Diotimos Lexicon of Sal Lumen

Words, arguments and images in Nuysement’s French treatises on true salt and the universal spirit

A companion to the Diotimos Editions French–English reading edition of 2026

407 historical entries • 25 editorial records

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The work and the scope of this lexicon

The familiar title Sal Lumen identifies a work whose governing French source is the Paris printing of 1621, Traittez de l’harmonie et constitution generalle du vray sel, secret des Philosophes, & de l’Esprit universelle du Monde. The title page names the sieur de Nuisement; institutional catalogue evidence identifies him as Clovis Hesteau de Nuysement. This lexicon accompanies the supplied Diotimos Editions French reading text and new English translation of 2026.

Its scope is the complete supplied historical textual sequence: thirteen preliminary units, thirty-eight units in Book I, 104 in Book II, eighteen in Book III, nine sonnets and three errata units. Those 185 units include verse embedded within prose books, not merely 185 prose paragraphs. Book I has nine chapters; Book II has four in its body, despite the original table’s omission of the fourth. Both sets of errata are retained: thirty-one instructions for the treatises and four for the separate Philosophical Poem.

The separate eighty-page Poeme philosophic of 1620 is not included. Its four transmitted corrections cannot supply its absent argument. Nor does complete textual scope imply complete illustration coverage: the universal-spirit figure mentioned in the preliminaries remains unlocated in the governing scan, and no imagined substitute is offered.

The coverage promise is explained significant vocabulary across the supplied work, with selected sense-bearing attestations and consequential editorial issues. It is not an exhaustive index of every word, inflection or occurrence, and it is not a new critical edition of all surviving witnesses.

Finding a word and following an argument

Begin with an English headword when the idea is familiar, with the original-form lookup when a French expression is in front of you, or with the passage index when you want to understand a particular section. The book map gives the larger sequence; the thematic index brings together related questions across that sequence.

The main articles use five functions: The word, In the work, Places to Read, In this edition, and See also. The supporting register gives smaller expressions, named authorities and images their own explanations without stretching each into an essay. The editorial register accounts for readings, corrections, uncertain identifications and translation choices. Its explanations supplement rather than replace the historical vocabulary.

English titles are access labels. A title may name a lexical family, a phrase or several related but distinct senses; it does not assert a dictionary lemma printed in the source. Selected French forms retain the supplied reading’s spelling, accents and meaningful punctuation. A proposed Latin solution such as LUMBUS–PLUMBUM belongs to editorial explanation, because the French riddle does not print those words.

Places to Read gives a note for the use or context that makes each passage worth consulting. The same word may require more than one destination: Mercury can be a Hermetic authority, a planet, a messenger-image or a name in the natural philosophy. Cross-references connect such uses without collapsing them.

Reading powers, comparisons and claims

The book’s words change their work with their setting. Spirit may name an animating principle, the subtle part of an embodied subject, or human intellectual power. Earth may be the central globe, an element, a receptive condition or the name given to a prepared body. These differences are established by the surrounding predicates and argument, not by assigning a single modern ingredient to each name.

Pay particular attention to who acts, what receives the action, and what is compared. An objection is not the author’s final answer; a reported authority is not an independently verified quotation; a conditional proposal is not an observed result. Only, all, more, almost, not and the distinctions between natural and particular applications often carry the decisive qualification.

The same care protects the work’s images. A root may be an airy origin, a term in an alternative vessel-reading, or a plant’s attachment to nourishing earth. Regeneration can relate natural change to Christian restoration without making their agents identical. The three goods of fortune, bodily well-being and knowledge must remain distinct from the recurring praise of philosophy as the world’s happiness, honour and glory.

Historical wording, translation and annotation

Three textual layers are kept separate. The first is the 1621 historical wording as presented in the supplied French reading transcription, including source headings, quoted verse, marginal definitions and printed errata. The second is the new English translation prepared for Diotimos Editions in 2026. The third is the modern introduction, notes and other explanatory apparatus. This lexicon adds another expressly interpretive layer by organising and explaining their evidence.

The supplied French is a reading text, not a photographic or wholly diplomatic transcription. Its stated conventions replace long s with ordinary s, regularise typographical u/v and i/j where needed, join words broken only by line endings, and omit running furniture from continuous prose. Identifiable original errata are incorporated. The erroneous and corrected forms remain distinguishable in the errata entries.

Brackets need local interpretation. The Iliaste and Archee definitions reproduce historical marginal content, whereas [n’], [de], [plus], [Estoit] and the errata’s supplied [s] mark modern restorations. A bracketed conjecture is not unqualified evidence of an original printed letter. Difficult retained readings, including medication beside meditation and infuse rather than inspire, are explained without silently replacing them with familiar wording.

Historical French forms are therefore attested to the supplied reading text unless a particular facsimile check is explicitly described. A note’s proposed identification or a translation’s interpretive choice cannot become authorial wording merely because it is attached to a historical passage.

Using the locators

A stable identifier such as SL_I_02S001 points to one aligned French–English unit in the supplied edition. It is a modern citation aid, not a paragraph number printed in 1621. Book and chapter references describe the historical divisions; sonnet and errata references preserve their separate places in the textual sequence.

Historical printed page numbers, FR scan positions and physical pages of the supplied bilingual PDF are separate coordinates. FR identifiers refer to positions in the 342-page reproduction, including its wrappers. A physical source-PDF page points instead to the supplied bilingual text. Repeated identifiers in its notes or study apparatus are not additional body-page locations.

The original numbering is irregular. The supplied notes record misprinted page labels and numerical jumps across continuous text. Eight unnumbered sonnet pages are interleaved near the end of Book III; the reading edition gathers them with the final sonnet after the continuous prose, while retaining their scan locations. A discontinuous scan list must not be compressed into a false continuous range.

Three corrected Book III page ranges

Three late Book III labels in the supplied edition used scan numbers as though they were printed pages. This lexicon corrects those labels after checking the printed numerals in the corresponding source images, while retaining the stable passage identifiers and leaving the original files unchanged.

SL_IIIS016: printed pages 326–328, scans FR326, FR331 and FR332; supplied bilingual PDF pages 198–199. The supplied historical-page label was 326–332.

SL_IIIS017: printed pages 328–329, scans FR332 and FR333; supplied bilingual PDF pages 199–200. The supplied historical-page label was 332–333.

SL_IIIS018: printed pages 329–331, scans FR333, FR334 and FR339; supplied bilingual PDF pages 200–201. The supplied historical-page label was 333–339.

The final sonnet remains printed page 332 at FR340. These transparent locator corrections are not alterations to the French or English wording, and they do not renumber the original book.

The French work and its later transmission

The 1621 title page and the privilege of 6 November 1620 describe different bibliographical events. The title controls the imprint date used here. The separate Poeme philosophic has its own 1620 record. Wellcome’s English-copy description explicitly corrects the older attribution to Jacques de Nuisement, and its French records describe an engraved plate; neither fact should be inferred from the familiar short title alone.

The checked 1657 printed English contents and ending contain two books, ending on page 220 at the conclusion corresponding to French Book II. Combach’s Latin printing of 1651 contains Book III from page 190 and preserves the concluding French sonnet followed by a Latin imitation. Penn Libraries catalogues a separate English manuscript, Ms. Codex 501, containing three books and dated broadly to the second half of the seventeenth century. The catalogue does not establish its translator or priority over Turner.

The external verification used for this lexicon was selective: French title, division and ending images; the Latin title, third-book opening and selected concluding pages; the English title, contents and ending; and institutional catalogue descriptions. The Penn manuscript’s page images were not independently read for this lexicon. These checks

establish identity and differences of extent, not complete verbal equivalence, a census of every illustration, or responsibility for every change in transmission.

The supplied 2026 edition reports further comparison readings in its notes. Where this lexicon relies on one of those, it identifies the note's claim rather than presenting it as a fresh full-witness collation. Uncertain names, isolated corrections and missing contexts remain uncertain.

A historical work, not a manual of treatment

Nuysement's descriptions of life, generation, medicines and material transformations belong to the natural philosophy and medical claims of the text. They are explained here as historical arguments, observations claimed by a speaker, comparisons or proposed effects, not as verified contemporary science.

The work includes corrosive preparations and a harmful analogy concerning burns. Its qualifying language must be preserved for interpretation, but it does not establish safety at any dose. This lexicon supplies no reconstructed preparations, temperatures, dosages or treatment instructions, and its historical claims should not be used as medical or chemical guidance.

Failures and limits are part of the evidence. The author reports an unsuccessful metallic transmutation and a failed crystal treatment; he distinguishes relief he says he witnessed from a perfect cure he proposes; and he denies that prolonged bodily life amounts to bodily immortality. Those qualifications govern the exuberant promises rather than disappearing beneath them.

Sources and further reading

These references identify the supplied text's historical witnesses and the institutional records used to clarify its scope. Selected external checks support the statements described here; the list is not a claim to a complete collation of the witnesses.

Clovis Hesteau de Nuysement, Traittez de l'harmonie et constitution generalle du vray sel (Paris, 1621): BnF reproduction hosted by Warburg

BnF/Gallica record and reproduction, ark:/12148/bpt6k656273

Wellcome: French treatises, physical-copy description and pagination notes

Wellcome: digitised French treatises and engraved-plate description

Wellcome: 1657 English copy, author-attribution correction and issue note

Wellcome: separate Poeme philosophic (Paris, 1620)

e-rara: Turner's Sal, Lumen, & Spiritus Mundi Philosophici (London, 1657)

e-rara: two-book contents of the 1657 English printing

Combach's Tractatus de vero sale (1651), title page

Combach's Latin printing, Book III at page 190

Combach's Latin printing, concluding French sonnet and Latin imitation

Penn Libraries, Ms. Codex 501: catalogue description of a three-book English manuscript

Work and argument map

This map follows the historical preliminaries, books, sonnets and errata. Within Book III, the grouped passage ranges are reading aids, not newly discovered original chapter divisions. All 185 aligned units appear once in the map.

Title and royal privilege

Aligned source units 2

The title announces true salt and the universal spirit in relation to the Cosmopolite's third principle, names the compiler and presents chymical medicine as a field of benefit. The privilege records the printer's authorisation, restrictions and term. Its 1620 date is distinguished from the 1621 imprint.

Read this division in the passage index

The reader's riddle

Aligned source units 1

A six-line poem associated with the universal-spirit figure gives letter operations that are to reveal the sages' subject. Its wording is present; the referred-to figure remains unlocated in the governing scan. The Latin solution supplied in a modern note is not printed in the French verse.

Read this division in the passage index

The historical chapter tables

Aligned source units 2

The tables announce the first two books' subjects and the start of Book III. Their abbreviated second-book list omits the fourth chapter that the body actually contains. The table is evidence of the book's presentation, not a reason to shorten the text to match it.

Read this division in the passage index

Dedication, inheritance and the double sense

Aligned source units 5

The dedication praises Candale's recovery of Hermetic learning and acknowledges the compiler's debt. Ancient-wisdom narratives, visionary literature and the relation of Pimander to the Emerald Table prepare a double interpretation: universal natural generation and its particular application. The Duke of Lorraine receives the work within an explicit language of patronage and service.

Read this division in the passage index

Knowledge rather than a promise of riches

Aligned source units 3

The preface restrains expectations of fabulous treasure and makes inquiry into truth the proper use of life. Chymical experience is presented as necessary for understanding principles, while the reader is invited to examine reasons and authorities. The promises remain the author’s programme, not a verified guarantee of wealth or health.

Read this division in the passage index

Book I.1: the living world

Aligned source units 9

Natural movement towards form and perfection supports the claim that the world is alive. Its central heart and mine distribute life through Demogorgon’s agencies, while sensation, vegetation and essential life differentiate the natural kinds. Generation, seed, microcosms and examples of unparented life extend the argument; some extraordinary reports are expressly treated as more wonderful than credible.

Read this division in the passage index

Book I.2: body, spirit and soul

Aligned source units 2

Spirit mediates between coarse body and subtle soul, just as a mediator must share in the extremes it joins. Christ’s magnetic mediation supplies a comparison, while divine intelligence is distinguished from brute matter. Virgilian and Augurelian verse recast the relation poetically; their speakers and forms remain identifiable.

Read this division in the passage index

Book I.3: first matter and fifth essence

Aligned source units 3

Things are argued to be nourished by what gives them being. The universal spirit consequently explains growth and persistence, and is discussed as a subtle fifth essence and as Mercury. Preparation and purity introduce the relation between the universal source and particular metallic matter without identifying them as one ordinary substance.

Read this division in the passage index

Book I.4: solar fatherhood and different levels of perfection

Aligned source units 7

An objection about matter preceding the celestial sun leads to a distinction between primordial fire, solar emergence and continuing nourishment. Universal and particular readings of Hermes are accepted without being made identical. The natural stone, the chymical stone, ordinary and philosophical metals, and art’s ministering role establish limits on what different kinds of perfection mean.

Read this division in the passage index

Book I.5: lunar maternity and inseparable principles

Aligned source units 4

Body, spirit and soul remain associated even when separation makes two seem absent. Lunar moisture and solar heat support generation through corruption and putrefaction, with the male and female seed-fluids retained as the source’s historical account. A particular lunar interpretation follows, expressly distinguished from ordinary silver.

Read this division in the passage index

Book I.6: air, roots and mediation

Aligned source units 3

Air and wind are linked to breathing and the manifestation of universal spirit. Calid’s roots-in-air image receives a cosmological explanation and then an explicitly alternative reading through vessel imagery. Air also binds diverse natures and carries forms like a mirror; these functions are not reduced to a modern gas.

Read this division in the passage index

Book I.7: receptive earth and renewed generation

Aligned source units 2

Earth is presented as the nearer, more accessible manifestation of a spirit that also inhabits higher things. Celestial influences make it a common mother and repeatedly fruitful receptacle. The corrected dews and fourfold account of moist or dry exhalations distinguish outward and inward manifestations.

Read this division in the passage index

Book I.8: perfection, hardness and a distinctive triad

Aligned source units 4

Balanced qualities and the realisation of potential powers explain simple natural perfection. Nuysement argues for glass, salt and mercury in distinct offices, while reporting and distinguishing a Paracelsian triad. Objections about hardness and solubility test his own allocation of roles; the conclusion’s mercury-or-water wording is local to joining and condensation.

Read this division in the passage index

Book I.9: specification and the receiving body

Aligned source units 4

The world soul’s formative reasons are communicated through spirit into particular species. Soul endowed with intellect’s powers, not ideal intellect itself, is attracted by material forms. Food examples locate differences in the recipient; latent universal powers do not imply arbitrary production across kinds. Nature’s origination and art’s extension remain distinct.

Read this division in the passage index

Book II.1: how spirit takes body

Aligned source units 9

The inquiry is confined to natural sublunary embodiment. Central fire and coessential moisture explain vapour, seed, nourishment and material formation; agent and recipient coexist despite action’s priority. Salt as residue becomes evidence for an inferred beginning. The acorn-and-oak example develops growth through embodying spirit rather than mere enlargement of an unchanged visible seed, using historical measurement premises that remain attributed claims.

Read this division in the passage index

Book II.2: spirit made earth and power retained

Aligned source units 23

The chapter rejects several mistaken routes to the spirit’s body and pursues its visibility, dissolubility and first earthly manifestation. Salt, virgin earth, celestial influence and retained power organise the explanation. Reported colour changes and medicinal effects are separated from an admitted failure of metallic transmutation.

The wider discussion considers central direction, souls and infernal fire, innate and external heat, accidental stellar aspects, nutrition and corruption. Conditional theological qualifications and the supportive role of bodily matter complicate any simple opposition of spirit to body. The concluding androgynous and earth-made-Heaven images express a conjunction retaining both parents’ powers.

Read this division in the passage index

Book II.3: kinds of separation and the work of purification

Aligned source units 36

Two senses of separation are distinguished: the ordered differentiation of connected parts and the removal of alien impediments. Plant and food examples test substance, contrary effects and the receiving subject. Medical polemic leads to mortification and regeneration, then to Christian comparisons that expressly exclude bodily death alone as the means of renewal.

Returning to embodied nature, the author distinguishes essential substance from accidental dregs and qualifies claims that visible bulk is merely excrement. Fire and water, penetration and fixation, sweetness and adustion organise the historical account of purification. The named operations receive local classifications; the crystal failure, three sulphurs and warnings against haste constrain the closing discussion of colours, the white stone, withheld elixir teaching and fraud.

Read this division in the passage index

Book II.4: ascent, return and guarded interpretation

Aligned source units 36

Creation and preservation introduce a sustained comparison between Christ’s restoration and the preservation of bodies. The text distinguishes passibility from stain, preserves the Redeemer’s body, and treats universal matter as prior to specified metallic matter. Mortification, digestion, fixation, tincture and the relation of body to spirit develop an ascent-and-return argument whose ascent need not mean a physical rise to the vessel’s top.

The later movement tests the reader through fables and paths of inquiry: Icarus, Phaethon, Ariadne, the cavern, Pan, Saturn, Mercury, Jason and Medea. Allegorical equations are local and sometimes contested; the Saturn-as-lead interpretation is only partly accepted. Failed trials and uncertain discovery accompany guarded disclosure. The book closes with oral and written transmission, Esdras and cabala, presenting the author’s explanation of Hermes as philosophical interpretation rather than a complete operational manual.

Read this division in the passage index

Book III.1–3: the palace of Nature and human capacities

Aligned source units 3

A prince’s palace, private chamber and treasury become an explicit analogy for Nature, the world and centrally placed earth. Creatures receive life through this nourishing source. The comparison of animals and humans grants animals inward reason and exceptional skills while distinguishing human learned arts and instruction; it should not be reduced to a uniform denial of animal reason.

Read this division in the passage index

Book III.4–8: Philon’s reply to Timon

Aligned source units 5

Philon’s fifty-line verse reply contests an account of human misery confined to the lesser part of the person. Intellect’s speed and reach are celebrated through celestial and subterranean vision, natural products, civil arts and the ordered study of the body. The final appeal to measure, number and weight gathers the praise of human inquiry without turning its poetic journeys into literal observations.

Read this division in the passage index

Book III.9–13: philosophy, life and its limits

Aligned source units 5

The prose returns to learned art and philosophy as means of extending life. Fortune’s goods, bodily well-being and knowledge are distinguished, with genuinely effective knowledge claimed to secure the others. Life is said to preserve life through replenishment, yet food alone is inadequate within this account. Bodily immortality is expressly denied; the fifth element is not simply a higher spatial layer. The central treasury and figures of ascent and descent return as images of philosophical access.

Read this division in the passage index

Book III.14–18: praise, adversaries and competing medicine

Aligned source units 5

An address to philosophy and a separate six-line quotation intensify the promised benefits while retaining eventual death. Storm, vessel and hostile-army images dramatise disease, poverty and the need for wisdom; covert intelligences are secret agreements, not a mental faculty. Ancient wisdom and scholastic conjecture are then contrasted. The final medical example distinguishes witnessed relief from a conditional perfect cure and ends with historical corrosive claims that are not treatment guidance.

Read this division in the passage index

Sonnet I: the spirit-body

Aligned source units 1

The poem holds together apparently opposed predicates and a triple substance explicitly named as salt, oil and water. Hermaphroditic generative capacity belongs to this philosophical subject; the triad must not be silently replaced by another familiar alchemical list.

Read this division in the passage index

Sonnet II: the nourishing spirit

Aligned source units 1

A great created body is filled with a spirit described as omniform in seeds, living in movement and nourishing earth and heavens. Its vapour/fire difference, triple unity, balsam and ordered cosmic parentage compress several accounts of embodiment without erasing their local distinctions.

Read this division in the passage index

Sonnet III: a verse presentation of Hermes’ Table

Aligned source units 1

The historical heading identifies the following poem as a presentation of the Table. It links above and below, parents and nurture, separation and entire power in earthly form. The supplied meditation and teinct, and the stated separation of earth from fire, remain this witness’s wording.

Read this division in the passage index

Sonnet IV: divine, natural and artificial making

Aligned source units 1

God, Nature and Art are related through design, production and completion. The adaptation of their actions forms a verbal triangle and an account of making; it is not a substitution for the persons of the Christian Trinity or evidence for an unlocated diagram.

Read this division in the passage index

Sonnet V: powers in chaos and specified bodies

Aligned source units 1

The spirit’s powers differ in their unseparated and specified settings. Sap and venom retain nourishing and destructive consequences; preparation’s separation of them conditions the final wholly beneficial claim. That ending does not retrospectively erase the preceding harmful powers.

Read this division in the passage index

Sonnet VI: separating accidental impurity

Aligned source units 1

The heading distinguishes pure substance from accidental impurity. Water and fire frame washing and calcination, while art’s separating role is linked to new life and the pure soul. The general account remains distinct from a modern recipe or identification of a contaminant.

Read this division in the passage index

Sonnet VII: embodiment and preservation

Aligned source units 1

Celestial influence passes through vapour and mineral water towards earthly body while heavenly powers are preserved. The heading’s conservation is consequential. Ciel terrifié makes Heaven earthly; it does not describe fear, and concoction names historical maturation by heat.

Read this division in the passage index

Sonnet VIII: the two restorers

Aligned source units 1

Ascent and descent bring divine and natural purifiers into correspondence while preserving two agents and two kinds of restoration. Participation in both extremes explains mediation. The word autheurs identifies originators or agents here, not writers of books.

Read this division in the passage index

Sonnet IX: philosophy’s concluding good

Aligned source units 1

Philosophy dispels the night of error and leads the practitioner towards Nature’s treasures. Jason’s experience and prosperity become the final figure for happiness, honour and glory. His rhetorical defiance of death remains qualified by Book III’s explicit denial of bodily immortality.

Read this division in the passage index

Treatise errata: first leaf

Aligned source units 1

Eighteen directions correct letters, agreement, punctuation and phrases. Some carry substantial consequences, including the world as living animal and the winter-cooking negation. The isolated iner, the printed page-3 target for supreme to sperme, and the unmatched Phisique to Chimique instruction remain explicitly qualified.

Read this division in the passage index

Treatise errata: continuation

Aligned source units 1

Thirteen further directions preserve comparatives, quantifiers, agency and conditional wording, remove a question mark, and prescribe the lifeless body reading exanimé. Most give only the required phrase, so a complete earlier error cannot be reconstructed from the instruction alone.

Read this division in the passage index

Errata for the separate Philosophical Poem

Aligned source units 1

Four instructions survive for a separate work outside this edition: a punctuation change coordinating air and fire, encore to encor, a marginal maux to mors, and Tirien in the purple expression. The absent poem is not reconstructed, and mors remains without a silently supplied t.

Read this division in the passage index

Main articles

The main articles explain substantial words and families through their local senses, their work in the argument, annotated passages, the supplied edition's consequential choices, and related entries. A family heading groups a question for study; it does not declare every included expression synonymous.

Above, below and central direction

Access family: Dessus, dessous, haut and bas: direction within a receptive world. Exact historical spellings are listed separately.

The word

Above and below describe the ordered passage of influence, not merely positions on a page or vessel. Higher powers require lower bodily recipients to become effective. Direction toward the centre completes the account: what descends must reach and remain within the subject rather than merely pass over its surface.

In the work

II.2 restricts undergoing action to what has a body and calls earth the body of bodies, possessing length, breadth, depth and surface. In this cosmology earth is the sole lower recipient of celestial influences. Their powers are to penetrate, heat, purge, separate, vivify, increase, conserve and restore: descent names a differentiated efficacy rather than bare displacement.

The direction is explicitly downward, not upward, since the author says there is nothing above the heavens to receive this influence. In a spherical body, below is toward the centre; consequently the influences terminate and fix their points in earth. This geometrical argument explains the central direction. It is not merely a metaphor for the inner surface of a vessel, nor a claim that ordinary soil alone is the sought ingredient.

The passage provides a vocabulary of orientation for subsequent purification and embodiment. Later ascent and descent can acquire further meanings, including changes of consistency rather than actual travel to the top of a vessel. That later qualification should prevent an overly literal use of the directional words here, while leaving the immediate cosmological hierarchy intact.

Places to Read

SL_II_02S011 · 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90. Downward in a sphere is toward centre, where influence ends.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. The later interpretation of ascending and descending concerns changes of consistency, not solely spatial travel.

In this edition

The English preserves direction and bodily reception together. Extracting only the familiar above/below formula would lose the earth's role as receiver and the requirement of inward penetration. The several actions attributed to the influence are not names of separately measured forces; they articulate the functions the author gathers within one descending agency.

See also

Surface, centre, heart and marrow; Purity, penetration and duration; Embodiment and manifestation; Terrification and earth-made Heaven

Selected exact forms en bas directement & non en haut; centre; dessus; en bas

Acorn and oak

Access family: Gland, chesne, germe and declin: a visible example of invisible nourishment. Exact historical spellings are listed separately.

The word

The acorn and oak provide an ordinary, visible example through which the author argues for a less visible source of growth. Germ names the emerging growth; decline qualifies the oak's eventual ending. The example's familiarity does not make all the quantitative claims attached to it observationally established.

In the work

II.1 first assigns the acorn an innate power awakened by central fire and fostered by solar rays. The mature oak thus exemplifies a cooperation of internal capacity and external assistance. When it reaches its natural greatness, the author says that it does not properly die but moves toward decline and return to earth. Polypodes, small creatures and other vegetation arising from the decaying tree illustrate continued generation through altered forms.

The following inference excludes two proposed sources of growth. The acorn's own mass is said not to enlarge into the whole oak, and the neighbouring earth is said not to lose an equivalent mass. From these exclusions the author infers that the spirit or vapour alone becomes embodied and individual. He then compares the stomach, which allegedly rejects the same weight of food while retaining its subtle nourishment.

These are connected historical claims, not a modern mass-balance demonstration. The acorn's supposed remaining without diminution is especially consequential to the inference and cannot be silently corrected to make the argument scientifically stronger. Nor does the succession of new forms mean that the same oak survives indefinitely as an oak. The example supports continuity of generative agency through the ending of particular forms.

Places to Read

SL_II_01S008 · 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76. Visible illustrative individual whose hidden power is brought to the intended oak-form.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. The claim that the acorn remains undiminished supports the author's rejection of mass-enlargement accounts.

In this edition

The English retains the parenthetical 'not properly to die' and the contrast with decline. It also distinguishes the germ from the acorn said to remain. Those choices expose the exact claim rather than resolving its difficulties. Polipodes remains the source's named growth among the products of decay; its role is to exemplify succession, not to certify spontaneous generation.

See also

Nourishment, assimilation and replenishment; Transformation rather than annihilation; Innate, solar and elemental heat; Embodiment and manifestation

Selected exact forms gland; chesne; sans diminution ny amoindrissement; Polipodes; declin

Action and receptivity

Access family: Action, passion, agente and patiente: acting and being acted upon. Exact historical spellings are listed separately.

The word

Passion here means reception of an action or the capacity to undergo it, not chiefly an emotion. An agent acts; a patient supplies the receptive subject. Potential action and actual action are also distinguished: a power can belong to a body without becoming operative. The preceding mover is invoked to explain that passage into effect, not necessarily an earlier moment when all receptive matter was absent.

In the work

I.1 depicts male and female relations throughout the world as adaptations for action and passion. II.1 restricts its immediate inquiry to sublunary generation, where each movement toward realized form presupposes a mover. Fire is active, moisture receptive and nourishing. Their logical asymmetry does not abolish their co-presence: the author explicitly grants that action and passion occur together, even while arguing for the agent's priority.

I.4 sharpens the distinction against an inadequate reading of the maxim that metals must be made from metals. The capacity to make gold or silver remains ineffective without the universal spirit that gives vegetation. The crucial sentence says that Nature does not produce itself. This is why an operation requires both an agent and matter capable of its action. Metallic seed is not, by its mere presence, a self-sufficient productive process.

II.3 gives the patient a further role in explaining impurity. Matter was not originally created in the finished purity the art desires, because action requires a receptive differentiation. Dregs are said to be born together with the pure substance, not to constitute its essence. II.4 then makes the apparently contrary demand that the sought principle vivify and regenerate itself. The author expressly rejects two separate materials, one agent and one patient: one subject must possess both powers. He adapts Macrobius's argument about the human soul to the world-spirit, which supplies its own replenishment. This is a contextual tension with I.4, not a warrant to delete either assertion.

Places to Read

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. Good, intelligent, male/female world unites lovingly and generates microcosms through action/receptivity; artificial incubation illustrates communicated life.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Prepared matter removes unlike corruption; maxim of metals alone is corrected by indispensable spirit-agent, exemplified by Pontanus’ failures.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. The antecedent agency required for embodiment, to be identified as fire.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. Priority of operation does not imply separable existence of the receptive subject.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Difference between agent and recipient is required for action; patient means recipient here.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. The artist is told to seek one subject having both powers, not two separate materials acting on each other.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Self-moving spirit retains virtues when embodied and replenishes within its mine. Generated in, not from, earth; serpent and sepulchral titles describe motion/renewal, not corpses or earth as food.

In this edition

The English 'active' and 'passive vivification' in II.4.16 preserve the two grammatical directions: giving life and being made living. They should not become two named ingredients. The earlier 'la nature ne se produict point soy mesme' remains equally explicit. Reading the former as a distinction of powers within one selected principle and the latter as an objection to unassisted metallic potential helps locate the difference of argument, but does not prove that the author's formulations are perfectly consistent.

See also

Nourishment, assimilation and replenishment; Embodiment and manifestation; Making gold and silver; Nature's intention

Selected exact forms adaptation d'action & de passion; un agent & une matiere capable de son action; moteur precedent; l'action precede tousjours la passion; coexiste; rien ne peut agir sans patient; pur n'ayant nul empire sur son semblable; l'une agente, & l'autre patiente; vivification active; quant à la passive; son mouvement de luy & dedans luy; action; passion; agente; patiente; la nature ne se produict point soy mesme

Admitted failed transmutation

sans avoir produict

The word

The failure is an explicit event within the author's first-person testimony, not a skeptical inference imposed by the editor. Sans avoir produict denies that the desired metamorphosis of metals occurred even though expected colours and a final fusion appeared.

In the work

II.2.9 first develops a theory of salt's productive power, internal moisture and temper. It then says that one philosophical work displayed the successive colours and appearances assigned by masters to making the stone, including poppy-red colour and sudden fusion. The next clause denies the hoped-for metallic miracle. The colours therefore cannot be used, in this work, as sufficient proof that transmuting gold was achieved.

The author separates that failure from claimed bodily effects. He reports general natural sweats and exceptional relief, fears the title of charlatan, and appeals to the princely dedicatee as witness. Jupiter visiting poor Philemon figures the patron's visit; a solemn inquiry into other relieved people strengthens the rhetorical appeal. These are authorial reports, not independently verified clinical findings.

The closing charge against the late cardinal's physician is also the author's allegation: he attributes refusal of the remedy to greed or envy and speculates that God would otherwise have granted the same benefit. Neither the motive nor the counterfactual recovery is established by the passage. Later references to having seen colours, including the Proteus discussion, refer back to this limited experience and must retain its negative metallic outcome. The entry protects the valuable distinction between observed appearances, intended result, failure, asserted medical benefit and retrospective blame.

Places to Read

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The narrator explicitly denies that this trial achieved the desired metallic miracle.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. The later colour testimony refers back to the trial whose metallic outcome was explicitly unsuccessful.

In this edition

The English retains “Yet it did not produce” before the metallic claim. Note 116 explicitly tracks this distinction, and note 117 attributes the accusation to the author. The new translation does not silently recast the trial as success because it reaches the expected redness and fusion.

See also

Experience, probable reasons and authority; Sulphur: external, internal and fixed; Universal medicine and particular remedies

Selected exact forms sans avoir produict; Methamorphose des metaux; Methamorphose; metaux; produict

Adustion and combustible earthiness

adustion; terrestreité adustible; adustion; aduste; adustion sulphuree

The word

Adustion names a burnt or scorched condition associated with corrupting matter; adustible describes what is liable to that burning or combustion. The vocabulary carries a particular quality and should not be reduced to unspecified “waste.” It does not identify a single modern chemical compound. Nor does every appearance of fire or every kind of sulphur carry the same corruptive role.

In the work

I.3.3 describes earthly dregs full of adustion as what Nature separates in preparing gold’s own mercury and very pure sulphur. The possessive and the positive pure sulphur matter: a general rule that all sulphur is unwanted would contradict the passage. I.8.4 uses the scorching of corrupting sulphur and combustible earthiness to explain resistant hardening and degrees of difficulty under the hammer. Vitrification can therefore signify useful hardness and an impediment to ductility within the author’s model.

In II.3.25 adustion belongs to the sulphurous, combustible obstruction, contrasted with the coarse dirt to which washing is addressed. The distinction separates two ways of impeding the retained substance. The later blood analogy describes scorched blackness as a pathological change of colour, while Saturn’s dirty mantle contains sulphurous, corrupting adustion that hides perfection. These are applications to different subjects, joined by a condition of corruption rather than by one named ingredient.

The contrast also controls the praise of heat elsewhere. Beneficial natural or regulated heat can assist purification and fixation; destructive heat can dissipate what should be preserved. The presence of a fiery word is therefore not enough to classify an action as good. Agent, degree, recipient and result must be read locally.

Places to Read

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Purification removes scorched dregs while retaining gold’s pure sulphur.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. Adustible earthiness qualifies hardening and ductility.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Combustible sulphurous impurity is distinguished from washable dirt.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Scorched blackness is a sign of disordered blood in the author’s physiology.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn’s impure mantle hides the perfection interpreted beneath it.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Guided fire is said to preserve the central substance while assisting purification.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Haste can drive off the tinting spirit instead of communicating its virtue to the body.

In this edition

The new English renders adustion through burning or scorched impurity while retaining the technical term in commentary, and keeps “combustible earthiness” for terrestreité adustible. These choices preserve the quality without pretending to identify a material. The “scorched blackness” of disordered blood must be distinguished from the necessary blackening before renewal in other passages.

See also

Fire; Pure substance and accidental impurity; Tincture and heat as its mother; Glass, salt, mercury and triple earth

Selected exact forms feculences terrestres pleines d'adustion; adustion du soulfre corrompant; terrestreité adustible; adustion; soufreuse & adustible; noirceur aduste; adustion sulphuree & corrompante; adustible

Air, wind and the breath of life

air; respiration; spiracle de vie; glus ou ciment; divin miroir

The word

Air conveys and sustains life in the natural philosophy of the treatise. Wind is air moved and agitated; breathing supplies the most immediate argument for air’s vital office. Spiracle de vie names this life-bearing breath or opening, while glue, cement and instrument name the ways air joins and carries otherwise distinct things.

In the work

The inability of animals to continue without breathing and the weakening of plants deprived of free air support the general claim. Calid’s inverted image, however, concerns the mines or generative repositories of things: their roots are in the air and their heads or summits in earth. Air is said to make the spirit vegetate, increase and multiply its mine in the earth. The later argument that plants seek free air is a distinct illustration, not the literal subject of Calid’s root-and-head saying.

The text then reports that some authorities do not place air in the ordinary elemental rank. Their air is the glue of unlike natures and the spirit and instrument of the world. The introductory “some” matters: this is a cited position within the discussion, not a statement that every authority or every passage denies air’s elemental standing. Elsewhere the four-element account continues to include it.

As a divine mirror, air receives and carries natural forms, transmitting them through the pores of animals whether waking or sleeping. This receptive function complements its conveyance of vital spirit. It also explains why air can be a womb or vehicle in the Emerald Table’s parental sequence without being identified with every form it carries. The name wind’s belly develops this carrier relationship rather than naming a discrete ordinary vessel.

The broader work can also treat air as susceptible to corruption and as a source of combustible encumbrance. Its life-bearing office is thus not an assertion that every aerial influence is beneficial. The local agency must be read with the condition and qualities of what is conveyed.

Places to Read

SL_I_06S001 · 1621 pp 43–44 · scans FR063, FR064 · source PDF p. 56. Wind as moving air, respiration and the life-bearing argument.

SL_I_06S003 · 1621 pp 46–48 · scans FR066, FR067, FR068 · source PDF p. 58. The qualified elemental position, joining instrument and mirror of forms.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Air's susceptibility to corruption qualifies a uniformly beneficial reading.

In this edition

The new English's "divine mirror," "glue or cement" and "instrument" preserve three different metaphors rather than flattening them into the generic word medium. "Whether they wake or sleep" belongs to the historical account of reception through pores, not to a modern theory of dreams or perception.

See also

Wind carrying spirit in its belly; Roots: origin, return and nourishment; Calid's attributed teaching; Elements in one another; Vapour and fourfold exhalation

Selected exact forms air esmeu & agité; respiration; spiracle de vie; suffoqué; Quelques uns; glus ou ciment; l'esprit & l'instrument du monde; divin miroir; especes & formes; veillent ou dorment; air; les minieres des choses ont leurs racines en l'air & leurs testes ou sommitez en terre

Anatomy, harmony, number and weight

anatomisé; sapience; anathomie; harmonie; compas; nombre; poids

The word

Anatomy here means an analytical opening or account of a complex whole. It can apply to universal spirit and to the world's great body, not only to the dissection of an animal. Harmony, just laws, compass, rule, number and weight then name the ordering relations discerned or imitated by intellect. The vocabulary combines investigation with proportion; it does not provide numerical settings for a recipe.

In the work

I.4.4 explains Hermes' threefold wisdom by saying that he anatomized the general spirit, material author and principle of the three kinds. The resulting universal science is the author's interpretation of a received Hermetic claim. It connects the inquiry into one principle with the whole range of natural bodies, rather than announcing three independent ingredients. The same unit distinguishes the universal one from the particular mineral single thing in its account of the Emerald Table.

At the end of Philon's fifty-line reply, intellect is said to have made the anatomy of the world, imitated the angelic harmony of the heavens and subjected things to equitable laws of measure. This culmination follows astronomy, natural generation, hidden earthly and watery knowledge, travel and civic arts. It gathers them into an argument about human intellectual excellence, rather than switching suddenly to a literal anatomical operation.

Compass and rule are instruments or standards of ordering, while number and weight articulate proportion. "Laws" here are not chiefly a civic statute, despite the immediately preceding interest in cities and defence. The sequence praises the capacity to understand and order a world whose diversity remains connected.

Places to Read

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48. Hermes' threefold wisdom is explained through analysis of the universal material principle.

SL_IIIS008 · 1621 pp 315 · scans FR315 · source PDF pp. 191–192. Philon's reply ends with world-anatomy and disciplines of harmony and measure.

In this edition

The two French forms anatomisé and anathomie remain retrievable despite their different spelling. The supplied modern note identifies an echo of the vocabulary of measure, number and weight in Wisdom 11:20; it does not claim that Philon's line is a literal quotation. Keeping the dramatic speaker also matters: the four-line culmination concludes Philon's reply, not one of the nine separately headed sonnets.

See also

Philon and Timon; Philosophy as ladder and queen of arts; Universal spirit of the world; Divine meditation

Selected exact forms anatomisé; autheur materiel; sapience & science universelle; anathomie; Angelique harmonie; equitables loix; compas; reigle; nombre; poids; harmonie

Androgyne and Hermaphrodite

Androgine; Hermaphrodite; Salmacis

The word

Hermaphrodite figures combined origins and powers in three distinct settings: a child sharing parental humours, the mythic union with Salmacis, and the universal spirit-body's possession of all seeds. Androgine is the related name in the first setting. These are local philosophical and poetic uses, not labels imposed upon a modern human identity.

In the work

In Book II's second chapter the child derives from the mixture of both parents' seeds and cannot yet perform either adult productive office. Nuysement uses that combined origin to justify naming the heavenly-earthly virgin Uranogee. The analogy concerns inherited powers joined in one subject; its claim of present reproductive incapacity must not be exchanged for the later sonnet's universal productive capacity. The name's function changes with the analogy.

In the fourth chapter the young Hermaphrodite and delicate Salmacis dramatize dissolution followed by inseparable conjunction. Salmacis voices the wish that the lovers possess one heart and one face. The author maps their embrace onto the reunion of the material's own parts. This is an interpreted myth with a speaking character, not a separate testimony that the operation occurred, and not a prescription about human relationships.

Sonnet I calls the spirit-body Hermaphrodite because it encloses all germs and gives increase wherever it mingles. Its capacity for every form is joined to the poem's exact triple substance of salt, oil and pure water, not silently replaced with another triad. Indifferemment means without distinction in the scope of mixing, not indifference as apathy. The universal promise must still be read with the prose's qualifications about the species and disposition of receiving bodies.

Places to Read

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. The Androgine child analogy and combined parental powers.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. Salmacis’s wish and the interpretation of the lovers’ union.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. All seeds and increase without distinction in the spirit-body.

In this edition

The translation preserves the separate names and the source’s different emphases: not-yet productive child, mythic conjunction and universal generative power. Treating them as one fixed emblem would erase precisely the distinctions through which Nuysement makes each passage argumentative.

See also

Uranogee; Body, spirit and soul; Seed, seed-fluid and hidden generation; Dissolution and congelation; Salt, oil and water

Selected exact forms Androgine; Hermaphrodite; incapable de produire; la delicate Salmacis; un cœur & une mesme face; indifferemment; tous germes

Ariadne’s thread, Theseus, and the Minotaur

fillet d’Ariadne; Thesée; Minotaure; Ariadne; filet; labirinthe; chemin

The word

Ariadne’s thread is guidance through a labyrinth, while Theseus names the capacity to confront its obstacle and the Minotaur names that obstacle. The figures are linked but not interchangeable. Possession of an open entrance does not by itself confer guidance, strength or successful return. No passage here identifies the thread with a particular ingredient.

In the work

II.4.26 begins by admitting that the road is open to everyone. It immediately qualifies that openness: not all have Ariadne’s thread, and not everyone is a Theseus able to overcome the Minotaur. Nature offers her treasure of life universally and God keeps the cavern’s door open, yet the attached verse distinguishes easy descent from difficult return. The golden-bough passage adds the need for heavenly favour and a pure hand, not mere physical force.

The image returns in III.17 at the end of the contrast between true philosophy and scholastic conjecture. Those who leave Nature’s true and plain road wander through the labyrinth’s turnings without the thread. Even the most experienced can err. The guide therefore stands for a mode of inquiry responsive to Nature’s order, not a guarantee that seniority or repeated activity produces knowledge.

Together the passages protect a significant limit within the work’s confident promises. Universal availability of the subject and exceptional successful attainment can coexist. An entry that says simply “the thread is the secret which makes anyone succeed” would discard the opening concessions and the later warning. The myth supplies a structure for the problem of method, access and perseverance rather than an automatically decipherable material code.

Places to Read

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. An open road is distinguished from possession of guidance and power to overcome the Minotaur.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. The lost thread figures departure from Nature’s plain road into conjecture.

In this edition

The French forms fillet d’Ariadne and filet de nostre belle Ariadne are retained as local variants. The new English keeps the repeated negatives, “not everyone,” and the later deprivation of the thread. In III.17 the demonstrative referring to the groping method is read contextually as scholastic learning; that interpretive clarification does not turn the quoted myth into a separate historical account of Ariadne.

See also

Philosophy as ladder and queen of arts; Scholastic learning, doubt and conjecture; Patience, gentleness and the danger of haste

Selected exact forms le fillet d’Ariadne; un Thesée; le Minotaure; vray & plain chemin de la Nature; destours; labirinthe; filet de nostre belle Ariadne; Ariadne; Thesée; Minotaure

Arnauld: moon, water and sweetening

Access family: Arnauld de Villeneufve and Arnauld de Villeneuve: locally cited authority and attributed sayings. Exact historical spellings are listed separately.

The word

Arnauld is cited as an authority at several distinct points: a mediating moon, a dry or permanent water, and the making-sweet of bitterness. The cited French passages print Arnauld de Villeneufve, while the supplied English and annotations also use the modernized Villeneuve. The named authority is part of the treatise's transmitted argument; the lexicon explains these local attributions without assuming that all correspond to a single securely identified passage in an independently checked corpus.

In the work

I.5 invokes the Flower of Flowers and the New Light for a moon that joins the seed, identified as Mercury, to the body, identified as the sun, and retains both inseparably. The qualification that this is not ordinary silver prevents an easy substitution of the familiar planetary metal. The moon's role is relational: it allows terms otherwise inadequately joined to enter a generative connection. The warning about seeking the wrong matter compares the error to trying to produce a human being from a dog.

II.2 cites a water called dry and permanent, which does not wet as ordinary water does and is compared with quicksilver. Comparison is not identification. The saying belongs to the argument for an inward moisture that persists through apparent solidity. The saying from the Philosophical Breviary compares an operator without salt to an archer without a bowstring, making salt's claimed indispensability memorable without supplying the missing material specification. The New Chymical Light attribution makes knowledge of glassmaking a comparison for the ability to produce this dry water; it does not identify the water as ordinary glass.

II.3's making-sweet maxim serves a different distinction. External honey or sugar cannot produce the subject's own inward sweetness; the magistery must remove what masks or opposes it. The later attribution thus supports purification, whereas the earlier moon passage supports mediation. Holding these functions apart avoids manufacturing a single operational recipe out of three citations.

Places to Read

SL_I_05S004 · 1621 pp 41–43 · scans FR061, FR062, FR063 · source PDF pp. 54–55. Arnauld’s moon retains the body, explicitly the sun, together with the seed, explicitly Mercury; ordinary silver is excluded.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Named authority and works support glassmaking, dry water and necessary salt.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Arnauld is cited for making the bitter sweet as a summary of the magistery.

In this edition

The French–English alignment in I.5.4 explicitly gives body = sun and seed = Mercury. The moon is the true matter that joins and retains these two, not another name for ordinary silver. Calling both terms simply two bodily suns or omitting the seed would erase that structure. Likewise, the English comparison with quicksilver in II.2 should not be strengthened to 'this water is ordinary mercury'. Villeneuve is useful English access wording, but these cited French bodies print Villeneufve; the normalized surname must not be advertised as another historical spelling attested here.

See also

Sweetness, bitterness and the salt’s centre; Water and moist Nature; Sympathy and agreement; Embodiment and manifestation

Selected exact forms Arnauld de Villeneufve; fleur des fleurs; nouvelle lumiere; retient inseparablement; d'un chien; nouvelle lumiere chimique; Breviaire philosophique; Arnauld; adoucir

Ascent, descent and sublimation

montee; descente; sublimation; secrete sublimation

The word

Ascent and descent connect spatial movement, changes of consistency, increasing purity and the acquisition of heavenly and earthly powers. Sublimer can mean to perfect, not merely to send a vapour upward. The author uses both senses and explicitly classifies operations by their action, so no single modern laboratory definition can govern every occurrence.

In the work

In the cosmological hierarchy pure substance rises towards its origin while excrement sinks. This explains the upward striving of animals and plants and the contrast between higher and lower dwellings. Yet art’s digestions and sublimations also lead a material toward greater purity. Within the discussion of operations, sublimation is distinguished from violent calcination; its need for force is conditional upon particular attachment to fixed dregs, with exceptions where impurities remain behind by themselves.

An especially important extension is “secret sublimation.” The author calls purification through water and filtering a sublimation because it elevates the material toward

perfection, although it is a washing rather than a vaporous ascent. Conversely, he places alembic distillation among sublimations because it proceeds by elevation. His terminology therefore depends upon both movement and purifying purpose.

The Emerald Table's ascent is interpreted still more pointedly in Book II's fourth chapter. The writer denies that this local ascent means rising to the vessel's summit. A fixed subject is renewed in dissolution through its own spiritual portion; its airy condition is called heaven, and subsequent congelation its descent into earth. The final conjunction must retain spiritual volatility and bodily fixation, not simply abandon one for the other. This local explanation does not cancel the genuinely upward operations elsewhere called sublimation.

Sonnet III repeats the passage from earth to heaven and back, receiving the powers of both little by little. Sonnet VIII transfers corresponding movement to two purifiers, divine and natural. The analogy of two restorations is not a claim that both are one material operation.

Places to Read

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111. Pure substance's ascent toward origin and excrement's descent.

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116. Digestions and sublimations as Nature's paths to renewed purity.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. Conditional force and exceptions within operational sublimation.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Water-mediated secret sublimation and alembic reclassification.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Subliming expressly understood as perfecting.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. The ascending subject within the regeneration argument.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. The local denial of vessel-top ascent and explanation through consistency.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. Heavenly and earthly powers gathered through ascent and descent.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209. Corresponding movement of two distinct restorers.

In this edition

The English “secret sublimation” preserves the source’s intentionally nonstandard classification. Its note on distillation clarifies the difference between washing and alembic ascent. The phrase “au sommet du vaisseau” must remain attached to the particular interpretation that denies it, rather than becoming a universal prohibition on spatial ascent.

See also

Dissolution and congelation; Volatile spirit and fixed body; Distillation and filtering; Regeneration and second birth; Above, below and central direction

Selected exact forms s’eslever; s’affaisser; digestions & sublimations; sublimation; secrete sublimation; sublimer proprement; montee au Ciel; au sommet du vaisseau; par les congelations qu’elle redescend en terre; De la terre elle monte au Ciel; Du Ciel elle descend; au Ciel derechef revolé

Ash, residue and recovered salt

cendre; non la cendre

The word

Ash and salt are not interchangeable names for the final residue. Ash is the visible remnant in which a more enduring salt is said to be concealed; the subsequent argument assigns “last matter” to the extracted salt rather than the ash itself. The distinction is both material and inferential: what persists is used to reason backwards towards a body’s first generative principle.

In the work

II.1.5 observes ordinary burning and speaks of ash as the final subject or matter left behind, with pure salt holding a hidden fiery capacity within it. The movement from visible residue to concealed principle is central to the proof. It is not an invitation to regard any ash as the perfected substance without further qualification.

