera caprifolium 614
Lonicera periclymenum 614
Lonicera xylosteum 615
Lophophora williamsii 222
Lophophytum leandrii 457
Loranthus acaciae 458
Luffa operculata 293
Lycium barbarum 510
Lycium chinense 510
Lycopersicon esculentum 511
Lycopus virginicus 592
Lysimachia nummularia 287

M
Macaglia quebracho-blanco 531
Magnolia grandiflora 116
Malus communis 342
Malus domestica 342
Malus pumila 343
Malus sylvestris 343
Mandragora officinarum 512
Mangifera indica 423
Marrubium album 593
Marsdenia cundurango 542
Matricaria chamomilla 641
Matricaria recutita 641
Medicago sativa 377
Melaleuca alternifolia 367
Melaleuca cajuputi 360
Melanthium dioicum 785
Melia azadirachta 443
Melilotus officinalis 388
Melissa officinalis 593
Menispermum angulatum 165
Menispermum canadense 165
Mentha piperita 594
Menyanthes trifoliate 514
Mercurialis perennis 415
Mikania amara 651
Mikania guaco 651
Mimosa pudica 390
Mimulus guttatus 558
Minuartia glabra 236
Mitchella repens 581
Momordica balsamina 294
Momordica charantia 294
Mononeuria glabra 236
Monotropa uniflora 300
Monsonia emarginata 401
Morphine 173
Mosannona depressa 116
Mucuna pruriens 383
Musa paradisiaca var sapientum 737
Musa spientum 737
Myosotis arvensis 610
Myrica cerifera 202
Myristica fragrans 118
Myroxylon balsamum 378
Myrtus communis 369

N
Nabalus serpentarius 655
Narcissus pseudonarcissus 793
Nelumbo nucifera 122
Nepenthes distillatoria 265
Nerium oleander 529
Nicotiana tabacum 519
Nicotine 515
Nuphar luteum 124
Nyctocereus serpentinus 230
Nymphaea odorata 125

O
Ocimum canum 596
Ocimum tenuiflorum 597
Octoknema okoubaka 461
Oenanthe aquatica 491
Oenanthe crocata 490
Oenothera biennis 370
Okoubaka aubrevillei 461
Olea europaea 569
Onopordum acanthium 655
Onosmodium virginianum 610
Operculina turpethum 525
Opuntia vulgaris 231
Origanum majorana 598
Ornithogalum umbellatum 794
Oryza sativa 718
Osteospermum uvedalia 656
Ostrya virginiana 208
Oxalis acetosella 401
Oxytropis lambertii 378

P
Paeonia officinalis 257
Panax quinquefolius 487
Panicum dactylon 716
Papaver somniferum 173
Paris quadrifolia 795
Parthenium hysterophorus 656
Passiflora incarnata 402
Paullinia cupana 444
Pausinystalia johimbe 582
Peganum harmala 438
Peniocereus serpentinus 230
Penthorum sedoides 356
Persea americana 138
Petasites hybridus 663
Petasites vulgaris 663
Petiveria alliacea 241
Petiveria tetrandra 241
Petroselinum crispum 491
Peucedanum oreoselinum 481
Peumus boldus 135
Phalaenopsis gigantea 757
Phaseolus nanus 390
Phleum pratense 720
Phlorizine 344
Phyla dulcis 608
Physostigma venenosum 391
Phytolacca americana 241
Pilocarpinum 434
Pilocarpus microphyllus 433
Pimenta dioica 370
Pimpinella saxifraga 491
Piper aduncum 131
Piper augustifolia 131
Piper cubeba 130
Piper methysticum 132
Piper nigrum 133
Pistacia lentiscus 424
Pistacia vera 424
Plantago major 583
Platanus of unknown species 197
Plectranthus fruticosus 600
Plicosepalus acaciae 458
Plumbago scandens 243
Podophyllum peltatum 163
Polygala senega 403
Polygonum punctatum 246
Polymnia uvedalia 656
Populus × candicans 306
Populus × gileadensis 306
Populus × jackii 306
Populus tremuloides 306
Posidonia oceanica 676
Potentilla anserina 344
Potentilla erecta 344
Potentilla tormentilla 344
Pothos foetidus 698
Primula veris 287
Prunus cerasifera 346
Prunus dulcis var amara 335
Prunus laurocerasus 341
Prunus spinosa 344
Psychotria ipecacuanha 580
Ptelea trifoliata 434
Ptychopetalum olacoides 463
Pulsatilla pratensis 156
Punica granatum 365
Pyrus americana 346
Pyrus malus 342, 343