II.3.23 makes the correction explicit: the last matter is salt, not the ash from which it is finally drawn. Salt can become water and congeal again; this is offered as evidence that the water was the true mercury from which the bodies originated. A moisture hidden in ash is also invoked to explain its resistance to being wholly consumed. The analogy returns to universal mercury hidden in earth before bodily production.

The passage attributes mercurial fire-water to Rouillasque and calls making salt fire’s last operation. That language sits immediately beside the previous unit’s denial that salt is generated by fire. The earlier father-and-multiplier formulation and the later residue argument should remain available for comparison. They do not permit the reader to assume that the book gives a single unambiguous modern explanation of combustion products.

Places to Read

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Ash contains the enduring salt invoked in the comparison with primordial fire.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. Salt, explicitly not ash, is named the last matter and linked to dry water.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The preceding unit denies that fire generates the victorious salt.

In this edition

The new English preserves the explicit “rather than the ash,” which prevents a convenient summary from making cendre and sel synonyms. Rouillasque remains the printed name without an imposed identification. “Last matter” is interpreted through the passage’s own reversible water–salt account, not silently standardized to a modern elemental residue.

See also

Salt, true and particular; First and last matter; Dry and permanent water; Incombustibility

Selected exact forms cendre; dernier subject & matiere; non la cendre; derniere matiere; sel

Attraction and expulsion

force attractive; violence expulsive

The word

Attraction and expulsion are two modes of the same separating power of heat. Attraction draws upward; expulsion drives away. Nuysement distinguishes them through the sun’s rays and the force of ordinary fire, rather than assigning them to unrelated agents or making one a universal synonym for the other.

In the work

The distinction appears in an answer to a cosmological question: how did dry earth emerge from the first mass of waters? The writer offers what he calls a naturally probable reconstruction supported by experience. Rising water leaves a more fixed, congealing portion below, and the visible emergence of salt supplies an analogy for the first appearance of dry land. The sun’s attractive force and fire’s expulsive violence account for two familiar forms of separation.

The analogy is not eyewitness testimony of creation. Moses’ separation of waters supplies the scriptural pattern, and the divine spirit is compared with the universal source of light, animating warmth and vital movement. Nuysement’s interpretation connects the familiar operation to that pattern; the biblical authority does not independently verify the proposed natural mechanism.

The two modes also clarify what natural and violent can mean in this book. Both are modes of heat, and both can separate. Natural does not always mean that no material change is occurring, while violent does not designate a second substance. Elsewhere solar attraction recalls the innate terrestrial heat toward the surface, showing a related drawing action without reducing the earth’s generation to external sunlight alone. The receptor, the thing moved and the intended effect must therefore accompany the verb.

Places to Read

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The paired modes within the probable reconstruction of the separation of waters.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Solar attraction of innate central heat, a related but distinct application.

In this edition

The new English preserves the opposition “attractive force” and “expulsive violence.” It also retains the qualification of natural probability. Reading those together prevents a familiar salt-making analogy from becoming a demonstrated account of cosmic beginnings or a modern physical law.

See also

Natural movement and forced displacement; Elevative and congelative waters; Sun, parenthood and reciprocal nourishment; Separation, extraction and retained union; Moses

Selected exact forms force attractive; violence expulsive; attractive; expulsive

Bait, attraction and congruity

Access family: Apast, allechement and congruitez: attraction through a suitable intermediate. Exact historical spellings are listed separately.

The word

Bait and allurement explain how a higher power finds an appropriate recipient. Congruities are the agreements that make attraction possible. The figure is not simply a claim that any strong desire can force a celestial power to descend. Its agency depends on an intermediary suited to both sides of a relation.

In the work

I.2 places spirit between coarse body and subtle soul. In the accompanying analogy, the soul is a bait for divine intelligence. The Christ comparison, in which true divinity and true humanity mediate, furnishes a model of connection without making Christ a physical ingredient. The argument denies that brute matter alone can intelligently fashion its own form.

I.9 develops the limit: the ideal intellect is not itself mechanically pulled downward. Rather, the soul endowed with the intellect’s powers is attracted and solicited by fitting material forms. It makes itself food and bait and willingly remains in those recipients. Zoroaster's congruities are cited to support this selective relation. The individual species receives what suits its nature, not the whole universal treasury indiscriminately.

II.2 describes the sun's action in magnetic language. Solar influence attracts or awakens corresponding central heat instead of being the sole author of every inward warmth. The historical magnetic likeness therefore belongs with sympathy and receptivity, not with a modern explanation of gravitational or electromagnetic force. All three contexts use attraction to protect the role of an inwardly prepared recipient.

Places to Read

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. Spirit mediates coarse body and subtle soul, analogized to Christ’s reconciliation; formal changes reveal intelligence, not brute matter.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Soul’s seminal reasons shape species through spirit and permit restoration; fitting forms attract soul but not ideal intellect.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Like attracts like, explaining solar recall of central heat.

In this edition

The English distinction between the intellect and the soul equipped with its powers is consequential in I.9. Treating both as a single thing being drawn would reverse the passage's explicit limitation. Similarly, the magnetic comparison in II.2 is qualified by the continuing activity of central heat, including its winter examples; 'magnetic' is not a substitute for that argument.

See also

Sympathy and agreement; Action and receptivity; Innate, solar and elemental heat; Intellect, inference and the wing of thought

Selected exact forms apast & allechement; viande & l'apast; congruitez & decences; allechemens; force aymantine; un semblable attire volontiers l'autre; apast; congruitez

Baptismal water and Spirit's fire

Access family: Baptesme, eau and feu de l’Esprit: two purifying modes within a sacred analogy. Exact historical spellings are listed separately.

The word

Baptismal water and the Spirit's fire belong first to the Christian account of purification invoked by the author. They are not two laboratory reagents disguised by devotional words. Their relation supplies an analogy for a material subject that must be cleansed without destroying the proper life it is meant to receive or retain.

In the work

II.3 places the analogy after its account of the old Adam, temperance and inward struggle. The human being is described as two: a heavenly captive and an earthly enclosure. Sobriety and fasting restrain the inward flames of appetite. The foul vessel and infected house then make a practical moral point: a valuable liquor cannot remain unspoiled in a corrupt receptacle.

The author says that Christ taught only two means of regeneration, baptismal water and the Holy Spirit’s fire. He names two means, not two separate regenerations. The following paragraph names Christ's blood as the true cleansing water and develops the inward action of Spirit through solar imagery. These are related theological expressions, but not identical descriptions of a material operation. The move from sacred cleansing to analogous natural separation must retain that change of subject.

II.4 reinforces the limit by keeping Christ's body and divinity together and distinguishing passibility from corruption. The natural subject's own fire and earth must likewise not be torn apart under the pretext of purification. Separation targets impurity; the analogy does not authorize the destruction of the subject's constitutive union.

Places to Read

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. Christ's paired means of regeneration introduce the analogy to material purification.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. The old Adam and temperance provide the moral setting.

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Christ’s cleansing blood and inward Spirit precede the material analogy.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The later Christ analogy preserves the proper union of body and spirit.

In this edition

The English 'inward' attached to the flames concerns their location in the human struggle, not a modern anatomical claim about the intestines. Equally, the blood-as-water wording in the next unit remains theological before the author applies an analogy to Nature. Reading the complete sequence is necessary to avoid turning the sacred terms directly into procedural instructions.

See also

Foul vessel and infected house; Reverberation and penetration; Action and receptivity; Surface, centre, heart and marrow

Selected exact forms l’eau du baptesme; feu du sainct Esprit; deux moyens; baptesme

Blood and humours

sang; humeur peccante

The word

Blood and humours provide the bodily vocabulary through which the author explains differing dispositions to corruption. Humeur peccante is an offending or morbid humour, not a humour guilty of a conscious sin. The moral colouring of peccant does not remove its local physiological role. The claims belong to the book’s period medicine, not a modern diagnostic system.

In the work

II.3.9 locates differing degrees of malignity in blood and humours within a discussion of parental contamination and excessive use of corruptible things. Its comparison with a purer celestial life is conditional: if earth were as pure as heaven, the bodily situation would differ. The argument therefore cannot be made to assert that ordinary blood is already free of the conditions it condemns.

II.3.12 offers two alternative explanations for a cure attributed to ordinary remedies. Nature may be strong enough to overcome the impure bulk and benefit from the small useful substance; or the poison expelled by vigorous Nature may attract and carry away some resembling offending humour. In the second account, attraction and sympathy explain the alleged association of like harmful matter. The “or else” matters: these are not one and the same mechanism, nor proof that every poisonous remedy operates beneficially.

The author’s preference is for what suits Nature rather than afflicts it, and he closes the digression by saying that practising medicine is not his profession. Elsewhere the bright red of blood is used as a sign of vitality, with scorched blackness and false colours marking disturbance. That chromatic analogy should remain distinct from a verified test of disease or a recommendation to purify bodily humours by the described substances.

Places to Read

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111. Blood and humours are discussed through degrees of inherited and acquired corruption.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Two alternative cure accounts assign different roles to Nature and the offending humour.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Vital red and false colours extend the physiological argument through tincture.

In this edition

“Offending humour” in the new English preserves the causal sense of peccante without assigning moral intention to a bodily fluid. The translation also retains the alternatives in the cure explanation and the author’s disclaimer of medical profession. That statement qualifies the authority of the polemic, but does not make its extensive physiological claims disappear.

See also

Tincture and heat as its mother; Purging and restoring together; Nature resisting disease; Physicians and apothecaries

Selected exact forms sang; malignité des humeurs; humeur peccante; humeurs

Body, spirit and soul

corps; esprit; ame; esprit corps

The word

Body, spirit and soul distinguish offices within a living whole, not three detachable ingredients. Body is the sensible and relatively coarse bearer; soul is the subtler formative and life-giving principle; spirit provides the affinity through which soul and body act together. The deliberately compound names esprit corps and corps spirituel describe this intermediary, a common agent or cement sharing what is required of both extremes.

In the work

Book I first reasons from the world’s life to its hidden soul and spirit. Its Christological comparison explains mediation through participation: Christ is true God and man, while the natural spirit-body joins the soul and body of the universe. The comparison does not make the natural intermediary Christ. The verse attributed to Augurel sharpens the distinction by calling its mediator neither body nor soul. That negative formulation and the prose’s participatory language are complementary accounts of a relation, not interchangeable definitions.

The subsequent insistence that all three are always together governs separation language. If two seem removed, they remain hidden in the third; the artist’s examination is supposed to reveal them. In the world’s generation, soul conceives forms and spirit embodies them. Book II accordingly presents embodiment as clothing: the spirit puts on the body it gives, within a discussion expressly confined to natural sublunary generation. Bodily mass is also a necessary carrier: the author corrects his own apparent reduction of earth to excrement, explaining that pure substance is enveloped and supported by it.

The moral account calls the human spirit the body’s guest, exposed to the host’s disorder. Yet purification is not everywhere elimination of body. Christ retains his body when passions are removed, the natural germ retains corporeal and spiritual natures, and the final natural conjunction retains fixed body with spiritual volatility. These contexts must qualify the local claim that a body deprived of its tincture is excrement.

Likewise the proposed composition that could expose a soul to infernal suffering is explicitly conjectural, admitting a supernatural exception rather than denying punishment outright. The indissoluble bond has a further cosmological sense in Uranogee: the virgin engendered by Heaven in earth's womb retains her parents' powers, enclosing the heavens in earth through their virtues. This names a union of heavenly and earthly capacities, not merely an attachment between visible pieces.

Sonnet I condenses the natural subject into Esprit-corps, common yet hidden, base yet precious, preserving yet destroying, good yet mischievous. Its triple substance is salt, oil and pure water, with coagulating, gathering and watering offices; that is the poem's own triad, not an interchangeable list of Book I's body, spirit and soul. Sonnet VIII instead speaks of two restorers mediating between heavenly and earthly extremes. Their corresponding participation does not collapse divine and natural purification into one subject.

Places to Read

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. The three offices, compound mediator and Christological analogy.

SL_I_02S002 · 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41. Augurel's verse distinguishes the mediator from body and soul.

SL_I_05S001 · 1621 pp 37–38 · scans FR057, FR058 · source PDF p. 52. The explicit insistence upon inseparable presence, even in apparent separation.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Soul's forming and spirit's embodying within the united world.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. Embodiment as clothing, expressly limited to natural generation.

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. The conjectural composition proposed in discussing souls and punishment.

SL_II_02S016 · 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96. Bodily support and the correction of an absolute excrement claim.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. Heavenly powers retained in an indissoluble earthly bond.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. The vulnerability of embodied spirit.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. Spirit as guest and the moral consequences of bodily disorder.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Christ's body retained, not destroyed, in the theological pattern.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The embodied natural spirit must be purified, whereas Christ is expressly without corruption.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Christ retains his body, and the natural comparison preserves a germ with corporeal and spiritual natures.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. The local description of a tincture-deprived body as excrement.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Final union retains both fixed body and spiritual volatility.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. The spirit-body's deliberately opposed predicates.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209. Two distinct restorers mediate between extremes.

In this edition

The new English keeps both "spirit-body" and the relative descriptions of body and soul. Hoste is rendered "guest" in the moral passage. These choices preserve the changing relation rather than assigning esprit one invariant modern meaning such as mind, gas or immaterial soul. The phrase "je ne sçay quelle composition" also preserves a limit upon the author's account of disembodied suffering.

See also

Universal spirit of the world; Soul, universal and particular; Androgyne and Hermaphrodite; Corruption as transition and putrefaction; Return, sphere and centre

Selected exact forms corps; esprit; ame; esprit corps; corps spirituel; mediateur; ciment; ny corps ny ame; cachees en la tierce; indivisibles; se revest; je ne sçay quelle composition; l'administration d'un corps; lien indissoluble; l'esprit qui en est l'hoste; Esprit-corps; bon & malicieux; aux extremitez moyenner alliance; Triple en substance il est, de sel, d'huille, & d'eau pure

Brahmans, gymnosophy, magic and cabala

Bracmanes; Gimnosophistes; Gimnosophie; Ægyptiens; Gimnosophie; Magie; caballe

The word

Brahmans, gymnosophists, Egyptian magic and Jewish cabala are names within Nuysement's account of ancient wisdom. Their function is to authorize a penetrating, concealed philosophy of Nature. The text's claim that they converge should be reported as a claim, not adopted as a sufficient description of those different traditions.

In the work

II.4.28 invokes Bracmanes and Gimnosophistes among those who veiled natural knowledge in figures. Egyptian instruction and sacred concealment join the argument that apparently fabulous narratives can carry philosophical meaning. The author's defence of such analogy also answers the charge that comparison with Christianity profanes sacred things; he regards natural knowledge as an approach to a higher truth, while the two domains retain different agents.

At the close of Book III, true philosophy is called properly the same as the gymnosophy of the Indians, the magic of the Egyptians and the cabala of the Jews. This is an expansive identification in an encomium. It contrasts inward penetration to the marrow with common sciences crawling around bark and surface. The claim supports the superiority of the author's philosophy over scholastic conjecture rather than documenting the actual history of every tradition named.

Cabala elsewhere enters through the Esdras narrative and Pico quotation, where reserved transmission, theology, metaphysics and natural knowledge are differentiated. Reading those passages beside the broad identity claim exposes its rhetorical compression. The lexicon should neither erase the strong wording "the same" nor inflate

it into independently verified comparative history. No additional occult lineage or modern reconstruction is needed to explain its work in the argument.

Places to Read

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. Named peoples/traditions appear in Nuysement's expansive claim of ancient veiled natural knowledge.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Esdras supplies the reported narrative of reserved sacred transmission.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The Pico quotation differentiates theological, metaphysical and natural kinds of knowledge.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. The text asserts a unity of true philosophy across named traditions, central to its authority claim.

In this edition

The English retains the distinct tradition names and the strong identity claim in III.17. Note 272 marks that claim as Nuysement's, while note 273 explains the less explicit French demonstrative in the ensuing attack on scholastic learning. The criticism targets scholastic conjecture, not the ancient wisdom just praised.

See also

Esdras: sulphur as powder and reserved books; Memory, oral transmission, writing, and displacement; Fountain, ocean, streams, and treasury

Selected exact forms Bracmanes & Gimnosophistes; Gimnosophie; Ægyptiens; Gimnosophie des Indis; Magie des Ægiptiens; caballe des Juifs; Bracmanes; Gimnosophistes; Magie; caballe; Indis; Ægiptiens

Burning, calcination and incineration

calcination; bruslement; incineration; chaleur graduee

The word

Calcination is defined here by the resistant condition of its subject and the separations it is supposed to make possible. Hard, refractory bodies possess continuity and strong composition that obstruct the removal of their encumbrances. Calcination opens that resistance. Burning and incineration join it in the broader argument that bodies leave an ash concealing salt, but this shared conclusion does not make every named operation identical.

In the work

The author enumerates four benefits: destruction of impure fetid sulphur, easier separation of superfluous earthliness, fixation of internal sulphur, and facilitated dissolution. The contrast between impure and internal or radical sulphur is decisive. Calcination is not a demand to remove all sulphur indiscriminately. Its stated ultimate aim is access to the salts in which the chief secret powers are said to reside.

The definition also has limits. Volatile spirits are not treated like continuous resistant bodies; their flight requires a different relation to fixed matter. The following comparison with sublimation acknowledges that force can carry pure material away with

dregs rather than purify it. Later the author reports a failed treatment of common crystal: prolonged ignition vitrified it with its impurities and defeated his purpose. Repetition is defended against coercive continuous heating. These reservations matter more for interpreting the word than an imagined universal recipe.

In the fourth chapter calcination appears within a struggle to retain the colouring spirit. Spirit colours by means of fire: fire is not simply substituted as the immediate author of tincture. Internal sulphur is the active principle aided by common external heat. The argument therefore differentiates inner agency from an assisting instrument, and desirable change from loss of the sought substance. Its qualitative degrees do not provide modern temperatures, timings or an identification of reagents.

Places to Read

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Burning, calcination and incineration within the salt-residue argument.

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. The explicit definition, four benefits and restricted subjects.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. Why force can raise pure substance with impurities.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. The warning against continual coercive heating.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. The author’s failed common-crystal calcination.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Colouring spirit distinguished from fire as its means.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. Internal sulphur assisted by external common fire.

In this edition

The supplied English retains calcination as a historical technical word while explaining its purposes. The author himself declines to reproduce detailed precepts and offers definitions instead. His failure narrative and explicit distinction of sulphurs prevent the familiar term from being mistaken for a uniform, validated process.

See also

Five operations and two agents; Ash, residue and recovered salt; Sulphur: external, internal and fixed; Common crystal and failed ignition; Reiteration and patient gentleness

Selected exact forms bruslement; calcination; incineration; matieres dures & rebelles; quatre utilitez; fixation du soulfre interne; c’est l’esprit qui colore par le moyen du feu; chaleur graduee; soulfre interne aydé du feu exterieur & commun

Cabala and occult philosophy

caballe; Philosophie oculte; Caballe Philosophique

The word

Cabala names hidden or reserved teaching, but its uses here have different speakers and objects. The dedication’s reported genealogy, the long quotation attributed to Pico, and

Nuysement's own description of Hermes' Table cannot be collapsed into one authenticated doctrinal system. Philosophie occulte is likewise a name for concealed knowledge within that genealogy, not a modern category imposed on the whole book.

In the work

The dedication reports Hermes as Jethro and associates him with instruction given to Moses and to Moses' sister Mary: cabala in one case, occult philosophy in the other. The account supplies an authority-chain for ancient wisdom. It does not establish the identifications or teaching as historical facts, and the printed Mary must not be silently repaired through an external identification.

At the close of Book II, the passage attributed to Pic de la Mirandolle interprets the seventy books of cabala through a sequence of faculties, disciplines and flowing images. The passage assembles sight, intelligence and source with theology of supreme divinity, the fountain of wisdom, the whole metaphysics of intelligences, and the river of knowledge, the last explicitly glossed as firm philosophy of natural things. The compressed sequence should not be forced into a rigid one-to-one correspondence between every faculty and discipline. Intelligences here are metaphysical beings or principles, not simply the reader's mental ability. The watery images organize the relation of hidden learning to its source and outflow rather than merely ornamenting a list of sciences.

The quotation further reports reverence among Hebrews, restricted access by age, an interrupted Latin translation under Sixtus IV, and some Christian points within the teaching. These are statements transmitted in a Christian reception of cabala, not independent verification of Jewish practice or of the contents of the seventy books. Nuysement then changes voice and calls Hermes' Table an obscure philosophical cabala, which he has interpreted according to his own sense. The explicit "in my opinion" and "according to my sense" make this a declared interpretation, not a claim to have reproduced a uniquely established ancient meaning.

Places to Read

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. The reported Hermes–Jethro teaching genealogy and distinct cabala/occult-philosophy assignments.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Reserved books and transmission prepare the Pico quotation.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The complete quoted discipline-and-water sequence, followed by Nuysement's own philosophical-cabala claim.

In this edition

The new English distinguishes the metaphysical “intelligences” from ordinary understanding and retains the quoted speaker before the author’s closing claim. Caballe and Caballe Philosophique remain separately retrievable. No external etymology or modern religious classification is needed to understand their local offices.

See also

Jethro, Moses and Mary the prophetess; Esdras: sulphur as powder and reserved books; Secrecy, disclosure and withheld instruction; Sixtus IV, Latin translation, and age forty; Emerald Table and its double sense

Selected exact forms caballe; Philosophie oculte; Pic de la Mirandolle; les septante livres de la caballe; l’inestimable Theologie de la supreme divinité; la fontaine de sapience; l’entiere methaphisique des intelligences; le fleuve de science; la tresferme Philosophie des choses naturelles; Caballe Philosophique

Celestial influences and receptive earth

influences; vertus; receptacle; plus proche; plus evidemment; influer leurs vertus; penetrer, eschauffer, purger, separer, vivifier, augmenter, conserver, & restaurer; impregnation celeste; double influence; situations & regards; influxions; aspects; corporifier; vehicule; influences; perleuses pleurs

The word

Influence is a flowing communication of celestial powers, not merely an impression upon the observer. Its complementary word is receptacle: earth receives, holds and distributes what comes from above. The martial pair blanc and butte makes earth the target of stellar rays, while impregnation makes reception productive rather than passive storage. These are different explanations of one recipient relation, not names for a single modern force.

In the work

Book I places the source of terrestrial life within earth but does not confine the universal spirit to earth. It is present in higher as well as lower things; earth is the nearest body in which its effects are more readily discerned. The comparative phrases “more evidently and easily” and “nearest” are therefore consequential. Air receives and conveys influences before their embodiment, rather than creating them independently.

Book II argues from purpose: celestial motion must do more than change position, just as Plato's arrival in Egypt differs from his purpose of acquiring wisdom. Lower corporeal recipients give the motion an end. The eight powers are specific: penetration reaches within; heating communicates warmth; purging and separating remove obstruction; vivification and increase produce life and growth; conservation maintains; restoration replenishes. Celestial impregnation supplies embodied matter continually, explaining the claimed persistence of its growth.

The objection that such good powers coexist with vicious qualities produces a second distinction. Natural influence is innate from creation, principal and constant. Accidental influence varies with positions and aspects, acting upon the effects and outer excrementitious mass, not changing first matter's inward substance. This restriction is Nuysement's answer, not a denial that harmful aspects operate at all. The later poetic tears distribute degrees of subtlety: flowers receive the finest, leaves the less fine and

bark the grossest. Sonnet VII similarly traces descent through airy vapour and mineral water into earth while preserving celestial powers.

Places to Read

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Earth contains the fountain of vital soul; the different recipients' material dispositions determine sensation, growth or essential life.

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. The sun's later fatherhood is distinguished from primordial matter's priority; earth receives solar action as common womb.

SL_I_06S003 · 1621 pp 46–48 · scans FR066, FR067, FR068 · source PDF p. 58. Air receives and communicates celestial influences while carrying forms as a mirror and mediator.

SL_I_07S001 · 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60. Earth is the nearest, more accessible manifestation, not the spirit's sole residence; its stripped body is claimed to be impregnated again.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. The purpose of heavenly motion is transmission of powers to lower bodily recipients.

SL_II_02S011 · 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90. Eight named actions should remain retrievable, with influx as their source.

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98. Embodied first matter is pregnant, nourished and increased through ongoing influx. Response to the problem of good celestial powers coexisting with vicious qualities.

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99. Response to the problem of good celestial powers coexisting with vicious qualities. Changing configurations are assigned malignant surface effects, not power over first matter itself.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Descent from celestial governors through the air explains powers reaching earth and acquiring a body.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Earth receives and distributes the source's powers; it is not their independent creator.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. Descent from celestial governors through the air explains powers reaching earth and acquiring a body.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. The nourishing Mercury is situated within earth, a distinction from deriving it simply from visible soil.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The interpreted Demogorgon and Jupiter figures place celestial and central activity within a hierarchy obedient to the Lord.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Mercury’s birth is explained through the pure invisible seed of Jupiter, associated with air.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. Celestial outflow is figured as tears whose varying subtlety yields differentiated plant parts.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208. The sonnet traces influence through airy vapour and mineral water into earth while celestial powers are conserved; the flower, leaf and bark tears belong to III.6.

In this edition

The translation's “aspects” renders regards as stellar relations, not acts of human looking. At II.2.19 its preserving syntax resolves a loose French resumption after the words destruction, decay and annihilation; the edition's note 128 explains why these are things resisted, not newly assigned beneficent powers. The “pearly tears” of III.6 remain the poem's image, while the heading of Sonnet VII says conservation, not concentration.

See also

Earth’s centre as heart and mine; Ideas and seminal reasons; Mercury, multiform spirit

Selected exact forms receptacle des influences & vertus superieures; receptacle de toutes influences; influences de tous les corps celestes; blanc & la butte; tant és choses inferieures que superieures; plus evidemment & facilement; le plus proche; influer leurs vertus; corps inferieurs; penetrer, eschauffer, purger, separer, vivifier, augmenter, conserver, & restaurer; impregnation celeste; engrossie; double influence; naturelle; accidentelle; naturelle & principalle; fixe & permanente; situations & regards; malice de l’aspect; ces influxions; leurs aspects; se corporifier en la terre; leur servoit de vehicule; yeux divins; influences; perleuses pleurs; du plus subtil; Du moins subtil; du plus gros; l'influence devalle; vertus; receptacle; influxions; aspects; impregnation; regards; penetrer; eschauffer; purger; separer; vivifier; augmenter; conserver; restaurer; vehicule; corporifier

Christ as magnet and mediator

Jesus-Christ; vray aymant; Jesus-Christ; Jesus-Christ; Redempteur; patron

The word

The “true magnet” names an attractive and reconciling mediator. Applied to Jesus Christ, it belongs to the confession that he is truly God and man, not to an identification of his person with a mineral. Saviour, restorer and preserver are theological titles that later provide a pattern for a natural medicine's more limited efficacy.

In the work

I.2.1 develops mediation across the separation between higher spiritual and lower bodily things. Christ's true divinity and humanity make the comparison possible: he reconciles impure humanity with God. The analogy requires the two natures rather than explaining either away. The natural spirit can be a mediating bond in its own domain without thereby becoming Christ or acquiring independent divine agency.

In II.3.14 Christ teaches incorruptible life through the grain's dying, which Nuysement interprets as mortification of the old corruption rather than physical death alone. II.4 calls him the unique saviour, restorer and preserver and the pattern of good works. His descent, retained divinity, preserved body and return supply the exemplary structure within which the author interprets the natural subject's descent and ascent.

The comparison is asymmetrical. Christ's centre requires no purgation. Nature's firstborn likewise has a pure centre; the mixed natural subject requires removal of the accidental, coarse impurities accompanying that substance, not purification of an essentially stained centre. Divine saving power is compared to an ocean, whereas particular medicines are streams, but this image cannot make a bodily remedy the source of salvation. The universal natural source is itself received and distributed through earth. Sonnet VIII finally speaks of two purifiers established by God, one divine and one natural. Their correspondence protects rather than dissolves the difference between the restoration of souls and the proposed restoration of bodies.

Places to Read

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. The text analogizes natural mediation with Christ, truly God and man, reconciling impure humans with God; magnet denotes attractive union.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. Teacher of spiritual regeneration whose saying is interpreted through grain and old self.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Christ supplies the highest preservation and the pattern used in the chapter’s natural comparison.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Christ supplies the highest preservation and the pattern used in the chapter’s natural comparison.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. The saving ocean image for Christ differs from the natural fountain and its particular streams.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. Christ’s divinity is retained in descent, the ground of a comparison rather than chemical identity.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. Christ supplies the highest preservation and the pattern used in the chapter’s natural comparison.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. The death-to-life comparison gives a pattern of renewal while preserving the distinction of subjects.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209. God establishes two purifiers, divine and natural; correspondence does not erase their distinction.

In this edition

The English “truly God and man” preserves vrayement, and “unique” in the later saving title must not be weakened to one useful example among several. “Magnet” translates the attractive aymant of the comparison; it does not import a modern mechanism of magnetism into the author's Christology.

See also

Incarnation, two natures, and the preserved body; Regeneration and second birth; Fountain, ocean, streams, and treasury

Selected exact forms Jesus-Christ; vrayement Dieu & homme; vray aymant; reconciliation; vie incorruptible; Jesus-Christ nostre unique sauveur, restaurateur, & conservateur; patron de toutes les bonnes œuvres; nostre Redempteur; aymant; Redempteur; sauveur

Coagulation, thickening and hardening

coagule; s'espoissit; endurcit; prompte congelation

The word

Coagulation, congelation, thickening and hardening describe the acquisition of bodily consistency. They are related operations, not exact synonyms at every occurrence. Congelation here need not mean freezing by cold: the author repeatedly assigns it to heat, dryness or an innate coagulating power.

In the work

I.3.3 describes gold's appropriate materials becoming thick and hard through their coagulating virtue and continuous heat. Other passages give moisture a binding role and a vitrifying virtue a role in hardness. The argument therefore cannot be compressed into the rule that removal of every trace of water produces every solid.

II.1.6 infers an inward heat from rapid congelation and from the material's response to moisture. The following account of mucilage and metals proceeds by degrees, from vapour to water and through different consistencies. II.2.2 makes coagulation necessary to embodiment: fiery dryness acts upon a pre-existing subject capable of becoming earthly. It explicitly denies generation from nothing in Nature, so “making a body” does not mean creation without material.

The salt in II.2.9 drinks back moisture but keeps an internal humidity, explaining how a dry-looking body can later dissolve. At the other extreme, prolonged heating can vitrify material together with its dregs and defeat the intended purification. Hardness is consequently not by itself perfection. In the medical conclusion salt also appears as the cause of bodily stones, while oil of salt is claimed to dissolve them. The contrary effects assigned to related substances illustrate why an entry on coagulation must distinguish bodily consistency, useful stabilization, obstructive hardening and failed vitrification.

Places to Read

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Matter thickens under native coagulating power and continuous heat, while other passages assign binding to moisture and hardness to vitrifying virtue.

SL_I_04S007 · 1621 pp 35–36 · scans FR055, FR056 · source PDF pp. 50–51. Matter thickens under native coagulating power and continuous heat, while other passages assign binding to moisture and hardness to vitrifying virtue.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. Matter thickens under native coagulating power and continuous heat, while other passages assign binding to moisture and hardness to vitrifying virtue.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. Rapid congealing is offered as evidence of innate heat and fire joining fire.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. Coagulation embodies a pre-existing subject capable of becoming earth; Nature does not produce bodies from nothing.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The coagulated salt retains internal moisture, accounting for its power of dissolution.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Prolonged heating vitrifies common crystal with its dregs in the author’s unsuccessful trial.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The conclusion assigns hardening to salt and dissolution to oil of salt, with differing effects.

In this edition

The new English renders prompte congelation as rapid congealing rather than importing refrigeration. It retains the argument's dryness-and-moisture relation and uses “temper” where temperature describes their constitution. These choices preserve the author's causal vocabulary without certifying it as modern chemistry.

See also

Discordant concord and tempering; Oil of salt and corrosives; Reiteration and patient gentleness

Selected exact forms s'espoissit & endurcit; chaleur continue; se coagule & endurcit; espaississement & coagulation; prompte congelation; corporification ne se peut faire sans coagulation; siccité du feu; coagulation; congelation; coagulante; endurcit; siccité; espaississement

Common crystal and failed ignition

Cristal commun; fumees noires, puis violettes; claire & flotante

The word

Common crystal is a named subject of an unsuccessful first-person trial, not an assured key to the elixir. Its clarity, lucidity and transparency are appearances that fail to prove freedom from earthly dregs. Vitrification here is an obstructive endpoint: crystal and its impurities have become fixed together, frustrating the intended separation.

In the work

Nuysement says that, wishing to reduce common crystal to its true essence through prolonged ignition, he found it entirely vitrified with its dregs and useless to his design. This directly illustrates the preceding warning against uninterrupted force. The account must not be converted into a successful preparation simply because the remainder of the paragraph offers signs and benefits associated with the preferred method.

The ensuing account of sensible signs and repeated treatment is not a report that the same ruined crystal batch was recovered. It distinguishes black and violet fumes

accompanied by a sulphurous foul smell from subsequent white fumes interpreted as evidence of homogeneous substance. The residual small quantity is described as clear and floating, and its condition is related to pure crystalline salt. The unpleasant smell becomes one likened to violet powder. These are the author's reported sensible signs and interpretation, not secure modern identifications of the vapours or residue. Violet powder is the comparison for smell, not an added ingredient.

The claimed benefits of repetition are subtlety and permanence, followed by greater penetration and the power to change a patient's condition from disease to health. This is medicinal transformation in the author's vocabulary. It is not the metallic metamorphosis whose failure he had already admitted elsewhere. Both the negative trial and the later generalized claims belong to the paragraph; neither licenses suppressing the other.

Places to Read

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Read the explicit failure first, then the author's fume, fragrance and medicinal claims without conflating their evidentiary status.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. The preceding unit explains why continuous force may lose the sought substance.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. An earlier coloured trial expressly failed at metallic metamorphosis.

In this edition

The supplied French reads claire & flotante. The new English's "clear and floating" preserves it; "flowing" would require a different reading. The commentary explicitly treats the first sentence as a failed treatment, which prevents the later colour and fragrance sequence from being mistaken for a retrospective denial of failure. No names of modern fumes, reagents or diagnostic tests are inferred from those descriptions.

See also

Patience, gentleness and the danger of haste; Glass, salt, mercury and triple earth; Violet powder fragrance; Tincture and heat as its mother

Selected exact forms Cristal commun; entierement vitrifié; inutile; fumees noires, puis violettes; blanches; claire & flotante; Cristal; vitrifié; flotante

Contrary cures contrary, and like substances

Access family: Contraire, semblables and effects differens: opposition of effects without necessary opposition of substance. Exact historical spellings are listed separately.

The word

The maxim that contrary cures contrary is defended by distinguishing what a substance is from what it does. Like or corresponding substances can produce different, even opposed effects. A contrast in action therefore does not always establish a contrast of underlying nature. The distinction is offered as a reply to objections against chymical medicine, not as a modern therapeutic rule.

In the work

In III.18 the author contrasts ordinary remedies with an inward virtue more fully separated from its impediments. The example involving Pena already contains a limit:

relief is reported, while complete cure remains conditional on a proposed extraction. The subsequent discussion considers whether a powerful or corrosive agent is necessarily unsuitable because its sensible properties appear contrary to the intended effect.

Salt furnishes the example of one family acting differently in different relations: what coagulates in one context can dissolve in another. The author argues that likeness of substance does not require sameness of effect. His accompanying comparisons involving burns and excessive power are historical attempts to make that distinction plausible. They are not safe treatment advice and should not be presented as procedures for a reader to try.

The objection is not simply dismissed. The author concedes that these preparations taken alone and in excessive quantity can be harmful. His defence depends on the claimed difference made by preparation, combination and the recipient. The argumentative value of the passage lies in that differentiation, and its confident causal assertions must be distinguished from the reported relief and the conditional proposed perfect cure. None is thereby independently verified.

Places to Read

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The author reconciles a contrary-cure axiom with salt treating a salt-produced disease by distinguishing like names/material class from unlike effects.

In this edition

The English 'like substances' must not be expanded into 'identical effects'. The French explicitly makes differing effects the point. Equally, the conditional perfect cure and the language of persistent, rebellious disease remain distinct from laboratory fixation. Reading the objections, concessions and conditions together prevents the concluding medical praise from becoming an unqualified endorsement.

See also

Spagyry and chymical medicine; Sympathy and agreement; Sweetness, bitterness and the salt’s centre; Cause and symptoms of disease

Selected exact forms le contraire garisse le contraire; deux semblables, mais leurs effects sont differens; l'un force l'autre de luy ceder; contraire; semblables; effects sont differens

Corruption as transition and putrefaction

corruption; putrefaction; resolution; mortification

The word

Corruption does not always name simple ruin. Book I expressly defines it as the change and passage from one form to another; putrefaction is the route by which that change leads into generation. Elsewhere corruption is the destructive encumbrance of bodily life, inherited or alimentary disorder, or moral transgression. The related words share an argument about change without becoming synonyms in every occurrence.

In the work

Heat acting upon moisture first brings corruption and then generation. Egg and conception analogies place the loss of an earlier form before a new one. In Book II, however, fire also destroys an individual when corrupting sulphur overwhelms its life-

sustaining moisture, leaving ash through resolution and corruption. The same broad agent therefore appears in generation and dissolution; the state of the subject and its admixtures decides which operation is being described.

The separation argument makes prior mortification necessary for regeneration. Grain must die and rot; a material's old birth must be opened before purification can act. Here mortification is expressly glossed as putrefaction and dissolution. The immediately following Christian interpretation prevents a dangerous conflation: acquiring spiritual life does not mean bodily dying, since that would give the wicked the same benefit as the just. The old person's intemperance and inherited corruption, not the person's life, are to be mortified.

Other passages explain disease through corrupt parental seed and impure nourishment, admitting medicinal correction rather than an immutable fate. These are the author's historical explanations, not genetic or diagnostic findings. Bodily excess can also bring the indwelling spirit into moral fault. Christ's role remains distinct: the natural subject must shed impurities, whereas Christ is expressly without stain or corruption, though passible and mortal. Finally, the "mortal venom" in burning water is a danger claim about its impure condition, not a usable identification or a recommendation to take it.

Places to Read

SL_I_05S002 · 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53. The definition of corruption as passage of forms and putrefaction as generative route.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Destructive resolution after radical moisture fails.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. Parental and alimentary corruption, with medicinal correction allowed.

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116. Grain-death and mortification glossed as putrefaction and dissolution.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. Bodily death explicitly excluded as the means of ethical regeneration.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. Corruption of embodied life and its powers.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. Bodily excess, contagious corruption and moral consequences.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. The theological account of corruption and sin.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. Christ's freedom from corruption distinguishes him from the natural subject.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Mortal venom contrasted with a hidden preserving virtue.

In this edition

The new English varies between “corruption,” “death” and the technical “mortification” according to the object. This is necessary: the same English technical word would obscure the difference between bodily death, material dissolution and ethical reform. The explicit definition in Book I and the denial that spiritual life is acquired by bodily death are the safest guides to the family.

See also

Mortifying and weakening; Regeneration and second birth; Old man and old Adam; Radical moisture and lunar phases; The same ill

Selected exact forms corruption le changement & passage de forme en forme; putrefaction; resolution & corruption; semence des parents; meurt & se pourrit; infection & corruption; corruption contagieuse; corruption & peché; mortel venin; corruption

Cosmic parents, womb and nurse

Soleil & Lune; parents; matrice; nourrice

The word

The cosmic family distinguishes generation, carriage, reception and nourishment. Sun and moon are begetters; air bears or provides the womb; earth is nurse and nourishing dwelling. These relational names organize the Emerald Table’s account of one subject without making all the named powers interchangeable.

In the work

In the prose exposition, sun and moon govern generation while air carries the subject in its belly and earth nourishes it. The spirit retains its powers when embodied, so terrestrial nourishment is not simply a fall from a purely heavenly source. The argument depends on the continuity of capacities across the change of condition.

Sonnet II repeats the solar and lunar begetters, air as the medium of germination and earth’s warm womb. Sonnet III gives the sequence of parents, womb and nurse through Phoebus, Diana, air and earth. Phoebus and Diana name solar and lunar roles in this poem; their presence does not supply a universal ingredient key for every occurrence of those myths.

The same names can become local philosophical designations. The Delos passage describes the sun and moon of the philosophers within a dissolved subject whose stability is figured by the once-wandering island. These are not simply the visible celestial luminaries physically inside a vessel, nor are they automatically ordinary gold and silver. Elsewhere Nuysement expressly distinguishes living philosophical metals from ordinary ones. Cosmic source and operative designation are connected by analogy, not collapsed by a single label.

The first-parent vocabulary also differs from immediate biological parenthood. Heaven and earth are named first parents in the causal inquiry, while sun and moon perform differentiated offices in the Table’s generative genealogy. The book can therefore vary the parental pair according to the level of explanation without requiring a literal family tree of cosmic persons.

Places to Read

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. Heaven and earth as first rather than immediate parents.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. Sun, moon, air and earth in the Table's generative and nursing account.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. The local philosophical Sun and Moon in the Delos interpretation.

SL_SONNET_02S001 · 1621 Unnumbered sonnet leaf 2 · scans FR328 · source PDF p. 203. Solar-lunar begetters, air and earth's warm womb.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. Phoebus and Diana within the ordered parent–womb–nurse sequence.

In this edition

The new English preserves "parents, womb and nurse" as separate terms and keeps the poems' mythological names. Reading those ordered nouns prevents a vague summary such as "four elements generate everything" from replacing the source's distribution of agency.

See also

Sun, parenthood and reciprocal nourishment; Moon as mother; Wind carrying spirit in its belly; Earth as womb and vessel; Philosophical and ordinary gold and silver

Selected exact forms du Soleil & de la Lune; sa nourrice; porté en son ventre; le Soleil & la Lune des Philosophes; geniteurs le Soleil & la Lune; ventre chaut; parents, matrice, & nourrice; Phœbus, Diane, l'air, & la terre; parents; matrice; nourrice

Creator, production, and preservation

autheur; createur; produire & conserver; Dieu, Nature, Art

The word

The sovereign author or Creator originates and sustains the order in which Nature and art work. Producing and preserving are distinguished as the two principal effects of divine goodness. The world spirit is a minister of this order, not an alternative sovereign deity, even where its operations receive expansive divine or mythological names.

In the work

The fourth chapter begins with preservation of human body and spirit and calls humanity the sole instrument of God's glory. This strong claim describes the author's theological assignment of purpose: humans are recipients and instruments, not independent originating powers. Creation and preservation then receive different epistemic limits. Creation's secret is hidden from all; natural generation offers its image. Preservation is accessible at least to those illuminated and born of the spirit. The qualification prevents either an indiscriminate promise of secret knowledge or a claim that all natural inquiry is forbidden.

The comparison of divine and natural medicine is asymmetrical. God can exceed the ordinary reasons and laws of Nature, like a monarch who is not bound in the same way as subjects. Nature follows a divine pattern but does not thereby possess an unrestricted power to suspend her own order. Demogorgon's universal spirit likewise obeys the Lord's voice when it distributes formative powers. Mythological government remains subordinate to divine origination.

Sonnet IV makes the structure concise: God, Nature and Art correspond to design, labour and perfection; ordering, producing and completing; beginning, middle and end.

God remains inimitable in high purposes, Nature follows his intention, and art adds to simple action. Contemplation and profound judgement perceive this ordered cooperation. Its divine triangle is a verbal figure of making, not a replacement for the persons of the Christian Trinity or evidence of an unseen diagram.

The historical heading announces adaptation among divine, natural and artificial things. Artificial here means made or completed by art, not fraudulent. Likewise the sonnet's simple action is Nature's unaided operation, not an individual medicinal substance. The two small distinctions preserve the argument's hierarchy of agency.

Places to Read

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. Divine preserving care and humanity as instrument of glory.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Production, preservation and their different limits of knowledge.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. God's freedom beyond the ordinary order of Nature.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The universal spirit explicitly obeys the Lord.

SL_SONNET_04S001 · 1621 Unnumbered sonnet leaf 4 · scans FR330 · source PDF p. 205. The historical heading and the differentiated God–Nature–Art triad.

In this edition

The supplied English retains the paired verbs "produce and preserve" and the inimitability of God within the triad. Reading the complete heading alongside the sonnet shows why adaptation is correspondence rather than equality of all three agents. No unlocated plate or triangle is reconstructed.

See also

Nature, art and the practitioner; Magistery and accomplished work; Monarch and prescribed laws; Divine meditation; Mythological interpretation and correspondences

Selected exact forms souverain autheur; l'unique instrument de sa gloire; premier & souverain createur; produire & conserver; obeissant à la voix du Seigneur; Dieu, la Nature, & l'Art; Triade incomparable; l'Art qui adjouste à la simple action; Ordonnans, produisans, & parfaisans; Triangle divin; l'adaptation des choses Divines Naturelles et Artificielles; createur; Dieu; Nature; Art

Demogorgon, steward of generation

Access family: Demogorgon, chappe, manteau, trosne and cœur: a figure and its interpreted attributes. Exact historical spellings are listed separately.

The word

Demogorgon is a named personification of the power administering generation, not an ingredient-name. His cloak or mantle, throne and heart give this invisible administration a visible setting. The green covering, ferruginous rust and darkness must be read as attributes interpreted by the author, not as an independently recoverable recipe hidden behind a mythological name.

In the work

I.1 depicts an ancient progenitor presiding over the world's generative treasury. The allied names Iliaste and Archee distinguish supply from digesting action: provision of

matter does not itself complete a living product. Demogorgon's central position makes him a steward of resources and powers, while divine thought remains the superior origin of the order he administers.

II.1 returns to the central throne while explaining fire's activity and the ascent of moist vapour. His empire is over generation within the sublunary world, not an assertion that every deity or heavenly power is simply the same physical fire. II.4 subsequently supplies the explicit interpretation: Demogorgon is the spirit of the world obeying the Lord. The green cloak and rusty covering evoke the earth's surface, its obscurity and vegetation, while inward life resides beneath that exterior.

The later Pan comparison broadens this reading without making every name a strict synonym. Pan may signify the same all-generating spirit; the Orphic hymn voices powers appropriate to that interpretation. Thus the god's age, dress and central seat are parts of a continuous argument about hidden, distributed life. They should neither be detached as decorative classical learning nor taken as evidence for an actual subterranean person.

Places to Read

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32. The poetic universal progenitor encloses Iliaste and Archee and distributes formation, nurture and life under God’s creative thought. The ancient poets’ Demogorgon wears green and iron-rust coverings and inhabits darkness, picturing generation enclosed within earth.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Personified central father and governor whose fruitful bosom roots fire. Government imagery explains regular distribution to every member of the sphere.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Demogorgon is explicitly decoded as universal spirit at the terrestrial/world centre; the cloak is earth’s dark, vegetated surface.

In this edition

The source's own explanation in II.4 is firmer evidence for the cloak than a free modern allegorical decoding would be. The English 'world-spirit' consequently names the author's proposed referent, while his conditional extension to Pan remains conditional. The earlier language of purveyor, steward and digesting power also warns against transferring every action of Iliaste or Archee indiscriminately to Demogorgon.

See also

Pan, Hyle, and the Orphic hymn; Nature as mother and active agent; Innate, solar and elemental heat; Surface, centre, heart and marrow

Selected exact forms Demogorgon; progeniteur universel; œconome & dispensateur; meditation & pensee de Dieu; chappe verde; rouille ferrugineuse; obscures tenebres; ventre; progeniteur; trosne; Empire; chappe verde & ferrugineuse; son trosne; du cœur de ce grand corps; chappe

Digestion and incomplete perfection

Access family: Digestion, concoction, homogene and commixtion: cooking, maturation and union. Exact historical spellings are listed separately.

The word

Digestion is a wider process than human digestion. It can mean the inward cooking or maturation through which a seed, mineral or composite acquires its form and stability.

Concoction similarly names a bringing-together and maturation of moisture under heat. Imparfait may consequently mark an incompletely matured mineral, not a moral defect. Homogeneous and heterogeneous distinguish what belongs together from alien admixture; they do not by themselves identify modern chemical purity.

In the work

The early Demogorgon account differentiates the provision of matter from the Archee's digesting heat. In I.4 the metallic stone addresses metals deficient in digestion, whereas the universal natural subject is granted a wider range. II.1 then makes the fire within moist seed responsible for drawing potential generation into action. Fire also consumes the moisture on which that action depends; more cooking is therefore not automatically more life.

II.2 moves between mineral solidity, virgin earth and a homogeneous subject that admits what is like itself and rejects the unlike. II.3 is careful that more and less of a power do not necessarily make two contraries. The simplest parts must be considered according to their proportion and the recipient species. A thing may carry both useful and injurious powers without their being equally active in the same subject at the same time.

II.4 develops a new degree of union. Relatively durable bodies such as oak or gold are said to resist division because their constituents have been better digested and joined; Nature has nevertheless not completed the union the art seeks. Homogeneity is the condition of that intensified fixing. The smallest parts must embrace rather than merely occupy the same vessel. At II.4.23, dissolving and congealing describe changes of consistency and intimate intermixture, not an instruction simply to move material upward and downward. Sonnet VII condenses the cosmological version: mineral, coagulable water is brought by concoction toward an earth that conserves celestial powers.