Q
Quercus robur 208
Quillaja saponaria 347
Quinine sulphate 575

R
Ranunculus bulbosus 157
Ranunculus sceleratus 159
Raphanus sativus 318
Rauvolfia serpentina 532
Rhamnus californica 452
Rhaponticoides Africana 640
Rheum palmatum 246
Rhododendron chrysanthum 302
Rhus glabra 424
Rhus radicans 425
Rhus vernix 427
Ricinus communis 415
Robinia pseudoacacia 391
Rosa bracteata 348
Rosa californica 349
Rosa canina 350
Rosa damascena 351
Rosa gallica 353
Rosmarinus officinalis 600
Rubia tinctorum 581
Rubus fruticosus 354
Rumex crispus 248
Rumex obtusifolius 246
Ruscus aculeatus 797
Ruta graveolens 435

S
Saccharum album 720
Sagittaria latifolia 677
Salix alba 307
Salix fragilis 307
Salsola kali 234
Salsola tragus 234
Salvia officinalis 600
Sambucus nigra 615
Sanguinaria canadensis 174
Sanicula europaea 492
Santalum album 463
Santonine 657
Saponaria officinalis 236
Saraca asoca 387
Sarracenia purpurea 266
Sassafras officinale 138
Saururus cernuus 134
Saxifraga granulata 356
Schinus molle 427
Schinus terebinthifolia 428
Schoenocaulon officinale 798
Schoenoplectus paludicola 734
Scirpus paludicola 734
Scleranthus annuus 237
Scrophularia nodosa 558
Scutellaria lateriflora 601
Sedum acre 357
Selenicereus grandiflorus 224
Semecarpus anacardium 421
Sempervivum tectorum 357
Senecio aureus 657
Senecio bicolor 643
Senecio cineraria 643
Senecio hieracifolius 645
Senna alexandrina 380
Serenoa repens 685
Seriphidium maritimum 642
Siegesbeckia orientalis 659
Silene californica 237
Silene undulata 237
Silphium laciniatum 659
Silybum marianum 639
Simaba cedron 443
Sinapis alba 319
Sinapis nigra 321
Sium latifolium 492
Smallanthus uvedalia 656
Smilax regelii 799
Solanum dulcamara 508
Solanum lycopersicum 511
Solanum nigrum 515
Solanum tuberosum 516
Solanum tuberosum aegrotans 516
Solidago virgaurea 660
Sorbus americana 346
Spartium scoparium 392

Spigelia anthelmia 539
Spinacia oleracea 235
Spiranthes spiralis 758
Spirostachys africana 416
Stachys officinalis 602
Stapelia gigantea 532
Stellaria media 239
Stigmata maydis 728
Stillingia sylvatica 416
Strichninum 540
Strophanthus hispidus 533
Strophanthus kombe 533
Strychnos ignatii 536
Strychnos nux-vomica 538
Strychnos tieute 536, 541
Strychnos toxifera 534
Symphoricarpos albus 616
Symphytum officinale 611
Symplocarpus foetidus 698
Syringa vulgaris 571
Syzygium cumini 371
Syzygium jambos 364

T
Tamarindus indica 393
Tamarix germanica 294
Tanacetum vulgare 660
Taraktogenos kurzii 399
Taraxacum officinale 661
Terminalia arjuna 371
Teucrium marum 602
Thea sinensis 255
Thebainum 175
Thevetia peruviana 533
Thiosinamine 323
Thryallis glauca 400
Thymnol 604
Tilia cordata 280
Tilia europaea 280
Tilia europea 280
Tilia vulgaris 280
Tillandsia usneoides 742
Tinospora cordifolia 166
Tormentilla erecta 344
Toxicodendron altissimum 442
Toxicodendron pubescens 425
Toxicodendron radicans 425
Toxicodendron vernix 427
Tradescantia elongata 730
Tribulus terrestris 439
Trifolium pratense 393
Trillium erectum 802
Triosteum perfoliatum 616
Tripogandra serrulata var diuretica 730
Triticum dicoccoides 721
Triticum vulgare 725
Tropaeolum majus 324
Turnera aphrodisiaca 400
Turnera diffusa 400
Tussilago farfara 662
Typha latifolia 701

U
Ulmus campestris 192
Umbelicus intermedius 355
Uncaria tomentosa 582
Urtica urens 185

V
Vaccinium myrtillus 304
Vachellia seyal 376
Valeriana officinalis 617
Vanilla planifolia 760
Veratrum album 803
Veratrum sabadilla 798
Verbascum thapsus 559
Verbena hastata 608
Verbena officinalis 608
Vernonia spp. 663
Veronica officinalis 561
Veronicastrum virginicum 557
Vetiveria zizanioides 708
Viburnum opulus 618
Vinca minor 533
Vincetoxicum hirundinaria 543
Viola odorata 404
Viola tricolor 405
Virola sebifera 117
Viscum album 465
Vitex agnus-castus 605
Vitis vinifera 453

W
Withania somnifera 521
Wyethia helenioides 663

X
Xanthium spinosum 665
Xanthorrhoea arborea 806

Y
Yohimbine 582
Yucca filamentosa 806

Z
Zantedeschia aethiopica 700
Zanthoxylum americanum 436
Zea italica 728
Zea mays 728
Zeltnera calycosa 544
Zingiber officinale 738
Zizia aurea 493
Ziziphus mucronata 454

A
Abyssinian lovegrass 717
Acacia strap flower 458
Aconite 145
Adam and Eve 692
African oil palm 684
African redwood 341
Alfalfa 377
Allegheny vine 168
Allspice 370
Amaryllis 778
American aloe 770
American ash 565
American aspen 306
American burnweed 645
American Ginseng 487
American mountain ash 346
American muskwood 444
American spikenard 480
American tiger lily 791
American wintergreen 298
Ancestress of Wheat 721
Angels' trumpets 506
Annatto 273
Apokyn 169
Appalachian sandwort 236
Apple 342
Arizona centaury 544
Ark acacia 376
Artichoke 643
Arugampul 716
Arum lily 700
Asafoetida 480
Asarabaca 141
Ash-leaved maple 446
Ashoka 387
Ash tree 566
Ashwagandha 521
Asian rice 718
Asparagus 778
Asses' eyes 383
Autumn coralroot 750
Autumn crocus 780
Autumn lady's tresses 758
Avocado 138
Ayahuasca 397
Azalea 302
Aztec sweet herb 608

B
Bael 430
Baidyamata ("mother of physicians") 563
Balm mint 593
Balmony 550
Balsam apple 294
Balsam copaiba 381
Balsam pear 294
Bamboo 714
Banana 737
Baneberry 147
Baobab 271
Bark cloth tree 191
Bay tree 138
Beach apple 414
Bearberry 303
Bearded ryegrass 717
Bear-grass 806
Bear leek 776
Bearsfoot 656
Beechdrops 553
Beech tree 207
Beetroot 233
Belladonna 504
Bengal quince 430
Bermuda grass 716
Be still tree 533
Betel palm 683
Bindii 439
Birch tree 206
Birthroot 802
Birthwort 140
Bishopsweed 475
Bitter almond 335
Bitter apple 292
Bitter ash 470
Bitter candytuft 317
Bitter cucumber 292
Bitter dock 246
Bitter germander 602
Bitter melon 294
Bitter orange 432, 433
Bitter root 529
Bitter sweet 508
Bitterweed 631
Black arum 692
Blackberry 354
Blackboy 806
Black bryony 813
Black cohosh 149, 162
Black locust 391
Black mustard 321
Black nightshade 515
Black pepper 133
Black root 557
Black snakeroot 149
Blackthorn 344
Bloodroot 174, 731
Bloodwood tree 385
Blue agave 770
Blue flag 788
Blue gum eucalyptus 364
Blue jacaranda 564
Blue sweet pea 387
Blue vervain 608
Bodhi tree 189
Bogbean 514
Bog onion 694
Boldo 135
Boneset 648
Borage 609
Bowman's root 557
Box elder 446
Brazilian caroba tree 563
Brazilian pepper 428
Brittle willow 307
Broadleaf arrowhead 677
Broadleaf cattail 701
Broad-leaved garlic 776
Brown dragon 694
Brucinum 534
Bruisewort 635
Buchu 432
Buckwheat 245
Buffalo grass 710
Buffalo thorn 454
Bugbane 149
Bugleweed 592
Bulb onion 773
Bulbous crowfoot 157
Bulrush 701, 734
Burdock 653
Burnet saxifrage 491
Burning bush 470
Bushman's friend 636
Bushy plectranthus 600
Butcher's broom 797
Butterbur 663
Buttercup 157
Butterfly bush 549
Butterfly weed 541
Butternut 198