Places to Read

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32. Poetic Demogorgon distributes forms through Iliaste and excites heat through Archee under divine creative thought.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Nature’s universal stone generates all three kinds while chymical stone perfects like metals; sun/air/earth provide parent, bearer and nurse.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Heat prepares material for expulsion and generation, not only stomach digestion.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Dissolution joins substances intimately with proportioned elements.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. Separation rejects foreign parts and retains/adopts like parts; terms mark relation to substance.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Tree parts vary in location/figure but share the plant's intrinsic power.

SL_II_04S013 · 1621 pp 232–235 · scans FR252, FR253, FR254, FR255 · source PDF pp. 157–158. Nature preserves toward perpetuity but all things beginning must end. Relative fixation and integrated digestion explain stag/raven/oak/gold durability; death divides what union resists.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Art surpasses Nature only under her guidance, separating foreign parts and digesting homogeneous union. Already specified bodies cannot yield the original virtue, so source must be sought in earth.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Repetition is justified as purifying and uniting components intimately enough for the finished power to enter other bodies.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208. Within the earth’s womb, radical moisture and warming fire belong to the transition through mineral water toward pure earth.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. French quatrain explains unprinted Latin verses; perfected body penetrates and purges. Hermaphrodite/Salmacis embrace figures conjunction; immovable Delos and offspring figure fixation of Sun/Moon-containing matter.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn represents universal renewal; genealogy and attributes are decoded. Opponent proposes lead, salt, cupels; author allows some fit but claims his own reading fits all.

In this edition

The English alternation of 'digestion', 'cooking' and 'concoction' preserves the movement between physiological and mineral examples. It should not narrow every occurrence to stomach action. Equally, the English 'smallest parts' corresponds to the text's relational account of embrace and union, not an independently asserted atomic theory. The later claims of inseparability belong to the sought perfection; the continued admission that born things end prevents that vocabulary from proving literal bodily immortality.

See also

Nourishment, assimilation and replenishment; Purity, penetration and duration; Vitrification and hardness; Action and receptivity

Selected exact forms digere; imparfaits, par faute de digestion; cuit & digere; expulsion; plus simples parties; deuëment proportionnez; Etherogenes; Homogenes; adoption; banissement perpetuel; homogenes en substance & vertu; commixtion des elemens; forte digestion; homogene & d'une seule Nature; unissant les homogenes; leurs moindres parties; le corps ayt tellement embrassé l’Esprit; rendus inseparables; prend corps d'eau mineralle; concoction de son feu chaleureux; eau coagulable; Terre pure devient; digestion; homogene; concoction

Discordant concord and tempering

discordante concorde; temperie; temperature; temperature; substance equilibre

The word

Discordant concord is agreement achieved between different or contrary qualities. Temperie and temperature concern a fitted constitution or proportion, not a thermometer reading. Balance also appears in the earth's equilibrium, but a balanced cosmic position and a generative temper are distinct applications of ordered relation.

In the work

I.5.3 treats heat and moisture as needing one another while remaining contrary in important respects. A suitable temper makes their combined action productive rather

than destructive. The spirit's exquisite temperature in I.8.1 names an apt mixture of powers, not an exceptionally high or low degree of heat.

II.2.9 specifies a temper between dry and moist. Salt remains dry and coagulated while retaining an inward moisture from which its dissolving capacity comes. Heat draws this potential into effect. The predicates do not mean that dry and moist have simply cancelled one another or that the same thing is dry in every respect.

The equilibrium passages address the whole earth. Matter settles equally around the lowest central point; any departure from that centre would be an ascent, so the globe cannot fall farther. The Pindaric poem gives water or air a counterbalancing embrace and a firm equal weight. This supports the author's cosmology of stability, not modern mechanics. Its relation to discordant concord is the importance of ordered differences, not a claim that the literal weight of earth is identical with the qualitative temper of a medicine. Both arguments ask how a compound can remain coherent while its components possess different tendencies.

Places to Read

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Contrary heat and moisture require a fitting balance for generation; the spirit’s exquisite temperature means balanced qualities, not a numerical heat reading.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62. Contrary heat and moisture require a fitting balance for generation; the spirit’s exquisite temperature means balanced qualities, not a numerical heat reading.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Balanced constitution between dry and moist, not numerical heat.

SL_II_02S016 · 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96. Equal settlement around the lowest centre prevents falling in the author's cosmology.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. Equal settlement around the lowest centre prevents falling in the author's cosmology.

In this edition

The English deliberately uses “temper” in II.2.9, and note 115 distinguishes this from numerical temperature. “Equally balanced substance” and “measured roundness” preserve the different geometric vocabulary of II.2.16 and II.3.19. These passages should not all be indexed simply as heat.

See also

Coagulation, thickening and hardening; Lines and centre; Love, marriage and conjunction of parts

Selected exact forms discordante concorde; temperie; exquise temperature; temperature; entre le sec & l'humide; substance equilibre; rondeur spherique; ne peut remuer ny tomber; rondeur compassee; contrebalance; poids si ferme & egal; concorde; equilibre

Disposition, pliability and resistance

matiere obeyssante; masse ductible; predisposition

The word

The disposition of matter is its fitness to receive, retain and manifest the life-bearing spirit’s action. Obedient and ductile matter yields to formation; coarse and gross matter

constrains it. These descriptions are comparative and relational, not a binary division between living and wholly lifeless stuff.

In the work

Book I's three-kind comparison explains why the same universal source does not produce the same capacities everywhere. Animals and plants receive life in matter more responsive to its operations; mineral matter confines the spirit within a heavier and less tractable mass. Minerals accordingly possess essential life without the sensitive or vegetative activities attributed elsewhere. Their difference is not the complete absence of the spirit but the limitation placed upon its manifestation.

The treatment of the multiform Mercury makes predisposition explicit. Life and durability vary with the receiving material's purity, allowing deeper participation in the innate heat where the subject is better disposed. Universal communication does not therefore mean equal effects in all receivers. Matter is not merely an inert name beneath a self-sufficient active principle: its constitution makes a difference to the operation's reach and persistence.

This reasoning supports the place given to purification and subtlety. Removing coarse encumbrance is intended to free a power already present, not create life out of nothing. It also limits the resulting claim. A more receptive mineral subject remains specified to mineral action; improved disposition is not permission to assert arbitrary production across kinds. The reader should ask not only what power enters, but what kind of body receives it and what its composition allows.

Places to Read

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Responsive versus coarse matter within the distinction of animal, vegetable and mineral life.

SL_I_03S002 · 1621 pp 22–23 · scans FR042, FR043 · source PDF p. 43. The receiver's predisposition conditions life, purity and duration.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Specific receivers constrain the manifestation of wider powers.

In this edition

The new English's "responsive," "ductile" and "predisposition" preserve distinct facets of the French rather than translating all three simply as matter. Ductible here concerns tractability in the argument and should not automatically be narrowed to a modern measured property of metal under tension.

See also

Three kinds and genus; Potentiality and actuality; Purity, penetration and duration; Specification and species; Body, spirit and soul

Selected exact forms matiere obeyssante; masse plus ductible; matiere plus crasse & grossiere; predisposition de la matiere; predisposition

Dissolution and congelation

dissolution; liquefaction; congelations; solutions & fixations

The word

Dissolution makes a previously coherent subject liquid or releases its parts; congelation gives it renewed consistency. Congelation is not automatically modern freezing. The pair belongs to the argument about a material's internal moisture, its change of bodily condition and the union of its purified parts.

In the work

Book II first offers ready resolution or liquefaction as evidence that salt retains moisture even when dry. Subsequent congelation displays an opposing capacity without proving that the moisture was absent. The account of operations places dissolution among water-mediated separations: making a subject liquid enables earthly residue to be distinguished from the desired clear portion. Different historical heat contexts are listed, but the conceptual point is their common purpose, not an invitation to reconstruct equipment or settings.

The fourth chapter gives repeated dissolution and congelation a further interpretation. The fixed subject is not required to rise bodily to the vessel's top. Its reserved spiritual portion renews dissolution, making it airy and calling it heaven; congelation is its return to earth. Both parts require purification, and the final conjunction is said to retain the body's fixation and the spirit's volatility. Thus making liquid is not simply undoing prior work: it renews contact and union through the smallest parts.

The following quatrain makes the sequence's material vocabulary explicit: the fixed is dissolved, the dissolved made to fly, and the flying fixed in powder. Powder is the named result in that verse, not a generic gloss supplied from another tradition. Repeated solutions and fixations are then said to increase penetration and the intimacy of union. Salmacis and Hermaphrodite illustrate inseparable reunion, while Delos supplies a different image of stability achieved from wandering. These figures explain the author's reading of the operations; they do not verify their claimed efficacy.

Places to Read

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. Easy resolution used as evidence of inherent moisture.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Dissolution's role in separating earthly residue and the case for patient repetition.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Renewed dissolution, heavenly condition, congelation and retained powers.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. The powder quatrain, reiterated solutions and fixations, and conjunction myths.

In this edition

The new English preserves “powder” and the difference between rising, becoming airy and being fixed. It also retains the older broad congelation rather than imposing a temperature-based definition. Read beside the explicit vessel-top denial, the pair describes the work’s changes of consistency and perfection, not one unvarying spatial itinerary.

See also

Ascent, descent and sublimation; Volatile spirit and fixed body; Reiteration and patient gentleness; Androgyne and Hermaphrodite; Delos, Latona, Apollo, and Diana

Selected exact forms resolution facile; liquefaction; dissolution; dissolutions reiterees; par les congelations; Puis le vollant fixer en poudre,; reiterees solutions & fixations; congelations; solutions; fixations; poudre

Distillation and filtering

puis apres

The word

Distillation has a locally defined range wider than the modern default of evaporation followed by condensation. In II.3.33, the water operation is drawing off and filtering the clear portion of dissolved matter. Alembic distillation is assigned instead to sublimation because it works by elevation rather than washing. The author is classifying actions by their mode and purpose, not following a present technical taxonomy.

In the work

II.3.16 first mentions distillation as a later separation after the preceding fire-treatment. The temporal relation matters: the operation is not simply another name for the whole purifying action, and the spiritual analogy should not collapse its stages into one literal process.

II.3.33 distinguishes the two operations performed through water, distillation and dissolution. The former draws the limpid portion with the water and leaves the earthly impurity apart; the latter brings a prepared subject into a liquid condition. Nuysement defends the washing operation against those who regard it as indifferent or weak. Its power to advance purity explains why some sages call it secret sublimation: “sublime” can mean raising to perfection even where physical elevation is not the defining motion.

The several named settings for moist, moderated action are presented as arrows towards one target. They are historical examples, not numerical specifications or sufficient instructions for reconstructing a preparation. The closing argument values repetition in almost everything because continuous excessive force can lose the sought substance or vitrify what remains. The book’s local classification thus connects action, purity and preservation rather than allowing the modern name of a piece of apparatus to determine the meaning.

Places to Read

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Distillation follows the prior action rather than naming all purification at once.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Water-distillation is filtering or drawing off; alembic elevation is classified as sublimation.

In this edition

The new English explicitly renders inclinement & le filtre as tilting and filtering, and preserves the distinction between elevation and washing. “Secret sublimation” is retained as the author’s explanatory term, not corrected because it conflicts with a narrower modern usage. The qualifier presqu'en toutes choses means almost everything; omitting “almost” would make the repetition claim stronger than the source.

See also

Water and fire as separators; Patience, gentleness and the danger of haste; Separation, extraction and retained union; Calx

Selected exact forms puis apres; distillation; l'inclinement & le filtre; l'alembic; l'eslevation & non par le lavement; dissolution; filtre; sublimations; presqu'en toutes choses

Divine intelligence and brute matter

intelligence divine; matiere brute

The word

Intelligence divine and intellect ideal designate directing intellectual agency. Brute matter is matter considered without that intelligence, not morally vicious matter. The contrast concerns the source of ordered formation, renewal and multiplication of forms.

In the work

I.2.1 reasons that effective elevations, renovations, mutations, variations and multiplied forms cannot proceed from matter's own unintelligent character alone. They disclose divine intelligence working in the world. The argument is inferential: observed or asserted ordered changes are taken as signs of a higher cause, rather than the divine intellect being presented as a bodily object inspected directly.

I.9.1 further differentiates the levels of agency. Ideal intellect is not itself dragged into the material forms. Heavenly ideas and the soul's seminal reasons direct formation, while spirit carries the powers into matter. This gives intelligence a causal priority without making it simply another ingredient alongside water, earth or sulphur.

The distinction matters wherever the work personifies Nature as a wise artisan. Her skill is not a claim that unintelligent matter independently originated its own order, nor does calling art ingenious make the human practitioner the creator of species. It also prevents the phrase “secret intelligences” in III.16 from being misread as another occurrence of this faculty: in that hostile military metaphor, diseases and poverty enter covert agreements. The same lexical family has a different historical sense there.

Places to Read

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. Changes and multiplication of forms are traced to divine intelligence rather than unintelligent matter; later the ideal intellect itself is explicitly not drawn into material forms.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Changes and multiplication of forms are traced to divine intelligence rather than unintelligent matter; later the ideal intellect itself is explicitly not drawn into material forms.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Secret intelligences means covert agreements between hostile forces, not the cognitive faculty.

In this edition

The translation uses “divine intelligence” and “ideal intellect” for the directing terms, while III.16 correctly gives “secret agreements” for secrettes intelligences. That checked difference is a useful retrieval control: an English search for intelligence must not force cognition into a passage about conspiracy.

See also

Ideas and seminal reasons; Nature, art and the practitioner; Elevation, renewal and multiplying forms

Selected exact forms intelligence divine; matiere, qui de soy est brute; intellect ideal; intelligence; intellect; matiere; brute

Dream, sleep and the soul’s prison

songe; prison de l’ame; charme du sommeil

The word

The dream is defended as a literary and philosophical vehicle for knowledge that exceeds ordinary waking attention. The prison image describes the soul’s confinement by its earthly bodily burden. Sleep makes possible an imagined release of its activity toward higher regions, not a recommendation to destroy the body or cause physical death.

In the work

The dedication first reports a dismissive judgement: detractors treat the relevant Hermetic discourse as a dream invented at pleasure. That objection is not Nuysement’s final verdict. He answers by placing philosophical dream-writing among honored examples and by giving an account of why such a form can bear elevated instruction.

The soul, stealing from its prison under sleep’s enchantment, finds the doors open to higher beings and regions. The body’s resting or heaviness contrasts with the soul’s freer activity. The image is deliberately one of access, not of the bodily traveller reaching another geographical place. It makes the dream suitable for knowledge concealed from the senses and helps defend the dignity of the discourse being dedicated.

The named dreams and disputants provide authority for the form rather than proof that every visionary claim is true. Scipio, Poliphilus and the printed Lissias must retain the limits of their supplied identification. Their literary role also differs from Book III’s account of released life after bodily stripping: temporary dream freedom in the dedication is not the same event as the final return of life to its universal source.

Places to Read

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The reported objection to the Hermetic discourse as invented dream.

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. Named philosophical dreams, the soul's prison and sleep's opening of access.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The later release from all bodily matter differs from temporary liberation during sleep.

In this edition

The English keeps the critics' "dream made at pleasure" distinct from the author's answer and translates the prison as a figure of confinement. The distinction of speaker matters: treating the initial dismissal as Nuysement's own settled opinion would reverse the dedication's defence.

See also

Scipio, Poliphilus and Lissias; Pimander and the creation account; Body, spirit and soul; Return, sphere and centre; Obscurity, ignorance and patient reading

Selected exact forms songe fait à plaisir; songe de Scipion; ame se desrobant de sa prison; charme du sommeil; portes ouvertes; songe; sommeil; prison

Dry and permanent water

l'eau permanente des sages

The word

Dry water is a deliberate paradox, not a scribal mistake to be corrected into ordinary liquid water. Permanent water emphasizes endurance; dryness and moisture can belong together in a subject whose behaviour changes while its life-bearing principle is said to persist. The comparison with non-wetting quicksilver illustrates a property without establishing an identity.

In the work

II.2.5 joins the sages' permanent water with eau seiche, which does not wet the hands. Ordinary quicksilver provides a familiar comparison, while the surrounding archer and glassmaker examples stress salt's necessity. To read this as "the sages' water is ordinary mercury" would turn analogy into identification and erase the distinction the larger book maintains between universal and common mercury.

II.3.23 gives dry water a more explicit place in the salt argument. Salt is said to turn into water with moisture and to congeal again through heat; that return supports the inference that the water was a first generative mercury. The moisture hidden in ash is credited with preventing complete consumption. The author therefore insists that fire itself is not wholly without moisture: what nourishes it must in some sense belong to its constitution.

The unit's conclusion generalizes participation among elements. Each contains something of its companions, making conversion, sympathy and agreement possible. Dry water is intelligible within this relational constitution, not through a modern model of mutually exclusive pure substances. The formulation "fire makes salt" remains alongside the previous denial that fire generates it; the paradoxical water terminology does not by itself resolve that tension.

Places to Read

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. The permanent non-wetting water is compared with quicksilver, not equated with it.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. Reversible salt–water behaviour supports dry water and elemental participation.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Compare the preceding denial that salt is generated by fire.

In this edition

The English preserves “dry water” rather than smoothing away the paradox. It also keeps “Rouillasque” as the transmitted name attached to mercurial fire-water, without an invented identification or a reconstructed citation. The indexed short forms eau seiche and sel remain exact French evidence; an English access label such as permanent water is not used to manufacture a normalized French lemma.

See also

Salt, true and particular; Ash, residue and recovered salt; Elemental qualities and their agents; First and last matter

Selected exact forms l'eau permanente des sages; eau seiche; ne mouille point les mains; se recongelle en sel

Earth as womb and vessel

matrice; vaisseau; sein; vaisseau; nourrisse feconde; globes Ætherees; rouer; ventre poreux

The word

Earth as womb, vessel, nurse, storehouse and support has a receptive and sustaining office. These metaphors do not make ordinary earth an independent originator of life. The spirit within and the higher powers received through air are necessary to its productivity. Womb names conception and embodiment, vessel the containing place, nurse continued nourishment, and storehouse the gathering of influences; their related functions should not be reduced to one literal object.

In the work

I.4.1 calls earth the common womb of seeds stirred by solar action. I.4.2 describes conception and the passage of spirituous matter from incorporeality to corporeality. I.4.5 then makes the limitation explicit: without the enclosed spirit earth would be only the vessel or womb of productions and could not generate them. The apparently reciprocal fatherhood of the sun and its source belongs to this continuing nourishment, not a simple one-way family tree.

In Book II the universal corporifier takes a body in its proper matrix. Seekers who examine the womb of the mines must not confuse mature metallic children with their subtler beginning; the origin may be almost corporeal and intelligible before it is plainly available to sight. II.2.17’s receptacle and storehouse gives celestial action a support, not a claim that a bulk of common earth becomes the retained substance of every nourished being. The author’s creation verse makes the spirit the active agent and earth the fertile nurse receiving soul and world-seeds.

Sonnet VII pictures ceaselessly revolving ethereal globes sending down an animating heat into the earth’s porous belly. The downward influence and the receptive womb remain distinct agents or roles. II.4.17 supplies the clearest prepositional control: universal spirit is generated within earth, not from earth; dead bodies and earth are not its food but the seat where it actually feeds and sustains itself. The maternal imagery is therefore a model of mediated generation, not a licence to treat soil as the medicine itself.

Places to Read

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. The common womb receives solar action upon hidden seeds.

SL_I_04S002 · 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46. Conception leads spirituous matter into bodily form.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. The earth would be merely a vessel without its enclosed productive spirit.

SL_I_07S001 · 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60. The heading names earth’s nourishing office; accessible manifestation is not exclusive residence.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. The natural sublunary account requires a proper matrix of embodiment.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. Mining-womb imagery distinguishes mature offspring from a quasi-bodily beginning.

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97. Earth is receptacle, store and support of the vivifying operation.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. The earth receives animation and becomes fertile nurse in the author’s verse.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208. Celestial rotation sends animating influence into the porous terrestrial womb.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Generation is explicitly within earth, not from ordinary earth.

In this edition

Animalle in Sonnet VII’s ardeur animalle means animating or life-giving heat, not heat emitted by animals. Rouer denotes revolving, which the English preserves as the heavens’ ceaseless motion. The translation also retains “within” against “from” in II.4.17, preventing a small preposition from reversing the earth’s role.

See also

Universal spirit of the world; Primordial and first matter; Roots: origin, return and nourishment; Palace, chamber and treasury

Selected exact forms matrice commune; ayant conceu; que le vaisseau ou matrice; Comment la Terre nourrit cet Esprit universel.; vaisseau; propre matrice; matrice de la mere; ventre des minieres; enfans; receptacle & magasin; soustien; nourrisse feconde; semences du monde; globes Ætherees; rouer sans repos; ardeur animalle; ventre poreux; aere feu vaporeux; matrice

Earth’s centre as heart and mine

centre de la terre; cœur; Miniere; centre du monde

The word

Centre is both a spatial relation and a concentration of vital agency. Earth is the receptacle and store of a nourishing radical spirit; the comparison with a heart explains communication from a source through the members. Mine, treasury and fountain emphasize resources available within it rather than bare inert bulk.

In the work

Book I argues that life passes from the earth's centre to the circumference as from a heart through a body. The radical nourishing spirit is not identical with all visible earth. Its presence makes earth productive, while the heavy visible mass also carries impurities. This distinction permits earth to be praised as the source of nourishment and criticized as the region of dregs without making either phrase the whole account.

II.1.2 locates active central fire at the world's middle, the place symbolically associated with Demogorgon's throne. Its equal relation to the surrounding globe supports an empire reaching every side. II.2.12 reverses the direction of description: subtle celestial powers penetrate to the lowest centre, cannot pass lower and therefore gather there. Inward collection and outward distribution form complementary movements in the proposed cosmology.

The body's heart later furnishes a smaller-scale parallel, expressly called the centre of health. A sick person's blood is said to retreat there to assemble resistance, an alternative explanation for pallor beside the smoky-sulphurous account. Book III again makes earth Nature's cabinet and storehouse. These repetitions do not establish one literal anatomical organ inside the globe. They show how the centre image coordinates location, concentration, nourishment and defence. The proposition that the universe has this privileged terrestrial centre remains the historical cosmology under exposition, not a present-day description of space.

Places to Read

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. A nourishing radical spirit has its store and source in the earth’s centre, from which life spreads as from a heart to a body’s circumference.

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32. A nourishing radical spirit has its store and source in the earth’s centre, from which life spreads as from a heart to a body’s circumference.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. The world's middle is origin and distributive seat of life.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. The world's middle is origin and distributive seat of life.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. The heart is explicitly the centre of bodily health in an alternative account of pallor.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Nature’s cabinet and storehouse locate the nourishing treasury within earth.

In this edition

The English keeps “as from the heart” as a comparison in the opening argument. It also retains the distinction between the earth's centre and the later “centre of health,” the heart, rather than normalizing all centres into one technical object. The passage about gathered influences describes a claimed causal pathway, not a modern measured field.

See also

Celestial influences and receptive earth; Lines and centre; Water skimming a field

Selected exact forms Esprit radical & nourrissant; centre de la terre; comme du cœur; du centre en la circonference; centre du monde; s'y arrester & amasser; s'y assemblent & unissent; centre; cœur; circonference

Elemental qualities and their agents

vive legereté; par sa siccité; chauld, sec, froid, & humide; humide froideur; chaude siccité; gros; subtil

The word

Hot, cold, dry and moist are powers and dispositions in the book’s causal vocabulary. Their combinations form a temperature or tempering, not a numerical reading on a modern thermometer. Light and heavy likewise help explain movement and consistency without functioning as ingredient names. The same quality can have different importance according to the stage, recipient and task being considered.

In the work

Fire’s lively lightness explains its upward tendency in II.1.2, but does not place its generative root above the earth. Nuysement locates the source centrally so its action can be distributed through the whole. II.1.9 assigns embodiment to dryness, expansion to moisture and the driving activity to the subject’s own heat. Book I’s related threefold operation must retain its own exact assignments: dryness vivifies, cold congeals, moisture gathers and joins. These descriptions should not be silently rearranged to match an expected system.

The planetary list in II.2.15 argues against making all celestial action heating alone. Different stars have different dispositions; Mercury is variable and accommodates the nature of the others. The four qualities act in combination, and purgation separates contrasted conditions such as pure from impure and sweet from bitter. This is a differentiated account of influence, not an unrestricted assertion that every star produces the same effect.

II.4.10 adds a more hidden interpretation of earth-and-fire separation. Moist coldness belongs to heavy terrestrial things; warm dryness belongs to the light and spiritual condition towards which the subject is raised. Here “spiritual” is opposed to heavy consistency, not simply synonymous with conscious thought. The following unit describes changing relations of elevating and fixing powers, with assisting heat strengthening the nobler elements. Yet II.4.9’s proper earth and proper fire remain joined. Qualitative purification cannot be turned into an absolute excision of every earthly principle.

Places to Read

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Upward lightness is distinguished from the central source of fire’s action.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Dryness, moisture and heat have distinct offices in embodiment and increase.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. The planetary comparison denies that all influence is heating alone.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. A qualitative interpretation contrasts moist coldness with warm dryness.

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. Compare the explicit threefold assignment without silently rearranging it.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The proper earthly and fiery components remain joined.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Elevating and fixing powers change their relative dominance.

In this edition

The English distinguishes “tempering” or qualitative constitution from measured temperature and retains the paired “moist coldness” and “warm dryness.” It also preserves the agent of each action rather than replacing dryness, moisture and heat with an undifferentiated “energy.” The unexpected Book I assignment of vivification to dryness remains the author’s wording, not a translator’s correction.

See also

Glass, salt, mercury and triple earth; Fire; Planetary Mercury; Separation, extraction and retained union

Selected exact forms vive legereté; voller en haut; par sa siccité; par son humidité; sa propre chaleur; chauld, sec, froid, & humide; temperature; l'humide froideur; la chaude siccité; terrestres & graves; legere & spirituelle; chauld; sec; froid; humide

Elements in one another

Access family: Elements and conversion: the four within each other. Exact historical spellings are listed separately.

The word

The elements are not treated here as four wholly isolated, mutually inaccessible compartments. The author argues that each can be found in the others and that apparently contrary predicates may coexist within one subject. Conversion names their capacity to pass into one another or disclose a shared basis; it is not a synonym for every change of specific form.

In the work

II.3 reaches this argument by denying that purified salt is merely the dead ash left when everything living has gone. The salt is called a dry water capable of returning to moisture. Water and fire, apparently contrary agents, can be described together because each carries relations to the others within the author's elemental scheme. The mercurial fire-water associated with the uncertain name Rouillasque supports this paradoxical diction rather than resolving it into a securely named modern substance.

The mutual presence of the four explains why the author can speak of fire that nourishes rather than simply burns and water that persists through an apparently dry condition. The claim is structural: elemental qualities are combined and convertible. It does not

abolish all practical or argumentative distinctions between dry and moist, agent and patient, fixed and volatile. The enumeration is reciprocal: earth contains water, air and fire; water contains fire, air and earth; air contains earth, water and fire; fire contains water, air and earth. Without this participation, the author argues, conversion, sympathy and agreement would be impossible.

This passage consequently resists a reading that reduces salt to one inert element or treats an elemental name as a one-to-one chemical identifier. Its point is precisely that a sensible appearance may fail to reveal the full range of powers attributed to a subject.

The wording also reopens a tension: II.3.23 says fire generates and nourishes this moisture and calls making salt its last operation, immediately after II.3.22 denies that fire generates the residual salt. These neighboring formulations should not be silently harmonized. The account of elemental participation explains the proposed mutual dependence, but does not by itself remove the difference in the statements about generation.

Places to Read

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. Each element participates in the others, enabling transformations and affinities. Conversion depends on shared participation, not wholly alien substances acting without relation.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Compare the denial that fire generates salt with the next paragraph’s renewed language of fire generating moisture and making salt.

In this edition

The new English preserves the counter-intuitive combinations rather than normalizing them into a modern substance list. Rouillasque remains a locally cited, uncertain authority-name; neither that citation nor the phrase mercurial fire-water supplies an independently verified identity. The exact historical combinations should be read as evidence for the author's theory of mutual inclusion, not proof of a reproducible conversion.

See also

Water and moist Nature; Action and receptivity; True earth and ordinary earth; Sweetness, bitterness and the salt’s centre

Selected exact forms la terre contient son eau; L'eau a son feu; L'air a sa terre; le feu a son eau; conversion; simpathie ny convenance; elemens

Elixir and communicable perfection

Elixir; perfection; grand Elixir; parfaire; multiplier les metaux; projection

The word

Elixir names perfected and communicable power, but the book differentiates its scope. Nature’s general stone or elixir generates throughout the three kinds; the particular metallic stone acts among metals and communicates a perfection suited to them. “Perfection” may therefore refer either to a natural end or to an intensified capacity art claims to confer. The word is not evidence that any reported trial achieved the goal.

In the work

I.1.5 states a precise limit: purified minerals do not simply generate their likenesses, but introduce alteration and perfection in their likenesses. The much-sought elixir is the comparison for that action. I.4.3 accepts Hortulan’s metallic interpretation of the sun while distinguishing invisible living gold and silver from ordinary metals. The latter can serve in fermentation without becoming identical to the former. I.4.5 then returns to the wider natural stone, whose productivity exceeds the particular stone’s action upon its own kind.

II.3.36 expressly declines to teach the entire preparation of the great elixir. The immediate aim is to distinguish sulphurs so that the harmful can be removed and the useful retained. Its appeal to authorities and to observed colours must not override the earlier admission that the metallic metamorphosis sought in II.2.9 failed.

II.4.19 differentiates the artist’s exalted tincture from the degree of perfection it is said to communicate by projection: a certain quantity of imperfect metals is brought to the natural degree, not made identical with the concentrated power in every respect. Ordinary gold by itself cannot impart that perfection or complete human preservation. The Jason interpretation divides the promise into two aims, metallic transformation and restoration of bodies weakened by disease. Their literary achievement in the fable is not an independently established experimental result, and Book III’s explicit denial of bodily immortality limits the medical superlatives.

Places to Read

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34. Perfection occurs in like bodies rather than straightforward reproduction of them.

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Ordinary gold and silver minister to a perfection distinct from their own.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Nature’s general elixir is distinguished from a metallic stone’s restricted scope.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. The author refuses to teach the complete preparation of the great elixir.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Morien’s fixed grain is cited for perfection and multiplication of metals.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Projection communicates a natural degree to a limited quantity of metal.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. Jason’s two aims separate metallic transformation from bodily restoration.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The actual trial’s metallic metamorphosis is expressly unsuccessful.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Bodily life remains limited by natural composition.

In this edition

The translation retains the universal/particular distinction by rendering pierre phisique as “natural stone” against the chymical stone. It also preserves “in their like” in I.1.5 and “in a certain quantity” in the projection claim, two small qualifications easily lost in a triumphant paraphrase. The later great-elixir passage’s “not to presume to teach” is a limit on the book’s declared instructional scope. The perfecting action in I.4.3 is qualified as quasi miraculeusement, almost miraculously; the comparison should not become an unqualified miracle claim.

See also

Tincture and heat as its mother; Universal spirit of the world; Metals alone and the need for an agent; Fraud, sophistication and calumny

Selected exact forms tant cherché Elixir; pere de l'Elixir; pierre, & l'Elixir; grand Elixir; Non pour presumer d'enseigner; Mais seulement; parfaire & multiplier les metaux; en certaine quantité; projection de cette teinture artificielle; transmutations metalliques; Elixir; quasi miraculeusement

Embodiment and manifestation

Access family: Corporification, corporeité, disposition and en veuë: passage into bodily manifestation. Exact historical spellings are listed separately.

The word

Embodiment is the acquisition of a bodily mode in which a previously invisible power can act and become manifest. Corporifie and corporeité concern this change of condition; being brought into view concerns its visibility. The intermediate thing, chose moyenne, participates in body and spirit without yet being a completed body. Slime, mucilage and mire supply images of the moist material in which formation becomes possible, while effigy and pattern distinguish an original from its later copies.

In the work

In I.4 the spirit's activity becomes visible through the earth, called the body of bodies. The passage from incorporeity to corporeity connects invisible vivification with spring's observable renewal. The account does not treat embodiment simply as degradation: without a receptive body the spirit's generative powers cannot obtain a particular manifestation.

I.9 nevertheless denies that body, soul and spirit can be separated absolutely in the way an abstract description might suggest. The soul imagines or forms; spirit receives that formative power and bodies it forth. Mineral spirit may remain oppressed until art permits its powers to enter and operate. II.1 similarly distinguishes an intermediate mercurial vapour from a completed generating body: being between spirit and body is not already possessing every capacity of either. II.1 expressly limits its immediate discussion to natural, sublunary generation and excludes celestial or supernatural embodiment; its claim that the spirit must possess what it gives is made within that stated inquiry.

II.2 argues that powers present before embodiment can remain within the embodied subject. Purification is sought to reveal and conserve them, not to import an entirely unrelated life from outside. II.4.5 recalls the first moist formation of human bodies. The first parents in that cosmological account are heaven and earth; ordinary biological parents are subsequent causes, reproducing an effigy from a prior pattern. The comparison establishes a hierarchy of origins, not a denial of ordinary parenthood.

Places to Read

SL_I_04S002 · 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46. Seasonal solar revival and earth’s conception explain reciprocal fatherhood and spirit’s passage into body.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Nature’s universal stone generates all three kinds while chymical stone perfects like metals; sun/air/earth provide parent, bearer and nurse.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. United soul/spirit/body embody forms; mineral spirit gains ingress but manifests only seed-powers proper to its receiving species.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. Taking bodily form while giving bodies to other things; the chapter asks what body the spirit itself takes.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. A stage sharing both substances but still requiring embodiment to generate.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. The author argues embodiment cannot remove powers causing it; earthly first matter remains inwardly pure despite elemental admixture. After purification it withstands fire, penetrates bodies and preserves radical moisture; scriptural medicine and apostolic salt support salt's excellence.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. The author reviews mistaken searches: inaccessible angelic knowledge, identifying the spirit's body only with the cosmos, reversing perfected bodies, and extracting volatile quintessence. He instead begins embodiment with earth, likening the alternatives to roofing before foundations.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. Concrete embryological materials and model/copy language make the macrocosm-to-particular knowledge programme intelligible.

In this edition

The distinction between 'not yet a body' and an embodied subject retaining its original powers is visible in the English of II.1.6 and II.2.22. Collapsing both into a single finished 'substance' would remove the argument's stages. Likewise, II.4.5's 'first parents' belongs to the explanation of primary and secondary causation; the same words must not silently replace the human parents mentioned at the secondary level.

See also

Action and receptivity; Specification and species; Water and moist Nature; Microcosms in every body

Selected exact forms d'incorporeité à corporeité; corporisee ny mise en veuë; corporifie, & produit en lumiere; corporification; se corporifie; Que l'Esprit du monde prend corps, & comment il se corporifie.; chose moyenne entre corps & esprit; pas encore corps; des vertus mesmes qui causent sa corporification; mesmes vertus; De la conversion de cet Esprit en terre: & comment en cette terre sa vertu demeure entiere.; glaire ou musilage informe; un peu de fange; il n'est que l'effigie; par le patron; corporeité; corporifie; chose moyenne

Emerald Table and its double sense

table d'esmeraude; double mistere; Hermes; Trismegiste; table d’esmeraude; table de Hermes Trismegiste; haut & bas

The word

The Emerald Table is a privileged compact text whose sayings Nuysement expounds rather than merely reproduces. Double mystery and a single mystery with a double sense name his relation between universal natural causation and particular metallic work. The two senses belong together without allowing every statement about the universal spirit to become a recipe for the metallic stone.

In the work

The dedication connects the Table with the creation teaching credited to Hermes' Pimander and with Candale's recovery of ancient philosophy. Book I's image of sounding both strings presents an interpretation attentive to both registers. Solar fatherhood, lunar maternity, air as bearer and earth as nurse can therefore receive cosmic and particular readings; the latter still requires appropriate specified matter and ministering metals.

II.4 treats ascent and descent as the retention and perfection of powers through embodiment. Its author cites the old Trismegistus alongside Christian and natural comparisons, but repeatedly speaks from his own judgment. The Table is likened to a testament and final testimony to the excellence of Hermes' conceptions. That rhetorical description does not establish when a historical document was composed or prove the authenticity of the attributed author's other writings.

Sonnet III openly presents a verse account of the Table. Above and below, the one thing, adaptation, parental and maternal relations, conversion into earth, gentle separation and reciprocal ascent all participate in one concise movement. Its “meditation of one” and “tinged into earth” are the printed forms, not invitations to replace the poem with a familiar version from elsewhere. The conclusion of II.4 calls the work a philosophical cabala, locating this compressed text within an argument about concealed knowledge. Interpretative unity is the author's achievement and claim, not independent proof that all Hermetic, Christian and chymical texts originally taught one doctrine.

Places to Read

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. Nuysement links the Table with Hermetic creation teaching and argues that one statement touches universal natural causation and particular metallic art without conflating them.

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48. Nuysement links the Table with Hermetic creation teaching and argues that one statement touches universal natural causation and particular metallic art without conflating them.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. The chapter explicitly interprets the Table according to Nuysement’s own understanding, alongside other writings ascribed to Hermes.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. The chapter explicitly interprets the Table according to Nuysement’s own

understanding, alongside other writings ascribed to Hermes. The Table is rhetorically presented as testament and final testimony, not dated by that comparison.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The chapter explicitly interprets the Table according to Nuysement's own understanding, alongside other writings ascribed to Hermes.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. The third sonnet presents the Table as a linked account of unity, adaptation, genealogy, embodiment, separation and reciprocal movement.

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. The accepted particular reading requires ordinary metals to minister to the communication of invisible perfected power.

In this edition

The new translation preserves meditation and teinct in Sonnet III as "meditation" and "tinged." It also keeps the poem's order, earth from fire, rather than importing another Table recension. The heading identifies the text as the sonnet below; note 280 consequently treats it as Nuysement's French verse presentation, not an independently established ancient French wording.

II.4.8 prints medication and then meditation in its prose exposition; note 200 distinguishes the two clear readings. They are not silently reduced to mediation. The sonnet's meditation is another local attestation, not authority to emend the prose medication.

See also

Pimander and the creation account; Nature, art and the practitioner; Brahmans, gymnosophy, magic and cabala; Medication, meditation and rejected normalization (editorial discussion)

Selected exact forms table d'esmeraude; double mistere; mistere unique à double sens; l'une & l'autre corde; le vieil Trismegiste; table d'Hermes; table de Hermes Trismegiste; Le texte de laquelle table; le haut & le bas; une mesme chose; d'une seule; adaptation; comme un testament & dernier tesmoignage de l'excellence de ses hautes conceptions; esmeraude; Hermes; Trismegiste; meditation; teinct; testament; medication; dernier tesmoignage

Excrements, dregs and bodily bulk

masses terrestres; impur domicile; je ne dy pas; excrement; charongne; feces; exanimé; corruption; excrement; corporeité

The word

Excrement, feces, dregs and earthly bulk belong to a wider vocabulary of residual or obstructive matter, not only to bodily waste in the ordinary modern sense. They are defined against the pure, life-bearing substance they accompany. Yet accompaniment has two faces: an impurity can impede power, while the bodily mass can carry and distribute the nourishing principle. An indiscriminate equation of all body with useless refuse would miss the author's own qualifications.

In the work

The nutritive argument begins from the small effective principle concealed within visible bulk. II.2.15 says that excrements can exceed natural substance; II.2.16 compares food's evacuated mass with the invisible juice fitted to become flesh. It then explicitly refuses

to say that earth’s body contains nothing but excrement. Pure substance is enveloped within it and requires bodily provision to subsist and to be conveyed. These claims belong to the author’s physiology and cosmology, not to an independently verified measurement of assimilation.

II.3.21 expands the image: excrement is an impure dwelling, a chariot, a support and a conduit. It carries the spirit to the place of distribution and digestion. The author again says that not everything corporeal in a tree or individual is wholly excrement. What is seen and touched is distinguished from a substantial body that art is said to make manifest. Separation is inferred intellectually from effects, not directly watched as an invisible essence emerging. His equal-weight assertion about intake and output is a premise in this argument, not a measurement established by the edition.

II.4.20’s sharper “the body is only the excrement” describes a body from which tincture has been removed, like a lifeless carcass. The same work elsewhere preserves the body’s proper union with spirit and seeks to remove internal dregs, not the whole recipient. In III.11 the corruptible admixture in ordinary food limits its preserving power. III.12 then connects corporeal mass with unavoidable mortality: a medicine may sustain life only as far as natural composition can bear. Sonnet VI’s expulsion of infecting excrement must not be read as a promise to strip a living human of every bodily condition.

Places to Read

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Visible earthly mass is subordinated to the principle that feeds growth.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. The surrounding envelope can exceed the hidden effective substance.

SL_II_02S016 · 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96. The first explicit denial protects pure substance within the earth’s bodily mass.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Lower-life corruption is contrasted with pure substance in itself.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Chariot and conduit qualify the argument, which is inferred through effects.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. The body deprived of tincture is a lifeless carcass; original errata correct exanimé.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Internal dregs are removed while body and spirit become more firmly joined.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Ordinary food’s excremental admixture limits its preserving power.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Corporeal mass remains subject to death despite the spirit’s survival.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207. Infecting excrement is expelled from the retained pure substance.

In this edition

The English keeps “spirituous” and “spiritual” where the French alternates spiritueuse and spirituelle in II.3.21, rather than reducing both to an alcoholic sense. It also retains “I do not say” in the two refusals of a total body-as-excrement equation. Exanimé, “lifeless,” in II.4.20 follows the original errata’s correction of examiné; the carcass comparison therefore concerns loss of life, not a body merely examined.

See also

Pure substance and accidental impurity; Separation, extraction and retained union; Life preserving life; Nature’s cook and food

Selected exact forms masses terrestres; excremens; excrements n’excedent la substance naturelle; enveloppe; Je ne dy pas; rien qu’excrement; lies impures du monde; excrements; impur domicile; chariot; suport & conduitte; je ne dy pas; totallement excrement; corps substanciel; le corps n’est que l’excrement; une charongne privee de vie; ce corps exanimé; feces internes; corruption excrementeuse; masse corporelle; excrement & corruption; corporeité; vray domicile de la mort; l'excrement qui l'infecte; excrement; feces

Experience, probable reasons and authority

experience; raisons probables; authoritez antiques; examen du feu; naturellement probable; l'experience; experience; experiences; raison; maistresse; instinct naturel; enseignement; experience; institution

The word

Experience encompasses practical acquaintance, repeated attempts, perceived effects and remembered outcomes. It is joined to reason, not made a replacement for reasoning. Probable reasons and ancient authorities are likewise invitations to assessment within the preface's polemic, not equivalent kinds of proof. Experiment in the Jason sonnet means an assuring experience; the word does not by itself specify a controlled experiment.

In the work

The preface makes experience of the chymical art necessary for perceiving its principles and provocatively denies the unqualified title of learned man to anyone who is not a chymist. That is a disciplinary claim voiced by the author, not a neutral criterion adopted by this lexicon. Examination by fire in I.5.1 is credited with revealing body, spirit and soul, but no standardized analytical protocol is supplied.

Claims of observation have different strengths and objects. II.2.8 calls its account of cosmic separation naturally probable: familiar salt-making motivates an inference about creation, which the author did not witness. II.2.11 instead appeals to sensory testimony to treat celestial action as established. II.4.15 invokes reason and experience together. The reported relief of a hundred people and the loss of eight out of nine vessels are both first-person warrants, but they do not warrant the same conclusion. Failure supports a warning about difficulty; claimed relief supports a medical encomium, without becoming independent corroboration.

The long navigation of inquiry may last an entire life without arrival. Experience is called the irreproachable mistress precisely within an argument against careless disclosure and confident superficial reading. Book III further distinguishes Nature's teaching, learned experience and human instruction: animals' practical capacities and human teachability are not identical. “Experience full of reasons” at the close makes the

integration explicit. Authority, interpreted poetry, practical judgment and claimed observation cooperate in this book's case rather than constituting a single modern method.

Places to Read

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28. Experience of the chymical art is made necessary for perceiving principles, but the author also requests testing of his probable reasons and ancient authorities rather than unexamined assent. The author polemically makes chymical knowledge a condition of the unqualified learned title.

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Experience of the chymical art is made necessary for perceiving principles, but the author also requests testing of his probable reasons and ancient authorities rather than unexamined assent.

SL_I_05S001 · 1621 pp 37–38 · scans FR057, FR058 · source PDF p. 52. The skilled practitioner is said to discern the hidden coexistence of body, spirit and soul by examining each body with fire.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. Experience of the chymical art is made necessary for perceiving principles, but the author also requests testing of his probable reasons and ancient authorities rather than unexamined assent.

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. Experience motivates a probable cosmogonic reconstruction rather than proving creation as observed event.

SL_II_02S011 · 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90. An asserted experience allows the author to set one question aside as known.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Nuysement appeals to personal operation and success/failure as warrant, as well as reason, ancient authorities, and daily observation.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. Nuysement appeals to personal operation and success/failure as warrant, as well as reason, ancient authorities, and daily observation.

SL_II_04S027 · 1621 pp 273–274 · scans FR283, FR284 · source PDF pp. 173–174. Nuysement appeals to personal operation and success/failure as warrant, as well as reason, ancient authorities, and daily observation.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. The laborious voyage of inquiry may last a lifetime without reaching its goal.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. Nuysement appeals to personal operation and success/failure as warrant, as well as reason, ancient authorities, and daily observation.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. The passage distinguishes natural teaching, experience, human learning and teaching, grounding the inquiry into longevity.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. The passage distinguishes natural teaching, experience, human learning and teaching, grounding the inquiry into longevity.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. The passage distinguishes natural teaching, experience, human learning and teaching, grounding the inquiry into longevity.

SL_SONNET_09S001 · 1621 pp 332 · scans FR340 · source PDF p. 210. The passage distinguishes natural teaching, experience, human learning and teaching, grounding the inquiry into longevity.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The first-person trial exhibits colours and fusion but explicitly fails to produce metallic metamorphosis; claimed medicinal benefits are a separate report.

In this edition

The translation keeps “naturally probable” in II.2.8 and “experience supported by reason” in III.16. It also preserves the first-person failure of II.2.9 instead of allowing the later colour account to imply successful transmutation. The supplied [Estoit] in III.16 remains an editorial restoration in a verse about exceptional insight, not an independently certain historical word.

See also

Admitted failed transmutation; Voyage, strait and resumed course; Reason in animals and humans

Selected exact forms experience de l'Art Chimique; raisons probables; authoritez antiques; sçavent par experience; l'experience y repugne; examen du feu; naturellement probable; la seule experience; l'experience; tesmoignage des sens; par raison & experience; j’ay soulagé cent personnes; l’experience est la vraye & irreprochable maistresse; les huict perirent; instinct naturel; enseignement de Nature; advertissement d'experience; institution; apprendre, & enseigner; une experience pleine de raisons; l'experiment; l'homme ne merite absolument le tiltre de Sçavant, s'il n'est Chimiste; experience; raisons; authoritez; Sçavant; Chimiste; experiment

Fermentation and the ministering metals

fermentation; ministere; fermentation; beurre du Soleil; paste; froment

The word

Fermentation names a necessary completing conjunction in the particular work. Ministere describes the mediating service of ordinary metals: an instrument through which a hidden perfected power communicates its effect. It should not be read as a modern biochemical process without further evidence.

In the work

I.4.3 says that masters add ordinary gold and silver in fermentation because invisible perfected gold and silver cannot communicate their perfection to imperfect metals without that ministry. The ordinary metals are therefore neither simply the universal source nor dismissed as wholly useless. Their necessity belongs to a specified stage and relation. The effects are described as almost miraculous, a qualifier that keeps the praise from becoming an unqualified assertion of supernatural action.

II.4.34 closes the Jason interpretation with a comparable restriction. Prepared mercury by itself cannot achieve the double effect. It must receive the fermentation and

conjunction figured as the butter of the Sun entering its paste. Prepared mercury is expressly compared to earth in which the pure wheat, already produced and perfected as far as Nature permits, must be sown. Paste, earth and wheat distinguish the receptive prepared subject from the completing contribution; the verse does not identify a modern ingredient for either. The natural body's preparation is thus not identical with the complete efficacious product, and earlier general claims about its powers do not cancel the stated finishing requirement.

These food images should be understood through the author's explanation, not converted into a list of literal cooking ingredients. Nor should the passage be reconstructed as a practical recipe: its force for reading is the hierarchy of prepared subject, completing conjunction and ensuing attributed power. The distinction also clarifies the universal and particular work. Universal first matter supplies possibilities; a particular work requires a species-related communication of perfection.

Places to Read

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Masters add ordinary gold and silver during fermentation as the necessary agency by which invisible perfected gold and silver communicate their perfection to imperfect metals. The almost-miraculous qualifier belongs to a communication of perfection requiring ordinary metals as ministers.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. A final required conjunction qualifies earlier broad efficacy claims: prepared mercury alone cannot accomplish the double outcome.

In this edition

The translation keeps the negative “is not capable of itself” and the ministering role rather than assigning the whole action to ordinary gold. Solar butter, paste and pure wheat remain the source's figures. “Almost miraculously” in I.4.3 is a substantive limit on the rhetoric of efficacy.