C
Caapeba 166
Cabbage tree 782
Cacao and Sugar 273
Calabar bean 391
California buckthorn 452
California coffeeberry 452
California pepper tree 427
California poppy 171
California scarlet campion 237
California wild rose 349
Calla lily 700
Camphor tree 136
Canadian fleabane 646
Canadian moonseed 165

Candlewick herb 559
Cape jasmine 579
Caper bush 314
Caraway 482
Cardamom 736
Cardinal flower 620
Carrion plant 532
Carrot (unclear: Wild or cultivated) 485
Cascarilla 409
Cassia senna 380
Castor bean 415
Castor oil plant 415
Cat's claw 637
Catstail 720
Cat thyme 602
Ceci 381
Celery-leaved buttercup 159
Celery root 479
Century plant 770
Cevadilla 798
Charcoal 211
Chaste tree 605
Cherry laurel 341
Cherry pie 609
Cherry plum 346
Chickasaw rose 348
Chicken toe 750
Chickling vetch 387
Chickpea 381
Chicory 641
Chilli pepper 505
China sumac 442
Chinese anise 127
Chinese rhubarb 246
Chinese yam 811
Chocolate 273
Christmas rose 153
Cigar orchid 750
Cinnamon 137
Cleavers 578
Clover dodder 523
Coca 399
Coco de mer 685
Coconut 684
Coffee tree 576
Colewort 340
Colibri flower 509
Colic root 772, 811
Colocynth 292
Coltsfoot 662
Comfrey 611
Common agrimony 334
Common bilberry 304
Common bluebell 771
Common broom 392
Common chickweed 239
Common club-rush 734
Common corn cockle 236
Common daisy 635
Common figwort 558
Common fumitory 171
Common gardenia 579
Common Gypsy weed 561
Common hedge hyssop 555
Common hogweed 481
Common laburnum 382
Common laurel 341
Common lime tree 280
Common monkey flower 558
Common morning glory 524
Common oat 712
Common onion 773
Common peony 257
Common ragweed 631
Common silverweed 344
Common soapwort 236
Common sundew 263
Common toad flax 557
Common vervain 608
Common wormwood 634
Compass plant 659
Condor plant 542
Coriander 485
Corkwood tree 507
Corn 728
Cotton 276
Cotton thistle 655
Cow-horn orchid 750
Cow itch 383
Cowplant 543
Cows and bulls 692
Cowslip 287
Crab apple 343
Cramp Bark 618
Crawley root 750
Creeping chaff weed 240
Creosote bush 438
Crown plant 542
Cuachalalate 449
Cubeb pepper 130
Cuckoopint 692
Cudweed 649
Curare 534
Curcum 737
Curly-top gumweed 651
Cursed buttercup 159
Cuscus grass 708

D

Daffodil 793
Damask rose 351
Damiana 400
Dandelion 661
Darnel 717
David's milkberry 574
Deadly nightshade 504
Death come quickly 400
Desert gourd 292
Devil-in-a-bush 795
Devils and angels 692
Devil's bit 654
Devil's bones 811
Devil's claw 556
Devil's cotton 271
Devil's grass 716
Devil's herb 243
Devil's horsewhip 240
Devil's snare 518
Devil's tongue 690
Devil's turnip 289
Ditch stonecrop 356
Dog nettle 185
Dog rose 350
Dog's grass 725
Dog's mercury 415
Dong quai 479
Dotted smartweed 246
Dragon arum 692
Dragon-root 691
Dream root 237
Duckweed 699
Dumbcane 695
Durva grass 716
Dusty miller 643
Dwarf nettle 185
Dyer's madder 581