See also

Mercury, multiform spirit; Jason, Medea and philosophical investigation; Nature, art and the practitioner

Selected exact forms sans le ministere; fermentation; fermentation & conjonction du beurre du Soleil; la paste de ce Mercure preparé; de soy n’est capable; le pur froment; ministere; beurre; paste; froment

Fifth essence and separation

quinte; quinte essence; quintessenciaux; quint element

The word

The fifth names a relation to the four elements and their encumbrances, not an automatically identifiable fifth ingredient. Book I calls the life-bearing essence simple and subtle, separable from bodily coarseness and elemental superfluity. Its marvellous operation follows from this distinction of pure essence from obstructing admixture. Quinte is the selected short historical form; “quintessence” provides an English access route.

In the work

The family is not uniformly affirmative. At the opening of Book II's second chapter, rival makers are criticized for taking volatile extracts as the desired quintessence and calling them their heaven. They spiritualize bodies when the argument requires embodying spirits. Their elevated material is like a roof without a foundation: the work's first movement should make the spirit earthly. "Quintessentialists" therefore names the targets of a particular criticism, not all people using the language of a fifth essence.

Book III supplies an explicit negative definition. The fifth is not a layer placed above earth, water, air and fire because it rose higher when chaos separated. It is a spirit simple in itself, mingling everywhere, nourishing and animating all things. In its centre, glossed as its own nature, it is free from corporeality. That local sense of centre must not be confused with the geographical centre of the terrestrial sphere used elsewhere.

The phrase "those who will live in the fifth," attributed to Theophraste, concerns release from the mass of the four elements. It follows the direct denial of medicinal bodily immortality. The fifth's incorruptibility belongs to the simple spirit before or apart from its bodily specification, not to a promise that a human compound can remain immortal by taking a substance. Its relation to the book's natural medicine is therefore mediated by the limits of the recipient.

Places to Read

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. The subtle simple essence distinguished from the superfluity of four elements.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Criticism of rival quintessentialists and their volatile heaven.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The fifth as all-pervading simple spirit, explicitly not a spatial layer or immortal body.

In this edition

The supplied English retains the possessive force of "their heaven" in the polemic and the categorical denial of a spatial fifth layer in Book III. These contrasts prevent the dictionary heading from merging the author's simple essence, the criticized volatile extract and the free spirit into one undifferentiated recipe-name.

See also

Body, spirit and soul; Return, sphere and centre; Longevity, preservation and mortality; Embodiment and manifestation; Paracelsus and Theophrastus

Selected exact forms simple essence subtile; quinte; superfluité des quatre elemens; quinte essence; quintessenciaux; leur Ciel; vivront au quint; ce quint element n'est pas une chose situee au dessus; Esprit simple de soy; en sa propre nature; essence; quint element

Fire

feu; feu vulgaire; sans destruction de cette substance

The word

Fire ranges from the first active mover to ordinary flame and the external heat directed by an artist. These senses are related by comparison and function, not always identical. The word can designate an innate life-giving agency, an instrument of separation, or a

destructive action. Calling it active does not remove the need for matter capable of receiving its effect.

In the work

II.1.2 calls fire the most active element and locates the source of its generative action centrally. Its tendency to fly upward follows its lightness; origin and direction of motion are not thereby the same. II.1.4 makes fire first worker and last destroyer, indeed the sole operator across the making, maintenance and dissolution of forms. Destruction is therefore not assigned to an unrelated rival principle: a changed condition can allow the same broad agency to undo what it helped form.

Ordinary fire in II.1.5 offers a familiar comparison. Its reduction of bodies to residue supports an inference about primordial fire and the salt surviving in ash. This does not mean that every claim about the universal agent can be transferred without qualification to a visible flame. The local claim that fire fathers and multiplies salt also stands in tension with II.3.22’s denial that the surviving salt is generated by fire.

The latter passage directs the artist to guide fire without destroying the central substance. Regulation is constitutive of the proposed art, not a decorative recommendation. The later discussion of fixation similarly warns that excessive haste can drive away the very spirit that should communicate tincture. III.11’s fire contrary to Nature is again destructive, attempting to banish life and radical moisture. The book therefore supplies no single equation of fire with healing, purity or harm: those evaluations depend upon the action and recipient.

Places to Read

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Fire’s central source is not displaced by its upward tendency.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. One agency is called first worker, last destroyer and sole operator.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Ordinary burning supplies an analogy for hidden fire and surviving salt.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The artist must conduct the action without destroying the substance.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Haste can expel the spirit whose tincture the work seeks to retain.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Fire contrary to Nature threatens life and radical moisture.

In this edition

The English distinguishes “ordinary fire” for feu vulgaire from the primordial and internal senses, and retains the explicit “without destruction of this substance.” That negation prevents a summary of purification as simply burning everything away. No numerical heat settings are supplied by these conceptual distinctions, and the lexicon does not reconstruct them.

See also

Elemental qualities and their agents; Water and fire as separators; Salt, true and particular; Patience, gentleness and the danger of haste

Selected exact forms feu; chaleur; premier ouvrier; dernier destructeur; seul operateur; feu vulgaire; sans destruction de cette substance; le conduire

Fire contrary to Nature

feu contre nature; destruction

The word

Fire contrary to Nature is a destructive assailant of life in III.11. “Contrary” distinguishes its action from the beneficial natural heat that nourishes, digests and helps purify elsewhere. It is not a blanket condemnation of all fire or all heating.

In the work

The passage calls life heavenly and divine and argues that what maintains it must be of like nature. More strongly, the preserver is life itself, supplied by replenishment. Ordinary food contains a small participation in universal life, but this is surrounded by excrementitious corruption and insufficiently fixed.

The contrary fire acts ceaselessly to drive life out with its radical moisture, expelling it from its dwelling. The imagery gives the destructive process an active hostile role; radical moisture is the sustaining inward humidity, not merely water drunk by the person. Nature's cook separates nourishment, but food alone cannot supply the prolonged life the author seeks. He therefore argues for a purer and more stable source.

The claim's limit follows immediately in III.12: the natural composition can bear only a certain extension, and the proposed medicine does not make an embodied person immortal. Death is then described as the spirit's departure when corrupting sulphur masters the body, not its annihilation. The contrary fire belongs within that historical explanation of mortality. It should not be identified with a modern disease mechanism or used to recommend a purifying treatment. Its lexical importance lies in the work's refusal to make fire's power uniformly beneficial.

Places to Read

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Destructive fire is cast as a continual assailant driving out life and radical moisture.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The extent of replenishment is limited by natural composition and does not grant bodily immortality. The following account treats death as the spirit’s departure, not its annihilation.

In this edition

The English preserves “contrary to Nature,” the continuous action and the paired expulsion of life and radical moisture. Note 261 distinguishes this destructive fire from beneficial heat. The following unit's explicit denial of bodily immortality prevents the proposed resistance from becoming an unlimited promise.

See also

Sulphur: external, internal and fixed; Universal medicine and particular remedies; Oil of life

Selected exact forms feu contre nature; sans cesse agist; humide radical; hors de son domicile; il ne faut pas estimer que par cela nous puissions devenir immortels; feu; domicile

First and last matter

derniere matiere

The word

First and last name endpoints of different movements. First matter is a beginning of composition; last matter is what remains at resolution’s limit. Nuysement uses the latter to infer the former, but this inferential relation does not make every visible remnant the pure beginning. It must be read beside the distinction between ash and the salt concealed within it.

In the work

II.1.5 argues from ordinary burning: the enduring residue contains a salt with a secret fiery power. What is last in that process provides an argument about what first gave the body its substance and life. The proof depends on the author’s account of continuity beneath changed forms, not simply on resemblance between an original object and a pile of ash.

II.2.7 states the relation through the principles of composition and resolution. Water becoming ice or snow and returning to water under heat gives a familiar analogy: an intermediate form can disappear without annihilating its underlying beginning. The author presents the general maxim as shared philosophical certainty, but that claim of consensus is itself part of his argument. His pure earth is not ordinary soil, and the example cannot identify the two.

II.3.23 sharpens the residue side by saying that salt, not ash, is the last matter. Its alleged return from water to salt supports the inference to true mercury as the bodies’ beginning. These stages of argument matter: beginning, visible remainder and ultimate residual principle are related without being three names for the same observable object. They also remain distinct from the hierarchy in which universal first matter precedes particular metallic first matter.

Places to Read

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. The inference moves from what endures in residue towards a generative beginning.

SL_II_02S007 · 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84. Ice and snow illustrate the contrast of composition with resolution.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. The ultimate residual salt is expressly distinguished from ash.

In this edition

The English preserves the paired “composition and resolution” rather than rendering both as an unspecified transformation. It retains “rather than ash” in the later clarification. The labels first and last therefore function as relational terms within an argument, not as a standardized modern list of elements or a claim that the most final visible residue is automatically pure.

See also

Primordial and first matter; Ash, residue and recovered salt; Ice and snow; Dry and permanent water

Selected exact forms derniere matiere; premiere; principes de composition & de resolution; premiere matiere; derniere; composition; resolution

First causes, effects and causal knowledge

causes premieres; secondes; effects; matiere

The word

First causes provide the grounds from which particular or secondary causes can be understood with certainty. The priority is explanatory, not merely the first event in a chronological list. Effects, matter and the secondary circumstances acting upon it are correspondingly distinguished rather than merged into one level of causation.

In the work

The fourth chapter directs the seeker from particulars toward the general constitution of the world. To understand human generation, immediate human parents are not the final explanation: heaven and earth are the first parents, while biological parents are second. The same movement from the encompassing whole to its particular manifestations supports the macrocosmic programme. The author presents himself as a learner and limits the certainty of merely human instruction; first causes are sought through the light and order of Nature.

This distinction is not identical with the following passage’s two divine effects, producing and preserving. First and second parents, first and secondary causes, and creation and preservation form related but different divisions. A lexicon should not turn every ordinal pair into one metaphysical ladder.

Book II’s earlier influence argument supplies another scope distinction. Natural influence is innate, principal and constant, maintaining the world’s generative work. Accidental influence changes with positions and aspects and is said to affect matter’s effects, not matter itself. The author explains the vulnerable surface as the excrementitious bodily mass and distinguishes it from inward substance. Consequently malign aspects do not stop the central earth’s continual generation. This claim belongs to his cosmology; it does not establish a modern account of astral causation.

The reasoning depends on identifying which subject undergoes which action. A variable effect does not prove alteration of the first substance, just as an immediate parent does not exhaust the origin of its generative power. The first-cause vocabulary is thus a rule for organizing inquiry and restricting causal claims.

Places to Read

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99. Natural and accidental influence, with its express restriction to effects rather than matter.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. First causes, secondary certainty, and cosmic versus immediate parents.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Creation and preservation form a separate division of divine effects.

In this edition

The new English preserves the emphatic “effects of matter, not matter itself.” It also resolves a loose French resumption in the natural-influence sentence as preserving powers that guard against destruction, rather than powers whose function is to destroy. That consequential translation is consistent with the paragraph’s explicit contrast of constant preservation and variable accident.

See also

Cosmic parents, womb and nurse; Substance and accidents; Celestial influences and receptive earth; Reasoning, judgement and curious inquiry; Creator, production, and preservation

Selected exact forms effects de la matiere, & non sur la matiere mesme; substance interieure; causes premieres; certitude aux secondes; non pas les seconds parents; les premiers, assavoir le Ciel & la Terre; matiere; effects

Five operations and two agents

Access family: Calcination, sublimation, descension, distillation and dissolution: a local fivefold classification. Exact historical spellings are listed separately.

The word

The five operations are grouped under two agents, fire and water. Their names must be learned from the author's definitions, not silently replaced by a modern laboratory taxonomy. Calcination opens or alters a refractory body; sublimation and descension concern different modes of separation under fire; distillation and dissolution belong to the watery division. The classification explains powers and aims, not a complete safe procedure.

In the work

II.3.31 presents fire's three operations and water's two. Calcination is assigned several benefits: removal of a harmful sulphur, easier separation of terrestrial impurity, fixation and strengthening of the internal or radical sulphur, and a body more amenable to dissolution. Its application is conditional. A volatile subject cannot simply be treated as though it were already resistant; the discussion of an added fixed principle belongs to this distinction of subjects, not a universally applicable step.

The next paragraph restricts forceful sublimation to a precise relation: the sublimable thing is deeply mixed with and attached to the dregs or calx of a fixed body, so that earthly impurities are better retained. The sublimable thing, not merely the fixed calx, is the patient. The stated exception concerns things whose dregs remain behind of themselves. Descension has two purposes, drawing vegetable oil without burning the

vegetables and cleansing fusible bodies before they become fugitive. Chaux means calx or calcined material here, not necessarily ordinary lime.

II.3.33 gives the sharpest taxonomic warning. Pouring or filtering is locally called watery distillation, while alembic distillation is classified under sublimation. Washing and purification explain the claimed inward success of the operation. Named moist-heat contexts illustrate the contrast with an unbroken excessive action that can destroy or vitrify the body. The point is to discriminate agents, subjects and desired retained portions, not to reproduce their apparatus or settings. Dissolution is defined by its aim of making calcined material watery so that earthly residue separates; repetition is said to be necessary in almost everything, not without exception. The author explicitly declines detailed precepts and offers general definitions.

Places to Read

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. Fire/water classification is explicitly authorial and differs from modern classifications.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. The classification is qualified by the subject’s fixity, mobility and desired retained part.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Watery distillation and alembic sublimation are explicitly distinguished.

In this edition

The new English preserves the unfamiliar classification instead of correcting it into present-day usage. A reader looking up 'distillation' must therefore be directed both to the watery separation and to the explicit reassignment of alembic work to sublimation. The word 'precipitation' in the warning concerns haste or a rushed action, not necessarily the modern formation of a precipitate. These small terminological distinctions control how the five names are related.

See also

Named contexts of moist heat; Vitrification and hardness; Preserved intermediate substance; Ingress, subtiliation and graduated fire

Selected exact forms calcination; sublimation; dessension; distillation & dissolution; distillation; dissolution

Fraud, sophistication and calumny

calomnie

The word

Fraud, falsification and sophistication name deceptive practice; calumny names the discredit directed at the art. Sophistication here is adulteration or fraudulent manipulation, not the modern compliment of cultivated complexity. The author wishes to separate a true natural philosophy from abusive transmutation claims made under its reputation.

In the work

II.3.36 closes the discussion of sulphurs by distinguishing what should be removed from what must be retained. Within that limited purpose, Nuysement invokes respected authorities and contrasts their philosophy with pretenders. Sellers of smoke, a borrowed

sacred mantle and cosmetic paint are images of promised substance concealed by appearance. The polemic asserts that fraud gives opponents an occasion to condemn the art itself.

That defensive structure does not make the accusations independently proven, and naming authorities does not certify their achievements. The unnamed sage remains unnamed. Nor can Nuysement's appeal to the colours observed in his own trial be used as proof of metallic transformation, since the earlier account explicitly denied the hoped-for metamorphosis. His practical testimony is narrower than a claim to have demonstrated every promise attributed to the art.

The same closing passage refuses to presume to teach the complete preparation of the great elixir. Its announced task is discriminating sulphurs and their roles. Fraud and calumny thus frame a problem of judgment: readers must distinguish kinds of testimony, the limited scope of an explanation and the persuasive appearance of mastery. The text's confidence and its limits both matter in making that distinction.

Places to Read

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. The defence of philosophy against fraudulent appearance coexists with an explicit limit on what is being taught.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The earlier trial's colours did not produce the expected metallic metamorphosis.

In this edition

The English retains "sophistication" in its historical context of falsification, while this entry makes its deceptive sense explicit. It also keeps the author's "not to presume to teach" beside his positive argument, rather than presenting the section as a complete manual. The colour recollection is cross-read with the failed metallic result, which is an actual source check rather than a general warning about alchemical claims.

See also

Sellers of smoke and painted mantle; Elixir and communicable perfection; Tincture and heat as its mother; Physicians and apothecaries

Selected exact forms calomnie; transmutation abusive; falsification; sophistication

Generation without parents

sans precedente copulation des sexes; occultes semences

The word

The argument for generation without visible parents concerns the first appearance of certain organisms, not the abolition of sexual reproduction. Nuysement claims that hidden seeds or powers can be present in elements and brought into activity without a preceding conjunction of male and female. He then expressly allows the beings so produced to reproduce by ordinary sexual mixture.

In the work

Unsown herbs upon high walls, eels in mud and flies from excrement serve as his familiar witnesses. Their alleged origins are offered as proof of latent universal life, with

metallic seed likewise inferred rather than seen. These examples belong to his historical explanatory system; they do not establish the claimed reproductive mechanisms as facts.

The next paragraph changes the degree of assent. A basilisk from a cock’s egg, a scorpion associated with basil, bees from an ox, and birdlike creatures from branches or leaves are introduced as things more deserving wonder than belief. The author places them outside Nature’s ordinary course and restricts any possibility to particular matter, time and place. The repeated form Basilic must not merge the fabulous animal with the herb. Nor should references to bodily materials in these reports be turned into instructions.

This qualified marvel-list differs again from artificial incubation. Warming an existing egg without a brooding hen does not mean that the egg itself arose without parents. Keeping these examples apart preserves the argument’s scale of confidence: familiar phenomena asserted as evidence, exceptional stories treated with reservation, and art-assisted natural development.

Places to Read

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35. Hidden seeds and the claim of production without sexual conjunction.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36. Walls, mud and excrement as alleged sources, followed by subsequent sexual reproduction.

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. Artificial incubation of an existing egg, a different example.

SL_I_01S009 · 1621 pp 15–16 · scans FR035, FR036 · source PDF pp. 37–38. The qualified marvel-list and its restrictions of matter, time and place.

In this edition

The new English retains “more worthy of wonder than belief,” preventing the marvels from becoming an unqualified catalogue of the author’s convictions. “Without preceding copulation” and the later “mixture of male and female” are both necessary to his account. The entry accordingly explains a historical claim rather than substituting a modern biological label for every example.

See also

Seed, seed-fluid and hidden generation; Plant-animals, oysters and sponges; Heat and moisture as generative partners; World as living animal

Selected exact forms sans conjonction de masle & de femelle; sans precedente copulation des sexes; commixtion de masle & de femelle; anguilles; mouches; Basilic d'un œuf de Coc; Scorpion; mouche à miel; plus dignes de admiration que de creance; certain temps & certain lieu; conjonction; copulation; Basilic

Glass, salt, mercury and triple earth

terre triple; trine; Verre; Sel; Mercure; verriers

The word

The glass–salt–mercury triad is Nuysement’s stated model, not an imperfect transcription of the more familiar salt–sulphur–mercury triad. He explicitly distinguishes the latter, which he attributes to Paracelsus, and considers glass as its terminal fourth.

In his own account glass causes hardness, salt supplies matter, and mercury or water gathers and condenses. The final “or water” explains mercury’s local joining function, not every occurrence of Mercury in the book.

In the work

I.8.2 first gives the spirit three operations: dryness vivifies, coldness congeals, and moisture gathers and joins. It then names triple or trine earth as vitrifying, saline and mercurial. These allocations must stand as printed, even where they surprise a reader expecting another system. The triad of operations is also distinct from the three natural kinds of animals, plants and minerals.

Bones, fruit-stones and shells illustrate vitrifying hardness; flesh and nerves exemplify salt’s concretion; mercurial moisture unites. These historical explanations do not make bone or shell ordinary glass in a modern material sense. I.8.3 raises the salt-to-glass objection through familiar glassmaking plants, then answers with the asserted contrast between soluble salt and moisture-resistant vitrification. I.8.4 extends the model to stones and metals, with corrupting sulphur and combustible earthiness qualifying resistant hardness. Thus sulphur has not disappeared from the account simply because it is not one of the three names in the final summary.

Book II’s appeal to glassmakers supports salt’s importance, but does not settle every use of vitrification. The later account can use that word both for an initial embodiment and for a refractory endpoint that obstructs further dissolution. The common-crystal failure makes the latter a concrete limit of the author’s own practice.

Places to Read

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. Triple earth and its three operations are compared explicitly with Paracelsus’s list.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. The concluding offices are hardness, matter and joining; corrupting sulphur still qualifies the account.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Glassmakers are invoked as craft witnesses to salt’s indispensable role.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. The plant-salt objection tests the distinction between salt and vitrified hardness.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Vitrification has more than one role in the account of embodiment and dissolution.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Common crystal becomes useless when vitrified together with its dregs.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. Compare the distinct salt–oil–pure-water triad in the verse.

In this edition

The supplied English preserves “salt, glass and mercury” and the contrast with Paracelsus rather than replacing the list with the expected formula. The closing Mercury spelling follows the original errata’s correction of Mercuce. Sonnet I gives yet another local triad, salt, oil and pure water; neither that poetic list nor the present glass triad should be silently rewritten into one standard three-principle system.

See also

Salt, true and particular; Elemental qualities and their agents; Fern, glasswort and soda; Common crystal and failed ignition

Selected exact forms par sa siccité il vivifie; par sa froidure il congele; par son humeur il amasse & assemble; terre triple, ou trine; Sel, Verre, & Mercure; Verre, de Sel, & de Mercure ou d'eau; le verre causant la dureté; verriers; verre; Verre; Mercure; vitrification

Growth and concretion

vegetation; concretion; germer; augmentation

The word

Vegetation is nutritive growth and increase, not simply the collective name for plants. Concretion is formation or consolidation into a solid body. Nuysement treats both as signs of life's operation, yet does not give every visible body the same degree or kind of living activity. Germination adds the particular awakening of a seed's latent capacity.

In the work

The opening argument infers a living world from movements that cannot be reduced to forced displacement. Plants grow and stones concretize. But I.1.3 immediately differentiates the kinds: minerals possess essential life, while an active vegetative efficacy requires the spirit's release. The analogy between plants and minerals therefore does not justify calling stones organisms in a modern biological sense.

II.1.8 makes the acorn an example of potentiality awakened. Central fiery vapour, fostered by the sun, excites the fire already in the seed; the resulting growth tends toward the oak's proper completion. The agency is not assigned to a dead seed mass swelling without a formative cause. II.1.9 expressly denies that increase comes from multiplying that original mass or removing an equivalent quantity of adjacent soil. Instead, a nourishing vapour embodies itself and becomes an individual. These are the author's explanatory assertions, including his unverified mass comparison.

Growth is limited by form and species. The oak reaches its natural magnitude and subsequently declines toward earth, where further generations may appear. Thus increase does not imply unlimited enlargement, and the persistence of universal generation is compatible with an individual's decline. The same distinction underlies later claims that a medicine restores or increases life: their argumentative background is replenishment by living substance, not simply expansion of bulk.

Places to Read

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. Plant growth and stone formation count as vital movement, but the passage later restricts minerals to essential rather than vegetative life until their spirit is freed.

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Plant growth and stone formation count as vital movement, but the passage later restricts minerals to essential rather than vegetative life until their spirit is freed.

SL_II_01S008 · 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76. Central fire's vapour awakens innate fire; this is not simple enlargement of the seed mass.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Increase is assigned to embodying spirit, not acorn multiplication or depleted adjacent soil.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Vegetation is used for nutritive growth of sensible and insensible creatures, not only modern plants.

In this edition

The translation uses “growth” for vegetation where the nutritive function is intended and retains “concretion” for stones. Its note 248 in Book III reinforces the broader historical range of vegetation. In II.1.9 the claims about the acorn and surrounding earth remain attributed argument; they have not been rewritten as quantitative experimental findings.

See also

Determined size and species-limit; Coagulation, thickening and hardening; Earth’s centre as heart and mine

Selected exact forms vegetation aux plantes; concretion aux pierres; seule vie vegetative; vie essentielle; germer; germination; resveille & excite; augmentation; se corporifie & fait individu; vegetation; concretion; individu

Heat and moisture as generative partners

Chaleur & humeur; fomentation; humidité coessentielle

The word

Heat and moisture are the two cooperating conditions or “keys” of generation. Heat performs the active office called male; moisture the receptive office called female. Humeur in this family means moisture or fluid, not a state of mind. These functional gender terms belong to the historical explanation and must not be generalized into claims about every human or animal role.

In the work

The egg makes the cooperation visible. Artificial warming can hatch an already existing egg without a brooding hen: this illustrates the reception of natural life, not generation of an egg without parents. In the later small-vessel analogy, heat first alters the enclosed moisture through corruption and then brings it to the formation of a chick. The human comparison joins male and female seed-fluids with the woman’s natural heat. Heat’s supposed masculine office therefore does not mean that only men possess or supply natural heat.

Book II anticipates the objection that fire is hot and dry and therefore cannot carry moist vapour. The answer makes moisture coessential to fire: its nourishment and the subject of its action are inseparable from it. Fire is called first operator because action precedes passion, but the text immediately refuses to separate agent and recipient in existence.

The priority is a causal distinction inside their conjunction, not a story of a moistureless fire existing alone.

Tempering brings contrary qualities into a productive relation. Moderate and continuous decoction supplies an image of gradual elaboration through intermediate states, rather than an immediate leap between extremes. The later discussion calls fire and moisture two correlatives that cannot even be imagined independently. Elemental participation is offered as the basis of conversion and sympathy: each element contains something of the others. The formulation sustains the paradox of dry water without identifying fire or water with a modern pure chemical substance.

Places to Read

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. Artificial hatching without the hen’s brooding.

SL_I_05S002 · 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53. The two keys, the egg vessel and the two-seed conception model.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Tempering heat and moisture within contrary cooperation.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. The objection about dry fire and the answer of coessential moisture.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Gradual moderate decoction through intermediate conditions.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. Fire and moisture as correlatives; mutual participation of elements.

In this edition

The new English’s “coessential” and “correlatives” preserve strong claims of mutual dependence. Fomentation is warming that fosters development; temperie is a balanced constitution, not a numerical temperature. The original argument supplies conceptual relations rather than settings for an experimental reconstruction.

See also

Radical moisture and lunar phases; Decoction; Seed, seed-fluid and hidden generation; Corruption as transition and putrefaction

Selected exact forms naturelle fomentation; Chaleur & humeur; deux clefs; office de masle; celuy de femelle; petit vaisseau d'un œuf; chaleur & l'humeur ayant pris temperie; l'humidité coessentielle; decoction moderee & continuelle; deux corelatifs; fomentation; Chaleur; humeur; temperie; coessentielle; corelatifs

Heavenly and earthly man

deux hommes

The word

The two men are heavenly and immortal on one side, earthly and corruptible on the other. Captive and prison explain their relation within one person. This is spiritual anthropology, not a claim that two anatomical persons occupy one body.

In the work

II.3.15 follows the moral interpretation of the Fall and the command to mortify excess. It asks how an essentially pure heavenly man can remain unstained while joined to the earthly man, to whom impurity and vice are natural in this account. The question is a genuine difficulty in the argument, not a completed proof that the inward dimension is never affected.

Two comparisons sharpen the problem: excellent liquid loses taste or fragrance in a foul vessel, and a healthy person risks infection in a pestilent house. Both distinguish something contained from its corrupting enclosure. The author then traces depravation to alimentary intemperance and the apple's bite, joining moral, theological and bodily claims. These should not be reduced to modern psychology or treated as current physiology.

The remedy is regeneration. Christ teaches two means here, baptismal water and the fire of the Holy Spirit, which then supply a pattern for purification. The material analogy does not turn baptism into ordinary washing alone or the Holy Spirit into furnace fire. Nor does the heavenly man's immortality confer bodily immortality upon the mixed person. Book III later expressly denies that the proposed medicine makes embodied humans immortal. Keeping the two-man figure local helps preserve these differences between inward life, corruptible embodiment, moral reform and divine restoration.

Places to Read

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. One person is analysed through captive spiritual and imprisoning corruptible dimensions.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Immortality of the simple spirit is distinguished from the expressly denied immortality of the compound body.

In this edition

The English translates flames intestines as “inward flames,” not flames in an anatomical intestine. Its “one the captive, the other the prison” keeps the asymmetry of the comparison. Note 151 explains the anthropological figure without replacing its theological claims with a secular diagnostic model.

See also

Inward flames; Mortifying and weakening; Regeneration and second birth

Selected exact forms deux hommes; celeste & immortel; terrestre & corruptible; captif; prison; celeste; terrestre; immortel; corruptible

Hermes and thrice-great Mercury

Access family: Hermes and Mercure trois fois grand: attributed authority rather than one material Mercury. Exact historical spellings are listed separately.

The word

Hermes is an authoritative name invoked for primordial wisdom, the Emerald Table and the account called Pimandre. Mercury can name this same ancient sage when qualified as thrice great. That personal title must be distinguished from planetary Mercury, ordinary quicksilver and the generative mediator elsewhere called Mercury. The context, not the bare name, determines the referent.

In the work

The dedication presents Hermetic knowledge within a chain of celebrated wisdom and patronage. I.4 returns to Hermes to explain the unity and differentiated expressions of the world's spirit. The author interprets the three parts of universal wisdom through the three natural genera. This is a local explanation of the thrice-great title, not an independently established etymology or biography.

The Emerald formulation is then read closely. One universal spirit and a particular unique thing do not have identical scopes: the latter is related to the true mineral stone's matter. The comparison of two strings sounding under one finger makes shared agency compatible with distinct instruments. The argument prevents a prestigious quotation from collapsing the universal natural subject into an ordinary metal.

II.1 attributes a moist primordial Nature to Hermes in the Pimandre and incorporates it into the explanation of vapour. II.2 appeals again to this inherited authority while distinguishing innate powers from the effects of changing stellar aspects. In each case Hermes functions as a cited participant in the author's construction. The lexicon need not certify that every attributed doctrine belongs to one historical writer before explaining how the attribution works here.

Places to Read

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. Ancient-wisdom genealogy links Hermes, biblical teachers, flood-preserved arts and dream texts; sleep frees soul from bodily encumbrance.

SL_DEDICATIONS003 · 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23. Candale’s tutelage is an opened arena; borrowed flowers and Socratic relics defend the compiler’s debt.

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48. Hermes touches universal and particular strings: general one/spirit differs from mineral single thing produced within earth.

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. Objection asks how sun fathers matter that preceded it; response distinguishes primordial innate sun/fire from later celestial action.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Named source for moist Nature; attribution belongs to this witness.

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99. Hermes is invoked for innate government sustaining universal being.

In this edition

The supplied French and new English preserve 'meditation' in the Emerald passage, where a familiar alternative tradition might lead a reader to expect 'mediation'. It should not be silently corrected to the more familiar wording. Likewise, 'thrice-great Mercury' in a discussion of wisdom is a personal title; indexing it only under the metal would conceal its actual role in the sentence.

See also

One and the single thing; Water and moist Nature; Plato and Socrates; Microcosms in every body

Selected exact forms Hermes; trois fois grand Mercure; Mercure trois fois grand; trois parts de la sapience; Comme le Soleil est dit par Hermes pere de l'Esprit du monde, & de la Matiere.; Pimandre; Hermes au Pimandre; gouvernement de l’univers; meditation

Ideas and seminal reasons

idees; raisons seminales; l'information des Idees

The word

Ideas and seminal reasons are formative principles, not merely thoughts held by a human observer. Information means the giving of form. The ideal intellect, heavenly ideas, the soul's seminal causes and the spirit's embodied effects occupy different levels in the author's account of production.

In the work

Book I places ideas in the heavens and seminal causes or reasons in the soul. The world spirit executes their formative power in receptive matter, producing determinate kinds. The ideal intellect itself is not drawn down into every material form it brings about. This distinction protects the difference between the directing principle and the instrument or recipient of its action.

II.1.7 describes an intermediate mucilage receiving form through the information of ideas before further digestion gives more determinate solidity. Diversity is not explained by arbitrary changes in a single modern reagent; the account includes formative impressions, recipient places and degrees of maturation. II.2.20 calls matter a receptacle of supreme Ideas, full of forms potentially, not actually. Its appetite for information is an appetite for realized embodiment under the action of celestial fire.

II.3.18 makes the hidden earthly substance generate bodies through its own embodiment according to the ideas of individuals. “Individuals” here belongs to a theory of particular generated beings and their kinds, not to modern individualism. The substance's ceaseless occupation in generation must also be retained: it is not prevented from acting by the word empeschee. These passages together give ideas explanatory work between universal possibility and particular formation, while leaving the divine or ideal directing source distinct from brute matter.

I.9.2 makes the recipient decisive in nourishment. Humans, birds and other animals draw what suits their own species from the same food; the food does not contain separate ready-made natures for every animal. The soul and seminal reason within the recipient direct assimilation and generation of its like. Seminal reason therefore explains selective formation, not a stock of miniature completed creatures in the aliment.

Places to Read

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. Heavenly ideas correspond to soul’s seminal causes and reasons, through which spirit fashions species in matter.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Heavenly ideas correspond to soul’s seminal causes and reasons, through which spirit fashions species in matter.

SL_I_09S002 · 1621 pp 59–60 · scans FR079, FR080 · source PDF p. 66. Species and seminal reason in the recipient determine what is assimilated from a shared food; different ready-made animal natures are not all contained in it.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Form-imparting to mucilage, not transmission of data.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. Matter receives supreme Ideas and holds forms potentially, not actually; its appetite for information is directed toward formed embodiment.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Ceaselessly occupied spirituous matter generates bodies through embodiment according to individual formative ideas.

In this edition

The English consistently translates information by form-imparting language or “being informed,” avoiding the modern data sense. It also preserves “not actually, but potentially” in II.2.20. This negation is essential: the receptacle is not already a collection of fully realized tiny organisms or finished forms.

See also

Divine intelligence and brute matter; Love, marriage and conjunction of parts; Occupied, not impeded

Selected exact forms idees omniformes; idees aux cieux; causes & raisons seminales; raison seminale; l'information des Idees; Idees supresmes; l’information; desir d’information; idees des individus; idees; Idees; information; seminales; seminale

Incarnation, two natures, and the preserved body

deité; deux natures; corps incorruptible; accidents & passions; passible; impassible

The word

Incarnation supplies a two-nature comparison whose limits are repeatedly stated. The divine nature is not diminished by descent, and the human body is not discarded by glorification. Accidents and bodily passions name conditions removed; passibility means capacity to suffer, not necessarily inward stain or sinful corruption.

In the work

II.4.3 says Christ retains his whole deity while joining the extremes of two natures. At his return he loses bodily accidents and passions only, not the body. “Only” and “not” govern the proposition: a paraphrase in which bodily humanity is simply dissolved into deity would reverse the author's preservation claim.

II.4.8 repeats that Christ left nothing of his divinity when he descended. The natural comparison is that the universal spirit retains its powers when it becomes earth. The

shared pattern is retention through descent, not identity of Christ with the spirit. II.4.9 then explicitly distinguishes the objects: Christ's centre requires no purgation because it has no stain, though his human state was passible and mortal. Nature's firstborn is likewise pure in substance at his centre. He is “as it were regenerated” through removal of the obstructive impurities of mixture, not because the essential centre has become stained.

The same control applies to death. II.4.11 insists that the two natures never abandon one another, using this to argue that the natural subject's own natures must not be sundered in putrefaction. The subject's proper earth and fire remain joined, while impurities may be removed. The comparison is thus unusually concerned with continuity and preservation, not merely with dying and rising. A lexicon must follow the explicit limits rather than replace them with a generalized alchemical theology in which all forms of death, purification or divinity become the same.

Places to Read

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Explains the author’s strong preservation claims and the theological limits governing the comparison. Small qualifiers distinguish contingent bodily conditions and ability to suffer from stain, corruption, and loss of body.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. Explains the author’s strong preservation claims and the theological limits governing the comparison.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. Small qualifiers distinguish contingent bodily conditions and ability to suffer from stain, corruption, and loss of body.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. Small qualifiers distinguish contingent bodily conditions and ability to suffer from stain, corruption, and loss of body.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Explains the author’s strong preservation claims and the theological limits governing the comparison.

In this edition

The English keeps “retaining his entire deity,” “only,” “not the body,” and “as it were” at the corresponding points. It distinguishes the impassible acquired condition from the earlier passible mortality. These are checked translation features that preserve the argument's agents and natures; they are not later doctrinal corrections imposed upon the text.

See also

Christ as magnet and mediator; Regeneration and second birth; Love, marriage and conjunction of parts

Selected exact forms retenant toutefois sa deité entiere; extremitez des deux natures; seulement, & non pas du corps; n'a rien quitté de sa divinité; elles ne s'abandonnerent jamais; accidents & passions corporelles seulement; passible & mortel; une essence impassible; deité; divinité; humanité; natures; passible; impassible; accidents; passions

Infernal and hell

infernal; peut estre

The word

Infernal first designates the lowest place: nothing is below the centre. Enfers can then name the poets' underworld or the theologians' place of punishment. The passage's question is whether ordinary central fire, under the author's physical premises, sufficiently explains the torment of souls.

In the work

II.2.12 makes Pluto rich because the earth receives the other regions' treasures and generates them anew. His Elysian fields belong to the poetic presentation. The next unit turns to “our theologians,” who locate hell at the same centre and infer extraordinary heat from converging fiery influences. Nuysement accepts the low-place designation while questioning the proposed physical action.

His objection has several premises: souls, on the theologians' own account, occupy no place; spiritual lightness tends upward; and a simple substance resembling fire should not suffer the action of its like. Thus ordinary natural heat cannot straightforwardly explain their downward detention and suffering. But the argument does not conclude that there is no punishment. It proposes the burden of sin as a downward force and a quasi-incorporation of sin as making souls passible.

Two further possibilities remain: another fire created by God for the purpose, or this fire whose action is intensified by secret divine power. The repeated “perhaps,” the judgment of probability and appeal to Scripture govern these suggestions. The author expressly disavows a rash separate opinion and professes orthodox faith. One must therefore preserve the distinction between physical objection, speculative explanation and religious submission. Neither a simple denial of hell nor an assertion that ordinary chemistry explains eternal punishment accurately reports the passage.

Places to Read

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. Infernal first means lowest; theological torment requires additional explanation. Two admitted possibilities distinguish supernatural punishment from ordinary central heat.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Pluto’s wealth and Elysian court belong to the poetic account preceding the separate theological question about tormented souls.

In this edition

The English keeps the sequence “not to the simple and natural action” followed by the two qualified divine-fire possibilities. Note 120 summarizes the distinction without replacing the author's hesitations. “As it were incorporated” is likewise a comparison, not an assertion that sin is an ordinary measurable material.

See also

Elysian fields and underworld; Simple and indivisible substance; Heavenly and earthly man

Selected exact forms infernal; enfers; rien de plus bas; peut estre; autre feu creé de Dieu; vertu divine; feu; ames

Ingress, subtiliation and graduated fire

Access family: Ingression, subtiliation and graduation du feu: access, refinement and proportioned assistance. Exact historical spellings are listed separately.

The word

Ingression names entry or access into a subject. Subtiliation concerns making a body or its powers sufficiently subtle to act or be acted upon. Graduation of fire indicates a differentiated, proportioned use of the assisting agent. These words belong to an explanation of why a power already present can remain ineffective; they are not numerical instructions for furnace operation.

In the work

I.9 places the terms in an account of embodied spirit. Soul, spirit and body are distinguished, but not absolutely divorced. The soul forms or imagines; spirit receives and manifests that formative power in a body. In minerals the spirit can be oppressed or confined, so its seminal virtues do not display themselves freely.

The extracted mineral spirit is added to mineral matter and gains entry into imperfect bodies through art’s subtiliation and graduated fire. Art thus enables the spirit’s ingress and activity; the entering power and the bodies entered remain distinct. It does not create an entirely new universal power from nothing. The mineral subject manifests mineral seeds because its form has already specified the way the general power appears. The passage's restriction to mineral manifestations must not be expanded into a denial that the universal source has powers beyond minerals.

The three terms consequently form a conceptual sequence: a closed or obstructed subject requires access; access requires an altered fineness or receptivity; action must be accommodated to that subject. The text does not supply enough determinate information here to identify a particular material or reconstruct a safe procedure.

Places to Read

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Art’s subtiliation and graded fire make released mineral spirit capable of entering imperfect bodies, where only suited mineral seeds are manifested.

In this edition

The English 'ingress', 'subtiliation' and 'graduated fire' preserve the work's technical register while leaving the material unspecified. Their proximity must not be made into a complete recipe. Equally, the earlier statement that soul and body are not absolutely separated is a real qualification of the operation: distinction of functions is not automatically the removal of one constituent from another.

See also

Embodiment and manifestation; Specification and species; Five operations and two agents; Action and receptivity

Selected exact forms ingression & entree; subtiliation de l'Art; graduation du feu; ingression; subtiliation

Innate, solar and elemental heat

Access family: Chaleur innee, chaleur externe, feu elementaire and feu vital: contrasted agencies of heat. Exact historical spellings are listed separately.

The word

Heat is distinguished by origin and function. Innate heat belongs to the seed or subject; external heat acts upon it; solar heat awakens and supports its operation. Elemental fire is not automatically equivalent to this vivifying solar power. Vital heat is opposed to heat that consumes the subject's moisture, although fire may serve both generation and destruction under different conditions.

In the work

I.5 describes watery seeds whose innate heat becomes active through the sun's external assistance. The compressed terrestrial sun and the celestial sun belong to this account of corresponding powers; they should not collapse every use of sun into the visible heavenly body. Elemental fire is called as though dead without solar assistance, a qualified comparison rather than a denial that ordinary fire acts.

II.1 gives innate fire the chief instrumental role as mercurial water takes bodily form. The acorn already contains a generative capacity, but central fire and solar rays awaken and foster it into an oak. Neither the seed alone nor external heat alone adequately describes the proposed agency.

II.2 further distinguishes vital central heat from consuming heat. Wells and cellars in winter, and the continuing cooking of metals underground, serve as observations for the central power's independence from direct summer sunlight. The sun's rays attract or stimulate what corresponds to them; the text does not make them the sole and principal producer of all subterranean heat. External reverberation and inward penetration must likewise be distinguished. This protects the argument's central point: life depends on a power operating within the subject, not merely on warmth applied to its surface.

Places to Read

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. External solar heat brings innate heat into actuality; elemental fire is as though dead and unproductive without solar fire.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Fire contained in vapour itself is the principal instrument of its gradual thickening.

SL_II_01S008 · 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76. The acorn's own heat and air cooperate after the exterior agent rouses them.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Central heat preserves and generates; treating it as ordinary consuming fire would destroy the cosmos in the argument.

In this edition

The winter phrase 'ne laissent à se cuire' says that metals do not cease to cook; it does not say that they stop. The historical erratum and the supplied English preserve this negative construction. The difference matters because the example supports continuing inward heat in winter. Elsewhere the qualification 'as though dead' must also remain attached to elemental fire rather than being recast as a literal scientific definition.

See also

Reverberation and penetration; Acorn and oak; Digestion and incomplete perfection; Water and moist Nature

Selected exact forms chaleur innee; chaleur externe du Soleil; feu elementaire est comme mort; feu solaire; feu inné; principal instrument & moyen; feu inné dedans le gland; son air propre; ardeur vitale, & non mortelle; vivifiant, conservant, & nourrissant; chaleur externe; feu elementaire

Intellect, inference and the wing of thought

Access family: Intellect, esprit, penser and cogitation: understanding, inference and figurative flight. Exact historical spellings are listed separately.

The word

Intellect names the power of understanding what is not immediately available to sight. Esprit can carry this intellectual sense as well as naming a subtle natural spirit, so its subject and action matter. Penser and cogitation foreground thinking. The wing of thought is an image for its reach and speed, not evidence that the thinker physically travels through celestial spaces.

In the work

II.2 asks the investigator to see an almost-bodily spirit intellectually. II.3 is more precise about the epistemic limitation: the nutritive spirit's separation is not directly watched; its presence is inferred from effects. The claims concerning nourishment and waste do not become observations of an invisible object merely because the author presents them confidently.

Book III distinguishes human cultivated understanding from the inward vital reason shared with animals. Some animals possess notable skills, but learned arts and instruction mark the human comparison. The ensuing verse gives Philon a speaker's role against Timon's judgement of humanity. Philon praises the more worthy form and light in human beings, then makes intellect outfly Mercury and Iris and look steadily upon heavenly order like an eagle. These are Philon's poetic claims, framed by the narrator's argument for the value of a longer human life. In Philon’s praise, animals perceive a kind of divinity in the human being and submit to human laws and taming; this describes their recipient role and the poem’s claim of human dignity, not an identification of humanity with God.

The intellectual gaze also penetrates rocks and ocean depths and makes treasures visible by analogy with Lynceus. The later upright gaze turns the body's orientation into an ethical summons to cultivate intelligence. Finally intellect climbs the ladder of philosophy toward the preservation of life. The progression links knowing to duration, but does not establish the truth of every medicinal promise that the enlarged lifespan is supposed to make possible.

Places to Read

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. Reason grasps an invisible generative subject the eye cannot find.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Effects certify invisible separation to understanding rather than sight.

SL_IIIS004 · 1621 pp 311–312 · scans FR311, FR312 · source PDF p. 189. Philon shifts from the lesser human part to the more worthy form whose light accompanies dominion over other animals.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. Creatures’ pursuit of earthly life motivates humans to seek longevity. Human arts and teachability distinguish inward animal reason from more comprehensive human inquiry, leading to a quoted dialogue.

SL_IIIS005 · 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190. The intellect flies faster than Mercury or Iris, figures as an eagle, and understands celestial circuits and their seasonal effects.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191. Lynceus-like penetration of hidden earth and sea explains pearl and coral, then expands into travel, war and civic construction.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. The heavenward human gaze and privileged intelligence make longer healthy life necessary for complete knowledge; Paracelsus is said to accuse Nature of granting it to unworthy animals instead.

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. Art seeks what Nature refused. Philosophy’s highest aim is restoration and longevity; true natural knowledge is the third and strongest good, capable of supplying and securing bodily and external goods.

In this edition

The supplied French includes a bracketed [plus] in III.3; its editorial status should not be mistaken for an independently secured printed letter-sequence. More importantly, III.9's shortened description of animals without reason does not cancel III.3's explicit allowance of inward vital reason and certain skills. The English dialogue labels and changes of speaker also prevent Philon's praise from becoming an unmarked statement by Timon or an empirical report of aerial travel.

See also

Imagination and the fashioning of forms; The upright gaze; Pearl and coral; Surface, centre, heart and marrow; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms regard de l'intellect; vive raison; non pas; sens de la veue; l'intellect; aparition des effects; deité; forme plus digne; lumiere insigne; ses loix; dompter; cogitation; noble intellect; vif esprit; l'aelle du penser; Cet intellect; joyau d'intelligence; forces de cet intellect; intellect; penser

Jason, Medea and philosophical investigation

Medee; Medée; Jason; inquisiteur; Jason; bien tant desiré; demidieux

The word

Jason and Medea are interpreted figures of philosophical inquiry. Nuysement explicitly makes Jason the investigator or philosopher and explains Medea as cogitation, meditation or investigation. These glosses belong to his allegorical reading; they are not established here as historical linguistic etymologies.

In the work

At the end of II.3 the curious disciples of learned Medea seek the sanctuary of mysterious natural philosophy. The phrase dignifies inquiry and distinguishes it from the fraudulent transmutation and painted imposture attacked in the same passage. In II.4.32 the pair organizes two goals: metallic perfection and the recovery of bodily health and youth. The cold aconite of years is a metaphor for age's destructive force, not an ingredient Medea is prescribing.

The narrative remains difficult and uncertain. The philosopher may spend a lifetime in laborious navigation without reaching the port. The bulls and armed men, sleepless dragon, vessel and final fermentation are interpreted as successive problems in the work. The author denies that prepared mercury by itself accomplishes the double effect: the conjunction figured as solar butter and pure wheat remains required. The prose's completed quest distributes the double treasure: riches to Jason and vigorous health to his aged father Æson. Medea's famous power therefore does not cancel the practical insufficiencies and qualifications attached to Jason's quest, nor make every benefit belong to the same recipient.

Sonnet IX turns Jason into the culminating figure of acquired health, riches, happiness, honour and glory. Experience assures him of living better than he dared expect; his disdain of misery and defiance of death are encomiastic language. They must be read beside the explicit mortality retained in Book III, not as a reversal of it. The final rhetorical question returns to the book's advertised philosophical good rather than furnishing a literal record of an immortal historical adept.

Places to Read

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Learned enchantress emblematizes chymical inquiry, not literal instructions from Medea.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. The watchful dragon embodies ceaseless active movement before its later interpreted sleep.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. The interpreted pair organizes two philosophical goals: metallic transmutation and bodily restoration.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. The interpreted fiery bulls and reported vessel failures give substance to the quest’s difficulties.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Final fermentation is necessary; the prepared subject alone cannot accomplish the twofold outcome.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The explicit denial of bodily immortality controls the closing sonnet’s heroic defiance of death.

SL_SONNET_09S001 · 1621 pp 332 · scans FR340 · source PDF p. 210. The closing rhetorical question gives Jason as the figure of gained health, riches and the title’s threefold fulfilment.

In this edition

The translation presents “Medea means” as the author's own interpretation and “Jason, who is the investigator or philosopher” as his explicit gloss. Sonnet IX's experiment is translated as experience, appropriately avoiding an unsupported suggestion of a modern controlled trial. Its artist is a practitioner, not specifically a fine artist.

See also

Cold aconite of years and corrupting humours; Fermentation and the ministering metals; Voyage, strait and resumed course

Selected exact forms Medee; curieux disciples; Medée veut dire cogitation, meditation, ou investigation; Jason (qui est l’inquisiteur ou Philosophe); Jason; bien tant desiré; l'experiment; Desdaignant la misere; bravant le trespas; Egal aux demidieux; Medée; cogitation; meditation; investigation; Æson

Life preserving life

vivifier en separant; adjoustant vie à vie; conservateur de vie; vie mesme

The word

Vivification is giving or renewing life; preservation keeps that life from failing. The argument moves from a likeness requirement to a stronger identity claim: what maintains heavenly and divine life must be of like nature, and, more emphatically, the preserver of life is life itself. This is not a casual repetition. It makes addition and replenishment, rather than an inert protective shell alone, the model of prolongation.