E

Eagle vine 542
Earth smoke 171
Eastern leatherwood 363
Eastern poison ivy 425
Eastern St Paul's-wort 659
Eastern wahoo 470
Echinacea 644
Elecampane 652
Elephant ear orchid 757
Elephant yam 690
Eleven o'clock lady 794
Elm tree 192
Eltrot 481
English Chamomile 632
English hawthorn 337
English or French oak 208
English walnut 200
Esfand 438
European ash 566
European barberry 161
European Cranberry 618
European dodder 523
European elder 615
Evening primrose 370
Exploding cucumber 293
Extract of Thyme (serpyllum or vulgaris) 604
Eyebright 554

F
Fairy cups 781
Fairy flax 401
Fairy wand 785
False black pepper 286
False gromwell 610
False hellebore 805
False pepper tree 427
False unicorn 785
Featherfoil 286
Feather wands 149
February Daphne 368
Fennel 487
Fever root 616
Fig 188
Fille de l'air (daughter of the air) 742
Fine-leaved water hemlock 491
Fire weed 645
Five-faced bishop 614
Flax 401
Flax seed 401
Flinders rose 314
Florentine iris 787
Flower of the gods 755
Fly honeysuckle 615
Fool's parsley 476
Forget-me-not 610
Foxglove 551
Fragrant water lily 125
Frailejon 647
Frankincense 446
French bean 390
French rose 353
Friar's cowl 692
Fringe tree 565
Fynbos aloe 776

G
Gallic rose 353
Gamboge 253
Garbanzo bean 381
Garden angelica 478
Garden Chamomile 632
Garden heliotrope 609
Garden nasturtium 324
Garden orache 233
Garlic 774
Gaulanday tree 564
Genuine lavender 590
German Chamomile 641
German knotweed 237
Ghost plant 300
Giant fennel 487
Giant-leaved moth orchid 757
Giant milkweed 542
Giant reed 710
Ginger 738
Goat's rue 384
Goji berry 510
Golden Alexanders 493
Golden chain 382
Golden ragwort 657
Golden rod 660
Golden seal 154
Golden shower 380
Golden squaw weed 657
Goldmoss stonecrop 357
Gold shower 400
Goosefoot 233
Goosegrass 578
Gotu kola 489
Grapevine 453
Grass 183
Grass tree 806
Gravel arbutus 297
Gravel weed 610
Greasewood 438
Greater celandine 169
Greater dodder 523
Greater plantain 583
Greater water parsnip 492
Great or Common mullein 559
Great Valley gumweed 650
Green dragon 691
Green-flowered helonias 805
Grey mule ears 663
Ground elder 475
Ground virgin's bower 150
Guaco 651
Guao hediondo (smelly guao) 422
Guarana 444
Guatteria 116
Guduchi 166
Guelder Rose 618
Guinea-hen-weed 241
Gum ammoniac 478
Gum euphorbium 411
Gummi gutta 253
Gurmar 543
Gutti 253

H
Hackberry 192
Harnug 458
Hazel alder 205
Heart berry 339
Heart's delight 405
Heather 298
Hellweed 523
Helonias 785
Hemlock 483
Hemp 184
Hempedu bumi (Bile of earth) 562
Henbane 509
Henna tree 367
Herb bennet 340
Herb Louisa 607
Herb of fever 239
Herb of grace 435, 555
Herb Paris 795
Herb Robert 400
Hill glory bower 607
Hing 480
Hogweed 239
Hollowroot 614
Holly 470
Holy fruit 430
Holy Ghost 478
Honeyherb 608
Honeysuckle 614
Hop 185
Hop hornbeam 208
Hop tree 434
Hornbeam 206
Horsebalm 588
Horse bane 491
Horse chestnut 441
Horse gentian 616
Horse heal 652
Horseradish 316
Hortensia 355
Houseleek 357
Humboldt coyotillo 452
Hyacinth orchid 755

I
Iarba fiarelor 543
Indian bean tree 563
Indian canna 736
Indian cockle 164
Indian laburnum 380
Indian laurel 362
Indian nettle 409
Indian pink 237
Indian pipe 300
Indian root 480
Indian shot 736
Indian terminalia 371
Indian tobacco 621
Inkweed 241
Ipecacuanha 580
Ironweed 663
Ironwood 208
Italian arum 692
Italian arum 'Marmoratum' 692
Italian lords-and-ladies 692
Ivy gourd 291
Ixense 169