In the work

II.2.17 joins separation with vivification: celestial action continually adds life to life, while earth supplies a receptacle and support. The purpose is active nourishment and renewal, not a separated product valuable merely because it is isolated. The claim that failing influx explains death is made within the natural account, not extended to every violent or enforced death.

III.11 gives the fuller argument. Life provides sensation, growth and bodily cohesion. Since things are sustained from that from which they arose, life must be replenished from a congenial source. Ordinary foods contain a particle of universal life which Nature’s cook draws out and joins to ours. Yet their corruptible admixture and insufficient fixation make them inadequate, in Nuysement’s argument, for the exceptional duration sought. He therefore directs philosophical inquiry towards purer bodies and ultimately towards the inexhaustible life of the world.

Universal life carries its own multiplication and expansion within itself, but the recipient remains finite. III.12 says that universal life can be brought forth within us only as far as the powers of our natural composition allow, and expressly denies that this will make us immortal. Death is described as the spirit’s separation and banishment when corrupting sulphur takes possession, not its annihilation. The universal source’s endurance and the

human body’s limited capacity are therefore different propositions. The praise of a life-preserver must not transform one into the other.

Places to Read

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97. Separation serves vivification, with continuing celestial life added to life.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. The argument intensifies likeness into life itself and explains ordinary nourishment.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The powers of natural composition limit reception, and bodily immortality is explicitly denied.

In this edition

“Indeed, I would rather say” preserves the French’s deliberate intensification from similar nature to life itself. “Addition and replenishment” keeps both expansion and replacement of failing life in view. The new English also renders the crucial mortality limit directly: this is a historical claim for prolonged life, not bodily immortality or a presently validated medicine.

See also

Nature’s cook and food; Universal spirit of the world; Excrements, dregs and bodily bulk; Three goods: fortune, bodily well-being and knowledge

Selected exact forms vivifier en separant; vivification; purification; adjoustant vie à vie; une chose celeste & divine; de pareille nature; ce conservateur de vie est la vie mesme; addition & refournissement; vuide ou defaillance; vie; conservateur de vie; porte en elle mesme sa multiplication & dilatation; multiplication; dilatation

Light, illumination and truth

rentrer en eux mesme; rayon divin; lumiere de la vie; lumiere de Nature; lumiere universelle; vive lumiere; artiste; opinion; verité

The word

Light joins two fields: the life that animates bodies and the understanding that makes Nature’s powers known. Neither sense should automatically replace the other. A life-light can be obscured or extinguished by corrupting matter; a knowing light can expose what superficial learning has missed. The vocabulary makes an analogy between inward vitality and inward comprehension while retaining their different objects.

In the work

The preface imagines critics returning within themselves under a divine ray of knowledge. They would discover an order of ends: food sustains life, and life enables the search for truth. This is a conditional appeal to readers absorbed in gain, not a report that they have undergone illumination. In II.3.8 the light of life instead figures the vulnerable vital power progressively obscured by corruption.

II.4.4 asks the investigator to discover the bodily preserver by the light of Nature. Human beings fail when they cling to the surface of available riches and neglect the power at their centre. The next unit contrasts uncertain understanding communicated by humans alone with the clarity of universal light and knowledge through first causes. “Alone” matters: the book continues to teach, quote and praise learned authorities, so its

criticism cannot be made a ban on all human instruction. The ordering from genus to species and macrocosm to microcosm supplies the proposed method of understanding, not mere confidence in an unexamined intuition.

Sonnet IX gives personified Philosophy the active role. She drives away the night of error and blind opinion, bringing truth into daylight from the world's bosom. The philosopher must also be an artiste, a practitioner: light is not presented as a substitute for every act of inquiry. The same imagery can therefore criticize possession without knowledge, mere surface reading and practice without a discerning account of Nature.

Places to Read

SL_PREFACES001 · 1621 Unnumbered preliminary pages · scans FR018 · source PDF p. 26. An inward divine ray reveals why life should serve inquiry rather than mere gain.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. The light of life can be obscured and extinguished by corruptive matter.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. The light of Nature guides the search beyond surface riches.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. First causes and universal light qualify the criticism of human-only teaching.

SL_SONNET_09S001 · 1621 pp 332 · scans FR340 · source PDF p. 210. Philosophy dispels error; the philosopher is also required to practise.

In this edition

The new English's "practitioner" for artiste avoids narrowing the word to modern fine art. Its "human beings alone communicate" preserves the limiting seul in II.4.5. In the sonnet, the feminine agency belongs to Philosophy; it is she who discloses truth, not blind opinion transformed into a second source of knowledge. These grammatical relations are part of the interpretation, not ornamental details.

See also

Possessing, knowing and the purpose of life; Philosophy as ladder and queen of arts; Visible and tangible knowledge; Scholastic learning, doubt and conjecture

Selected exact forms rentroient quelquefois en eux mesme; rayon divin de cognoissance; lumiere de la vie; offusqué; esteint; lumiere de Nature; lumiere universelle; aucune vive lumiere; Philosophe, artiste; nuit d'erreur; aveugle opinion; verité le jour; machine ronde; lumiere

Limbus and chaos

lymbe ou cahos; fendy le cahos; indigeste masse; limbe; matrice; cahos; limbe; Cahos; immondicité

The word

Lymbe, limbe and limbus name an enclosing or undifferentiated condition in these passages. Cahos is the confused mass before ordered distinctions appear. The pairing does not refer here to a destination of departed souls. Nor does "undigested mass" mean stomach contents: digestion supplies a wider image of formation and ordering.

In the work

II.2.8 offers a particularly concrete gloss: salt in its limbus is diffused, dissolved or submerged within water, appearing as bitter water until a separator intervenes. The

substance is latent in a surrounding medium; the claim is not that nothing exists until it becomes visible. The example supports the account of earth emerging from universal waters.

The quoted Ronsard stanza gives Love a speaking role as divider of chaos and giver of light. Elsewhere separation distinguishes day and night, sun and moon, and winter and summer from confused masses. The excerpt from Nuysement’s own Pindaric ode assigns the separation to spirit borne upon the undigested mass, then the infusion of soul and seeds into the formed earth. These poems voice the book's cosmological interpretation in different figures rather than supplying a single interchangeable proper name for the creator.

II.4.5 brings human embryological and cosmic images together: a human limbus and a world-mass are beginnings requiring formation. Earth as matrix receives and nourishes, not independently originating every power it carries. Sonnet V makes a further, easily missed distinction. Beneficial sap and destructive venom persist both before emergence from limbus and after the spirit is drawn out upon earth. Mere emergence or embodiment does not make it wholly good. Only the subsequent separation of sap and venom through preparation grounds that final predicate.

Places to Read

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The latent dispersed state of salt in surrounding water, not a location for souls.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Love's action divides primordial confusion and brings light.

SL_II_03S002 · 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104. Separation differentiates the formerly confused cosmic pairs of day/night, sun/moon and winter/summer; this is not the quoted speech of Love.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. Unordered material before spiritual division, not stomach contents.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. Human embryological and cosmic images explain undifferentiated origin and formation.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Human embryological and cosmic images explain undifferentiated origin and formation.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Specified compact bodies differ from the less restricted original source sought in earth.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Demogorgon’s central and earthly imagery gives a mythic presentation of the source and its concealed surroundings.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. The spirit’s unseparated enclosing condition retains beneficial and destructive faculties, even when drawn out to earth.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207. The undigested mass supplies Nature’s model of separation; Art then frees substance from accidental impurity. The continued sap/venom pair is in Sonnet V.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Nuysement identifies the following verse as his own earlier Pindaric ode dedicated to the Duke of Alençon, not a quotation attributed to ancient Pindar.

In this edition

The English note 114 correctly distinguishes this latent condition from a theological limbo. In Sonnet V “having the same effects when drawn out upon the earth” preserves the continuation of harmful as well as helpful powers; translating the transition as purification would anticipate a separation the poem has not yet performed.

See also

Love, marriage and conjunction of parts; Regeneration and second birth; Simple and indivisible substance

Selected exact forms lymbe ou cahos; diffus, dissoult, ou noyé; fendy le cahos; Donnay lumiere; diformes amas du cahos; indigeste masse; limbe de l'homme; un limbe & masse dans le cahos; la terre est la matrice; limbe de son Cahos; immondicité de son limbe & Cahos; Ayant mesmes effects tiré hors sur la terre; masse indigeste; lymbe; limbe; cahos; Cahos; indigeste; matrice

Longevity, preservation and mortality

prolongement de la vie; borne; immortels; despouillement

The word

Prolonging life is the work’s chief practical promise, but prolongation and bodily immortality are expressly different. The proposed extension is limited by the strength of natural composition. A body carrying corruptible mass cannot be perpetuated without end. To reach the contrasting condition of free life would require stripping away bodily matter, not preserving the present body forever.

In the work

The dedication already gives generated things a course: they arise, grow, persist and multiply, then return at a boundary appointed by Nature. Book II compares the stag and raven, oak and gold as relatively long-lasting examples of stronger digestion and fixation, while imposing a final end on everything that begins. These comparisons express the author’s theory of duration, not a verified modern ranking of lifespans or material endurance.

Book III makes longer healthy life desirable because human intelligence needs time to attain knowledge. Art is said to acquire what Nature has withheld, extending life beyond the ordinary bounds of the species. Food alone is declared insufficient because its life-bearing portion is impure and unstable. The claimed remedy draws upon universal life, yet the text immediately limits its effect to what human composition can bear. The universal source’s unfailing life does not become the individual’s unlimited bodily survival.

The account of despouillement shifts the subject. Life, released from the four-element mass, reunites with universal life as with its own nature. This is the philosophical account of release and return, not a medicinal promise of an immortal transformed body. Even the extravagant closing six-line verse, which claims constant wealth and health for the possessor, ends with the creature dying content with God and Nature. Its closing couplet restricts, rather than merely decorates, its encomium.

Places to Read

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. Growth, persistence, multiplication and Nature’s appointed boundary.

SL_I_07S002 · 1621 pp 50–51 · scans FR070, FR071 · source PDF p. 60. Resolution and transformation in the earth’s natural cycles.

SL_II_04S013 · 1621 pp 232–235 · scans FR252, FR253, FR254, FR255 · source PDF pp. 157–158. Comparative endurance with final death still imposed.

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. Life-extension beyond ordinary limits as philosophy’s goal.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Why food alone is said not to supply the proposed extension.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The explicit bodily limit and the different account of disembodied return.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198. The quoted praise ends with the creature’s death.

In this edition

The supplied translation keeps the direct denial “we must not imagine that this can make us immortal.” The subsequent “stripped of all bodily matter” must be read with it. The modern note rightly distinguishes historical claims of extended bodily life from bodily immortality, but the distinction is already explicit in the French itself.

See also

Return, sphere and centre; Fifth essence and separation; Life preserving life; Medical claims and testimony; Paracelsus and Theophrastus

Selected exact forms borne; le Cerf & le Corbeau; Le chesne; restauration & prolongement de la vie; outre les communes bornes; autant que les forces de nostre naturelle composition le pourront porter; il ne faut pas estimer que par cela nous puissions devenir immortels; despouillez de tout corps; apres ce despouillement nostre vie demeurant libre; desliez de la masse composee des quatre elements; En fin se meurt la creature; prolongement de la vie; despouillement; despouillez; desliez

Love, marriage and conjunction of parts

amour; mariage; conjonction; amour; perpetuelle connection & alliance; ceux que Dieu a conjoints

The word

Amour, desir, mariage, liayson, conjunction and alliance express directed relations among parts. Love can be matter's appetite for form; marriage can express the conjunction of generative principles; connection can distinguish parts without cutting them apart. The vocabulary is not exhausted by personal emotion or sexual anatomy.

In the work

Book I calls the world male and female throughout and attributes mutual desire to its members. Their union supplies a model for generation, yet the complementary agents and recipients retain their roles. Solar and lunar conjunction is not interchangeable with the accidental mixture of foreign impurities.

In II.2.20 matter contains forms potentially rather than actually. It desires embodiment, and its movement toward information comes through celestial fire. Ancient poetry calls this love; the following quoted stanza allows Love to speak as the great master of the gods, maker of heavenly motion and divider of chaos. Nuysement is presenting an explanatory poetic personification, not reporting that matter consciously chooses its species.

II.3.3–4 then distinguishes difference from opposition. Heaven and earth, wood and bark, leaves and fruit remain connected although located and shaped differently. The golden-chain image renders their continuing alliance. By contrast, foreign superfluities can require actual removal. This distinction is applied forcefully in II.4.9: the subject's own earth and fire must not be severed, and the saying that man should not separate what God joined strengthens that preservation. Here marriage language marks a limit upon purification. Removal of obstruction does not authorize destruction of the union constituting the thing itself.

Places to Read

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. The male-and-female world desires union among its members, providing the model for sexed generation; conjunction becomes a general relation of agents and recipients.

SL_I_05S004 · 1621 pp 41–43 · scans FR061, FR062, FR063 · source PDF pp. 54–55. The male-and-female world desires union among its members, providing the model for sexed generation; conjunction becomes a general relation of agents and recipients.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. Poetic name for matter's divinely/fire-moved longing for form.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Poetic name for matter's divinely/fire-moved longing for form.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. Cosmic parts remain joined despite differences of high/low position.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. The connected tree parts share a common power while foreign, contrary matter requires actual removal.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. A scriptural marriage formulation reinforces preservation of the subject’s own earth/fire union.

In this edition

The translation renders appete as “desires” and information as being informed or given form, not receiving news. It retains the negative in “not cut off” for connected cosmic parts. The biblical-sounding marriage sentence is the author's argument for a natural union; its appearance does not turn the material conjunction into a sacramental identity.

See also

Ideas and seminal reasons; Tree's connected parts; Incarnation, two natures, and the preserved body

Selected exact forms par tout masle & femelle; mutuelle amour; mariage & liayson; leur conjonction; amour; appete; desir; Je suis Amour; grand maistre des Dieux; perpetuelle connection & alliance; ne sont retranchez; Car l'homme ne separera point ceux que Dieu a conjoints; Amour; mariage; liayson; conjonction; connection; alliance

Magistery and accomplished work

magistere; adaptation; meditation divine

The word

Magistery names the organized perfecting work or accomplishment of the art, not a single ingredient. Its meaning depends upon the subject prepared, the end sought and the operations related to that end. Adaptation describes the fitting through which one subject yields differentiated effects; it does not simply mean substitution of one substance for another.

In the work

Book I uses magistere in discussing the philosophical metals, their exaltation and the ordinary metals' ministerial part. It also appears in the preparation of the universal subject and in the authority-chain describing the return of water to its root. The broad name gathers a work whose particular agencies still need to be distinguished. A general promise of mastery is not permission to discard the text's qualifications about like action, preparation or receivers.

In the fourth chapter of Book II, Hermes' Table is read as an enigmatic mirror of divine making. The author compares the one subject and adaptation of the natural medicine with the meditation through which creation is ordered. The transmitted phrase first reads medication d'un and later meditation divine. They must not be silently harmonized into mediation or treated as verified lexical synonyms. Nuysement's analogy allows Nature to follow her master, but it does not make natural art identical with divine creation.

Sonnet IV's heading explicitly presents adaptation of divine, natural and artificial things. The poem gives each its office: God's design, Nature's production and Art's completion. Art adds to the simple action; simple here marks the unaided natural degree, not a medicinal simple. Artificial things are made by art, not necessarily deceptive. This structure supplies a larger account of what a magistery accomplishes while retaining the asymmetry between its models.

The sweetening maxim attributed to Arnauld condenses the whole magistery into bringing the hidden sweetness of a bitter subject to manifestation. Its brevity is aphoristic, not an independent recipe. The surrounding explanation, rather than the formula alone, determines what the phrase claims.

Places to Read

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Magistery in the account of philosophical and ordinary metals.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Preparation and the scope of the work upon the appropriate subject.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. The authority-based account called the whole magistery.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Arnauld's sweetening maxim and its surrounding explanation.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. One subject, adaptation and the medication/meditation readings.

SL_SONNET_04S001 · 1621 Unnumbered sonnet leaf 4 · scans FR330 · source PDF p. 205. Adaptation heading and distinct divine, natural and artistic agencies.

In this edition

The English “magistery” preserves the historical technical breadth instead of replacing it with mastery as personal skill alone. The edition’s retention of medication and meditation records a real textual difficulty. Their difference belongs in the explanation, not in a silently normalized quotation.

See also

Creator, production, and preservation; Nature, art and the practitioner; Sweetness, bitterness and the salt’s centre; One and the single thing; Medication, meditation and rejected normalization (editorial discussion)

Selected exact forms le magistere; tout le magistere; par la medication d'un; par adaptation; meditation divine; l'Art qui adjouste à la simple action; Divines Naturelles et Artificielles; magistere; adaptation

Medical claims and testimony

sueurs; information solennelle; transmuer l’estat du patient

The word

Medical testimony is a claim made through narrated observation, witnesses and rhetorical self-defence. Its vocabulary ranges from relief and natural sweats to transformation of the patient’s condition. None of these terms alone establishes independently verified efficacy, and the author does not present every medical result at the same evidentiary level.

In the work

The most extended report follows an explicit metallic failure. Nuysement says that his material displayed the expected colours and fusion but did not accomplish the desired metamorphosis of metals. He nevertheless claims remarkable effects upon human bodies through general natural sweats. Fearing the name charlatan, he invokes the dedicatee as witness: the prince visited a sufferer and ordered a solemn inquiry among others said to have been relieved. Information solennelle is therefore a formal hearing in the narrative, not a modern clinical study.

The allegation about the cardinal’s physician has a different status again. Nuysement attributes the failure to administer his remedy to greed or envy and says he believes the cardinal would otherwise have received the same grace. An accusation and a counterfactual belief must not be reported as demonstrated medical outcomes. The Jupiter–Philemon comparison simultaneously places the testimony within the language of patronage.

In the crystal discussion, “transmute the patient’s state” means changing disease to health and languor to vigour, not transmuting a metal. It follows a confessed failure of prolonged calcination and belongs to the author’s theoretical praise of repeated purification. Book III’s oat example offers an especially useful calibration: the author says he saw Pena use a decoction for relief, then proposes that an extracted and skilfully prepared principle would give perfect cure instead. Witnessed relief and hypothetical perfect cure are distinct claims, expressed by different verbal forms.

Places to Read

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Failed metallic result, claimed sweats, princely inquiry and the counterfactual cardinal allegation.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Transmutation of a patient's condition, distinct from metallic change.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Pena's witnessed relief contrasted with the conditional perfect cure.

In this edition

The supplied English retains the conditional "would" for the proposed perfect cure and the explicit failure of metallic metamorphosis. Its historical-treatment cautions appropriately prevent the claims, including those involving corrosive preparations, from becoming contemporary health advice. The lexicon preserves the degrees of testimony rather than endorsing or dismissing them as a single undifferentiated report.

See also

Admitted failed transmutation; Philemon and visiting Jupiter; Accused obstruction of a remedy; Oat root, the simple and Pena; Ordinary medicine and its contested limits

Selected exact forms sueurs universelles & naturelles; charlatan; information solennelle; transmuer l'estat du patient; maladie à santé; langueur à vigueur; donneroit garison parfaite, au lieu de simple soulagement; sueurs; ainsi que je l'ay veu pratiquer au docte Pena; transmuer; soulagement

Mercury, multiform spirit

Mercure; multiforme; omniforme; porteur & conducteur; Mercure des Mercures; l'argent vif vulgaire; Mercure universel; Mercure vulgaire; celuy des sages

The word

Mercury is a mobile name in the work: productive universal spirit, a species-related mercurial principle, ordinary quicksilver in a comparison, prepared matter, and the mythic messenger. Multiforme and omniforme emphasize capacity for many or all forms before restriction by a particular recipient. They do not mean that every occurrence of Mercure denotes the same physically isolated material.

In the work

Book I calls Mercury the bearer and conductor of vegetative power. Its manifestations follow the matter and species receiving it. I.4.7 calls it triple or supreme universal Mercury and expressly describes its threefold animal, vegetable and mineral power. That threefold generative range belongs to the universal account; the spirit already beginning to specify in a mine belongs to a particular operation. That distinction is essential where a universal principle assimilates the nature of its receiver.

II.1.6 names a dry-and-moist vapour the Mercury of Mercuries because other mercuries proceed from it. The vapour is intermediate between spirit and body and must be embodied for generation. II.2.5 compares permanent dry water that does not wet the hands to ordinary quicksilver. The comparative wording does not identify the philosophical water as ordinary mercury.

In II.4 the universal Mercury grows within earth and is prepared by art. The same chapter rejects ordinary Mercury as the intended “Mercury of the sages” in an interpretation of a Paracelsian account. Mythic Mercury's wings and staff illustrate mobility and effects upon life and death. Finally, prepared mercury alone is expressly insufficient for the double philosophical outcome; the fermentation and conjunction called the Sun's butter remain necessary. An entry that stops at omniform capacity would miss this limitation on the finished operation.

Places to Read

SL_I_03S002 · 1621 pp 22–23 · scans FR042, FR043 · source PDF p. 43. Mercury names the productive spirit capable of many or all forms, whose manifestation varies with recipient matter and species.

SL_I_04S007 · 1621 pp 35–36 · scans FR055, FR056 · source PDF pp. 50–51. Mercury names the productive spirit capable of many or all forms, whose manifestation varies with recipient matter and species.

SL_I_05S002 · 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53. A certain Mercury or living silver conveys vegetative power and advances generation through the transition of forms.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Mercury names the productive spirit capable of many or all forms, whose manifestation varies with recipient matter and species.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. Universal source from which other mercuries proceed, a title for world-spirit vapour here.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Comparison for water that does not wet hands; no identity of materials follows.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Tracks the fluid vocabulary of universal spirit, mythic Mercury, prepared subject, and expressly excluded ordinary mercury.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Metallic first matter is distinguished from its universal parent.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Tracks the fluid vocabulary of universal spirit, mythic Mercury, prepared subject, and expressly excluded ordinary mercury.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Tracks the fluid vocabulary of universal spirit, mythic Mercury, prepared subject, and expressly excluded ordinary mercury.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. Multiple metallic names are defended without identifying the subject with any ordinary metal.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Mercury’s wings, ancestry and staff receive local interpretations of movement and effects upon life.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Tracks the fluid vocabulary of universal spirit, mythic Mercury, prepared subject, and expressly excluded ordinary mercury.

In this edition

The English distinguishes “ordinary mercury” from “that of the sages” at II.4.19 and preserves “Mercury of Mercuries” as a title in II.1.6. “Living silver” or “quicksilver” translates argent vif where it occurs; it is not used to normalize every philosophical Mercure into a single modern substance.

See also

Fermentation and the ministering metals; Maya, grandmother, and birth; Volatile spirit and fixed body

Selected exact forms appellé Mercure; multiforme, voire omniforme; Mercure triple ou supreme universel; s'attribue la nature; Mercure ou argent vif; porteur & conducteur special de la vertu vegetative; Mercure des Mercures; l'argent vif vulgaire; ce Mercure; Mercure universel; Mercure vulgaire; celuy des sages; ce Mercure preparé; Mercure; Mercures; argent vif; multiforme; omniforme; vegetative

Microcosms in every body

Access family: Microcosmes, petits mondes, Macrocosme and genre: scales of the same inquiry. Exact historical spellings are listed separately.

The word

A microcosm is a little world, but the work refuses to reserve that description exclusively for the human being. Every body may be a small world insofar as it receives, combines and manifests the powers distributed throughout the greater world. Macrocosm names the greater whole; genus and species organize the explanatory priority of general causes over particular embodiments.

In the work

I.1's account of universal action and receptivity makes bodies microcosms because the world's generative relations recur within them. This is more than an ornamental likeness. It explains why a local body can be investigated for universal powers and why the investigator cannot assume that only human anatomy offers a valid image of the cosmos.

II.3 presents natural inquiry as entry into a sanctuary. The little world is approached through the order, materials and skill visible in the great one, whose ultimate physician is divine. II.4.5 then states an order of explanation: first causes precede secondary causes, genus precedes species, and macrocosm precedes microcosms. Ordinary human parentage belongs to a subsequent level within the larger heaven-and-earth account of origin. Hermes fashions a little world after the great world’s pattern and encloses its powers in that artifact; possession of materials alone is insufficient without the knowledge to employ them.

The hierarchy does not license an immediate jump from one particular metal to the first principle of everything. II.4.15 distinguishes the universal parent from the metallic first matter discussed by a cited authority. A little world can display the greater world, but its specific limitations remain. The figure thus supports comparison while preserving the difference between universal cause and specialized offspring.

Places to Read

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. The world produces little worlds: every generated body, not only the human being, contains discernible parts, powers and qualities of a microcosm.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. Hermes' artifact contains powers of the cosmos from which it is patterned.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. As pupil, not theologian, author offers reasonable conceptions. First causes, genus, macrocosm, and cosmic parents must be known before particulars; limbus and copy images explain formation.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Root/marrow matters more than branches/bark. Bacon’s specified metallic mercury-sulphur subject is praised but not identified with author’s universal parent matter; Raymond Lull’s genus supports that priority.

In this edition

The plural 'microcosms' and the phrase 'little worlds' matter: replacing them throughout with the familiar singular 'man the microcosm' would narrow the source. The English of II.4.5 also retains the successive levels of cause. Those levels are explanatory priorities, not permission to treat human parents, heaven and earth as interchangeable names for one immediate agent.

See also

World as living animal; Embodiment and manifestation; Specification and species; Sanctuary of natural mysteries

Selected exact forms petits mondes; microcosmes; autant qu'au monde il s'engendre de corps; petit monde; grand; patron; Nature des especes; leur genre; Natures des Microcosmes; cognoissance du Macrocosme; generalissime genre des genres; Microcosmes; Macrocosme

Moon as mother

Lune; maternité

The word

Moon as mother names a generative and nourishing relation paired with solar fatherhood. Maternity concerns the provision and fostering of moisture needed by generation. The same Hermetic saying also receives a particular chymical interpretation, whose Moon is expressly not ordinary silver.

In the work

The chapter begins from the inseparable relation of body, spirit and soul and the practitioner's examination by fire. Its lunar account must remain within that unity: the mother is not a separately sufficient creator of life. A certain Mercury or living silver bears vegetative power through changing forms, while lunar influence fosters the moist condition in which solar heat can act.

The apparent opposition of heat and moisture leads to discordant concord and suitable temper. Moisture is neither simply an obstacle to be removed nor an unlimited benefit. Its relation to heat determines whether generation is supported. Maternity therefore

explains a complementary power within a causal relation, not an assertion that the physical moon is a human-like parent.

I.5.4 shifts to the particular work. The lunar subject is called the true matter of the stone and distinguished from ordinary silver; its conjunction has to be read according to that local object. Collapsing this passage into the usual metal-planet equivalence would remove the author's explicit negation. Conversely, the particular interpretation should not displace the universal account of celestial moisture. Sonnet III's Diana belongs to the same family of lunar naming, but its parents, womb and nurse remain separately assigned.

Places to Read

SL_I_05S001 · 1621 pp 37–38 · scans FR057, FR058 · source PDF p. 52. Lunar maternity supplies and fosters radical moisture in generation, complements solar heat, and has a distinct particular alchemical reading as the stone’s true matter.

SL_I_05S002 · 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53. Lunar maternity supplies and fosters radical moisture in generation, complements solar heat, and has a distinct particular alchemical reading as the stone’s true matter.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Lunar maternity supplies and fosters radical moisture in generation, complements solar heat, and has a distinct particular alchemical reading as the stone’s true matter.

SL_I_05S004 · 1621 pp 41–43 · scans FR061, FR062, FR063 · source PDF pp. 54–55. Lunar maternity supplies and fosters radical moisture in generation, complements solar heat, and has a distinct particular alchemical reading as the stone’s true matter.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. Diana supplies the lunar member of the sonnet’s parents, womb and nurse genealogy.

In this edition

The new English preserves “this Moon is not ordinary silver,” and the historical chapter heading's “mother of the world spirit and universal matter” is separately evidenced as a heading. That prevents the label “Moon” alone from concealing either the cosmic scope or the particular negative identification.

See also

Mercury, multiform spirit; Discordant concord and tempering; Emerald Table and its double sense

Selected exact forms Lune est mere; maternité; influence Lunaire; cette Lune n'est point l'argent vulgaire; Comment la Lune est mere de l'Esprit du monde & de la matiere universelle.; Lune; mere; Lunaire; argent

Mortifying and weakening

mortifie; mortification; Non pas; mortification; putrefaction; mort; vie

The word

Mortification has several subjects and valuations. It can mean a harmful killing or weakening denied of an inward life-giving principle; the putrefaction and dissolution required before separation; or the dying of moral corruption. The term's relation to death does not make these three statements equivalent.

In the work

II.2.18 asks how a constantly renewing first matter could mortify, diminish, destroy or weaken. These are denied alternatives within an argument about its intrinsic powers. The author does not thereby deny mortality of mixed bodies or harmful accidental influences. II.3.13 instead positively requires mortification as the beginning of operative renewal and immediately glosses it as putrefaction and dissolution.

The next passage controls the Christian comparison. Bodily death itself cannot confer incorruptible life, since that would grant the wicked the just person's advantage. The old man must die in the sense that inherited corruption and excess are mortified and separated. This is a theological and ethical claim, not an account of psychological self-improvement alone and not an injunction to destroy the body.

II.4.10–11 compares the seed's passage through earth and blackness with the natural subject's acquisition of life through death. The fixed grain must be putrefied and blackened, but its underlying body or proper natures are not simply abolished. The text insists that the natures do not forsake one another even in putrefaction. Blackness names a condition along the argued passage, while resurrection names the later removal of corruption and renewed stable power. Reading the word locally prevents a harmful-death statement, an operative transition and a spiritual renunciation from being compressed into a single maxim.

Places to Read

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98. Negative alternatives are denied of the intrinsic renewing principle, not denied of all compounded bodies.

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116. Expressly glossed as putrefaction and dissolution, the required prior step to separation.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. If physical death sufficed, wicked and virtuous would gain alike; the author rejects that reading.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. Seeds, grain, Christ, and the prepared subject organize a necessary transition through death toward renewed life.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Seeds, grain, Christ, and the prepared subject organize a necessary transition through death toward renewed life.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. The vessel’s sepulchre and resurrection are decoded as material putrefaction, purification and fixation.

In this edition

The English at II.3.13 follows the explicit equation “mortification, that is, putrefaction and dissolution.” At II.3.14 it equally preserves “He does not mean” and “bodily death.” Those negatives are as important to the entry as the grain analogy and should accompany any quotation of the apparently general requirement to die.

See also

Regeneration and second birth; Heavenly and earthly man; Temperance, justice and excess

Selected exact forms mortifie; diminue, destruise, & affoiblisse; mortification; putrefaction & dissolution; Non pas; mort corporelle; acquisition de vie par la mort; pourry & noircy; ny par la pourriture; putrefaction; dissolution; mort; pourriture

Moses

Access family: Moyse: scriptural authority within an argument about fire and moisture. Exact historical spellings are listed separately.

The word

Moses is invoked as an authoritative witness to primordial waters and the Spirit of God. The local use of his name belongs to the author's interpretation of creation, not to a claim that a biblical sentence explicitly identifies the Spirit with a material fire. Distinguishing citation from interpretation is essential to the passage's agency.

In the work

II.1 faces an objection: how could hot, dry fire raise a moist vapour? The response makes moisture coessential to the action as nourishment and receptive subject. The author assembles ancient authorities before turning to Moses, whom he calls more illuminated than the preceding Thales and Heraclitus and whose account of the Spirit over the waters is made to support the priority of an active principle within a moist beginning.

The equation of that active Spirit with fire is supplied by the author. It links the scriptural image to his account of central, generative heat. The relation is argumentative rather than merely ornamental, because it supports the distinction between the mover and the matter moved. Yet the author also concedes that action and passion coexist: priority of the active principle does not establish a historical instant of dry fire without any moisture.

Moses should therefore be indexed as a cited authority for the creation scene and as the occasion of a specific natural-philosophical interpretation. The passage does not justify attributing the whole later theory of mercurial vapour, salt and embodiment directly to the biblical writer.

Places to Read

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. The author places Mosaic testimony above named Greek authorities and interprets its spirit as fire.

In this edition

The English makes the authorial link between Spirit and fire intelligible, but readers must still separate the scriptural phrase from the explanation placed upon it. The distinction also keeps the cited names Zeno, Heraclitus and Moses from becoming interchangeable witnesses to one verbatim doctrine: each is made to contribute a differently worded premise to the author's synthesis.

See also

Action and receptivity; Water and moist Nature; Zeno; Heraclitus

Selected exact forms Moyse; l'Esprit de Dieu

Mythological interpretation and correspondences

Mithologies; fixions Poëtiques; quelques conformitez; selon mon sens

The word

Mythological interpretation is the author’s practice of reading concealed natural meanings through poetic persons, actions and settings. It does not establish that every ancient poet intended those meanings, nor does it supply one immutable code in which each god always equals one substance. Speakers, local explanations and qualifications determine the reading.

In the work

Nuysement claims that many poetic fictions and ancient mysteries veil natural or spagyrical operations. He also proposes some correspondences with Christian teaching while denying profanation. “Some correspondences” is narrower than complete identity. The distinction between a divine pattern and a natural imitation remains necessary even where resurrection, purification and ascent share their imagery.

The gods are interpreted as members of the world rather than independent creators. Demogorgon names the central steward; Jupiter in one explanation names the world soul; Pan and Hyle organize the account of universal nature and matter. These are presented as interpretations of a hidden sense. A subsequent objection reads Saturn as lead and his devouring as a metallic action. Nuysement accepts that it fits in part but denies that it accounts for everything. The passage deliberately stages rival scopes rather than silently choosing one universally correct equation.

The Mercury genealogy needs equal care. The complete phrase is “la pure & invisible semence de Jupiter, qui est l’air.” The supplied English attaches air to the pure invisible seed; it does not establish an unqualified Jupiter-equals-air identity. Read beside the earlier world-soul gloss, this clause illustrates why mythic names cannot be converted into a fixed reagent table. Maya as earth, the wings, hat and caduceus each receive a local office without making all such offices synonymous.

The concluding claim to have interpreted Hermes’ Table “according to my sense” makes the interpreter’s agency explicit. Mythic narratives remain attributed, proposed and sometimes contested explanations. Their recurrence can teach a network of relations, but recurrence alone is not proof of a single hidden material identity.

Places to Read

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. Qualified Christian correspondences and the broad claim for concealed natural wisdom.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Gods as world-members and the local Jupiter world-soul interpretation.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. The staged rival Saturn/lead interpretation and its partial acceptance.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The complete Jupiter-seed-air phrase and Mercury's locally interpreted attributes.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. Nuysement's explicit according-to-my-sense conclusion.

In this edition

The new English preserves the restrictive few or some correspondences and the author's own interpretive voice. The Jupiter clause is retained whole to prevent a misleading truncated equation. "Fictions" in this context means fashioned poetic narratives, not necessarily a modern accusation that their teller is deliberately lying.

See also

Demogorgon, steward of generation; Jupiter; Saturn and the contested lead interpretation; Maya, grandmother, and birth; Cabala and occult philosophy

Selected exact forms quelques conformitez; sens couvert sous ces Mithologies; secrettes fixions Poëtiques; la pure & invisible semence de Jupiter, qui est l'air; selon mon sens; Mithologies; fixions Poëtiques

Natural movement and forced displacement

mouvement; motion; orbiculaire; agir

The word

Natural movement is first defined through development: movement from privation to form and from imperfection to perfection. The author expressly excludes the forced relocation of an otherwise lifeless object from his opening proof that movement entails life. A stone's concretion or a plant's growth therefore counts differently from a thing pushed from place to place.

In the work

The world soul is said to move itself and guide the celestial globes circularly. Their return upon themselves supports the inference of unfailing cosmic life and influence. Book II distinguishes the immediate endpoint of movement from its purpose: travelling ends in Egypt, but Plato travels to learn wisdom; union of male and female leads to generation, whose further end is the animal. Heavenly motion likewise must do more than shift position: it communicates powers to receivers below.

The subtle and light readily move, but their tendency upward does not locate the source of their action above. Fire's generative origin is placed centrally below. Vapour arrested at earth's surface cannot remain idle; its activity is directed into particular production, exemplified by the acorn whose innate power needs awakening. The later account of

spirituous matter calls it never idle and continually occupied in generating and vivifying. This is purposeful activity, not an assertion that matter is impeded from doing so.

Natural and violent motion are also distinguished as two modes of heat's separating action: the sun's attraction and fire's expulsion. Here violence is not a second independent cosmic agent, nor does its presence cancel the opening distinction between developmental and merely forced motion. The predicates depend upon their object and argument. In each case the author asks what movement accomplishes, what initiates it, and what can receive its effect.

Places to Read

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. Natural developmental movement explicitly distinguished from forced relocation.

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35. Self-moving soul and return of the heavenly globes.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Subtlety, upward tendency and the central source of action.

SL_II_01S008 · 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76. Vapour cannot remain idle; the acorn's development requires activation.

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. Attractive and expulsive modes of heat's separation.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. The two kinds of end, Plato's journey and circular influx.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. The exact occupied-not-impeded wording concerning generation.

In this edition

The English rendering of "incessamment empeschee à engendrer & vivifier" as "ceaselessly occupied" is consequential: the older French verb expresses engagement here, not obstruction. Circular motion and purposive ends remain the work's philosophical explanations, not an account of modern orbital mechanics.

See also

Potentiality and actuality; Attraction and expulsion; First causes, effects and causal knowledge; Phoebus and Python

Selected exact forms mouvement violent & forcé; de privation à la forme; orbiculairement; mouvement retournant à soy mesme; motion; ne peut demeurer ocieuse; naturelle, ou violente; orbiculaire; non jamais oisive, mais incessamment empeschee à engendrer & vivifier; mouvement; privation; forme; empeschee

Natural stone and chymical stone

pierre phisique; pierre Chimique

The word

The two stones name different ranges of operation. The "natural stone," translating pierre phisique, is the general world spirit as Nature's own stone and elixir. The "chymical stone" is a genuinely metallic subject perfected by art. Sharing the name stone does not give both the same object, reach or power.

In the work

In Book I the writer deliberately returns from particular chymical paths to his universal explanation. Nature’s stone continually reproduces existing things and brings forth new ones across the animal, vegetable and mineral kinds. The metallic stone receives from the same spirit only the capacity to act upon its like. It perfects metals that remained imperfect through deficient digestion by introducing what they lack. The restriction to its like is therefore constitutive, not an incidental reservation after a universal promise.

The wider natural power is also dependent. It cannot generate without the assistance of celestial bodies, especially the sun. Air conveys higher powers, while earth nourishes the spirit and provides the vessel or womb of production. Earth would not possess independent generative strength without the spirit enclosed in it. These agencies make the natural stone a connected cosmological principle rather than simply a larger quantity of the metallic stone.

The same passage says that this spirit contains spiritual gold and silver because it is the “first matter of the first matter” of corporeal gold and silver. The repeated expression preserves two levels of origin. It does not identify the universal source with an already specified metallic material. Its being invisible and almost incorporeal likewise does not mean that it is absolutely bodiless: subtle artifice is said to bring it into visible embodiment.

Places to Read

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. The explicit universal/metallic distinction, the limit of acting upon like metals, and the sun–air–earth account of dependent generation.

In this edition

The new English translation uses “natural stone” for pierre phisique, making the local contrast with the chymical stone legible without imposing the modern meaning of physical science. It also retains both repetitions in “first matter of the first matter,” an essential distinction rather than a redundancy to edit away. These are the explanatory choices of the supplied translation, not quotations from Turner’s later English version.

See also

Universal spirit of the world; Elixir and communicable perfection; Primordial and first matter; Digestion and incomplete perfection; Philosophical and ordinary gold and silver

Selected exact forms pierre Chimique; pierre phisique

Nature as mother and active agent

Access family: Nature, Mere, nourrisse and mere de famille: generative care and active administration. Exact historical spellings are listed separately.

The word

Nature is repeatedly an agent rather than a passive inventory of natural objects. Motherhood explains origin and nourishment; the nurse sustains what has been born; the household manager distributes resources. These figures do not make every action maternal in precisely the same sense. They organize the relation between the universal whole, its particular offspring and the art that seeks to perfect their condition.

In the work

At the beginning Nature is the very fruitful mother distributing life through movement toward form. I.9 reserves the origination of species to her, while assigning their extension and multiplication to art. II.3 calls her a careful mother whose productions possess their appropriate natural perfection. The art's more ambitious perfection must follow her path rather than contradict her workings. Impurities accompany natural products, but the author distinguishes being with the substance from belonging to its essence.

Book III changes the scale of the figure. Nature is the prince whose central cabinet receives the contributions of the cosmic members. Those members are compared with provinces: their resources sustain the central store from which life is administered. Earth is thus not merely an anatomical organ but a treasury within a political and household comparison. Plants draw sustenance through their roots as through a navel; offspring take food from a mother's breast. The imagery joins dependence, circulation and provision without reducing all nourishment to one visible fluid.

The later householder figure makes philosophy the key to Nature's hidden possessions. The investigator does not become Nature's creator: knowledge is valuable because it opens what she already administers. Both the praise of art and its limits depend on this distinction between discovering or extending a natural power and originating the species from nothing.

Places to Read

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. Cosmic life is argued from Nature’s continuous action and natural motion toward form, with earth-centre as nourishing heart.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Absurd cross-kind generation is rejected at specification level; universal Mercury adapts, but Nature alone originates species and art multiplies from roots.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. Maternal care supplies appropriate differentiated needs within Nature's limits.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Nature built the world-palace through divine meditation, placed earth centrally as treasury, and sustains sensible and insensible creatures through it; roots receive nourishment like an umbilical attachment.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The sphere and centre support the earth-treasury claim; philosophy alone gives favoured seekers its key, likened to biblical ascent and heroic descent and exalted by wealth/light/gold comparisons.

SL_IIIS001 · 1621 pp 305–306 · scans FR305, FR306 · source PDF p. 186. A prince commissions a secure treasure chamber so that he can give directly, without servants mediating or refusing his generosity.

In this edition

The English handling of III.2's members and provincial contributions is important: the historical image is cosmic administration, not a literal proposal for taxation and not merely a list of bodily organs. In II.3.6 the difference between impurities accompanying a product and being essential to it is equally important. The mother-image commends Nature's care while allowing the author to argue that art can remove what she has not separated.

See also

Nature's intention; Specification and species; Nourishment, assimilation and replenishment; Demogorgon, steward of generation

Selected exact forms Mere tresfeconde; elle ne peut estre oisive; vivifier; la seule Nature; engendre & procrée l'espece; tres-soigneuse mere; chacune selon son degré; Nature; mamelle de leur mere; benigne mere; enfans; universelle mere de famille; ses enfans & domestiques; Mere; mere; principaux membres; les contributions qu'elle exige de tous les autres membres & Provinces de l'univers

Nature does not go backwards

point de retrogression en Nature; impossibles

The word

The maxim that there is no retrogression in Nature rejects a proposed route to first matter. Retrogression means return from a completed body to its generative beginning, not every dissolution, decay or recurrence described elsewhere in the book.

In the work

II.2.1 reviews unsuccessful ways of identifying or obtaining the universal spirit. One attempts to reduce a perfected body to its first condition through great subtlety; another treats any volatile quintessence as the desired spirit. Nuysement objects that the proposed work spiritualizes bodies when the required direction is to embody spirits. Perfected things stand farther from their beginnings, not nearer simply because they appear nobler.

The next unit qualifies its rejection. Such a return is called altogether impossible, or at least so difficult and lengthy that an ordinary human lifetime would not suffice. The alternative matters: the argument combines categorical language with an explicit concession of extreme difficulty. Even success of the imagined reduction would produce a fantastic body, not Nature's true generative seed. The author therefore wants a suitable pre-existing subject and a forward progress toward completion, not a merely reversed sequence.

This rule should be compared with, not used to delete, later putrefaction, dissolution and renewed growth. Those operations prepare or perfect an available subject; they are not automatically the rejected recovery of the universal parent from a fully specified mature body. II.4.14 similarly warns that the original universal efficacy is not obtained intact from compact specified individuals. I.9.4 nevertheless permits art to work from mineral spirit already beginning to specify. These differently delimited statements make the object's state and degree of specification crucial.

Places to Read

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Art may begin with mineral spirit already beginning to specify, a different local case from complete reversal.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Perfected bodies stand farther from beginnings; the desired recovery is not simple reversal of mature bodies.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. The author's categorical rejection is softened to extreme difficulty and duration.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Universal original efficacy is not recovered intact from compact specified individuals.

In this edition

The English retains “or at least” and the reference to an ordinary lifetime in II.2.2. It also translates se terrifier as becoming earth rather than becoming frightened. The latter direction makes the objection intelligible: the text prioritizes embodiment, not indiscriminate volatilization.

See also

Nature, art and the practitioner; Mercury, multiform spirit; Mortifying and weakening

Selected exact forms point de retrogression en Nature; impossibles; ou à tout le moins; vie ordinaire de l'homme; retrogression

Nature's intention

Access family: Intention, fin and terme: purpose distinguished from an endpoint. Exact historical spellings are listed separately.

The word

Nature's intention is the directedness of her operation toward a form or perfection. It need not mean a separately observable conscious deliberation. Fin can name the purpose for which something acts, but also the endpoint at which an action stops. An immediate terminus and the further purpose for which it is reached are distinct explanatory answers, not merely two words for completion.

In the work

II.1 begins from movement toward form in sublunary things and asks what agent brings potentiality into action. Nature's intention is understood through the ordered outcome of that activity. The action requires a patient and cannot be inferred from an isolated power without a receptive subject.

II.2 explicitly distinguishes two ends. The author calls Plato’s soul the end of his generation, and blessedness the purpose of learning virtues. The union of male and female ends in generation, while generation is for the human being or animal. Plato’s travelling terminates in Egypt but is undertaken to learn wisdom. These examples support the claim that celestial motion does more than change place: it communicates powers to lower recipients through its continuing circular course.

II.3 compares Nature to a craftswoman whose work requires suitable materials and skill. Her beginning must be understood in relation to her end. The architectural image of

foundation and roof dramatizes the mistake of beginning an inquiry with finished products while bypassing their causes. Purpose, materials and agency jointly define a natural operation; none can substitute for all the others.

Places to Read

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. Generation reaches an end and fulfillment of Nature's purpose.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. The reason an act is done differs from its immediate terminus; celestial movement must have more than locomotion as purpose.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. Correct work requires distinguishing desired result from beginning and intervening progress.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. The roof-without-foundations image contrasts finished products with their prior generative causes.

In this edition

The English differentiation of purpose from endpoint follows a real distinction in the French discussion of the two ends. It should not be flattened into two synonyms for completion. The architectural images also function as reasoning: the warning about a roof without foundations concerns the order of investigation, not a literal plan for a building or vessel.

See also

Foundations and roof; Action and receptivity; Digestion and incomplete perfection; Plato and Socrates

Selected exact forms l'intention de Nature; terme; deux fins; fin pour laquelle; fin de son cheminer; la fin; commencement; principes, progrez, & qualitez; intention; fin

Nature, art and the practitioner

industrie humaine; ouvrier; artiste; Nature engendre; Art dilate & multiplie; homme; arbre; bœuf; metal; imitation de Nature; tres-sage ouvriere; l'art; ministre de l'art; Nature; art; artiste; industrie; Le seul Art, par Nature; voir

The word

Nature is repeatedly an ouvriere, a productive craftswoman. Art is trained, deliberate work upon what she supplies; artiste denotes its practitioner, and ministre de l'art describes service rather than autonomous creation. Industrie includes skilled judgment and resourcefulness, not industrial production. “Artificial” in the fourth sonnet's heading means made or perfected by art, not necessarily false or fraudulent.

In the work

The decisive limit appears in I.9.4: Nature alone engenders the species; art subsequently extends and multiplies its power. The expert begins at the species' root in a spirit already beginning to specify. The absurd alternatives, a human producing a tree, a plant an ox, a metal an herb, reject confusion of specified operations. They do not eliminate the universal source's capacity for many forms.

Art can nevertheless surpass Nature's ordinary attained degree. II.3.21 distinguishes intellectually inferred nourishment from a substance made apparent by skilled work. The operator observes Nature's instrument, fire, and governs it without destroying the pure centre. The architect comparison insists that possession of materials is insufficient without knowledge of their employment. In II.4.14 the power to imitate and surpass is explicitly conditional: the artist is guided by Nature and can do nothing alone. Book I's partly specifying mineral spirit and this chapter's insistence that universal original power is not recoverable intact from fully specified bodies remain different local claims; one should not erase their difference.

The sonnets state the hierarchy compactly. Art alone, through Nature, makes the hidden spirit-body visible. God, Nature and Art then order, produce and perfect: design, labour and completion are related without becoming three interchangeable agents. God remains inimitable in his purposes. Art adds to Nature's “simple action,” meaning her unaided operation, not a medicinal simple. The resulting triangle is a comparison of kinds of making, not a substitution for the Christian Trinity.

II.2.7 introduces a familiar operation performed in imitation of Nature as a representation of the world's first ordering; II.2.8 develops this through salt latent in water. The example is an analogy offered by the author, not observation of creation. Sonnet I supplies a different role for art: it makes the spirit-body visible while that subject's centre contains the faculties of both heaven and earth. Neither passage lets human skill originate the powers it discloses.

Places to Read

SL_I_01S004 · 1621 pp 7 · scans FR027 · source PDF p. 33. Human effort releases and prepares natural powers, while the prudent practitioner begins with a species-root already supplied by Nature.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Human effort releases and prepares natural powers, while the prudent practitioner begins with a species-root already supplied by Nature. Nature alone produces the species; art begins at its root, purifies already-specifying mined spirit and extends its power to perfect like imperfect bodies. The absurd examples of humans producing trees, plants producing oxen and metals producing herbs reject confusion of specified natural operations, not the universal genus’s receptive adaptability.

SL_II_02S007 · 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84. A familiar operation is offered as a pattern for the making of the universe.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. Art must follow Nature's ordered operation rather than invent fanciful regimens.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Art is said to make apparent the substance Nature's own operation hides.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Practitioner reasons, observes and governs an agency supplied by Nature.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. Divine provision of remedies frames human recipients and instruments, limiting autonomous claims for art.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. Exceptional intellectual access and favour precede the account of human inquiry.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Christ is the exemplar in a comparison, while celestial powers work through natural mediation.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Art can surpass Nature’s achieved degree precisely by following, assisting, and concentrating her operations.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Art develops a latent capacity for fixation without abolishing useful volatile spirituality.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Art can surpass Nature’s achieved degree precisely by following, assisting, and concentrating her operations.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The metallic subject ascribed to Bacon differs from the universal parent matter.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Art can surpass Nature’s achieved degree precisely by following, assisting, and concentrating her operations.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. The author distinguishes the value of relieving sufferers from a merely acquisitive search for gold.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. A defence of natural and sacred correspondence accompanies rejection of literal ordinary-metal substitutions.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. Art alone, working through Nature, makes the hidden spirit-body visible; its centre retains combined celestial and terrestrial faculties.

SL_SONNET_04S001 · 1621 Unnumbered sonnet leaf 4 · scans FR330 · source PDF p. 205. God, Nature and Art are distinguished as ordering, producing and perfecting, with art adding to unaided natural action. The heading frames divine, natural and art-made things as related by adaptation.

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The familiar operation introduced in the preceding unit becomes the analogy of salt dispersed in water and made apparent through separation.

In this edition

The new English preserves the restrictive “Art alone, through Nature” in Sonnet I. In II.3.22 “servant of art” keeps the practitioner's ministerial role, while “thoroughly cleansed” translates tres-monde: monde there means clean, not world. The fourth sonnet's heading supplies adaptation of divine, natural and artificial things and must be read with its differentiated verbs, not as an identity claim.

See also

Experience, probable reasons and authority; Regeneration and second birth; Great Physician

Selected exact forms industrie humaine; ouvrier; l'art humain; artiste expert & advisé; seule Nature; engendre & procrée l'espece; l'Art par apres dilate & multiplie; racine de l'espece; ja commencé à specifier; l'homme engendrast un arbre; la plante feist un bœuf; le metal une herbe; seulement à l'esgard; imitation de Nature; mesme reigle; tres-sage ouvriere; vestiges & traces naturelles; l'art; outrepasse le simple pouvoir de nature; ministre de l'art; artiste; Dieu excedant infiniment la Nature; conduit par elle, & ne puisse rien de luy seul; imiter & outrepasser; l’art aydant la nature; Le seul Art, par Nature; à nos yeux le fait voir; recelle en son centre; facultez du Ciel & de la Terre; l'Art qui adjouste à la simple action; de l'adaptation des choses Divines Naturelles et Artificielles; Nature; Art; art; industrie; ministre; Artificielles

Nourishment, assimilation and replenishment

Access family: Nourrir, aliment, nourriture, substantation and refournissement: related nourishment families, not interchangeable names. Exact historical spellings are listed separately.

The word

Nourishment names both an ordinary bodily activity and the treatise's explanation of continuing life. Aliment is what feeds; entretien stresses maintenance; sujet names the receptive matter on which an agent works. Substantation and substantant likewise concern sustaining a thing in being. Refournissement adds the stronger idea of replacing an expenditure or restoring a supply. These words do not all name a separate substance called food: their objects range from fire to plants, animals, metals and the universal life-principle. Viandes means foods or victuals generally, not meat alone.

In the work

The opening maxim, that things are nourished by that from which they are made, supports an inference from dependence on the world-spirit to origin in it. It also supports the reciprocal solar parenthood of I.4: the sun nourishes the earthly spirit from which the author says the sun itself arose. In II.1 moisture is simultaneously fire's food, maintenance and subject. Neither fire's priority in acting nor its activity abolishes its dependence on a recipient.

Assimilation is governed by the receiving species. A human eating birds or fish does not acquire their natures. I.9 expressly denies that one food contains separately prepared nourishment for every animal: the recipient attracts and transforms what suits its own seminal power. The universal soul's gifts are not received entirely and indiscriminately. Likewise, the later appeal to nourishment resembling its recipient concerns congruity, not unrestricted interchangeability of foods.

II.1's acorn example and II.2–3's argument from intake and excretion move from visible bulk to a supposedly small nutritive portion. Food is said to contribute its subtle spirit or juice, not its whole mass, to flesh and blood. The claim that intake and waste have equal weight is the author's premise, not a demonstrated measurement. Importantly, the

discarded bulk is not consequently useless: it carries the nourishing spirit. Excess and inherited impurity account for the destructive side of ordinary victuals.

Refournishment becomes most ambitious in II.4, where the sought subject is presented as capable of renewing its own source, multiplying and vegetating like a mine that replenishes itself. The restless dragon and tail-biting serpent image recurrent supply rather than a literal animal diet. Book III's cosmic household and nursing mother make the same dependence intelligible on a larger scale. Yet III.11 denies that ordinary food contains sufficiently fixed life to secure the desired duration, and Sonnet V keeps harmful as well as nourishing powers until separation.

Places to Read

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. Nourishment implies common origin in separable fifth essence, solar heat multiplying seeds to species-determined size.

SL_I_04S002 · 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46. Seasonal solar revival and earth’s conception explain reciprocal fatherhood and spirit’s passage into body.

SL_I_09S002 · 1621 pp 59–60 · scans FR079, FR080 · source PDF p. 66. Different species draw suitable nourishment from the same food; the difference lies in the recipient’s species and transformative power, not separately ready-made animal natures inside food.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. Moisture is at once what feeds fire, sustains it, and supplies the subject acted on.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Equal food/excrement weight is claimed to show nourishment by hidden spirit rather than visible mass.

SL_II_02S016 · 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96. Invisible nutritive juice, not bulk, becomes flesh and substance. Negated conversion of food mass into flesh within the physiological argument.

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98. What generation expends is supplied again, distinguishing restoration/replenishment from mere maintenance.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. The tiny life-giving portion is difficult for stomach digestion to extract alone.

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111. Higher creatures are said to eat material fitting their own subtle nature.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Viandes includes foods generally rather than only meat.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. The world spirit’s continuing self-renewal is claimed to sustain its source despite extraction and underlies serpent imagery.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Nature built the world-palace through divine meditation, placed earth centrally as treasury, and sustains sensible and insensible creatures through it; roots receive nourishment like an umbilical attachment.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. Creatures’ pursuit of earthly life motivates humans to seek longevity. Human arts and teachability distinguish inward animal reason from more comprehensive human inquiry, leading to a quoted dialogue.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Life is heavenly; its preserver must be of the same nature, indeed life itself. Ordinary food provides too little, too impure and insufficiently fixed life to achieve exceptional longevity against destructive fire.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. Universal spirit initially has double life/death powers expressed through sap/venom and sweet/bitter salt; extraction alone leaves them, whereas received separation through preparation grounds the wholly-good claim.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. Artist needs one subject with both giving-life and receiving-life capacities, not two separate agents/patients. Principle renews from itself; Macrobius’s human-soul reasoning is expressly transferred to world spirit.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Dragon’s restless motion illustrates spirit. Fixation gives tincture, claimed as life; blood redness, plant green, and metal colour reveal perfection or disorder.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Demogorgon, Jupiter, and Pan are locally read as world spirit; it obeys Lord, resides in earth-centre, and vivifies all. Mantle is surface vegetation; hymn addresses Pan’s universal agency.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn represents universal renewal; genealogy and attributes are decoded. Opponent proposes lead, salt, cupels; author allows some fit but claims his own reading fits all.

In this edition

The English 'transubstantiated' in II.2.16 follows the strong French verb for food's conversion into flesh; the local argument concerns nutrition, not a new discussion of the Eucharist. In III.2, the vocabulary of sustaining belongs to Nature's cosmic administration: her members are compared with contributing provinces. In III.11, 'not perfectly fixed' qualifies the life contained in food, not the recipient's moral steadfastness. These alignments keep ordinary eating, cosmic sustenance and extraordinary replenishment distinguishable.

See also

Digestion and incomplete perfection; Specification and species; Acorn and oak; Purity, penetration and duration

Selected exact forms Les choses sont nourries de ce dont elles sont faites; nourries de ce dont elles sont faites; non pas toutes entierement; ne s'acquiert pas la nature des oyseaux ou poissons; non pource que; à raison de l'espece qui est nourrie; transforme en soy; aliment; entretien; sujet; mesme poids & quantité; cet esprit enclos; suc invisible & spirituel; se carnifier & substancier; trans-substancie pas en nostre chair; refournissement infiny; indeficient entretien; si petite quantité; malaisément attirer seule; aliments convenables & pareils; viandes; aliments; se refournit de vie; sa miniere; multiplication & vegetation; de la terre, mais en la terre; substantation; substantant & augmentant; manger & leur boire; nourrissant, soustenant, & conservant tout; entretenir & conserver; refournissement; entretient; nourriture; substantant; trans-substancie; refournit; vegetation; miniere

Oil of salt and corrosives

huille de Sel; corrosifs

The word

Oil of salt is a historical preparation-name whose exact modern chemical identity is not established by this passage. Corrosive names the objection raised against such medicines. The author grants danger under specified conditions but disputes the opponents' general conclusion; that historical dispute is not evidence of safety.

In the work

III.18 contrasts ordinary relief with the deeper efficacy claimed for spagyric preparation. The author cites the learned Pena's use of oat roots for stones and argues that extracting the root's effective principle would give a complete cure. A simple here is the individual medicinal material, not a weak or uncomplicated remedy.

Salt is then said both to harden stones and, as oil of salt, dissolve them. The argument does not simply repeat “like cures like.” It says the two substances are alike by name or origin while their effects differ, so contrary effects can oppose one another. A comparison of greater heat dispersing lesser heat reinforces that logic. The burn practice used for the comparison is unsafe and is recorded only as the author's historical analogy, not as a treatment to follow.

The imagined critics call the preparations corrosive and therefore harmful to take internally. Nuysement says he would concede the objection if they were taken alone and in excessive quantity, while those skilled in giving and receiving them reject the critics' conclusion. The qualifications belong to the text and must remain visible, but they supply neither an actual safe dose nor a demonstrated safe preparation. The passage provides no warrant to identify the oil confidently as a particular acid, ingest corrosives or apply further heat to burns.

Places to Read

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The concluding example and objection expose a hazardous historical medical claim that requires exact attribution and qualification.

In this edition

The English retains “taken alone and in excessive quantity” rather than omitting the concession. Note 277 leaves oil of salt unidentified because preparation detail is insufficient, and note 276 distinguishes the historical claims from present-day medical advice. These observations protect both fidelity to the dispute and the reader's understanding of its evidential limits.

See also

Greater and lesser heat; Simples; Coagulation, thickening and hardening

Selected exact forms huille de Sel; corrosifs; pernicieux à prendre par dedans; pris seuls & en quantité excessive; huille; Sel; quantité

One and the single thing

Access family: Un, chose unique and adaptation: a distinction within the Emerald formulation. Exact historical spellings are listed separately.

The word

The brief words one and single thing do not have identical scope in the author's reading. One denotes the universal spirit from which the range of things proceeds. The single thing is interpreted more particularly in relation to the matter of the true mineral stone. Adaptation names the fitting of this common principle to a particular expression, not an assertion that every object is already the same finished body.

In the work

I.4 invokes Hermes while distinguishing universal natural power from particular chymical matter. The shared principle is illustrated by two strings sounded by one finger: unity of agency does not make the instruments numerically identical. In the same way the one source can account for distinct manifestations without losing the difference between the universal subject and the selected mineral one.

The argument has a practical interpretive consequence. Familiar metallic first matter cannot simply be substituted for the source from which it receives its powers. Conversely, the universal spirit's scope does not mean that every embodiment possesses all those powers in equal manifestation. The single thing must be read through the text's explanation of its particular relation to mineral work.

These small words therefore carry a large portion of the author's distinction between general and particular. Treating the quoted formula as a slogan for undifferentiated oneness would remove the very distinction he takes it to authorize.

Places to Read

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48. Nuysement explicitly distinguishes the universal one from which all proceeds and the particular mineral single thing through which the stone’s wonders are performed.

In this edition

The supplied reading uses meditation in the Emerald formulation. A familiar version with mediation should not silently overwrite it. The English also retains both one and the single thing, allowing the author's subsequent distinction to remain visible. These are exact local lexical choices, not a proposed reconstruction of the most ancient text of the Emerald Table.

See also

Hermes and thrice-great Mercury; Specification and species; Microcosms in every body; Embodiment and manifestation

Selected exact forms d'un par la meditation d'un; cette chose unique par adaptation; cet un; cette chose unique; chose unique; adaptation; meditation

Ordinary medicine and its contested limits

medecine ordinaire; vulgaire procedure; breuvages

The word

Ordinary medicine is the practice Nuysement contrasts with medicine founded upon the purified inward principles of things. Ordinary or vulgar does not itself mean fraudulent, ignorant or worthless. The polemic targets the preparation and action of remedies, and it is expressly qualified by respect for physicians and acknowledgment of their learning.

In the work

In Book II he says he has no intention of offending physicians and honors them as commanded. His complaint is that they do too little to encourage apothecaries to prepare medicines more diligently. Coarse drinks are said to contain so much impure matter that the small helping substance cannot act and Nature is burdened by remedy as well as disease. The comparison to corrupted weapons criticizes the means of treatment, not simply the existence of medical care.

The following discussion distinguishes support from restoration. Carefully chosen food can sustain a weakened life, but is said not to remove the cause of disease. Purging is not rejected altogether; it is inadequate if it removes irrelevant matter without restoring life, and dangerous if excessive evacuation further weakens the patient. A true medicine, in Nuysement’s scheme, must both purge and restore. Infusion is criticized for drawing outward taste rather than inward power; adding sweetness from sugar or honey is not the hidden natural sweetness he seeks.

Book III returns to the contrast of surface and centre. Ordinary physicians are called learned, and Pena’s oat-root practice is acknowledged to give relief. The proposed perfected extract is only then said conditionally to promise complete cure. The complaint that such preparations are corrosive is not denied without qualification: the author concedes danger when taken alone or excessively. His response remains a historical therapeutic argument, not evidence that a preparation is safe or effective.

Places to Read

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112. Respect for physicians qualifies the criticism of impure preparations.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Food, purgation, restoration and dangerous excess evacuation.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. The critique of infusion and superficial sweetness.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Learned ordinary practitioners, Pena’s relief and the qualified corrosive objection.

In this edition

The supplied English keeps “ordinary” separate from the morally charged accusations elsewhere directed at impostors. Its distinction between witnessed relief and the cure that “would” follow a different preparation is particularly important. The lexicon does not turn this polemic into advice to replace or reject contemporary medical treatment.

See also

Physicians and apothecaries; Purging and restoring together; Infusion; Evacuation and debilitation; Oat root, the simple and Pena

Selected exact forms vulgaire procedure; breuvages; medecine ordinaire; medecine

Palace, chamber and treasury

cabinet de ses secrets; palais; cabinet; tresor; magasin

The word

Palace, cabinet and treasury organize a theory of where Nature’s powers are gathered and how they become accessible. Cabinet is a private chamber, not a modern cupboard; titles in the prince’s store are documents of title, not chapter headings. The image distinguishes the whole structure, its secure inner repository, the riches within, and the agent able to draw upon them.

In the work

II.2.1 already figures privileged inquiry as entry into Nature’s cabinet of secrets, available to a suitably favoured reader rather than reserved exclusively to angels or demons. Book III expands this into an explicit analogy. First a magnificent prince instructs architects to provide a secure, convenient chamber, so that his gifts need not depend upon servants who might delay or refuse them. The argument concerns direct command of resources and effective liberality.

Only the following unit supplies the identities: the prince is Nature, the palace the world, and the central globe of earth the cabinet. Contributions from the other cosmic members gather there, furnishing the maintenance of the whole and the nourishment of creatures. The earth as storehouse is thus a recipient and distributor within a wider order, not an isolated producer independent of celestial powers. The repeated members are first architectural parts, then cosmic regions or provinces. Nature is the collector of their contributions: the treasury is explained by how it is supplied as well as where it is placed. This fiscal vocabulary is an analogy, not actual taxation advice.

III.13 returns to the same cabinet and storehouse at the centre of universal life. Philosophy holds the key, and favourable heaven permits the exceptional entrant. Biblical ascent and heroic descent celebrate access to knowledge rather than a literal itinerary. The repeated architectural figure gives Book III a structure: what begins as a prince’s convenient household arrangement becomes a claim that the source of nourishment and preservation can be discovered within the earth.

Places to Read

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Nature’s private chamber introduces privileged but humanly accessible knowledge.

SL_IIIS001 · 1621 pp 305–306 · scans FR305, FR306 · source PDF p. 186. The prince needs direct access to stored treasure and documents.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. The next paragraph explicitly identifies Nature, world and central earth.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The returned treasury image makes Philosophy the key-holder.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The contrasting use of centre is glossed as a thing's own nature, not its cosmic spatial position.

In this edition

The new English translates cabinet as "private chamber" and tiltres as "documents of title," preserving the opening analogy's practical sense. It does not identify the prince with Nature before the next paragraph explicitly does so. The centre in this architectural and cosmological argument is the earth's central position; it should not automatically replace III.12's different gloss of centre as a thing's own nature.

See also

Liberality and dependence; Earth as womb and vessel; Philosophy as ladder and queen of arts; Light, illumination and truth

Selected exact forms cabinet de ses secrets; heureuse naissance; Prince; Palais; cabinet; tresors; tiltres; Palais du monde; globe de la terre; tresor inespuisable; magasin & source de la vie; cabinet & magasin; principaux membres; les contributions qu'elle exige de tous les autres membres & Provinces de l'univers; contributions; Provinces

Paracelsus and Theophrastus

Paracelse; Theophraste; Spagirie

The word

Paracelsus is an authority repeatedly interpreted and defended by Nuysement, not the author of every proposition attached to his name here. The text names Paracelse in accounts of principles, medicine, fire and life-extension, and later uses Theophraste in the same intellectual sequence. These references establish functions within the argument; they do not supply verified quotations from identified original works.

In the work

Book I attributes salt, sulphur and mercury to Paracelsus, then mentions glass as a fourth and final condition. The phrase "as though he meant" introduces Nuysement's interpretation that generation ends there. His own local triad of glass, salt and mercury must not be silently replaced by the more familiar attributed triad. The difference is part of his explanation, not an error to normalize away.

In the medical polemic Paracelsus is praised as an envied and excessively attacked restorer of ancient methods. Penetration and fixation are the qualities his example supports. Elsewhere fire is called firmament on his authority, and a treatise of tinctures supplies comparisons involving wine, gold, antimony and coral. Nuysement says that Paracelsus seems to prefer mercury's tincture, then separately insists that ordinary mercury is not meant. Both the qualified report and Nuysement's own interpretation must be retained. Spagirie is likewise attributed to him as the name for the true chymical art.

Book III reports his complaint that Nature grants long healthy life to some irrational animals while denying humans the time needed for knowledge. Usufruit is the enjoyment

or beneficial use of that life, not ownership of immortality. The subsequent Theophraste passage concerns life “in the fifth,” beyond the four-element bodily mass. The edition reads that name as Paracelsus in context; the passage names no work, and it must not be silently assigned to Aristotle’s ancient successor. Neither authority cancels the explicit denial that medicine can make the human body immortal.

Places to Read

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. Attributed principles, fourth glass and the author’s interpretive qualification.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. Paracelsus defended as a restorer of penetrating and stable medicine.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. The attributed name fire-firmament.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Tinctures, a qualified preference and Nuysement’s ordinary-mercury exclusion.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. Spagirie attributed to Paracelsus.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. The reported complaint and usufruit of long healthy life.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Theophraste, the fifth and the express limit of bodily life.

In this edition

The new English identifies the contextual learned name while leaving the source’s attribution limits visible. “It seems” and “as though” are substantive qualifications, not editorial hesitation to omit. The references are best read as Nuysement’s selective uses of Paracelsian authority rather than an independently established inventory of Paracelsus’s teaching.

See also

Glass, salt, mercury and triple earth; Spagyry and chymical medicine; Fifth essence and separation; Longevity, preservation and mortality; Spirit of wine, antimony, and coral

Selected exact forms Paracelse; le verre soit mis pour le quatriesme; aboyé & envié; Paracelse appelle le feu firmament; traitté des Teinctures; Spagirie; usufruit; murmurer contre Nature; Theophraste; l'usufruit d'une tres longue & saine vie

Patience, gentleness and the danger of haste

gesner ou violler nature; doucement; patience; hastiveté; accoustumer; discretion

The word

Patience, gentleness and discretion are conditions of the work’s proposed success, not merely moral decorations. Their opposites are haste, immoderate force and the attempt to torture or violate Nature. Precipitation in this argument means rushing the operation, not automatically the modern chemical process of forming a precipitate. The question is what the action preserves or drives away.

In the work

II.3.33 values repetition because continuous immoderate force can expel the best and greatest part of the sought subject, leaving little soluble matter with much dross. What remains may also vitrify and become useless to the intended work. Repetition is called necessary in almost everything, not absolutely every case. The author’s failed treatment of common crystal immediately supplies a first-person warning rather than a tale of unbroken mastery.

II.3.35 explains the force of “gently” in the Hermes formula: the light spirit must be protected while a larger separable burden is removed. Great industry therefore includes restraint. The vocabulary of patient gentleness and tempering of fire determines how the valuable component is imagined to remain available for the later tincture.

II.4.20 gives the warning a theological colour by placing patience on God’s side and haste on the devil’s. Yet its practical rationale remains specific: the tinting spirituality would fly away before it impressed its power upon the body. The body would then be lifeless and require a new spirit. The following discussion of Icarus and Phaethon likewise warns against outrunning a guide and choosing extremes. None of these comparisons provides numerical conditions or an assurance that recreating the historical operations would be safe.

Places to Read

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Almost-universal repetition is preferred to coercive continuous force.

SL_II_03S035 · 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139. Gentleness protects the light spirit during separation.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. The historical heading supplies the chapter’s industry question and distinct ordered pair.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Haste would lose the tinting spirit and leave a body requiring renewed animation.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. The common-crystal failure illustrates the cost of prolonged ignition.

SL_II_04S022 · 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168. Icarus and Phaethon figure impatience and departure from a guided middle course.

In this edition

The new English translates precipitation as “haste” where that is the local contrast and preserves “almost everything” in the repetition claim. Patiente douceur is not omitted as filler, because it explains the imperative’s constraint. The historical chapter heading reverses fire and earth relative to the later Hermes quotation; gentleness is a common qualification, not evidence that their word orders should be silently harmonized.

See also

Common crystal and failed ignition; Fire; Distillation and filtering; Separation, extraction and retained union

Selected exact forms gesner ou violler nature; precipitation; doucement; grande industrie; patiente douceur; temperament du feu; De la separation du feu d’avec la terre; du subtil d’avec l’espais, & par quelle industrie elle se doit faire.; la patience; la hastiveté; patiemment les accoustumer au feu; cette discretion; presqu'en toutes choses

Perfection, natural and art-assisted

perfection simple & naturelle; simple perfection; graduation

The word

Simple natural perfection is the degree Nature brings a thing to according to its own design. Simple here restricts the level and manner of perfection; it does not mean a medicinal simple, nor does it necessarily mean the utmost perfection conceivable. The general spirit contains the rule, measure, action and power of perfecting, but Book I expressly confines this account to the natural level.

In the work

The opening metallic example already guards the object of perfection. Augurel’s metals seem unable to engender their like; the following prose does not simply reverse that statement into ordinary metallic reproduction. Perfected minerals engender perfection in their like, not new bodies like themselves. Elixir’s work upon an imperfect metal is consequently alteration or completion within a suitable kind.

Book II presents Nature as a careful mother who elaborates flowers and seeds as the most perfect parts of plants within her ability. Art begins where she finishes, yet continues along her path of separation. Higher perfection is not independence from Nature’s means. The medicinal phrase pureté & perfection surnaturelle belongs here: skilful elaboration is said to exceed unaided natural preparation, rather than necessarily to suspend the natural order through a miracle.

The later account of gold gives this increase a precise distinction. Natural gold has its degree, while art is said to bring a supreme graduation and a darker red. The resulting quality is called an acquired but inseparable accident. “Accident” therefore need not mean a mishap or a readily removable superficial stain. At the same time, the source limits the quantity of recipient imperfect metals coloured by projection of the prepared tincture and contrasts the amplified material with ordinary gold, which cannot itself accomplish the claimed comprehensive work. The gradation is a historical theoretical claim, not evidence of achieved transmutation.

Places to Read

SL_I_01S004 · 1621 pp 7 · scans FR027 · source PDF p. 33. The poetic statement that metals seem not to engender their like.

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34. The correction: perfection is generated in like things, not new like bodies.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62. The explicitly restricted natural sense of perfection.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. Nature’s degree and Art’s continuation by the same road.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Medicinal perfection called beyond nature in the polemic.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Supreme graduation, acquired inseparable redness and limited projection.

In this edition

The supplied translation preserves “simple perfection” and explains surnaturelle through the local comparison of Nature and art. Retaining the paired “acquired” and “inseparable” avoids making art’s addition either an original natural property or a detachable coating. The limiting seulement in Book I is indispensable to the cross-book distinction.

See also

Nature, art and the practitioner; Elixir and communicable perfection; Philosophical and ordinary gold and silver; Potentiality and actuality; Tincture and heat as its mother

Selected exact forms Ne semblent pas engendrer leurs semblables; non pas leurs semblables, mais en leurs semblables; perfection simple & naturelle; seulement parfait; simple perfection; l’art commençant où la Nature a finy; pureté & perfection surnaturelle; graduation supresme; un accident inseparable; perfection; graduation; accident inseparable

Philosophical and ordinary gold and silver

or philosophal; or & argent; vif argent; vulgaires

The word

Philosophical gold and silver are living, hidden or potential powers in the matter of the stone, distinguished from the visible ordinary metals. This distinction is functional as well as material. The text calls ordinary metals dead, yet assigns them a necessary ministerial role in communicating perfection through fermentation. Dead does not mean useless in every stage.

In the work

In discussing Hortulan, Nuysement accepts philosophical gold as a particular interpretation of the sun but refuses to make it the entire meaning of the universal argument. The subject is gold and silver in potential and quicksilver in nature. These predicates describe different respects; they are not three ordinary substances simply placed beside one another. The perfection attributed to their action is said to occur almost miraculously. The quasi qualification must remain: the source does not straightforwardly declare a supernatural miracle.

Ordinary gold and silver then serve in fermentation. The paradox is intentional: what lacks the living universality of the first subject can still communicate a specified metallic perfection. It follows that the metallic stone and Nature’s universal stone must not be

conflated. Their common source does not grant the specified metallic work unlimited action across animals and plants.

The later gold passage gives ordinary gold an attractive lustre and natural orange or citrine colour. Its magnetic power draws human hearts, an image of desire rather than evidence that it attracts metals physically. Art is said to produce a darker red through higher graduation, an acquired inseparable quality. Ordinary gold itself cannot perfect other metals or fully preserve human health. The author’s attack on false amalgams and infusions consequently belongs beside his praise of gold, not outside it. No medicinal use of ordinary gold is established by the encomium.

Places to Read

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Living philosophical powers, ordinary dead metals, quasi-miraculous action and necessary fermentation.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Universal natural stone distinguished from the restricted metallic stone.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Gold’s heart-attracting lustre, natural colour, higher acquired tincture and limits.

In this edition

The supplied English keeps “in potential,” “in nature” and “almost miraculously” distinct. It also preserves vulgar as ordinary rather than morally vulgar. These small choices prevent a misleading equation between philosophical names and familiar metals while retaining the ordinary metals’ stated necessity in fermentation.

See also

Fermentation and the ministering metals; Hortulan’s particular reading; Perfection, natural and art-assisted; Natural stone and chymical stone; Amalgams, fusions, dissolutions, infusions, and confections

Selected exact forms or philosophal; en puissance or & argent; vif argent en nature; les vulgaires sont morts; quasi miraculeusement; force aymantine; Soleil terrestre; couleur orangee; citrine couleur; or; argent; vif argent

Philosophy as ladder and queen of arts

Philosophie; eschelle; eschelons; Royne des Arts; heur; honneur; gloire; vœuz; prieres; felicité

The word

Philosophy is the ladder, key-holder and queen of arts in Book III’s praise of effective knowledge. It is not simply every discipline bearing the name science. Other sciences are steps towards the knowledge of Nature’s works and secrets which the author says can preserve life and secure other goods. The personification makes Philosophy a gracious giver and guide without turning her into an additional literal deity.

In the work

III.10 makes restoration and prolonged life the summit of the philosophical ladder. This goal follows the complaint that human intelligence lacks time and health to attain complete knowledge. The division of goods gives the claim its structure: wealth and bodily well-being cannot secure themselves, while genuinely effective knowledge is said

to supply and protect both. The phrase happiness, honour and glory expresses that encompassing benefit rather than three precisely defined technical substances.

III.13 returns to the central treasury of the world. Philosophy alone carries its key, opening knowledge compared with the heroes' descents and biblical figures' ascents. The universal offer of Nature's treasure nevertheless coexists with exceptional favour: not every aspirant obtains entry. III.14 changes from argument into apostrophe. The author addresses Philosophy with vows and prayers, asks her to bear human understanding on tireless wings, and celebrates two benefits, healthy long life and inexhaustible riches. These two bestowed goods should not be confused with the previous threefold classification. In III.17, possessing philosophy's fruit is compared with sitting at the summit of an inaccessible mountain, above the crawling sciences of surfaces. This is a hierarchy of insight, not the location of a secret physical sanctuary.

The praise is extravagant but not without an internal limit. Nature's quoted six lines end with the creature's eventual death, and III.12 has already denied bodily immortality. Sonnet IX returns to philosophy and practice, truth defeating opinion, and Jason's acquired good. The final question repeats happiness, honour and glory in a different order before restoring the familiar sequence. Jason's defiance of death is encomiastic, not a cancellation of the explicit mortal condition.

Places to Read

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. The ladder culminates in effective knowledge, with other sciences as its steps.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. Philosophy alone holds the treasury key and is named queen of arts.

SL_IIIS014 · 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197. The apostrophe petitions a personified giver of knowledge, long life and riches.

SL_SONNET_09S001 · 1621 pp 332 · scans FR340 · source PDF p. 210. The final sonnet returns to practice and the triad of happiness, honour and glory.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The nearby argument expressly denies bodily immortality.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198. Nature's quoted promise still ends in the creature's death.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. The possessor is compared with someone on an inaccessible summit, a figure of elevated insight rather than literal geography.

In this edition

Heur means happiness, felicity or good fortune, not heure, an hour. The new English retains the changing orders of honour, glory and happiness rather than imposing one fixed formula. It also distinguishes the prayer addressed to personified Philosophy from Nature’s subsequent quoted speech. “Artiste” in the final sonnet is a practitioner, keeping practice within the ideal of philosophical knowledge.

See also

Three goods: fortune, bodily well-being and knowledge; Possessing, knowing and the purpose of life; Light, illumination and truth; Ariadne’s thread, Theseus, and the Minotaur

Selected exact forms eschelle de la Philosophie; simples eschelons; seule Philosophie porte la clef; Royne des Arts; tes aelles infatigables; l'heur, l'honneur & la gloire; l'heur, l'honneur, & gloire; l'honneur, la gloire, & l'heur du monde; l'heur, l'honneur, & la gloire; vœuz; prieres; incomparable felicité; deux que tu eslargis; Philosophie; heur; honneur; gloire; assis au coupeau d'une montagne inaccessible; coupeau

Phoebus and Python

Phœbus; Pithon; humeur veneneuse

The word

Phoebus slaying Python is expressly decoded as natural heat enabling innate dryness to absorb superfluous moisture in the primordial earthly slime. The monster’s poisonous swelling represents an obstructive condition. The passage supplies its own “that is,” so the physical reading is Nuysement’s stated interpretation, not an inference imported by the lexicon.

In the work

The earth forms from dregs gathered around the centre but is provided with true substance, initially confused within the coarse thickness. Once the excess moisture is overcome, that hidden substance begins to make its actions felt. The myth therefore marks the distinction between the containing mass and the efficacious principle within it. It does not imply that the dregs alone are the productive earth.

The author then says that the spirituous matter should properly be called earth in this context because it is earth’s own efficacious substance. It generates bodies through its own embodiment according to individual formative ideas. The qualification “in this place” matters: earth elsewhere names the gross support or vessel. The word’s changing scope is part of the explanation rather than an inconsistency to conceal.

The productive substance is never idle but continually occupied in engendering and giving life. The older wording empeschee à means engaged or occupied, not impeded. Reversing that sense would turn the passage’s energetic generative principle into one prevented from operating. Nuysement illustrates the account with verses from his own Pindaric ode dedicated to the Duke of Alençon. In those verses the spirit separates heavy from light, establishes balanced roundness, and pours soul and seeds into the earth as fruitful nurse. The self-citation is a second poetic formulation of his account, not independent mythographic proof.

Places to Read

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. The explicit Python interpretation, the local true-earth sense and occupied-not-impeded wording.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. The author’s self-quoted ode expands separation into earth’s formation and nurture.

In this edition

The supplied English rightly retains the explicit decoding and translates empeschee as occupied. The printed spelling Pithon remains retrievable beside the English Python. Phœbus here is solar heat in a primordial drying allegory, not automatically the same operative name as every later philosophical sun.

See also

Natural movement and forced displacement; True earth and ordinary earth; Mythological interpretation and correspondences; Duke of Alençon and Pindaric Ode; The dry drinking the moist

Selected exact forms Phœbus; Pithon; C’est à dire; non jamais oisive, mais incessamment empeschee à engendrer & vivifier

Phoenix and the tail-biting serpent

Phœnix; nouvelle naissance; serpent; mord sa queuë; Phœnix

The word

Phoenix and the serpent biting its own tail are figures of renewal, but their local objects differ. In the dedication a phoenix praises an exceptional intellect and accompanies the restoration of a neglected book. In II.4.30 the phoenix is an occasional name for the self-renewing natural principle.

In the work

The dedicatory passage credits Candale with bringing Hermetic learning back from neglect. New birth, the dark river of oblivion and a long shipwreck make transmission and interpretation into rescue. The phoenix is not there an unambiguous coded ingredient; it marks singular intellectual excellence within praise of a restorer.

The later serpent's circular body and bitten tail explain round, unfailing growth. The spirit replenishes what it distributes into generation, so renewal is not simply survival of one unchanging individual body. Its association with Saturn's devouring and returning children connects dissolution of particular bodies with fresh production. The phoenix provides another way of naming recurrence from apparent loss.

This self-renewing language must remain beside the earlier denial that Nature produces herself in I.4.6. That earlier passage insists on an effective producer rather than treating the natural recipient as its own sufficient origin. II.4.16–17, by contrast, discusses a subject containing active and passive powers, self-vivification and continual nourishment within earth. The book speaks differently in those contexts; a lexicon should mark the tension instead of inventing a harmonization that makes one formulation disappear. Neither phoenix nor serpent alone supplies an argument that the natural principle is identical with God or independent of celestial supply.

Places to Read

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The phoenix names a rare mind, while new birth and rescue from oblivion describe a neglected book’s restoration by commentary.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. The denial that Nature produces herself controls any unqualified assertion of self-origin.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. The Macrobian soul argument is expressly adapted to self-renewal of the world spirit.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Self-nourishment is discussed within earth, not as production simply from visible earth.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Circular self-renewal illustrates the spirit’s unfailing replenishment and generates an occasional phoenix name.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The adjoining Mercury genealogy and effects continue the mythic account without equating renewal with self-origin.

In this edition

The translation preserves the same phoenix name while the article distinguishes its dedicatory and natural-philosophical uses. “Round and unfailing growth” keeps the circular adjective as part of the serpent's explanatory force. Renewal of a book and renewal of embodied first matter are analogically related, not identical events.

See also

Saturn and the contested lead interpretation; Macrobius and the Dream of Scipio; Nature, art and the practitioner

Selected exact forms Phœnix; nouvelle naissance; noir fleuve d'oubly; long naufrage; mord sa queuë; ronde & indeficiente croissance; la nature ne se produict point soy mesme; queuë; croissance

Physicians and apothecaries

Medecins

The word

Physicians and apothecaries have distinct roles in the polemic: the learned medical practitioner should direct more careful preparation, while the apothecary prepares the medicines whose impurity is criticized. Neither word is simply a synonym for fraud. Nuysement expressly professes honour for physicians before making his complaint.

In the work

II.3.10 begins from a natural-philosophical premise that earthly productions carry corruption unless separation removes it. The criticism then targets the little care taken to encourage more useful diligence in preparation. Large quantities of coarse dregs are said to submerge the small helpful substance, burdening Nature as much as the disease does. The military image of corrupted weapons and the attributed Petrarch comparisons of rivers increased by rain and fire increased by flame explain why like corruption cannot defeat corruption.

The following discussion argues that purging must be joined to restoration and that Nature’s own resisting power remains an agent. Where ordinary treatment succeeds, II.3.12 offers alternative explanations involving Nature’s overcoming impurities or expelling a resembling offending humour. It also states that medicine is not the author’s profession. These claims qualify the voice making the critique; they are not independent clinical findings.

The conclusion of Book III again concedes physicians’ great learning. The alleged weakness lies in a surface rather than central knowledge of remedies. Its example distinguishes relief from the perfect cure claimed for a further preparation, then defends like-named salts with different effects. The corrosive and burn comparisons are historical arguments, not validated treatment advice. Respect, criticism of preparation, professional self-limitation and extravagant counterclaims all remain part of the same uneven polemic.

Places to Read

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112. The explicit profession of respect frames a criticism of preparation and apothecary oversight.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Removal is argued to be insufficient without restoration and aid to Nature.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Alternative cure mechanisms precede the author’s statement that medicine is not his profession.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The final concession of learning coexists with claims for central preparation.

In this edition

The new English keeps “I honour them” and the later “not because its practitioners lack great learning,” resisting a blanket anti-physician paraphrase. The supplied note relates the honouring phrase to Sirach, while the Petrarch attribution’s precise location remains unestablished. The lexicon does not replace that uncertainty with a fabricated quotation source or endorse the hazardous therapeutic claims.

See also

Purging and restoring together; Nature resisting disease; Blood and humours; Accused obstruction of a remedy

Selected exact forms Medecins; Apoticaires; j’honore

Possessing, knowing and the purpose of life

avoir; sçavoir; inquisition de verité; perfection; plus excellent; parfaite cognoissance

The word

The opposition pour avoir, non pour sçavoir contrasts possessing with knowing. It is an ethical order of ends, not a blanket rejection of useful knowledge or material well-being. Ratiocination is the power of reasoning through which human life can seek truth. “Perfection” in the later human comparison is relative to earthly creatures, not an unqualified declaration that humans are divine or already omniscient.

In the work

The preface rebukes those who pursue gain and treat feeding as life’s complete aim. Food supports life, but life should be employed in inquiry into truth. The conditional inward return under a divine ray asks readers to recognize that hierarchy for themselves. It does not contradict the title’s promise that the work is profitable: usefulness becomes objectionable when it displaces what is honourable and the purpose of understanding.

III.3 explains why humans undertake the inquiry into prolonging life. Their excellence of spirit permits investigation by reasons and the acquisition and teaching of arts. The author nevertheless grants animals inward reason according to the vital soul and some exceptional dexterity, mostly natural rather than taught. Philon’s ensuing reply dramatizes the injustice of treating bodily misery as the whole human condition.

III.9 says the priceless intelligence needs a longer, healthier life to reach complete knowledge. Its abbreviated “animals without reason” must be read beside III.3’s finer distinction, not used to erase it. The attributed Paracelsian complaint makes human intellectual capacity, rather than wealth by itself, the rationale for seeking longer duration. III.10 then distinguishes genuine knowledge of Nature from the sciences that merely lead towards it. Possession becomes secure only when informed by that higher understanding, according to the author’s claim.

Places to Read

SL_PREFACES001 · 1621 Unnumbered preliminary pages · scans FR018 · source PDF p. 26. The contrast between gain and truth orders food, life and reasoning.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. Relative human excellence is qualified by animal inward reason and natural dexterity.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. Longer and healthier life is sought for the full use of intelligence.

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. Only genuinely effective knowledge is credited with securing the other goods.

In this edition

The English preserves “in comparison with” in the human-perfection claim and the difference between animal inward reason and human learned instruction. The supplied [plus] before parfait in III.3 is a bracketed modern reading supported by context and surviving letters, not an unqualified record of fully legible type. The preface’s avoir/sçavoir wordplay is rendered by the clear opposition “possess rather than know,” with its ethical direction intact.

See also

Philosophy as ladder and queen of arts; Three goods: fortune, bodily well-being and knowledge; Galen; Philon and Timon; Light, illumination and truth; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms pour avoir, non pour sçavoir; l'utile à l'honneste; inquisition de verité; ratiocination; Preface; plus excellent d'esprit; tres parfait au respect; perfection; special privilege; entiere cognoissance; parfaite cognoissance; avoir; sçavoir

Potentiality and actuality

puissance; acte; effect; action; possibilité

The word

Puissance can mean capacity or power before its exercise; acte, action and effect name its realization or working result. The distinction is not simply between invisible and visible things. Something may contain the capacity for an operation without yet being disposed, activated or supported so as to perform it. Conversely, an artist who releases a capacity does not thereby create it from nothing.

In the work

Book I repeatedly makes heat or the general spirit the agent drawing a recipient from power into effect. Its assertion that Nature does not produce herself occurs within the demand for an agent acting upon an appropriate subject. That local prohibition must remain beside, not be silently harmonized with, Book II’s self-vivifying principle, which is described as both agent and patient and as an originating principle without a prior natural producer. They are different argumentative claims about ordinary generation and the first subject.

The distinction also constrains universality. When a freed mineral spirit receives a mineral body, it draws mineral seeds, not animal or vegetable ones. The author immediately qualifies this restriction: he does not mean that it absolutely lacks the other powers, but that it demonstrates them according to the species receiving it. Possession in potential is therefore no warrant for claiming that any specified subject can produce any other kind at will.

Book II describes matter as full of forms not actually but by possibility, a quasi-body desiring information. A preceding mover brings its capacity into action. Later, fixability likewise exists at the centre potentially, while art is required to bring it into effect. The medical polemic supplies the opposite case: a useful helping power is submerged in poisonous encumbrance and cannot act. The cited Fountain of Lovers verse says that without salt nothing useful can be brought into effect. In that quotation, effect is accomplishment of the work, not the mere naming or possession of its subject.

Places to Read

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Agent, recipient and the express no-self-production statement.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Heat draws the aqueous seed from capacity into act.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62. Power and action within the limit of natural perfection.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Mineral manifestation and the immediate qualification about other latent powers.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. A mover brings potential into action.

SL_II_02S006 · 1621 pp 89 · scans FR109 · source PDF p. 83. The quoted verse’s practical sense of putting something into effect.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. Forms present potentially, not actually.

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112. The helping power unable to act while submerged in impurity.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Innate fixability needs art to become effective.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. The distinct self-vivifying principle described as agent and patient.

In this edition

The new English generally makes the philosophical contrast explicit as “potential” and “actual,” but the French effect also retains the ordinary sense of effective result. “Non actuellement, mais par possibilité” is a protected qualification: the potential presence of innumerable forms must not become an assertion that all are already actual. The no-self-production wording is retained without being used to erase the later account of the self-vivifying principle.

See also

Seed, seed-fluid and hidden generation; Disposition, pliability and resistance; Action and receptivity; Perfection, natural and art-assisted; Primordial and first matter

Selected exact forms de puissance en effect; la nature ne se produict point soy mesme; de puissance en acte; de la puissance à l'action; minerales tant seulement; ne les demonstre que selon les especes; puissance en action; mettre en effect; non actuellement, mais par possibilité; vertu aydante; en puissance; en effect; puissance; effect; acte

Primordial and first matter

premier[e] matiere; prejacente; vertu omniforme; marques plus insignes; matiere universelle; premiere matiere metallique; pere; fils; Omniforme; premiere matiere

The word

“First matter” is relational: first with respect to which body, kind or operation? The primordial or prejacent matter preceding the celestial sun is not identical with the already prepared first metallic matter of the stone. Nuysement insists on “first matter of the first matter” to mark this difference. Invisible and almost bodily are likewise qualified descriptions of a generative beginning, not synonyms for absolute non-being.

Omniform means capable of many or all forms. It does not mean that all determinate species are already visibly actual in one lump. The universal source supplies powers which particular recipients and places bring into specified operation.

In the work

I.4.1 answers the objection that the sun cannot father matter from which it was itself created. The primordial matter contains an innate sun or vital fire before the celestial sun emerges; later solar action nourishes and activates what preceded it. Origin and continuing agency are therefore not the same relation. I.4.5 makes universal spirit the first matter of the first matter of bodily gold and silver, distinguishing Nature’s general productive subject from the metallic stone.

II.2.14 locates an omniform power and first moving cause centrally, while II.2.18 offers persistence after washing or burning as a sign by which the subject is said to be recognized. These are clues within the argument, not a modern material identification. The search is for an already begun natural subject, not an imaginary body made at will.

II.4.15 makes the distinction explicit through a corrective address to expert readers. Bacon’s quoted mixture describes the first metallic matter, already prepared, compounded and specified by Nature. Nuysement’s own subject is the universal matter not yet specified, the father rather than the son. He uses the quotation by analogy and authority, not because the two are identical. Sonnet II finally calls the spirit omniform in seeds and triple in one substance and first matter. That compact triadic wording preserves unity and generative multiplicity without licensing an automatic list of ingredients.

Places to Read

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. Primordial matter precedes the celestial sun but contains innate vital fire.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. The doubled first-matter phrase separates universal from metallic origin.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. The historical heading frames life and being through spirit and first matter.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Omniform power is linked with the central moving cause.

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98. Persistence is offered as a sign of recognition, not an identified modern material.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The father–son correction distinguishes Nuysement’s subject from Bacon’s metallic matter.

SL_SONNET_02S001 · 1621 Unnumbered sonnet leaf 2 · scans FR328 · source PDF p. 203. The verse joins omniform seeds, living motion and triple unity.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. The explicitly enumerated triad is a comparison, not a replacement for Sonnet II’s unenumerated three.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. Philon names a triple seed without locally enumerating its members.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. The already available natural subject is opposed to an imaginary body and an impracticable reconstruction of the beginning.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. The subtle, almost bodily beginning is apt to receive a body, not already a fully specified metal.

In this edition

The repeated “first matter of this first metallic matter” is retained in English because it carries the argument’s hierarchy. Deleting the apparent repetition would collapse the father–son distinction. “Omniform in seeds” preserves a capacity-bearing sense, while the source’s markers of invisibility and quasi-corporeality prevent a premature claim that the principle has already been directly isolated by the senses. Sonnet II’s “from three and into three” is likewise not locally an enumerated list. It should remain distinct from Sonnet I’s explicit salt, oil and pure water and Philon’s unenumerated triple seed.

See also

Prejacent subject; Quasi-body; Universal spirit of the world; First and last matter

Selected exact forms primeraine & prejacente matiere; invisible; premiere matiere de la premiere matiere; Que tout ce qui a essence & vie, est fait par l'Esprit du monde: Et de la premiere matiere.; vertu omniforme; premiere cause motrice; marques plus insignes; discerner; difference il y a entre le pere & le fils; premiere matiere metallique; matiere universelle non encore specifiee; matiere premiere de cette premiere matiere metallique; Omniforme en semences; vif en mouvement; Triple en une substance & premiere matiere; de trois, & en trois; matiere; premiere matiere; de sel, d'huille, & d'eau pure; Produit un triple-germe

Pure substance and accidental impurity

pur & net; en son profond; Non pas que; essentielle; ne fut pas creée pure; non pas consubstantielles; nature premiere; arrester & retenir; substance pure; impuretez accidentelles

The word

Pure substance and accidental impurity are distinguished by belonging, not merely by date of arrival or visible appearance. The substance is essential to the subject; the excrement can accompany it without being of its essence. “Accidental” thus does not mean that its presence is trivial or that a modern laboratory accident produced it. Nor is apparent whiteness sufficient proof of inward purity.

Nuysement can call substance simple and incorruptible in itself while calling the created generative mixture impure. The two formulations ask different questions: what the life-bearing principle is, and in what compound condition it exists and acts. A proper reading preserves this distinction without making all embodiment a dispensable stain.

In the work

The reported salt in II.2.9 looks clean and bright but still retains dregs. Its subsequent changes cannot retroactively make the first appearance a proof of purity. II.2.22 likewise locates purity in the depth of the subject and reserves its stronger resistance for the condition after purification. II.3.4 explains why coexistence is not the issue by itself: contrary matter can remain together with a substance while obstructing its action.