J
Jack in the pulpit 692, 694
Jalap 524
Jamaican pepper 370
Java plum 371
Jersey tea ceanothus 452
Jesuit's balsam 381
Jezebel root 788
Jimson weed 518

K
Kabab chini 130
Kalmegh 562
Karaka laurel 471
Kava kava 132
Kentucky coffee tree 385
Keyflower 287
Khaki weed 240
Khat 469
Kidney bean 390
Kidneywort 355
Kola-nut 276
Kombe seeds 533
Konjac 690
Kosso 341
Kukundar 636

L
Lad's love 629
Leafcup 656
Lemon 432
Lemon balm 593
Lemon beebush 607
Lemon verbena 607
Leopard marsh orchid 754
Levant berry 164
Life-of-man 480
Life root 657
Lilac 571
Lily of the valley 781
Linden tree 280
Linseed 401
Lion's tail 590
Lion's tooth 637
Lipstick tree 273
Liquorice 384
Lizard's tail 130, 134
Locoweed 378
Logwood 385
London plane 197
Lords and ladies 692
Lotus 122
Love nut 685
Lucky nut 533

M
Macartney rose 348
Madder 581
Mad dog weed 600
Madonna lily 790
Madrona 297
Maha-tita (King of bitters) 562
Maize 728
Malabar nut 563
Malabar plum 364
Mama cadela 187
Manaca 508
Manchineel tree 414
Mandrake 512
Mango 423
Maranham jaborandi 433
Marigold 637
Marijuana 183
Marking nut 421
Marsh barbel 562
Marsh Labrador tea 299
Marshmallow 273
Marsh pennywort 489
Masterwort 490
Matico 131
Mauritania vinereed 710
May apple 163
MDMA 223
Meadow anemone 156
Meadow saffron 780
Meadow saxifrage 356
Meadowsweet 354
Meadow wort 354
Medical rosemary 600
Medical strychnos 538
Medicinal sage 600
Mediterranean tapeweed 676
Melaleuca tea tree 367
Mexican lippia 608
Mezereon 368
Milk thistle 639
Milkwhite rock jasmine 284
Miracle fruit 543
Mistletoe 465
Mockernut hickory 201
Moneywort 287, 355
Monkey bread 271
Monk's basil 597
Monks' cress 324
Monkshood 145
Moon flower 514, 522
Moreton Bay fig 188
Morning glory 522
Mother of Wheat 721
Motherwort 590
Mountain flax 401
Mountain geranium 401
Mountain laurel 298
Mountain parsley 481
Mountain sweet 452
Mountain tobacco 633
Mudar 542
Mugwort 634
Muira puama 458, 463
Musk mallow 270
Muskroot 492, 614
Mustard oil 323
Myrrh 444
Myrtle 369
Myrtle root 697

N
Naked boys 692
Naked lady 780
Nap at noon 794
Narcissus 793
Navel of Venus 355
Navelwort 355
Needle-palm 806
Neem tree 443
Neptune grass 676
Nettle 185
New Zealand laurel 471
Nightblooming cereus 224
Northwest poplar 306
Nutmeg 118
Nux absurda 685

O
Oak gall 213
Official spurge 411
Oji 276
Okoubaka 461
Old man's beard 565, 742
Oleander 529
Olibanum tree 446
Olive 569
Opium 173
Opium lettuce 653
Orange eye 549
Ordeal bean 391
Oregano 598
Orejas de burro (Asses' ears) 647
Orris root 787

P
Palmated larkspur 159
Papaya 398
Pará rubber tree 412
Pareira brava 166
Parsley 491
Pasque flower 156
Passion fruit 402
Pawpaw 115
Pedunculate oak 208
Peepal tree 189
Peppercress 318
Peppermint 594
Periwinkle 533
Persimmon 259
Peruvian resin 378
Peyote 222
Pheasant's eye 147
Pilewort 645
Pilot weed 659
Pineapple 741
Pink mahogany 444
Pinkroot 539
Pipali 133
Pipsissewa 297
Pistachio 424
Pitcher plant 265
Plane tree 197
Pleurisy root 541
Poet's jasmine 567