II.3.17 assigns essential status to substance and accidental status to excrement in passible sublunary bodies. The longer creation argument in II.3.20 then says that the generative subject was not created wholly pure. Its dregs are companions of birth, even uterine sisters, but expressly not consubstantial. Coeval origin does not establish identity of essence. The changing differentiated world requires a recipient of action; absolute unmixed purity would not alone account for that condition.

In II.3.27, first nature or first form is the medicinal subject’s still-impure original condition, lacking the penetration and permanence claimed for its perfected state; it is not the primordial first matter of the cosmos. II.3.32 makes retention conditional: the

stated need for stronger action belongs only to a sublimable subject deeply mingled with and attached to the dregs or calx of a fixed body, and the preferred arrangement has an express exception where the dregs remain behind of themselves. These are qualifications in the historical account, not practical directions. Sonnet VI compresses the rule into pure substance infected by earthly slime and adustion. Its praise of expelling the infection depends on conserving the substance, not annihilating it. The pure centre in II.4.9’s analogy similarly survives the removal of outward conditions; Christ’s passibility is explicitly not stain.

Places to Read

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Whiteness and brightness fail to prove the absence of dregs.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. Inward purity is distinguished from the completed condition after purification.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Simple substance in itself is contrasted with vulnerable lower compounds.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Coexistent contrary matter can obstruct action.

SL_II_03S017 · 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120. Essential substance and accidental excrement receive distinct assignments.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Birth-companion dregs are explicitly not consubstantial.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. First form and perfected condition differ; two supplied readings remain bracketed.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. Retention of dregs has an explicit exception where they remain by themselves.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207. The heading names accidental impurities; the verse describes infection of pure substance.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The pure centre remains distinct from passibility and from removable impurity.

In this edition

“Accidental impurities” occurs in Sonnet VI’s historical heading, while the verse itself says “pure substance” and describes what infects it. Keeping the heading and verse as separate evidence layers prevents a useful editorial label from masquerading as a line of poetry. The supplied English also preserves the decisive negative “not consubstantial” in the birth-companion image. In II.3.27 the bracketed [n’] and [de] are supplied readings, so the surrounding argument is not presented as an unqualified transcription of wholly legible letters.

See also

Separation, extraction and retained union; Substance and accidents; Excrements, dregs and bodily bulk; Passibility

Selected exact forms pur & net; blancheur & lucidité; retient aussi les feces; en son profond; apres sa purification; simple & pure; non subjecte à corruption ny à mort; empesche l’action; essentielle; accidentelle; substance; excrement; ne fut pas creée pure; non pas consubstantielles; compagnes de naissance; sœur uterines; nature premiere; premiere forme; arrester & retenir; s'arrester d'elles mesmes; substance pure; impuretez accidentelles; limon terrestre; adustion; peste; immondicitez terrestres

Purity, penetration and duration

Access family: Pureté, penetration, fixation, conservation, duree and perpetuation: related but distinct powers. Exact historical spellings are listed separately.

The word

Purity is a condition of a recipient as well as a desired result of separation. Penetration names access to an inward seat; fixation names resistance to departure, dissipation or destructive division. Conservation and duration concern keeping a thing in being. Perpetuation expresses the extreme aim of that keeping, but the work repeatedly qualifies the degree obtainable. None of these words alone licenses a modern claim of indefinite physical survival.

In the work

I.3 derives differing durations from differing receptivity to celestial power: a purer disposition admits influence more deeply. II.2 distinguishes penetration and remaining from merely touching the surface, as water passing over a field may fail to nourish its depths. II.3 accordingly demands two powers together. A substance too gross cannot reach the centre; one subtle but fugitive cannot stay there. The sought remedy is therefore both penetrating and sufficiently fixed. II.3.26 further insists that nothing can be brought to purity or fixation without the operations of fire; this is the author’s asserted condition, not a modern treatment recommendation.

II.4 extends this conjunction to body and spirit. Preservation is not achieved by discarding one to save the other. The proper fire and earth must be retained, and the spirit's useful volatility is not identical with the separable corrupting sulphur. The initially mobile subject must acquire a more lasting union, while the body participates in the spirit's powers. Gold's natural durability is an example, not proof that ordinary gold supplies every promised virtue. The tincture, rather than the empty carcass remaining after its loss, carries the argument for vivification.

The degrees are explicit. II.4.10 distinguishes a principal from its accessories and a head from its members: an accessory receives 'quelque duree', while the principal approaches

perpetuity. II.4.13 still says born things must end. Later ascent and descent describe purification, altered consistency and intimate conjunction, not necessarily movement to the top and bottom of a vessel. Even apparently contrary actions must conserve the sought substance rather than consume it. The account of Stygian water and Aeson's renewal intensifies this rhetoric but does not erase Book III's limit on bodily immortality.

III.11 gives the negative test: the life in ordinary food is not perfectly fixed and cannot resist the destructive fire indefinitely. Fixity here means effective persistence of nutritive life. The common language of duration is thus distributed unequally among ordinary food, natural durable bodies, the prepared subject and the human life it allegedly assists.

Places to Read

SL_I_03S002 · 1621 pp 22–23 · scans FR042, FR043 · source PDF p. 43. Multiform Mercury distributes life according to material predisposition; purer receivers admit celestial heat more deeply and last longer.

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Gold’s own mercury/sulphur are purified seed-fluid slowly coagulated under heat, which mothers tinctures and supports solar fatherhood.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Subtle action must penetrate and remain, not merely touch the surface.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. Life's nourishment must both enter fine passages and remain stable rather than flee. Fire is asserted indispensable to both desired medicinal qualities.

SL_II_04S013 · 1621 pp 232–235 · scans FR252, FR253, FR254, FR255 · source PDF pp. 157–158. Nature preserves toward perpetuity but all things beginning must end. Relative fixation and integrated digestion explain stag/raven/oak/gold durability; death divides what union resists.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Dragon’s restless motion illustrates spirit. Fixation gives tincture, claimed as life; blood redness, plant green, and metal colour reveal perfection or disorder.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Tincture is pure substance and deprived body residue; patient gradual calcination retains spirit. Haste loses tinting spirituality, requiring renewed spirit; spirit colours by fire as means.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Insufficient fixity makes food-borne life vulnerable, connecting bodily sustenance to the book’s retention vocabulary.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. God foresees corruption and establishes remedies; spirit/body compounds share damage, with spiritual loss glossed as lost life-giving powers. Human beings are recipients and instruments of divine glory.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Creator produces and conserves; creation is hidden, preservation accessible at least to illuminated recipients. Christ is pattern; heaven/stars cause influences through which spirit embodies in earth and distributes virtues.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Christ’s ocean and Nature’s universal source exceed derivative powers;

specific medicines remain commendable. Earth is matrix and treasury; God transcends natural laws; Trismegistus is first after Flood according to some.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. A hidden qualitative reading replaces moist coldness with warm dryness; death/blackness precedes impassible renewal, as seeds and Christ’s grain analogy illustrate.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Morien’s fixed grain must blacken/putrefy. Reasoning should seek creator through excellent creatures; mortification preserves the subject and Christ’s body/natures. Elevation first predominates, then fixed retains volatile with assisting heat.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Birds/dragons picture fixation and volatility; plants rise yet are restrained by own earth. Desired spirituality is not corrupting volatile sulphur; subliming means perfecting; fixability is potential until art helps.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Art surpasses Nature only under her guidance, separating foreign parts and digesting homogeneous union. Already specified bodies cannot yield the original virtue, so source must be sought in earth.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Art raises gold’s natural colour to dark red tincture for limited projection; ordinary gold cannot alone perfect metals or preserve humans. Heat consumes impurity not substance; author distinguishes sages’ mercury.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. Vessel-burial and resurrection mean putrefaction/purification/fixation. Fixation perpetuates tincture and drives out combustible sulphur; regulated external heat assists internal sulphur without prematurely expelling pure spirit.

SL_II_04S022 · 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168. Objector asks how fixed subject can sublime again. Wax wings, Daedalus/Icarus, and Phaethon’s course warn against extremes and presumptuous haste; author promises a plain explanation.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Ascent does not mean vessel-top rise: reserved spirit dissolves fixed matter into airy consistency, then decoction/congelation returns it to earth. Repetition unites smallest parts while spirit remains volatile and body fixed.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. French quatrain explains unprinted Latin verses; perfected body penetrates and purges. Hermaphrodite/Salmacis embrace figures conjunction; immovable Delos and offspring figure fixation of Sun/Moon-containing matter.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn represents universal renewal; genealogy and attributes are decoded. Opponent proposes lead, salt, cupels; author allows some fit but claims his own reading fits all.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. Bulls are vented furnaces; author reports eight of nine vessels lost. Cadmus killing

dragon means fixing mercury; field of Mars is specified vessel, not glass alembic, with unnamed spear-like growth.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Dragon sleep means renewed solution/fixation. Prepared mercury alone lacks double efficacy until final fermentation with solar butter. Burning water is life not vine; apparent inflammability/venom conceals fixed power.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Ordinary medicine’s learned practitioners are faulted for surface action. The oat-root example leads to salt against salt-caused calculus, differentiated by effect; a corrosive objection receives a conditional concession.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The claim of preservation is expressly not bodily immortality.

In this edition

The English 'fixed' has to be read with its grammatical subject. III.11's 'n'est parfaitement fixe' concerns life in food, whereas III.18's 'maladies fixes & rebelles' describes persistent, recalcitrant diseases, not diseases that have undergone an alchemical fixation. Likewise, 'approaches perpetuity' in II.4.10 is stronger than some duration but weaker than a categorical statement of endless life. The translation's comparative and limiting words are essential evidence, not expendable rhetoric.

See also

Digestion and incomplete perfection; Transformation rather than annihilation; Head, members, principal and accessories; Surface, centre, heart and marrow

Selected exact forms plus nette & pure predisposition; plus durable & incorruptible; plus profondement; le plus net & depuré; penetrer; moindres parties; quelque pose; penetration; fixation; stable & non fuyante; pureté, ny fixation; operations du feu; conservation, aspirante à une perpetuité; quelque fixation & consistance durable; Le but de la fixation; la teinture est le but de la fixation; n'est parfaitement fixe; resister aux assauts; conservation; duree; perpetuation; quelque duree; s'approchera de la perpetuité; maladies fixes & rebelles; fixe; pureté; perpetuité

Radical moisture and lunar phases

humidité radicale; humide radical; humeur radicale; humeur radicalle

The word

Radical moisture is the sustaining moisture at the root of life. Radical indicates a foundational or rooted office, not a modern chemical radical, and humidity here is not atmospheric relative humidity. The family links living bodies with the broader account of fire nourished by moisture, but its bodily and cosmological instances must be distinguished.

In the work

Book I associates this moisture with the moon’s maternal influence and the changes received during waxing and waning. Heat actualizes the moist seed, but cannot simply abolish its moisture without undoing life. Book II states that when excremental sulphur makes fire excessive, the radical moisture, life’s seat and preserver, dries up and the body returns toward ash. The same passage therefore makes fire a cause of development and, in an altered relation, of destruction.

The central heat of earth is instead described as vital, preserving its radical moisture. It is distinguished from the sun's external heat of reverberation; celestial rays attract the innate terrestrial heat rather than independently account for every generation. The proposed purified medicine likewise restores what it finds of its own nature in a recipient, namely radical moisture, separating the encumbrances that threaten to suffocate it. This is a claim of affinity and restoration, not indiscriminate replacement of any bodily liquid.

Book III's contrary fire seeks to expel life with this moisture from its dwelling. Food contributes particles of life but is said to be too impure and insufficiently fixed to secure the desired extension. Sonnet VII carries the term into earth's porous womb: airy vaporous fire is continually fed by humeur radicalle before taking the body of mineral water. The poem's moisture feeds the cosmic generative process; it is not an assertion that earth contains an ordinary human physiological fluid.

Places to Read

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Lunar influence and the named root-moisture.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Drying of life's sustaining moisture through overheated corrupting sulphur.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Internal vital heat maintains moisture, distinct from external reverberation.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. Restoration of the recipient's like nature after purification.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Contrary fire threatens bodily life and its moisture.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208. The cosmological use in earth's womb and the spelling radicalle.

In this edition

The new English consistently retains the historical "radical moisture" while making its sustaining role explicit. The final-e spelling radicalle in Sonnet VII is preserved as a lookup variant. No single modern fluid or reagent is supplied for these related but differently situated uses.

See also

Heat and moisture as generative partners; Innate, solar and elemental heat; Fire contrary to Nature; Moon as mother; Life preserving life

Selected exact forms humidité que l'on appelle radicale; l'humide radical; siege & conservateur de la vie; l'entretien de l'humeur radicale; l'humide radical; humide radical; humeur radicalle; humeur radicale; humidité

Reason in animals and humans

raison; ame vitale; raison cachee au dedans

The word

Reason is not distributed by one flat human/animal opposition throughout Book III. The text first grants beasts a kind of inward reason belonging to the vital soul, then

distinguishes it from the human capacity for learned arts, teaching and deliberate philosophical inquiry.

In the work

III.3 says that brute beasts share this inward reason with humans and possess it in unequal degrees. It cites Galen for exceptions among animals capable of something like arts, but qualifies their dexterity as arising rather by nature than instruction. Human distinctiveness is principally the capacity to learn and teach arts and investigate hidden things by reasoning, not the absence of every animal cognitive power.

This comparison explains the quest for longer life. Earth's inexhaustible treasury supports all creatures, but humans can inquire into its causes and seek a more complete enjoyment of its benefits. Their elevated intellectual gifts are attributed to Heaven and Nature; they do not originate by autonomous human self-creation.

III.9 then uses the compressed phrase animals deprived of reason and concerned only with eating while praising the human upward gaze. It also reports Paracelsus' complaint that long healthy life has been given to useless irrational animals rather than humans who could employ it for knowledge. The latter rhetoric should not erase the earlier inward-reason concession and named exceptions. Nor should those concessions be expanded into a modern claim that all species share identical reasoning capacities. The text's internal change of emphasis is part of what the entry must make visible.

Places to Read

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. The prose grants animals a kind of inward reason while reserving learned arts and teachability principally for humans; a later animal-lacks-reason formulation needs this qualification.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. The prose grants animals a kind of inward reason while reserving learned arts and teachability principally for humans; a later animal-lacks-reason formulation needs this qualification.

In this edition

The English retains “although” and “apart from a few exceptions” in III.3, followed by “rather through nature than instruction.” It also preserves the sharper wording of III.9. The bracketed [plus] before perfect in III.3 is a modern supplied reading, not new evidence for a historical term.

See also

Experience, probable reasons and authority; Divine intelligence and brute matter; Determined size and species-limit

Selected exact forms ame vitale; raison cachee au dedans; quelques uns; plustost par nature que par institution; animaux desnuez de raison; raison; ame; institution; brutes

Reasoning, judgement and curious inquiry

ratiocination; jugement; curiosité; curieux; investigation

The word

Reasoning and inquiry are powers directed toward hidden causes, not merely opinions about appearances. Ratiocination names reasoned inference; jugement the discrimination required to use it; investigation and recherche the sustained search.

Curieux can describe something worthy of inquiry or the person diligently pursuing it. It is not invariably the modern pejorative “nosy” or the merely odd.

In the work

The title calls the work curious as well as profitable, the dedication names learned curieux, and the prefatory address treats the curieux as seekers to whom first principles may be made accessible. Book III converts the common desire for life into a specifically human search for its causes and possible prolongation. Animals possess an inward kind of reason in differing degrees, but the author reserves teachable arts and comprehensive philosophical investigation chiefly for humans. The passage’s exceptional animals and their natural dexterity qualify a simple denial of all animal intelligence.

In the fourth chapter of Book II, reasoning and judgement are divine gifts misused when spent on vanities rather than Nature’s light. The author nevertheless speaks as a learner, not a theologian claiming unrestricted authority. A subtile imagination discerns the fitting subject of the work; it does not mean inventing a result. Medea’s name is interpreted as cogitation, meditation or investigation, and Jason as the seeker. Those proposed names make inquiry a trial requiring labour and judgement, not a modern inward therapeutic practice.

The prose also displays its reasoning in local alternatives. After attributing pallor to smoky sulphurous encumbrance, it adds “one may also say” that Nature withdraws clear blood to the heart to defend life. The second explanation must remain an alternative, not be suppressed by the earlier apparently exclusive wording. Inquiry therefore includes inference, analogy, qualification and the comparison of causes, even where the author’s conclusions are expressed confidently.

Places to Read

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. Curieux describes the work alongside its promised usefulness.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. The learned curieux are seekers whose wishes for Candale’s longer life form part of the dedication’s counterfactual.

SL_PREFACES002 · 1621 Unnumbered preliminary pages · scans FR018, FR019 · source PDF pp. 26–27. The prefatory orientation toward inquiry into first principles.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. An explicitly additional explanation of pallor.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. Reason and judgement as gifts directed toward causal knowledge.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. The author’s learner position and limit on merely human instruction.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. The ratiocinating soul within the preservation argument.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. Discerning imagination and choice of the proper subject.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. Medea’s interpreted name and Jason’s investigation.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. Human inquiry, inward animal reason and the learning of arts.

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. Investigation of the world’s arcana as the pursuit of knowledge.

In this edition

The new English renders curieuse recherche as searching inquiry and preserves the alternative marker “On peut encore dire.” These choices prevent curiosity from becoming an accusation and reasoning from appearing more uniform than the French. The historical ratiocinating soul and imagination are philosophical faculties, not modern psychological diagnoses.

See also

First causes, effects and causal knowledge; Experience, probable reasons and authority; Reason in animals and humans; Jason, Medea and philosophical investigation; Philosophy as ladder and queen of arts

Selected exact forms CURIEUX; On peut encore dire; ratiocination & jugement; ame ratiocinante; subtile imagination; cogitation, meditation, ou investigation; curiosité du prolongement de la vie; curieuse recherche; investigation des arcanes du monde; OEUVRE NON MOINS CURIEUX que profitable; doctes curieux; admonester les curieux; curieux; ratiocination; jugement; curiosité

Reduction and return to beginnings

Access family: Reduction and retour: returning an effect toward its beginning. Exact historical spellings are listed separately.

The word

Reduction means leading a developed thing back toward the principle from which it arose. It does not here mean merely decreasing its quantity, nor does it supply the modern chemical sense of a reduction reaction. The intended return is governed by the relation between a finished product and the first germ or source capable of generation.

In the work

II.2 criticizes starting with perfected metallic bodies and trying to extract their universal cause by reversing every stage of their formation. Such reversal is presented as impossible or so prolonged that a human life would not suffice. The distinction between those alternatives matters: the author does not offer a simple universal theorem that no return of any kind can occur.

The preferred inquiry looks to a nearer beginning, the source or maternal subject before its powers have been confined within a completed product. This is why the language of reduction belongs beside the warning about foundations and roofs. A finished effect is not automatically the best point of access to the cause that made it.

The maxim that Nature makes nothing from nothing supplies the other boundary. A return is not creation without a subject; the investigator still requires something already present and capable of the relevant action. Reduction therefore joins a critique of a wrong starting point with an insistence on material and causal continuity.

Places to Read

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. Return toward first germ differs from quantitative reduction and productive completion.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. The preceding roof/foundation and no-retrogression claims frame the qualified rejection of destructive reversal.

In this edition

The supplied English's language of bringing back or reducing should be read through the stated object, the first germ, rather than a modern laboratory dictionary. The qualification concerning the length of human life also remains part of the objection. Omitting it would strengthen a historically qualified practical judgement into an unqualified impossibility claim.

See also

Nothing from nothing; Foundations and roof; Embodiment and manifestation; Nature's intention

Selected exact forms reduction; reversion destructive

Regeneration and second birth

second engendrement; premier eschelon; regeneration; renouvellement; purification; salut; escorce mortelle; noirceur; candide; regenerer; nouvelle vie; ame pure; deux purificateurs; ames; corps; restaurations

The word

Regeneration, renovation, second engendrement and new life describe a passage beyond an earlier condition. Their shared direction does not make their objects identical. Human spiritual regeneration, Christ's glorified humanity and the renewal of a natural subject occupy related but distinct arguments. The prefix of renewal must not be understood as replacement of every underlying constituent.

In the work

II.3.13 calls regeneration separation's first fruit and makes mortification its first rung and necessary path. Putrefaction and dissolution free substance from a corrupting mass, after which art carries it toward a new form and greater purity. The following Christian interpretation expressly denies that bodily death by itself acquires incorruptible life: otherwise wicked and just would benefit alike. What must die is the old corruption, interpreted through inherited sin and intemperance.

II.4 develops the comparison through descent, ascent, death and return. Christ retains divinity and body; his centre does not require purging. He is passible and mortal without having the stain attributed to mixed natural things. Nature's son is “as it were” regenerated, keeping his own earth and fire. The dark mortal husk and clear immortality of II.4.10 express the transition, while the vessel's resurrection in II.4.21 is explicitly interpreted through putrefaction, release from corrupting sulphur and fixation. This is material language patterned on theology, not a claim that the laboratory vessel literally repeats the Incarnation.

Sonnet VI attributes separation and new life to art's skill, freeing the pure soul from faults within its account of substance and accidental impurities. Sonnet VIII protects the duality: God establishes two purifiers for souls and bodies, the divine and the natural. Their shared descent and ascent mediate heaven and earth; their conformity is correspondence, not identity. The “two authors” are originating or restorative agents,

not two writers. God appoints them and preserves life, so their mediating efficacy is not an independent divine sovereignty.

In Sonnet VI, the totalizing Tout en tout extends Art's claim to regenerate through new life within the poem's account of freeing pure soul from fault. It is not a separately enumerated ingredient or a licence to replace the preceding water/fire and substance/excrement distinctions. The closing ascent is gradual, through the two named paths, rather than an instantaneous leap to every secret.

Places to Read

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116. Separation enables renewal and a new form beyond the old corrupt condition. Mortification is first rung and necessary route, not optional ornament.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. Moral corruption and intemperance supply the human object of renewal.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. The chapter transfers a patterned sequence of descent, purification, death, and renewed life between Christian and natural contexts.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. Descent is compared through retention of power, not through loss of Christ’s divinity.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The chapter transfers a patterned sequence of descent, purification, death, and renewed life between Christian and natural contexts.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. The contrast of dark death with clarified renewal marks the required passage into an impassible essence.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. The proper natures remain joined even in the death and putrefaction comparison.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. The chapter transfers a patterned sequence of descent, purification, death, and renewed life between Christian and natural contexts.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207. Art’s exclusive separating ability is linked to new life and freedom of the pure soul from fault in the purification sonnet.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209. God establishes two restorers for soul and body, bringing divine and natural purification into correspondence without erasing their distinction.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. The author denies that bodily death alone confers incorruptible life; moral corruption and excess are the objects to be mortified.

In this edition

The translation preserves comme as “as it were” in II.4.9 and “two” in both the heading and body of Sonnet VIII. Its “authors of our restorations” requires the older agentive sense. The juxtaposed water of baptism and fire of the Holy Spirit remains theological language before it is used analogically for washing and chymical purification.

See also

Incarnation, two natures, and the preserved body; Mortifying and weakening; Christ as magnet and mediator

Selected exact forms second engendrement; Regeneration; renovation; premier eschelon; l’unique sentier; regenerant à une vie nouvelle; regeneré en son humanité; comme regeneré; resurrection; passible escorce mortelle; l'obscure noirceur de la mort; claire & candide immortalité; L'industrie de l'art peut seule separer; nouvelle vie; regenerer; Tout en tout; ame pure; deux grands purificateurs Divin et Naturel; remede aux ames & aux corps; Deux purificateurs; deux autheurs de nos restaurations; l'un & l'autre; regeneration; regeneré; purificateurs; autheurs; escorce; conformité

Reiteration and patient gentleness

reiteration; l'accoustumance du feu

The word

Reiteration is a return to treatment by stages, opposed here to forcing an effect through uninterrupted excessive action. Patience and gentleness are operative judgments as well as moralized virtues. The claim is that repetition is necessary in almost everything, not an unrestricted rule for all materials.

In the work

II.3.33 distinguishes watery washing from rising through an alembic and warns that continuous calcination can drive away the best part being sought. What remains may be largely dregs, or may vitrify. Repetition is consequently not redundant labour: it is offered as a way to avoid both flight of desired substance and destructive fusion of the residue.

The author's common-crystal anecdote supplies the negative example. Prolonged ignition left the material vitrified with its dregs and useless for his purpose. He then attributes two advantages to repeated treatment: becoming accustomed to fire confers subtlety and permanence, while repeated dissolution gives swift entry and penetrating power. These are his explanatory and medicinal claims, not a validated modern procedure.

The phrase “not torture or violate Nature” makes the route's governing principle explicit. Art should follow natural capacities rather than treat more force and longer duration as automatically better. This principle connects to the later insistence upon retaining beneficial volatile spirituality while removing separable sulphur. The entry should therefore not turn the discussion into a stepwise recipe; its value is the contrast among repetition, continuous coercion, material loss, unwanted vitrification and the powers the author hopes to retain.

Places to Read

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Repeated treatment is contrasted with continuous coercive force that loses desired substance. The scope of necessary repetition is explicitly qualified as almost everything.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Repetition is said to confer subtlety/permanence and prompt penetration.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. The later preservation of useful volatile spirituality sharpens the rationale for gentle governance.

In this edition

The English preserves presqu'en toutes choses as “in almost everything.” It also reads claire & flotante as “clear and floating,” following the imperfect printed type rather than silently substituting “flowing”; note 180 explains that distinct reading. The failed crystal treatment remains a failure, not a successful preparation retrospectively inferred from subsequent claims.

The subsequent account of successful-looking stages and repeated treatments is not said to recover the same crystal batch already declared vitrified and useless. The transition from failed anecdote to general claims must not be supplied as an unprinted recovery narrative.

See also

Volatile spirit and fixed body; Sulphur: external, internal and fixed; Experience, probable reasons and authority

Selected exact forms reiteration; patiemment; reiterations; l'accoustumance du feu; souvent dissoult; La reiteration de cette practique est tres-subtile & necessaire, presqu'en toutes choses; accoustumance; presqu'en toutes choses; claire & flotante

Return, sphere and centre

se reunissant; grande sphere de vie; rondeur indeficiente

The word

Return is the released life’s reunion with the universal life from which it came. The sphere supplies an image and argument of continuity: its roundness returns upon itself without a terminal break. Neither the individual’s return nor the cosmic roundness means that a mortal body survives indefinitely.

In the work

Book III first restricts life-extension to the strength of human natural composition. A compound bearing corruptible bodily mass cannot become immortal through the proposed medicine. Only after stripping away all body does life remain free and resemble the universal life of the great world. It rejoices in reunion as in its own nature, according to the rule that everything returns to its place of origin.

The same paragraph distinguishes death from annihilation of the spirit. Corrupting sulphur occupies the bodily dwelling, compelling the spirit to abandon it and return to the centre of the great sphere of life, while bodily masses return to earth. The earlier gloss of the fifth element’s centre as its own nature makes this a claim about the spirit’s condition and affinity, not only a spatial itinerary.

The next paragraph shifts emphasis to the world’s spherical form and earth as its central treasury. The ancient sages are said to infer eternity from unfailing roundness. Lines and circumference are described through indivisible points proceeding from a centre. These are the author’s geometrical-cosmological reasons, not a modern mathematical

proof. Nature as household mother stores the riches of life centrally and distributes them for her children’s maintenance.

The key to that treasury is philosophy. Figures of ascent and underworld descent celebrate access to its wealth, but they do not cancel the distinction between the universal store and a finite individual receiver. The local senses of centre, own nature and terrestrial point remain connected without being interchangeable.

Places to Read

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Explicit mortality limit, stripping of body and reunion with universal life.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. Spherical form, reported argument for eternity and the central treasury.

In this edition

The new English’s “stripping away” and “reuniting” preserve the change from embodied extension to free life. The reading of points individus as indivisible points belongs to the historical argument. Keeping that register avoids presenting the sphere as either a modern physical model or a promise of bodily immortality.

See also

Longevity, preservation and mortality; Fifth essence and separation; Earth’s centre as heart and mine; Enoch, Elijah and the underworld heroes; Philosophy as ladder and queen of arts

Selected exact forms se reunissant; tout retourne au lieu d'où il est party; grande sphere de vie; despouillez de tout corps; apres ce despouillement nostre vie demeurant libre; desliez de la masse composee des quatre elements; forme spherique; rondeur indeficiente; points individus; centre de la vie universelle; despouillement; despouillez; desliez

Reverberation and penetration

Access family: Reverberation and penetration: reflected exterior heat and inward efficacy. Exact historical spellings are listed separately.

The word

Reverberation is the return or reflection of an action upon a surface; penetration is entrance into the inward subject. The distinction matters because external warmth can be mistaken for the life-bearing agency operating within a body. The book also uses reverberation in the vocabulary of art, where an externally applied action assists a process whose desired effect lies deeper.

In the work

II.2 distinguishes the sun's exterior action from the central heat it attracts or awakens. Wells and cellars in winter illustrate an inward warmth that cannot simply be equated with the immediate heat of the visible rays. The argument does not deny the sun's role. It denies that this role is adequately described as the sole production of all inner heat by an exterior surface-effect.

II.3 adapts the contrast to purification. The discussion passes from sacred water and the Spirit's fire to material analogies of heat and subsequent separation. The divine Spirit’s rays heat the inward globe of the human heart and consume the old Adam’s tainted affections; chymical fire’s action on a natural subject is the ensuing comparison,

followed by separation. The agencies and recipients are not interchangeable. Reverberation names a mode of assistance within this account, not a guarantee that any externally heated material has attained the inward transformation.

The distinction protects the treatise's larger preference for causes and powers over appearances. A hot surface can be an effect without being the complete cause of life; likewise, the occurrence of an operation does not by itself prove that the desired centre has been reached.

Places to Read

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. External reflected heat differs from inward influential heat in the author's scheme.

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Reflected/driven heat is the material analogy to rays around the interior globe.

In this edition

The English words 'reverberation' and 'penetration' retain the author's opposition rather than supplying modern heat-transfer categories. In II.3.16 the theological and material sequences are analogous but not identical: Christ's cleansing blood and the Spirit's action should not be transformed into names for laboratory substances. The adjacent material discussion can be explained without reconstructing an operational sequence.

See also

Innate, solar and elemental heat; Surface, centre, heart and marrow; Baptismal water and Spirit's fire; Purity, penetration and duration

Selected exact forms reverberation; d'influence & penetration; reverberant; pointes de ses flammes; penetration

Roots: origin, return and nourishment

racines en l'air; testes en terre; racines; nombril; separez; retranchez

The word

Root can mean generative origin, the place to which a separated part returns, or the bodily attachment through which nourishment is received. The book uses all three. Calid’s mines or generative repositories have their roots in air and their heads in earth: this local image maps their generative source, rather than describing a literal plant that feeds from above.

In the work

I.6.1 attributes to Calid the saying that the mines of things have roots in air and heads or summits in earth. Nuysement interprets it universally: air impregnates and strengthens the spirit whose mine increases within earth. “Mine” is a generative repository, not just a place where a finished commodity is dug out.

The next unit admits that experts in the stone may read Calid differently. In the gloss introduced through Rozinus, mountains are vessels, their summits the upper apparatus, harvest the elevation of water, and returning to roots its return to the earth from which it arose. Morien is then invoked to confirm extraction and return. This operational reading and Nuysement’s cosmological reading are both present, but their referents are

not interchangeable. The gloss itself says the unnamed things remain unnamed, even while calling the words clear.

III.2 returns to literal roots through a comparison with the child’s attachment at the navel. Rooted beings receive nourishment without the searching movement of sensible creatures. Uprooted trees and cut branches illustrate the failing of that received life after severance. The comparison establishes dependence and an avenue of reception; it does not supply a detailed botanical or obstetrical mechanism, nor contradict the earlier inverted-root figure.

Places to Read

SL_I_06S001 · 1621 pp 43–44 · scans FR063, FR064 · source PDF p. 56. Calid’s inverted roots are interpreted as the aerial source of terrestrial generation.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. A different, attributed reading maps roots and summits onto extraction and return.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Roots and navel illustrate received nourishment and the consequences of severance.

In this edition

The English preserves the inversion “roots in air” and “heads or summits in earth.” It also keeps the alternative interpretation’s attribution instead of presenting its decoded vessel imagery as Nuysement’s only meaning. In III.2, nombril is the navel in the gestational comparison, while vegetation means growth shared by different recipients.

See also

Earth as womb and vessel; Universal spirit of the world; Sensitive, vegetative and essential life

Selected exact forms racines en l'air; testes ou sommitez en terre; remets sur leurs racines; Que la racine de l'Esprit du monde est en l'air.; racines; nombril; separez & retranchez; arbres arrachez; branches couppees

Salt, true and particular

vray Sel; Sel; goust; sel; dissoult; pur sel; n'est point engendré par le feu; toute saveur

The word

True salt is a privileged philosophical name, but sel also ranges over numerous particular salts, saline functions and tastes. The title’s “true” claims a secret worthy of understanding; it does not supply an identity with common culinary salt. Within Book I’s proposed triad, salt provides matter and helps consolidate flesh and nerves, while glass explains resistant hardness and mercurial moisture joins the parts.

Taste and dissolubility are offered as signs of salt. These are the author’s broad natural-philosophical criteria, not modern analytical tests. His language of every salt and all flavour is deliberately extensive; the lexicon preserves the claim without inviting the reader to taste an unknown subject.

In the work

I.8 stages an objection rather than simply listing properties. If salts extracted from plants make glass, might salt account for the hardness of bones and shells? Nuysement answers that salts dissolve in moisture while vitrified bodies resist it. The opposition

explains the separate offices in his glass–salt–mercury model, even though a later account uses “vitrification” in more than one sense.

II.1.5 locates pure salt in the ash surviving ordinary burning and calls fire its father and multiplier. II.2.4 strengthens the general thesis: what dissolves is salt, and salt is the first body through which the hidden principle becomes available. The cited verse’s “without salt” and the archer without a string make it an indispensable condition of effective work, not an optional additive.

A real tension remains. II.3.22 says that salt is not generated by fire but appears as its victor; the following unit nevertheless speaks of fire’s last work as making salt. These formulations respectively stress a productive paternal relation, survival or disclosure, and the end of an operation. The text does not supply a complete reconciliation, so none should be silently manufactured. The same caution applies to flavours: II.3.28 makes salt the ground of taste but assigns differences to excrements, species and place. Sonnet V’s sweet and bitter salt and III.18’s salt against the effects of salt depend on contrary faculties, not one undifferentiated substance with a guaranteed effect.

Places to Read

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. True salt is named as the philosophers’ secret.

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. Saline earth has a specific office in the author’s triad.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. Taste and solubility support an objection and reply about hardness.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. Salt provides matter, unlike the joining and hardening principles.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. The remaining salt is associated with fire as father and multiplier.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Dissolubility supports the thesis of salt as first body.

SL_II_02S006 · 1621 pp 89 · scans FR109 · source PDF p. 83. The poetic maxim makes salt a necessary condition of work.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The surviving salt is explicitly not generated by fire.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Flavour is grounded in salt but modified by place, species and dregs.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. The next formulation calls salt the last matter and end of fire’s work.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. Sweet and bitter salts belong to opposed effects before preparation.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Particular differing faculties explain the proposed salt-against-salt remedy.

In this edition

The English keeps “salt” rather than standardizing the family to sodium chloride. The exact denial “is not generated by fire” remains visible beside the earlier “father and multiplier,” so a retrieval entry cannot make the book more uniform than its wording. Short native forms Sel and sel are indexed alongside VRAY SEL; the full title is bibliographic evidence, not the only way to find the word.

See also

Ash, residue and recovered salt; Glass, salt, mercury and triple earth; Dry and permanent water; Sap and venom, sweet and bitter salt; Calculus and salt as coagulator

Selected exact forms VRAY SEL; Sel; salsugineuse; le sel donnant la matiere; goust; rien n'est sans sel que ce qui est sans goust; tout sel se fond & dissoult; pur sel; pere & multiplicateur; rien ne se dissoult que les sels; le premier corps; Sans sel; n'est point engendré par le feu; vainqueur du feu; toute saveur; plus il y a de sel plus il y a de saveur; sel

Sap and venom, sweet and bitter salt

suc; venin; sel doux & amer; quand; separation; preparation; Lors

The word

Sap and venom name opposed nourishing and destructive powers in Sonnet V. The double sap sustains; the double venom consumes. Sweet and bitter salt, kindly virtue and harsh vehemence carry the contrast into another set of terms. These repeated doubles are not an instruction to reduce the poem to two ordinary ingredients or to assign one modern chemical identity to each side. In les fait tous consommer, venom is the cause and bodies are what waste away; consommer does not here mean that bodies consume or ingest the venom.

In the work

The first quatrain places seeds of death as well as life in the general spirit, calling for double attention and double admiration. The second specifies the opposed effects upon bodies. The poem does not reserve harm for an entirely unrelated adversary outside the subject: its unprepared condition includes both capacities.

The first tercet makes the chronology explicit. These faculties exist before the spirit emerges from its limbus and chaos, and the same effects persist when it is drawn out upon the earth. Mere emergence or extraction is therefore not identical with purification. This is the crucial transition which a simple “hidden good released from earth” summary would miss.

Only the final tercet introduces the change: but when the spirit has received the separation of sap and venom through preparation, then it is wholly good and wages war on every ill. The spirit receives the separation; it is not independently named as the agent performing it. “When” and “then” make the universal-good claim conditional on preparation. That is the author’s philosophical-medical assertion, not a present guarantee of efficacy or a sufficient account of safe preparation.

The poem belongs with the book’s other distinctions between like names and unlike effects. In III.18, salt against a disease caused by salt is defended through differing faculties, not by denying the shared name. The sonnet’s sweetness likewise concerns a proposed native quality, not added sugar masking a dangerous substance.

Places to Read

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. Read the two tercets consecutively: emergence preserves the opposed effects, while received preparation conditions the wholly-good claim.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Like salts are distinguished through contrary effects in the closing medical argument.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. The earlier sweetness discussion concerns a native quality, not added sweetener.

In this edition

The new English preserves “having the same effects” after emergence and “has received” in the final condition. Those choices retain both chronology and agency. It also leaves the twofold terminology repeated rather than replacing sap, venom, sweet salt and bitter salt with a single abstract good/bad pair. The supplied annotation identifies limbus as an enclosing matrix, not the theological limbo of souls.

See also

Salt, true and particular; Pure substance and accidental impurity; Calculus and salt as coagulator; Water and fire as separators

Selected exact forms Double force; suc ou par venin; Le suc double; Le venin double; sel doux & amer; vertu benigne; aspre vehemence; Mais quand il a receu; separation; par preparation; Lors tout bon; à tous maux; suc; venin; Le venin double aussi les fait tous consommer; consommer

Saturn and the contested lead interpretation

Saturne; Demogorgon; plomb; devore; revomit; vicissitude; barbe blanche; teste; faux

The word

Saturn is a contested explanatory figure. Nuysement interprets him principally as the universal spirit represented elsewhere by Demogorgon, while an imagined corrector proposes lead. The passage allows partial correspondence with lead but refuses to let that reading explain all the attributes.

In the work

The main account places Saturn within a cosmic genealogy and cycle. In this genealogy Cœlie and Vesta are Heaven and Earth, while his sister-wife Opis is the power assisting and preserving everything. Devouring and vomiting children becomes the return of generated bodies to their principle and their production anew through perpetual vicissitude. The process concerns all three natural kinds, not metals alone.

The attributes receive separate explanations. His great age marks priority as the principle of things; his white hair and beard continually grow like sprouting things. His filthy condition represents adhering earthly impurity full of corrupting sulphurous adustion. The covered head means that the summit of his perfection lies hidden beneath impurity's veil and is difficult to discover. The green mantle belongs to the preceding Demogorgon account, not to this description of Saturn. The scythe signifies sharp and penetrating efficacy. The associated tail-biting serpent makes the circular, unfailing growth visible, while phoenix supplies another image of renewal. These details are not decorative labels once the author has made them parts of his physical interpretation.

The rival lead reading has its own local case: age and primacy, rawness, mercury, biting salt and the swallowing or returning of metals in refining. Nuysement's answer is not a flat rejection. “I do not entirely reject this sense” preserves the portion he finds apt; his objection is insufficiency, since universal generation and other attributes exceed the metallic analogy. Consequently Saturn cannot simply be entered as a synonym for lead. Nor should an editorial riddle involving lead elsewhere settle the dispute retrospectively. The lexicon must retain the imagined opponent, the limited concession and the author's preferred broader subject.

Places to Read

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Nuysement argues universal spirit fits all details while an imagined corrector proposes Saturn as lead; he accepts only partial correspondence. Bodies return into their originating principle and new bodies arise; the rival lead account reuses swallowing/vomiting for refining. Saturn’s age, growth, obscurity, and cutting power are decoded attribute by attribute.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Demogorgon’s green, rusty mantle is explained as earth’s visible surface; this is distinct from Saturn’s filthy condition and covered head in the next unit.

In this edition

The English preserves the qualified concession rather than rendering it either “Saturn is lead” or “Saturn cannot be lead.” The printed proper names and attributes remain evidence for this local interpretation; they have not been silently replaced with an external mythographic account intended to correct Nuysement's genealogy.

See also

Phoenix and the tail-biting serpent; Seven metals and many names; Self-renewing dragon and serpent

Selected exact forms Saturne; represente le mesme Demogorgon; pour le plomb; Je ne reprouve entierement ce sens; devore & puis les revomit; perpetuelle vicissitude; chacun des trois genres; les cheveux & la barbe blanche; Sa teste est couverte; Sa faux; plomb; faux; vicissitude; crudité; Cœlie; Vesta; Opis; Demogorgon

Scholastic learning, doubt and conjecture

scolastique; doute; conjecture

The word

Scholastic learning is contrasted with true philosophy by images of surface and depth, lightness and weight, a straight path and a labyrinth. Conjecture is the staff with which the criticized method gropes through the darkness of doubt. These are polemical valuations of kinds of knowing, not an adequate neutral history of scholastic thought or proof that every teacher lacks knowledge.

In the work

III.17 begins with the dignity and guarded transmission of medicine under Apollo and Asclepius. Possessing philosophy’s divine fruit is then compared with reaching an inaccessible mountain summit. Popular sciences crawl around the tasteless bark and empty surface, while true philosophy penetrates the marrow and examines every

particle of bodily composition. The contrast concerns depth of causal understanding, not simply whether a reader has looked beneath a physical skin.

The balance comparison exaggerates the inequality as greater than that between pumice and lead. The lighter and heavier materials supply rhetorical weight, not an assay. The ensuing scholastic method follows doubt with conjecture alone and can mislead even the most experienced. Leaving Nature’s true plain road, the seeker loses Ariadne’s thread and becomes entangled in the labyrinth. Experience without a reliable account of the subject is therefore not automatically sufficient.

The paragraph also identifies true philosophy with Indian gymnosophy, Egyptian magic and Jewish cabala. That universalizing identity is Nuysement’s assertion about an ancient wisdom, not a satisfactory description of the distinct traditions. The next unit extends the critique to ordinary medicine but expressly acknowledges the great learning of its practitioners. The target is a supposedly superficial foundation, not the claim that they have studied nothing.

Places to Read

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. Follow the pronoun’s contextual referent from the scholastic comparison into the labyrinth image.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. Protective tree-bark provides a contrasting positive use of the same image.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The medical extension concedes learned practitioners while attacking a surface foundation.

In this edition

The French demonstrative celle là is less explicit than the English “the latter,” which identifies scholastic learning as the subject groping in doubt. The context supports that reading, but the clarification should not be presented as a fully repeated noun in the French. Escorce is negative here as superficial knowledge; in Philon’s plant description bark had a positive protective office. The change in figure’s value is part of the local argument.

See also

Ariadne’s thread, Theseus, and the Minotaur; Philosophy as ladder and queen of arts; Light, illumination and truth; Physicians and apothecaries; Flower-enamel, leaf and bark

Selected exact forms scolastique; tenebres du doute; baston de la seule conjecture; plus expers; conjecture; doute

Secrecy, disclosure and withheld instruction

couvrir en monstrant; enseigner de bouche; diffinition

The word

Secrecy is the deliberate restriction or veiling of philosophical teaching. In this work it can be defended as reverence and selection, criticized as envious withholding, or explained as a practical limitation of exposition. These motives should not be treated as one uniform act of concealment or deceit.

In the work

In the operational chapter the author says that methods and precepts already fill good ancient and modern books. He declines to repeat them and gives general definitions instead. This is an announced limit on his exposition, not evidence that the missing detail can safely be supplied from an imagined recipe. Later he insists that difficult names are not intended maliciously to hide the subject. Nevertheless the reader must penetrate the bark of words to their meaning, rather than assume that every apparently familiar name identifies a familiar material.

The mythographic defence describes covering things while showing them. Nature herself is ceremonious and appears clothed in diverse forms; the worthy interpreter understands without stripping the sacred subject before an indiscriminate public. The Eleusinian comparison and the unnamed divulger belong to this rhetoric of reverent access. They should not be expanded into an externally verified historical accusation.

There is a real tension between the treasure said to be offered to all and the distinctions among access, worthiness, guidance and successful return. Ariadne’s thread and the golden bough represent what entry requires; easy descent does not guarantee return. The passage accordingly does not promise universal achievement merely because the way is described.

Finally, oral teaching has a cost. What is taught by mouth can disappear through war, exile and the failure of memory. The account of reserved books represents one answer to that vulnerability. Secrecy thus protects a tradition in one argument while exposing it to loss in another. Both functions belong to the book’s explanation of why its truths appear ancient, hidden and in need of recovery.

Places to Read

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. Definitions offered instead of repeated detailed precepts.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The denial of malicious hiding and the need to read beyond words.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. Open treasure distinguished from guided and successful access.

SL_II_04S027 · 1621 pp 273–274 · scans FR283, FR284 · source PDF pp. 173–174. Veiled Nature and the Eleusinian comparison.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Oral transmission and its vulnerability to historical loss.

In this edition

The translation’s “to cover them while showing them” keeps the paradox rather than substituting simple concealment. The author’s own limiting phrase “by way of definition” is likewise retained. The lexicon explains these limits without claiming to recover an unprinted complete operational key.

See also

Obscurity, ignorance and patient reading; Envy as withheld knowledge; Eleusinian goddesses, chastity, and forbidden disclosure; Memory, oral transmission, writing, and displacement; Cavern, difficult return, and permitted bough

Selected exact forms je me deporteray; par forme de diffinition; non pour la cacher malicieusement; pour les couvrir en les monstrant; la ceremonieuse Nature; enseigner de bouche; diffinition

Seed, seed-fluid and hidden generation

semence; sperme; grain; geniture; germes; traduction

The word

Seed names a generative capacity together with its carriers, manifestations and determinations. It is not one uniform visible particle. Semence can concern an individual’s kind, the hidden source of metallic formation, or the universal capacity from which many kinds arise. Grain is the readily seen plant example; geniture and sperme supply animal and human examples. Traduction, paired with plant seed, means propagation or continuation of existing growth, not translation between languages.

In the work

The opening comparison differentiates vegetable propagation from animal generation and asks readers to infer metallic seed by reason where bodily sight fails. Occult seeds can be hidden within elements. The argument therefore does not rest upon finding the same visible reproductive substance in every kind. Book I’s conception analogy explicitly joins two seed-fluids, male and female, under the woman’s natural heat. Book II makes a further distinction: human seed is potentially contained in the seed-fluid which heat separates and prepares. These are the work’s historical physiological claims, not interchangeable modern biological terms. Sperme also names gold’s initial watery seed before innate heat coagulates it: the vocabulary crosses kinds without requiring an identical visible carrier.

The general seed in water belongs to a larger account of fire and moisture as inseparable generative parents. Celestial influences sow not only elementary qualities but also the germs of tastes, colours and smells. Seeds buried in excrementitious earth would remain unproductive without the vital influence that draws them into activity. The earth is thus carrier and receptacle, not an independently sufficient cause.

Grain later becomes an analogy for mortification and renewed life. The “fixed grain” attributed to Morien is a stable generative principle within the chymical argument, not a direction to add cereal. Its specification determines what it can produce. Christ’s grain saying supplies an interpreted model of death preceding regeneration, without making the allegory proof of the physical claim. Throughout, universality at the source and determination in a receiver remain distinct: a mineral spirit manifests mineral powers, even when the author declines to say that it absolutely lacks all others.

Places to Read

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Plant propagation by seed or traduction, contrasted with animal generation.

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35. Occult seeds and productive powers not always visibly parented.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36. Visible grain and geniture contrasted with metallic seed inferred by reason.

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Sperme also names the watery beginning of gold before innate heat brings coagulation.

SL_I_05S002 · 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53. The expressly two-seed conception analogy.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. The restriction and qualification of powers manifested in a mineral receiver.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. General seed in the water–fire argument.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Seed potentially contained within human seed-fluid.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. The stars sow sensory qualities as germs.

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97. Buried seeds become productive through celestial vivification.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. Grain and specification within the regeneration comparison.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. The fixed grain attributed to Morien.

In this edition

The supplied English’s “seed-fluid” usefully keeps sperme distinct from the semence humaine said to be in it potentially. “Propagation” preserves the nonlinguistic sense of traduction. Neither translation licenses a genetic or microscopic identification, and the analogy of grain is not evidence that every philosophical seed is literally a plant seed.