Poison apple 414
Poison ash 565
Poison darnel 717
Poison gooseberry 521
Poison leaf 469
Poison oak 425
Poisonous lettuce 653
Poison parsley 476
Poison sumac 427
Pokeweed 241
Pomegranate 365
Pomme d'amour (love apple) 511
Pop-a-gun 195
Potato 516
Potato, rotten, diseased 516
Potency wood 458
Poverty weed 649
Prickly ash 436
Prickly chaff flower 240
Prickly pear 231
Pride of Table Mountain 755
Pumpkin 293
Punarnava 240
Puncturevine 439
Purging cassia 380
Purging nut 413
Purple betony 602
Purple cyclamen 285
Purple lobelia 622
Purple locoweed 378
Purple pitcher plant 266
Put 659

Q
Quackgrass 725
Qualaquin 575
Queen of the Night 224, 229
Queen's delight 416
Quickweed 649
Quince 338
Quinine bark 574

R
Radish 318
Ramp 776
Rampion bellflower 620
Rangiora 636
Rapeseed 312
Ratanhia 403
Ratsbane 469
Rattlesnake master 486
Rattlesnake root 655
Red acacia 376
Red clover 393
Red disa 755
Red pepper 505
Redroot 731
Red spiderling 240
Red ucuuba 117
Red watermelon 292
Refined sugar 720
Rhatany 403
Rich weed 588
Roasted coffee 577
Rock rose 275, 276
Roof houseleek 357
Rose apple 360
Rose gum 360
Rose pepper 428
Roughbark Lignum Vitae (Tree of Life) 437
Roundheart 493
Round-leaf dogwood 450
Rover bellflower 620
Rowan 346
Rue 435

S
Sabadilla 798
Sacred basil 597
Sacred ocimum 597
Sacred tree 189
Saffron crocus 783
Saguaro cactus 226
Sandalwood – the sacred parasite 463
Santa Maria feverfew 656
Sarsaparilla 799
Sassafras 138
Saw palmetto 685
Scabwort 652
Scammony 525
Scarlet pimpernel 283
Scotch broom 392
Sea holly 486
Sea onion 801
Sea wormwood 642
Seneca 403
Sharinga tree 412
Sharp-pointed dock 246
Sheep rot 489
Shepherd's purse 322
Shiva bingum remedy 430
Side-saddle flower 266
Silver ragwort 643
Silverweed cinquefoil 344
Simulo caper 314
Skullcap 601
Skunk cabbage 698
Small-leaved linden tree 280
Small yellow crown beard 659
Smooth alder 205
Smooth hydrangea 355
Smooth sumac 424
Snake cactus 230
Snake palm 690
Snakeroot 403, 532
Snowball Tree 618
Snowberry 574, 616
Snowdrop 785
Soapbark tree 347
Soft rush 733
Soft wheat 725
Soldiers' herb 583
Soldier's woundwort 654
Sorrowless tree 387
Southern catalpa 563
Southern magnolia 116
Southern marsh orchid 754
Southern wormwood 629
Southwestern prickly poppy 169
Soya 392
Spanish bayonet 806
Spanish moss 742
Spatterdock 124
Speedwell 561
Spiderwort 730
Spinach 235
Spindle 470
Spiny cocklebur 665
Spirit weed 731
Sponge cucumber 293
Spontane 169
Spoonwood 298
Spotted geranium 400
Spring onion 776
Squaw root 149, 162
Squaw vine 581
Squill 801
Squirrel corn 171
Squirting cucumber 293
Stagger weed 171
St Anthony's turnip 157
Starch-root 692
Starflower 609
Star fruit 356
Star-of-Bethlehem 794
Stavesacre 159
St Ignatius' bean 536
Stinking gladwin 788
Stinking iris 788
St John's wort 253
Stone apple 430
Stone flower 457
Stone root 588
Stork's bill 400
St Peter's wort 616
Strangle-tare 523
Strawberry 339
String bean 390
Strychnine 540
St Thomas lidpod 525
Sugar cane 720
Summer lilac 549
Summer's bride 637
Summer snow 243
Sunflower 651
Sun's gold 637
Swallow-wort 543
Swamp vervain 608

Swan's neck 149
Sweet almond 337
Sweet balm 593
Sweet basil 596
Sweet chestnut 207
Sweet clover 388
Sweet coltsfoot 663
Sweet everlasting 649
Sweet flag 697
Sweet galingale 734
Sweet Marjoram 598
Sweet vernal grass 710
Sweet violet 404
Symphytum 611
Syrian or African rue 438

T
Tall fleabane 643
Tamarind 393
Tamarisk tree 294
Tambootie tree 416
Tansy 660
Tar weed 362
Tea leaves 255
Teff 717
Tequila agave 770
The Pithraj tree 443
The Tree of Heaven 442
Thorn apple 518
Thousand leaf yarrow 654
Three faces in a hood 405
Three-seeded mercury 409
Thyme serpyllum 604
Thyme vulgaris 604
Tiger lily 792
Ti kouka 782
Timothy grass 720
Tipi 241
Toad plant 532
Tobacco 519
Tomato 511
Toothed maidenplum 422
Tormentil 344
Touch-me-not mimosa 390
Tough-leaf iris 788
Toxic astragalus 378
Tree-of-laziness 195
Trivrit 525
True Camomile (Echte Kamille) 641
True indigo 385
True-lover's knot 795
Trumpet tree 195
Tulsi 597
Tumbleweed 234
Turkish rocket 313
Turk's cap lily 791
Turmeric 737
Turnip 312

U
Umbellate wintergreen 297
Uña de gato (cat's claw) 582
Unicorn root 772
Upas 191
Upright false bindweed 522
Uprima 169

V
Vacha 697
Valerian 617
Vanilla 760
Vanilla grass 710
Vegetable carbon 211
Vegetable mercury 508
Velvet beans 383
Vetiver 708
Vine of Sodom 292
Virginia snakeroot 142
Voodoo lily 690

W
Wake robin 692
Wallflower 315
Walnut 200
Warty cabbage 313
Water-dragon 134
Water dropwort 490
Water hemlock 482
Water horehound 592
Watervalblom 755
Water violet 286
Wax myrtle 202
Waxweed 362
White angel's trumpet 507
White ash 565
White balsam 649
White dead nettle 589
White hellebore 803
White horehound 593
White jasmine 567
White lily 790
White locoweed 378
White marrubium 593
White mustard 319
White quebracho (break-axe tree) 531
White root 622
White tea tree oil 360
Whitetop weed 656
White turtlehead 550
White walnut 198
White willow 307
Wild almond 335
Wild celery 478
Wild emmer 721
Wild geranium 400
Wild indigo 379
Wild leek 776
Wild loofa 293
Wild pansy 405
Wild rue 438
Wild wheat 721
Windflower 156
Witch grass 725
Witch hazel 196
Witch-herb 518
Wizard's herb 608
Wolfberry 510
Wolfs bane 145, 633
Wood avens 340
Wood betony 602
Woodbine 535, 614
Wood sanicle 492
Wood sorrel 401
Wormgrass 539
Wormseed 233
Wormwood 630, 657
Wundkraut 633

X
Xie yi rosewood 383

Y
Yam 811
Yellow dock 248
Yellow gentian 544
Yellow jasmine 535
Yellow lady's slipper 751
Yellow oleander 533
Yellow pond lily 124
Yellow tarweed 650
Yerba mansa 130
Yerba mate 470
Yohimbe 582
Yucca 806
Yumel 116

Z
Zulu giant 532
Zyklon B 340

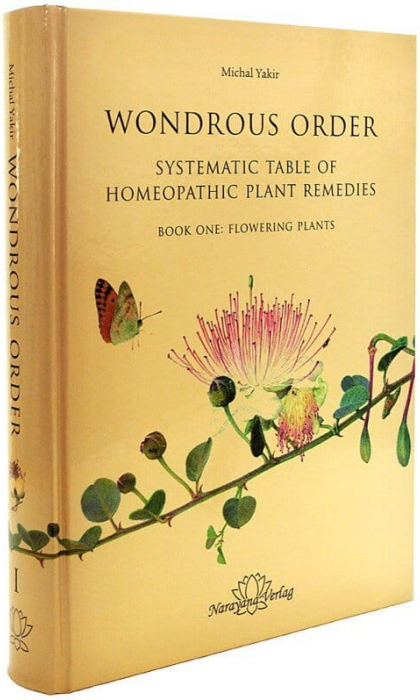
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