See also

Potentiality and actuality; Three kinds and genus; Heat and moisture as generative partners; Generation without parents; Corruption as transition and putrefaction

Selected exact forms par semence ou traduction; occultes semences; grain; geniture; deux spermes, l'un masculin & l'autre feminin; sperme general; semence humaine en puissance; germes des saveurs, couleurs, & odeurs; ensevelies; specification; grain fix; sperme; semence; traduction; semences; germes

Self-renewing dragon and serpent

dragon ou serpent luxuriant en soy mesme; Dragon veillant; replis tors; sillons

The word

The dragon and serpent have multiple values. A luxuriant self-renewing serpent represents first matter's persistence; a watchful dragon represents restless, powerful

activity; a sleeping dragon can represent its fixation. These cannot simply be identified with the corrupting serpent called Satan in the moral account.

In the work

II.2.18 names embodied first matter a dragon or serpent luxuriating within itself because it continually receives nourishment, multiplies and germinates. The author even offers persistence after washing or burning as a sign by which to recognize it. That is his proposed diagnostic claim, not a tested assurance that any found material is indestructible.

In II.4.18 Medea warns Jason in six quoted lines: rattling scales surround the dragon, its throat hisses smoke and fire, and its broad breast and twisting coils continually trace winding furrows in dust. The framing prose interprets this sensory and kinetic picture through the mercury’s restless movement. The image emphasizes activity and circulation rather than a static emblem. In the Jason account, the dragon must eventually sleep: the transition is interpreted through dissolution and fixation, not merely through killing a mythical beast. Its relation to the guarded treasure joins the problem of access to knowledge with the problem of governing an active subject.

The tail-biting serpent attached to Saturn supplies a different but related circular image of renewal. By contrast, the serpent of the Fall introduces corruption through intemperate nourishment. The same animal name thus supports opposed argumentative roles. Context, predicates and the author's explicit gloss determine which is meant. A cross-reference from one serpent to another is useful precisely because it prevents the positive self-renewing principle from being made identical with the negative corrupter.

Places to Read

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98. Image for self-multiplication and persistent renewal, not automatically the corrupting serpent later.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Restless motion, flaming activity, and its eventual sleep bind the spirit’s natural activity to the work’s fixation.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. Jason and Medea give the philosophical setting in which the guarded treasure is pursued.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. The interpreted bulls and vessel failures make access to the treasure an arduous operative problem.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Restless motion, flaming activity, and its eventual sleep bind the spirit’s natural activity to the work’s fixation.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. The corrupting serpent called Satan has a negative alimentary and moral role distinct from the self-renewing dragon.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn’s tail-biting serpent represents circular replenishment, a related but different local animal image.

In this edition

The English preserves the distinction between “watchful” and the later sleep of the dragon, and retains “reborn and germinating” in the earlier description. The illustrated or mythic names are not translated into an unprovided modern substance identification. Their explanatory functions remain those the prose itself assigns.

See also

Phoenix and the tail-biting serpent; Saturn and the contested lead interpretation; Jason, Medea and philosophical investigation

Selected exact forms dragon ou serpent luxuriant en soy mesme; renaissant & germinant; Dragon veillant; fumee & feu; Les sinueux sillons; dragon veillant; dragon; Dragon; serpent; sillons; escaille; gosier sifflant; replis tors

Sensitive, vegetative and essential life

vie sensitive; vegetative; essentielle; vegetation; sentiment; sensibles; insensibles

The word

Sensitive life includes sensation, vegetative life growth and nourishment, and essential life the mode attributed here to minerals. Essential does not mean “especially important,” and vegetative does not restrict every action to plants as a modern taxonomic class. The distinction ties the expression of a shared vital source to the tractability of a receiving body.

In the work

I.1.3 assigns animals both sensation and growth because their matter is more pliable and readily moved. Plants have vegetative life alone, their spirit being less constrained than that of dense minerals; they propagate by seed or traduction, though not as animals do. Minerals possess neither the sensitive nor the vegetative faculty in this classification, yet they live essentially. Coarse and hard matter confines their spirit, which motivates the argument for purging and resolving that matter before its powers can be expressed differently.

This is not a denial of mineral formation. The opening chapter already includes the concretion of stones among movements towards form and perfection. Its categories distinguish modes of life and manifestation, not a living plant world from an absolutely inert mineral one. Nor does the proposed mineral perfection authorize an arbitrary passage into animal or vegetable species.

III.2 uses sensible and insensible to distinguish creatures with sensation that range for food from rooted recipients to which Nature brings nourishment. Vegetation sustains and increases both. III.11’s summary, sensation, vegetation and consistency, broadens the benefits of life again: consistence means bodily cohesion, not mere logical consistency. The universal life is one source, while the forms of its reception remain differentiated.

Places to Read

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. The three modes of life are assigned according to the receiving matter’s disposition.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. Sensible and insensible recipients share nutritive growth by different means.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Life gives sensation, growth and cohesion, not growth only to plants.

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. Mineral concretion is already a natural movement towards form.

In this edition

The English uses “growth” for vegetation where the immediate argument is nutritive increase, and “cohesion” for consistence in III.11. It retains “essential life” as the mineral category and explains its contrast rather than quietly replacing it with modern mineral chemistry. Traduction is propagation from an existing plant in I.1.3, not translation between languages.

See also

Universal spirit of the world; Primordial and first matter; Roots: origin, return and nourishment

Selected exact forms vie sensitive & vegetative; seule vie vegetative; vie essentielle; n'ont point la faculté sensitive ny vegetative; corps sensibles; insensibles; vegetation; sentiment, vegetation, & consistence; sensitive; vegetative; essentielle

Separation, extraction and retained union

extraire; repurgez; resoluts; dissemblables; conforme; separer; pur de l’impur; deux sortes; rendre ses vertus & actions plus libres; rien ne se doit separer sinon les excrements; premier agent & moteur; separation; pur; impur; propre

The word

Separation is not a single act of cutting one substance away from another. Nuysement distinguishes a natural ordering of connected parts from the removal of foreign or contrary matter. Distinction gives parts their appropriate places, forms and offices without abolishing their connection; division or retrenchment frees a subject from what obstructs its proper action. Terms such as extracting, resolving and purging belong to this second family in particular contexts, but should not be assumed synonymous in every occurrence.

The paired objects are equally important. Pure and impure, subtle and coarse, light and heavy, sweet and bitter name related contrasts, not four universally interchangeable lists of materials. What is removed must be identified by its relation to the retained subject, not merely by being called earth, body or volatile spirit.

In the work

Book I explains why a mineral spirit’s powers remain constrained by heavy matter. Augurel’s quoted verse asks human industry to “make room” for it: extraction enables manifestation, rather than creating a new power from nothing. Once released and suitably adapted, the spirit acts within its own kind. I.4.6 accordingly claims that prepared general matter removes corrupting things unlike itself while preserving and multiplying what conforms to it. I.5.1 and I.9.3 deny an absolute separation of body, soul and spirit; apparent separation may leave the other principles hidden within the one that remains.

In II.1.4, heat’s drawing of generative material from the body is a particular instance of separation; II.3.2 more generally calls separation the beginning of individual production and nourishment. Book II then supplies the formal distinction. The first separation

makes natural difference and ornament within an ordered whole. The second releases action by removing foreign impediments. Coarse dregs, feculance grossiere, can hide and obstruct innate powers without becoming their essence. Contraries can coexist, but their conjunction may obstruct or destroy the effect sought. The first kind belongs to Nature, not to art; this restriction does not deny art’s second, purifying separation. In passible lower-world bodies, the removable part is the accidental excrement, not the whole essential substance. The cosmological image of fire separating light from darkness and death from life provides a precedent for the ordered release of powers, not a permission to destroy indiscriminately.

The later theological-natural analogy tightens the rule: separating earth from fire must not sever the subject’s proper earth from its proper fire. It removes the impure from the pure within their joined substance. Foreign parts are separated so homogeneous parts can unite more completely. Both body and spirit require purification, yet useful volatility is retained in the spirit while fixation is acquired for the body. The eventual intensified union is therefore not the reversal of a mistaken operation; it is the aim that governs what separation is allowed to remove.

Places to Read

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Confining mineral matter motivates purging and resolution.

SL_I_01S004 · 1621 pp 7 · scans FR027 · source PDF p. 33. Augurel’s verse gives human industry the task of making room for the hidden power.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Extraction enables species-appropriate action without dissolving the triadic union.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. The unlike is removed; what conforms is preserved and multiplied.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Heat draws generative material from the body as one instance of separation.

SL_II_03S002 · 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104. The beginning of production and nourishment is stated before its two kinds are distinguished.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. The historical heading orders the pair as fire from earth.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. Four paired contrasts specify the work of purgation.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. Natural distinction preserves connected parts that are different, not contrary.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. The second kind removes foreign impediments without denying that contraries can coexist.

SL_II_03S024 · 1621 pp 174–176 · scans FR194, FR195, FR196 · source PDF pp. 126–127. Art’s scope is restricted to removal of excrement, not Nature’s first differentiation.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. Freer powers and preserved substance are joint purposes of removal.

SL_II_03S017 · 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120. The limitation to excrements protects essential substance.

SL_II_03S030 · 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134. Cosmic differentiation precedes the military figure of purifying champions.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. Proper earth and proper fire remain joined while their impurity is removed.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. Separating foreign parts serves the union of homogeneous ones.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Both parts are purified, with spirit’s useful volatility retained.

SL_I_05S001 · 1621 pp 37–38 · scans FR057, FR058 · source PDF p. 52. The apparent removal of two principles does not mean their absolute absence from the third.

SL_II_03S035 · 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139. Compare the body’s earth-from-fire wording and its restriction of the removed sulphur.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. The verse repeats earth from fire, unlike the recovered chapter heading.

In this edition

The historical chapter heading before II.3.1 says “separation of fire from earth,” whereas II.3.35 and Sonnet III give earth from fire. The supplied French preserves these locally reversed word orders, and the lexicon does not normalize them into a single familiar Emerald-Table formula. The reversal alone does not establish a different operational sequence. Likewise, the new English distinguishes “distinction” from “division” and retains the emphatic qualification that the proper joined elements are not to be separated.

See also

Pure substance and accidental impurity; Excrements, dregs and bodily bulk; Water and fire as separators; Substance and accidents

Selected exact forms repurgez; resoluts; Ne luy fait place; l'extraire; tiré & adjousté; les choses corrompantes qui luy sont dissemblables; conserver & multiplier ce qui luy est conforme; separer; separation est le commencement; De la separation du feu d’avec la terre; du subtil d’avec l’espais, & par quelle industrie elle se doit faire.; pur de l’impur; subtil du grossier; leger du pesant; doux de l’amer; deux sortes; simplement differentes & non contraires; distinction; desassemblement ou desliement; division ou retranchement; seule nature, & non à l'art; rendre ses vertus & actions plus libres; rien ne se doit separer sinon les excrements; premier agent & moteur; mort de la vie; separe la terre du feu; sa terre propre ny de son propre feu; separation des parties estranges; purification de l’un & de l’autre; separation; que l'on separe la terre du feu; Le subtil de l'espais, & la terre du feu.; division ou retrenchement; feculance grossiere

Simple and indivisible substance

simple & indivisible

The word

Simple and indivisible characterize substance considered in itself. The assertion is one of homogeneous essence, power and quality, not a claim about atomic structure or the

practical impossibility of dividing a visible sample. It applies both to universal first matter and, differently delimited, to the substance of a particular kind.

In the work

II.3.24 distinguishes the essential substance from accidental excrement in visible and tangible bodies. Only the latter should be removed in the separation under discussion. Substance is one in its own essence: one portion of the same subject cannot have a wholly contrary nature to another. The contrast is with heterogeneous impurities, not with every spatially distinguishable part.

The preceding tree argument explains the point. Bark, wood, leaves, fruit, roots and branches differ in place and form while participating in a common power. Their subordinate powers may differ by more and less, but the author denies simultaneous opposite essential effects in one identical recipient. The hellebore and quail example supplies that recipient qualification. Simplicity thus permits graded manifestations without granting contrary essences to parts of one substance.

The universal limbus and particular species must still be distinguished. A celestial idea can specify a substance, and its unity is then unity within that kind. The book does not infer that every plant has the same particular effect merely because all participate in a universal source. Likewise the claim that pure substance is incorruptible does not make every compounded body immortal: excrements obstruct and finally force out the life-bearing principle. The entire argument depends upon maintaining the difference between what a thing is essentially and the mixed body in which it appears.

Places to Read

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Tree parts share one power while recipients explain the hellebore example’s different effects.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Subordinate qualities differ by degree rather than contrary essence.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Substance considered pure is distinguished from lower bodies mixed with corrupting matter.

SL_II_03S024 · 1621 pp 174–176 · scans FR194, FR195, FR196 · source PDF pp. 126–127. Substance's internal homogeneity holds in the universal limbus and within each kind.

In this edition

The English retains “whether taken generally” and “or in particular species,” as well as the series “essence, power and quality.” These distinctions prevent “indivisible” from becoming an unsupported modern particle theory or “simple” from being confused with the technical medicinal noun simples.

See also

Simples; Tree's connected parts; Hellebore and quails

Selected exact forms simple & indivisible; une en essence, vertu, & qualité; simple; indivisible; essence; qualité

Soul, universal and particular

ames; ame nourrissiere; baume

The word

Ame can name the soul of an individual and the nourishing or formative soul of the world. These are not automatically one undifferentiated referent. The universal soul gives powers and forms through spirit, while the theological discussion considers what an individual soul can undergo after leaving the body. “Simple” and “spiritual lightness” state conditions in that natural-philosophical argument, not the absence of every possible divine action.

In the work

Book I distinguishes what the poem compresses. I.2 makes spirit the bond between gross body and the soul too subtle to unite with it directly; Augurel’s quoted verse describes spirit as neither body nor soul, although it shares in both. I.9 describes the soul as endowed with intellectual powers and attracted by material forms: it is not the ideal intellect itself. The world spirit mediates its formative action and possible restoration. Forms and powers become active through that mediation. Sonnet II’s poetic naming of spirit as the world’s nourishing soul must be read alongside these articulated relations, not used to erase them.

II.2.13 questions the proposed physical explanation of souls being tormented by ordinary central fire. Souls, the author says by the theologians’ own admission, occupy no place; after leaving bodily burden they tend upwards through spiritual lightness. As simple things akin to fire, they would not ordinarily be acted upon by their like. The question is therefore how that particular natural account can explain descent and suffering.

The passage does not stop at a denial. It allows the burden of sin to oppress the soul and, as if incorporated with it, produce an unspecified composition capable of suffering. It then considers either a specially created fire or the same fire intensified by secret divine power. “Unless,” “as it were,” “I know not what” and “perhaps” keep the exceptional mechanism hypothetical. Nuysement calls it probable and submits his discussion to orthodox faith. Summarizing this as a simple denial of hell would reverse the passage’s conclusion and degree of confidence.

Sonnet II uses soul on a different scale. The world-filling spirit is the nourishing soul of earth, heavens and their living inhabitants. In earth it is vapour, in heaven properly fire; it contains the balsam of the bodies it becomes again. Balsam here is a preserving principle, not an identified commercial resin. These locative and functional distinctions join the poem’s account of solar and lunar generation, air as medium and earth as warm womb. They do not supply a physical address for the individual souls discussed earlier.

Places to Read

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. Natural objections are followed by hypothetical divine exceptions and explicit orthodox submission.

SL_SONNET_02S001 · 1621 Unnumbered sonnet leaf 2 · scans FR328 · source PDF p. 203. The universal nourishing soul appears as vapour in earth and fire in heaven, containing preserving balsam.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The spirit’s non-annihilation does not make the body immortal.

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. Spirit joins gross body and subtle soul; the soul is described as the bait for divine intelligence.

SL_I_02S002 · 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41. The intermediary is neither simply body nor soul and communicates between them.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. The soul endowed with intellectual powers is distinguished from ideal intellect and attracted by material forms; world spirit mediates its formative action.

In this edition

The English preserves the hypothetical and concessive markers in the discussion of punishment rather than presenting its speculative mechanisms as assertions. In the sonnet it keeps “in earth” against “in Heaven” and “nourishing soul,” so the shared term remains tied to local scale and action. The later denial of bodily immortality in III.12 also distinguishes survival of life or spirit from perpetuation of its mortal bodily dwelling.

See also

Universal spirit of the world; Passibility; Life preserving life; Balm of bodies; Body, spirit and soul

Selected exact forms ames; aucun lieu; simples; legereté spirituelle; ame nourrissiere; vapeur; au Ciel feu; baume; redevient tout corps; ame

Spagyry and chymical medicine

Access family: Art Chimique, medecine Chimique, Spagirie and spagirique: historical labels and polemical contrasts. Exact historical spellings are listed separately.

The word

The chymical art is presented as knowledge of separation, preservation and the inward virtues of bodies, with medicine among its principal ends. Spagirie is explicitly associated with Paracelsus in the historical argument; the text also uses the adjectival spagirique and refers to practitioners. These are the work's terms for a claimed mode of knowing and treating, not names establishing modern therapeutic validity.

In the work

The title and preface make chymical medicine part of the book's programme. The preface goes further: a man does not absolutely deserve the title of learned unless he is a chymist. This exclusionary valuation belongs to the author's polemic. It should neither be adopted as an editorial judgement nor diluted into the harmless assertion that chymistry was one interest among many. The preface nevertheless disclaims fabulous riches as its immediate purpose, directing attention to first natural principles.

II.1 invokes spagyrists as witnesses to the fire and salt left within bodily remains. Their practice supports the author's account of a concealed preservative principle, although II.3 later denies that fire generates the residual salt which II.1 calls its offspring. II.4 defends the analogy between spagyric work and Christian restoration. The Gospel comparison is an argument that natural and sacred orders can illuminate one another, not permission to erase their distinction or to turn every theological proposition into an operation.

Book III contrasts ordinary medicine with medicine that reaches a deeper virtue. The author does not simply call all physicians ignorant. His example of Pena's oat-root

treatment distinguishes what he claims to have observed from what he infers: observed relief would, he argues, become perfect cure if the effective virtue were extracted and purified. The cure is conditional, not another witnessed event. The subsequent corrosive objection is not wholly dismissed: he concedes harm if the preparations are taken alone and in excessive quantity, while arguing for differences of preparation and effect. This remains historical medical reasoning, not advice for administering such substances.

Places to Read

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. Title announces collected treatises on true salt and universal spirit, tied to the Cosmopolite’s third principle and chymical medicine.

SL_PREFACES002 · 1621 Unnumbered preliminary pages · scans FR018, FR019 · source PDF pp. 26–27. Readers are warned against expecting Golden Fleece or Hesperidean wealth and directed to first natural principles.

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28. The preface makes chymical experience necessary to complete learning and denies the unqualified title learned to a non-chymist.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Practitioners invoked as experiential witnesses to salt's hidden fire.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. The source explicitly calls Spagyria Paracelsus’s name for true chymistry and defends comparison with Christian mysteries.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Read the observed relief under Pena beside the conditional perfect cure; persistent diseases are not alchemically fixed bodies.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Life is heavenly; its preserver must be of the same nature, indeed life itself. Ordinary food provides too little, too impure and insufficiently fixed life to achieve exceptional longevity against destructive fire. Contrast insufficient fixity of food-borne life with the persistent diseases of III.18.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Compare the explicit denial that fire generates the residual salt with II.1’s father-and-multiplier formulation.

In this edition

The bilingual passage in III.18 preserves the decisive contrast between simple relief and the conditional 'donneroit garison parfaite'. It also calls diseases fixed and rebellious, meaning persistent and difficult to overcome, not alchemically fixed materials. The preface's absolute qualification of the learned title is likewise retained in English. Neither the later Turner translation nor modern annotation should be substituted for these checked relations in the new translation.

See also

Five operations and two agents; Contrary cures contrary, and like substances; Cause and symptoms of disease; Modification and most pure essence

Selected exact forms vraye medecine Chimique; Art Chimique; encor que ce ne soit mon but; experience de l'Art Chimique; une essence tres-pure; Spagiriques; la vraye Chimie; Spagirie; le train de l’Evangile; medecine ordinaire; spagirique; maladies fixes & rebelles; non pource que ses professeurs ne soient grandement doctes; Chimique; l'homme ne merite absolument le tiltre de Sçavant, s'il n'est Chimiste; ainsi que je l'ay veu pratiquer au docte Pena; donneroit garison parfaite, au lieu de simple soulagement; n'est parfaitement fixe; Chimiste; Sçavant

Specification and species

Access family: Specification, espece, specifie and corps speciaux: determination into particular kinds. Exact historical spellings are listed separately.

The word

Specification is the determination of a general power into a particular kind of embodied thing. Espece therefore concerns the kind according to which nourishment, generation and characteristic powers are received. Particularity is not inferiority, nor does the adjective special necessarily mean exceptional excellence. Bodily consistency and individual form make a universal power manifest under determinate conditions.

In the work

I.9 connects seminal reasons with the forms and powers of particular species. Its account of attraction does not say that divine intellect itself is dragged into matter: the soul endowed with the intellect’s powers is itself attracted by fitting material forms and willingly remains in them. Once embodied, the spirit's effects appear in a specific form. Mineral spirit shows mineral seeds and powers, although the universal source is not exhausted by that appearance.

Nature originates the species; art works from a root that Nature has already specified. The art may extend, multiply or intensify its powers, but the author refuses arbitrary conversion of one natural kind into any other. The recipient's species also governs assimilation: eating a bird does not make a human a bird. II.2 consequently sends the investigator to the maternal source rather than requiring perfected metallic offspring to generate the universal cause that preceded them.

II.3 distinguishes Nature's first distribution into species from the second separation of purity and impurity. The former is not simply repeated by the artisan. A simple substance can be considered within each species without thereby making all specific bodies interchangeable. Book III's final account of death concerns the release of life from its specified bodily consistency, not the erasure of the distinctions needed during embodied life.

Sonnet V's heading extends the spirit's powers from its chaotic limbus to particular bodies. The poem retains both nourishing sap and harmful venom after embodiment; specification alone is therefore not the purification that makes the subsequent wholly-good claim possible.

Places to Read

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Soul’s seminal reasons shape species through spirit and permit restoration; fitting forms attract soul but not ideal intellect.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. United soul/spirit/body embody forms; mineral spirit gains ingress but manifests only seed-powers proper to its receiving species.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Absurd cross-kind generation is rejected at specification level; universal Mercury adapts, but Nature alone originates species and art multiplies from roots.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. A generic vapour becomes a particular kind of body under innate heat.

SL_II_03S024 · 1621 pp 174–176 · scans FR194, FR195, FR196 · source PDF pp. 126–127. Celestial form differentiates species without making the substance within one subject contradictory.

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97. Universal influence is applied in species-specific measure, not undifferentiated effect.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Spirit becomes determinate in bodies while its own prior nature is described as simple and spiritual.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. The heading contrasts the chaotic limbus with particular embodied subjects.

In this edition

The exact historical heading 'qu'es corps speciaux' supplies a needed check on an over-elevated English reading of 'special bodies'. Here the contrast is with the spirit in its limbus: particular embodied subjects, not a privileged set of unusually excellent bodies. The heading has its own historical provenance and must not be treated as a phrase found in the sonnet's fourteen-line body.

See also

Embodiment and manifestation; Nourishment, assimilation and replenishment; Nature as mother and active agent; Microcosms in every body

Selected exact forms especes en la matiere; diverses formes d'especes; specification des choses; commencé à specifier; De la specification de l'Esprit de l'univers aux corps.; corps specifique; l'impression de l'idee ou forme celeste; selon que leur nature & composition le requiert; donne essence; consistence & specification; tres simple & purement spirituel; non meslé; specification; especes; qu'es corps speciaux

Substance and accidents

ne different nullement de substance; avec elle

The word

Substance is what a subject is in its essential constitution; accidents are the conditions through which it can differ or be affected without becoming another essential substance. The distinction does not make accidents unreal or inconsequential. A corrupting condition can seriously obstruct action while remaining “with” a substance rather than “of” its essence.

In the work

II.1.7 argues that metals proceed from one seed and do not differ in substance. Their differences arise through the accidents of their places or matrices. Solidity also develops through an intermediate mucilaginous state rather than appearing complete at once. The account seeks unity beneath differing maturation and circumstances, not the modern identity of every metal as one chemical element.

II.3.6 uses a tighter relational formula: the impurity accompanying the subject is with it, but not of it. Separation can therefore preserve substance and free its powers instead of mutilating its essence. The comparison with different human capacities reinforces the distinction: greater powers do not make one person more human than another.

The creation discussion later tests the principle at its hardest point. Dregs can be born together with the generative subject and still not be consubstantial. Conversely, a condition called an accident is not always an unwanted impurity: II.4.19 calls acquired supreme redness an inseparable accident, connected with the completed tincture’s claimed power. “Accidental” must therefore be read by what accompanies the subject and with what effect, rather than treated as a universal synonym for removable dirt.

Places to Read

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Common metallic substance is distinguished from conditions of matrix and maturation.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. The with/not-of contrast explains why removal need not destroy essence.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Human essence does not vary with greater or lesser capacities.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Co-born impurities are expressly not consubstantial.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Perfected redness is called an inseparable accident, not an unwanted contaminant.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Bodily accidents are distinguished from the body retained in the ascent.

In this edition

The English retains the paired prepositions “with” and “of” because they carry the distinction between accompaniment and essence. It also preserves “inseparable accident” for the perfected redness, preventing the modern everyday sense of an unintended mishap from controlling every occurrence. The same caution governs bodily accidents in the theological comparison: the retained body is not simply discarded along with its contingent conditions.

See also

Pure substance and accidental impurity; Separation, extraction and retained union; Equal humanity, unequal powers; Tincture and heat as its mother

Selected exact forms ne different nullement de substance; accidens; avec elle; point d’elle; substance

Sulphur: external, internal and fixed

son Mercure; son soufre; soulfre des excrements; soulfre radical; trois soulfres; agent; seule decoction

The word

Soufre, soulfre and related spellings belong to a family whose members must be distinguished by their predicates. The book does not assign one invariant role to every sulphur. A body's own mercury and sulphur name predisposed generative materials; combustible excrementitious sulphur can instead be a destructive accompaniment. Neither use alone identifies modern elemental sulphur.

In the work

In I.3.3 gold begins through its own mercury and sulphur, presented as watery seed-fluid and powder thickened by coagulating power and heat. The possessive matters: the argument describes Nature's appropriate material, not an invitation to combine ordinary commercial substances. In II.1.4 sulphur associated with alimentary excrements overinflames the fire and consumes sustaining moisture. The foul odours and soot of II.3.28 are similarly attributed to oily combustible sulphur.

The explicit threefold classification of II.3.35 governs the subsequent discussion. External sulphur is foreign and readily consumed, the fire's first food. Internal sulphur is more deeply rooted, departs through decoction, and displays the changing colours before departure. Fixed sulphur is different from both removable kinds: it is the true sulphur of Nature, the agent, fixed grain or element of fire within the physical compound. Its action is retained, not purged away. Earlier references to internal or radical sulphur being fixed therefore cannot justify equating every occurrence of internal sulphur with the removable internal member of this later scheme.

Blackness, whiteness and redness mark stages in the argument, not a proof of transmutation. The author himself relates the colours to an experiment which did not transform metals. II.4.12 adds another necessary boundary: useful volatile spirituality is not the volatile separable sulphur. The task is to preserve the subject's powers while removing their obstruction, not to abolish everything capable of rising.

Places to Read

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Gold’s predisposed materials are its own mercury and sulphur, initially watery seed-fluid mixed with pure powder, thickened by coagulating power and continuous heat.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. Here sulphur of dietary excrements overinflames fire; not all later sulphurs have this status.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Oily combustible sulphur accounts for foul smoke and soot, not for every sulphur mentioned elsewhere.

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. A retained/fixed inward principle distinguished from fetid combustible sulphur removed.

SL_II_03S035 · 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139. External and internal are removable; fixed is true Nature-sulphur to preserve. Names for the retained fixed sulphur in the physical compound. The inward removable sulphur departs through decoction and causes the sequence of colours.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Proteus and the colours are tied to internal sulphur; the earlier trial’s non-transmutation remains relevant.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Beneficial volatile spirituality is expressly distinguished from separable corrupting sulphur.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Expected colours and fusion did not yield the hoped-for metallic transmutation in the author’s admitted trial.

In this edition

The English distinguishes “external,” “internal” and “fixed” where the French itself enumerates three soulfres. Note 182 confirms their unequal status. “Fixed grain” is retained as an operative name for the agent, not translated as a literal cereal ingredient. The spelling variants are grouped for retrieval without silently removing their different local qualifications.

See also

Volatile spirit and fixed body; Proteus; Admitted failed transmutation

Selected exact forms son Mercure, & son soufre; sperme ou une eau; vertu coagulante; soulfre des excrements; soufre onctueux & bruslable; soulfre radical; trois soulfres; l'externe; l'interne; fixe; agent; grain fix; element du feu; seule decoction; avant son partement; soufre; soulfre; soulfres; externe; interne; decoction

Sun, parenthood and reciprocal nourishment

Soleil pere; Soleil celeste; Soleil centrique; Soleil terrestre

The word

The sun’s fatherhood names generative and nourishing agency, not a simple claim that the visible sun existed before all matter. Nuysement raises precisely that objection: how

can the sun be father of a spirit or matter from which it itself arose? His answer distinguishes primordial innate fire, the formed celestial sun and the sun's continuing action upon the earthly source.

In the work

At the beginning of Book I's solar chapter, the invisible first matter bears a vital fire before the visible celestial order emerges. The subsequent rays act upon what supplied their origin. In spring the sun is said to revive its father, while that same sun is called the spirit's father through its renewing nourishment. The reciprocal kinship therefore marks two causal relationships, origin and maintenance, rather than two incompatible chronological pedigrees.

The argument requires a receiver. The earth's womb embodies the spirit so that generation can occur; celestial influence alone is not a fully formed individual. The acorn example later distinguishes its own innate capacity from the central fire that awakens it, drawn and fostered by celestial rays. The sun assists an existing natural power rather than independently creating the oak's specification.

Book II further denies that external solar warmth is the sole or principal cause of vegetation. Winter's retained internal heat and the differing course of seasonal growth support a terrestrial or central sun. Celestial rays attract and recall that innate heat to the surface. The author distinguishes external reverberation from inward influence and penetration. Calling this heat "terrestrial sun" is a functional analogy; it must not automatically identify it with ordinary gold, also called a terrestrial sun in another argument.

Places to Read

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. The temporal objection and distinction between primordial fire and celestial sun.

SL_I_04S002 · 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46. Reciprocal fatherhood through origin and renewed nourishment.

SL_II_01S008 · 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76. Celestial rays assist central fire in awakening the acorn.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Central and terrestrial sun, two kinds of heat, and the winter qualification.

In this edition

The new English preserves the surprising "revive its father" and the denial of sole external agency. The historical correction "ne laissent à se cuire" means that metals do not cease cooking in winter, supporting the internal-heat claim. Removing its negative force would reverse the local evidence.

See also

Cosmic parents, womb and nurse; Winter, spring and apparent resurrection; Innate, solar and elemental heat; Acorn and oak; Attraction and expulsion

Selected exact forms comment se peut il faire que le Soleil soit pere; Soleil celeste; ranimer son pere; le Soleil est son pere; rayons du Soleil celeste; feu central; Soleil centrique; Soleil terrestre; pas la principale cause; Soleil

Surface, centre, heart and marrow

Access family: Superficie, centre, cœur, escorce and moelle: exterior and inward power. Exact historical spellings are listed separately.

The word

Surface and centre mark a difference of access and efficacy, not merely two measured positions. Heart and marrow signify an inward seat of life or meaning; bark signifies the exterior that can conceal it. The same family operates in bodily explanation, the reading of authorities, moral criticism and the defence of natural philosophy. Its several centres must not automatically be identified with the geographical centre of earth.

In the work

In II.3.16, the divine Spirit’s inward heating of the human heart supplies a sacred comparison for chymical fire’s penetration into a natural subject. The agents and recipients remain distinct; the comparison does not make a laboratory fire the Holy Spirit. In the account of pallor the heart is also a bodily refuge to which blood retreats. II.4 enlarges the contrast: people pursue wealth and appearances at the surface while neglecting the principle that preserves life. The spirit is approached through primary rather than merely secondary causes, and particular remedies for surface ailments are not thereby dismissed as wholly useless.

The pure centre is especially consequential in the Christ analogy. Passibility and mortality do not imply an internally corrupted centre. The natural comparison likewise forbids removing the subject's own earth from its own fire: what is to be removed is impurity, not the inward conjunction that constitutes it. Demogorgon's mantle and the mythic figures surrounding the world-spirit locate hidden agency beneath visible coverings. II.4.12 places fixability in the subject’s centre as a capacity requiring art’s assistance, not an already accomplished fixation. II.4.34 similarly contrasts apparent inflammability or venom with a hidden fixed preserving power, within the author’s argument rather than as an instruction to use the material.

The bark-and-marrow contrast also governs reading. II.4.15 warns against remaining at an authority's verbal surface when the intended universal matter differs from a particular metallic first matter. Book III presents philosophy as entering the heart and marrow of things, where ordinary inquiry crawls across their surfaces. Its possessor is compared to someone seated on the summit of an inaccessible mountain. The superiority is a figure of intellectual vantage, not a location where the book's substance can literally be collected.

In III.18 the same contrast shapes the medical argument: ordinary observed relief is contrasted with the deeper power the author supposes a purified extract would possess. Penetrating language does not itself prove the promised cure. It states what the author believes a more complete investigation could reach.

Places to Read

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Heart is the inward globe reached by divine heating; later also centre of health.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. Blood is said to retreat to the heart as Nature gathers defensive forces.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. Heaven provides a bodily preserver; humans receive reasoning/judgement to seek it by Nature’s light but prefer earthly vanities and surfaces to central virtues.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Root/marrow matters more than branches/bark. Bacon’s specified metallic mercury-sulphur subject is praised but not identified with author’s universal parent matter; Raymond Lull’s genus supports that priority.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Without the blessings life is a storm-tossed ship; disease, poverty and fortune assault it. Wisdom arms the spirit, and the first rational-experimental discoverer is praised as god-born or inspired.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. Apollo’s bequest to Asclepius establishes precious secrecy. True philosophy is claimed as common ancient wisdom and inward investigation; scholastic conjecture is a labyrinth without Ariadne’s thread.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Ordinary medicine’s learned practitioners are faulted for surface action. The oat-root example leads to salt against salt-caused calculus, differentiated by effect; a corrosive objection receives a conditional concession.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. As pupil, not theologian, author offers reasonable conceptions. First causes, genus, macrocosm, and cosmic parents must be known before particulars; limbus and copy images explain formation.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. God wills Christ’s humanity regenerated as pattern, not because his centre needs purging; he is passible/mortal without stain. Nature’s son is as-it-were renewed by impurity removal, not severing proper earth/fire.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Birds/dragons picture fixation and volatility; plants rise yet are restrained by own earth. Desired spirituality is not corrupting volatile sulphur; subliming means perfecting; fixability is potential until art helps.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. Demogorgon, Jupiter, and Pan are locally read as world spirit; it obeys Lord, resides in earth-centre, and vivifies all. Mantle is surface vegetation; hymn addresses Pan’s universal agency.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Maya/earth and Jupiter’s seed, rendered as air explain Mercury’s birth; wings/hat/caduceus express volatility, concealment, renewal, and upper/lower power. Theriac/venom depend on use/dose; Suidas via Polydorus supports Jason.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Dragon sleep means renewed solution/fixation. Prepared mercury alone lacks double efficacy until final fermentation with solar butter. Burning water is life not vine; apparent inflammability/venom conceals fixed power.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. Here a spirit’s centre can mean its proper nature rather than one geographical location.

In this edition

The mountain phrase in III.17 is introduced as a comparison; the English similarly presents the investigator as if seated above others. Treating it as a literal secret mountain would defeat the comparison with surface-crawling inquiry. In III.12, outside this immediate image, a spirit's centre can mean its proper nature. That distinct use warns against making every centre in the book a single subterranean place.

See also

Purity, penetration and duration; Intellect, inference and the wing of thought; Demogorgon, steward of generation; Centre of health

Selected exact forms globe interieur de l’homme; cœur; centre; centre de la santé des corps, qui est le cœur; sang clair & net; leur superficie; leur centre; escorce des parolles; vive moelle de leur intention; cœur du monde; insipide escorce; vaine superficie; cœur de la moëlle; centre des choses; seule superficie; superficie; escorce; moelle; assis au coupeau d'une montagne inaccessible

Sweetness, bitterness and the salt’s centre

Access family: Doux, amer, adoucir and goust: taste, impurity and inward virtue. Exact historical spellings are listed separately.

The word

Sweetness and bitterness are sensible qualities used to distinguish an inward virtue from the impurities that accompany it. Adoucir names the making-sweet invoked as a comprehensive image of the magistery. Goust can concern what a dissolved or infused salt yields outwardly, but the work denies that every immediately tasted property reveals the innermost centre of its power.

In the work

II.2's account of first separation differentiates waters drawn upward from the remainder associated with congelation. Bitter water therefore belongs to the discussion of the mixture's history and division, not to a general rule that everything liquid is originally sweet. II.3 argues that ordinary infusion brings out a nitrous or exterior quality without necessarily reaching the salt's deepest virtue. Adding honey or sugar would impose sweetness from elsewhere rather than disclose the subject's own sweetness.

The Arnauld saying, that making the bitter sweet constitutes the whole magistery, intensifies this distinction. Its function is to direct attention to the relation between alien bitterness and a latent sweetness, not to supply a measurable taste-test for successful preparation. The author associates terrestrial dregs with foreign flavour and volatile unctuous sulphur with smoke, soot and obscuration. In this passage greater lustre is positively presented as a consequence of greater purity, with metals and gems offered as evidence. That local claim must remain distinct from II.2.9 and II.3.20, where an apparently pure or brilliant subject can still carry impurities.

The argument depends on the negative: the sought inward sweetness is not produced by ordinary sweeteners and is not already demonstrated by an exterior salt-taste. 'Centre' here names the locus of the most inward power rather than an independently visible central grain.

Places to Read

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The sensible condition of salt before the separator makes it appear separately.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. Ordinary infusion yields outward taste, not inward virtue; the restored negative says most apothecaries lack the skill to extract natural sweetness.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Attributed maxim makes release of inward sweetness emblematic of the whole work.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The apparently bright salt and failed coloured fusion qualify any general rule based only on appearance.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Apparently pure and clear extracted matter can still carry dregs.

In this edition

II.3.27 contains bracketed restorations [n’] and [de] in the supplied French reading text. They support the statement that most apothecaries lack the skill to draw out a thing's natural sweetness. The English renders that negative claim explicitly. The restored letters are modern editorial supplies, not independently authenticated original type; the apparatus uses Turner as comparative support, not as the source of this English translation. The negative about skill should remain distinct from the preceding statement that sugar or honey corrects an infusion's bitter taste.

See also

Arnauld: moon, water and sweetening; Surface, centre, heart and marrow; Lustre and obscurity; True earth and ordinary earth; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms eau amere; amertume; douceur naturelle; sucre ou le miel; en son centre a un goust tout autre; adoucir l'amer; tout le magistere; amer; adoucir; goust; douceur; magistere

Sympathy and agreement

Access family: Conformité, sympathie and dissemblable: agreement and selective association. Exact historical spellings are listed separately.

The word

Sympathy is an affinity through which things attract, assist or correspond with one another. Conformity names likeness or suitability, while dissimilarity marks what does not agree with the receiving substance. These are relational terms: a property can be beneficial to one recipient and harmful to another. Sympathy does not automatically mean benevolent intention or universal harmony without exclusions.

In the work

The dedication claims conformity and sympathy between the Emerald Table and the Pimandre: their accord joins the universal creation and animation of things with a particular metallic work. This literary agreement is distinct from the causal affinity of substances. In the natural argument, I.4 assigns the universal spirit a discriminating action: it removes what is unlike and corrupting while conserving and multiplying what conforms to it. The claim concerns a prepared subject and the bodies to which it is applied, not an assertion that every apparent likeness guarantees efficacy.

I.9 makes the recipient decisive in nourishment. Species draw suitable powers without taking the world-soul's entire stock of powers, and food becomes like the eater rather

than making the eater like every eaten animal. II.3 extends the same selective logic to Nature's adaptations for ornament and use. The coexistence of impurity with a useful substance does not make impurity essential to it.

The medical discussion introduces a more troubling sympathy. A purgative can attract a particular offending humour through affinity even when the medicine itself is noxious. Alternatively, Nature may overcome what has been administered. The author does not reduce every evacuation to a gentle automatic correspondence, and the acknowledged violence of the process matters. Sympathy therefore belongs to the explanation of directed action, not to a recommendation to use a named poison.

Places to Read

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. The compiler proposes joining Emerald Table and Pimander: one double-sense mystery joins universal creation/animation to particular metallurgy.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Prepared matter removes unlike corruption; maxim of metals alone is corrected by indispensable spirit-agent, exemplified by Pontanus’ failures.

SL_I_09S002 · 1621 pp 59–60 · scans FR079, FR080 · source PDF p. 66. Each species selectively draws powers and assimilates shared food to itself rather than acquiring eaten animals’ nature.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. Natural affinity makes parts serve and help one another.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Affinity can explain both poison drawing like humour and appropriate medicines matching bodies.

In this edition

The English 'sympathy' retains a technical historical sense of affinity. Reading it as present-day fellow-feeling would obscure both assimilation and the discussion of purgatives. The distinction between unlike corrupting matter and what conforms to the subject is also sharper than a blanket contrast between bad matter and good spirit: the text makes the relation to a particular recipient central.

See also

Bait, attraction and congruity; Nourishment, assimilation and replenishment; Cause and symptoms of disease; Contrary cures contrary, and like substances

Selected exact forms conformité & sympathie; ce qui luy est conforme; autres conformes; alliance & parentelle reciproque; simpathie; attraction & simpathie; conviennent & simpathisent; sympathie; conformité

Temperance, justice and excess

l’intemperance & excès; vice; temperance; Justice; intemperance; excés

The word

Temperance regulates desire and excess; justice is defined here as temperate desire and continued progress toward the good. Vertu in this ethical argument means moral virtue,

even though elsewhere it means a substance's efficacy. The proximity of these senses is deliberate, but they should not be collapsed.

In the work

II.3.14 reads the Fall through the bite of the apple and intemperance in food. Corrupted nourishment, the serpent's deception, inherited corruption and the tyranny of death are interwoven in the author's theological physiology. Vice is described as the banishment of justice. The old man's death therefore means that excess and corruption must be mortified, not that mere bodily death saves or that every disease proves a personal moral fault.

II.4 again associates restoration with justice and temperance. This moral framework matters when the natural subject can be called both theriac and venom. In II.4.31 life and death depend upon fitting use and excess: “death in excess” qualifies the praise of power. The author places measured government of the subject beside the government of human desires. Their analogy does not provide a safe medical regimen, nor does it identify the historical subject as a particular modern drug.

The concepts also explain why universal good cannot be inferred merely from a name or initial appearance. Sonnet V retains harmful and beneficial powers until separation. Moral reform, material purification and measured application all oppose excess or disorder, but their agents and objects differ. In one case a person must turn toward good; in another the practitioner removes obstructions in a material; in the theological case salvation is not self-produced by a chemical preparation. Preserving these differences avoids modern psychological paraphrase and doctrinal flattening alike.

Places to Read

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. The Fall is construed as alimentary excess that must die in moral renewal. Ethical virtue is distinguished from efficacy; justice is temperate desire and continued pursuit of good.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. The Fall and intemperance frame the need for restoration; the theriac/venom and use-qualification comparison comes later at II.4.31.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Christ’s saving example accompanies justice and temperance; divine restoration is not identical with measured use of a material.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Joins moral regulation of human life with measured use of a subject called both theriac and venom.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. Good and harmful powers persist until sap and venom are separated through preparation.

In this edition

The new English translates mors de la pomme as the “bite of the apple,” retaining the historical form without silently adding a final t. Note 150 marks the ethical sense of virtue in the definition of justice. “Temperance and Justice” in II.4.31 remains the author's moral vocabulary, not a modern clinical assessment of safe quantities.

See also

Mortifying and weakening; Heavenly and earthly man; Maya, grandmother, and birth

Selected exact forms l’intemperance & excès; mors de la pomme; vice; justice; temperé desir; continuel progrés au bien; l'intemperance; justice & temperance; Temperance & Justice; la mort en l’excés; temperance; Temperance; Justice; intemperance; excès

Terrification and earth-made Heaven

Access family: Se terrifier and Ciel terrifié: becoming earth, not becoming afraid. Exact historical spellings are listed separately.

The word

Terrification here is the acquisition of an earthly or bodily condition. It must not be read in the modern emotional sense of terror. The apparently paradoxical Heaven made earth expresses the conservation of higher powers within a receptive lower body. It therefore combines a change of manifestation with a claim of retained agency.

In the work

II.2 rejects the claim that knowledge of this body is reserved to angels or demons and beyond the human sensory faculty. It also rejects identifying whatever is most subtle and volatile in a quintessence extraction with the sought spirit. The spirit must first take an earthly condition before bodily action can be understood. A roof without foundations is the corresponding image of an inquiry that starts too high. The point is not to deny higher causes, but to deny that they can be pursued while ignoring the body through which they act.

The same chapter relates circular celestial influence to the inward substance received by earth. The later name Uranogee, a heaven-earth combination, makes the conjunction explicit: the subject receives predicates from both parents while still being considered in an immature or combined condition. It is not simply ordinary soil renamed heaven. In II.2.23 the mixed heaven-earth child is expressly not yet capable of producing the effects of male and female; the combination is not already the completed efficacy.

Sonnet VII brings the sequence into a compressed cosmology. Higher fiery influence nourishes a moisture within the earth's porous womb; mineral or coagulable water is brought by concoction toward a pure earth that conserves celestial and terrestrial powers. The final 'Ciel terrifié' is the resulting paradox: Heaven in an earthly mode, not Heaven frightened by the process. The heading emphasizes conservation of virtues, so bodily manifestation must not be mistaken for their annihilation.

Places to Read

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. The first or nearest operation of mercury is acquiring an earthy body; opposed to making fiery.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. Salt is universal spirit made earthly without intended loss of powers.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208. The seventh sonnet names preserved heavenly powers in an embodied earthly subject, making union rather than loss its endpoint.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. The heaven-earth name illuminates the paradox of a combined celestial and earthly subject.

In this edition

The historical Sonnet VII heading says 'conservation', not concentration. The English 'earth-made Heaven' follows the rare local sense of terrifié and corrects the false modern association with fear. Both the heading and the poem's final phrase matter: the heading supplies the purpose of the transformation, while the verse names its paradoxical result.

See also

Embodiment and manifestation; True earth and ordinary earth; Water and moist Nature; Digestion and incomplete perfection

Selected exact forms se terrifier; Esprit universel terrifié; De la conversion de cet Esprit en terre: & comment en cette terre sa vertu demeure entiere.; corporification; conservation des vertus celestes et terrestres; tresferme union; Et la terre, & le Ciel; Ciel terrifié; terrifier; Uranogee

Three goods: fortune, bodily well-being and knowledge

biens; fortune; felicité du corps; sciences

The word

The three sorts of goods are external fortune, bodily well-being and the sciences belonging to spirit. Fortune includes riches, greatness and dignities; bodily felicity includes youth, health, strength and fitness. The third is then narrowed to genuinely effective knowledge, especially knowledge of Nature’s works and secrets. It is a hierarchy of human goods, not a list of three natural substances or the three biological kinds.

In the work

III.10 uses the classification to explain why philosophy is praised as happiness, honour and glory. The first two classes are uncertain and perishable, unable by themselves to secure life against change and decline. The third, acquired by a more solid means, is said to provide the others and protect them against fortune and mortal corruption. The restrictive phrase “I mean, however” is essential: the claim is not that any academic accomplishment automatically produces wealth or health.

The argument also explains an apparent reversal of priorities. Excellent people are said to have neglected or even abhorred the goods of fortune so that they could seek bodily and intellectual goods more freely, especially the third. This does not make riches inherently useless throughout the book. Philosophy’s later promise of long life and inexhaustible treasure treats them as benefits rightly possessed through knowledge, rather than as the highest object of an ignorant pursuit.

The final mortality limit remains in force. The goods are to preserve and extend life within natural composition; III.12 denies bodily immortality, and Nature’s subsequent quoted promise ends in death. The stormy-sea figure then dramatizes life without the benefits of health and sufficiency, with disease and poverty as conspiratorial

adversaries. It reinforces their value without changing the earlier ordering of knowledge as the means of securing them.

Places to Read

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193. The explicit threefold division is followed by a restriction to truly effective knowledge.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The bodily promise is limited by natural composition.

SL_IIIS014 · 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197. The later two gifts are long healthy life and riches, not another threefold classification.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198. The creature still eventually dies within the quoted promise.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Disease and poverty conspire through covert agreements, not intellectual cognition.

In this edition

The English renders sciences as knowledge in the qualifying sentence, making clear that the word is broader than modern laboratory disciplines but narrower there than every claim to learning. “Of themselves” retains the limitation on the first two goods: wealth and bodily fitness are not simply denied value. In III.16 secrettes intelligences means covert agreements between the personified adversaries, not the intellectual knowledge praised in the third good.

See also

Philosophy as ladder and queen of arts; Possessing, knowing and the purpose of life; Life preserving life; Life’s stormy sea and vessel

Selected exact forms trois sortes de biens; fortune; felicité du corps; sciences; incertains & perissables; J'entens toutefois; biens

Three kinds and genus

trois genres; animaux, Mineraux & vegetaux; trois subalternes

The word

Animal, vegetable and mineral are the three subordinate natural kinds or genera through which the treatise organizes production. Their common source does not abolish their differences. The universal spirit is called the general and common genus of genera because it supplies life and generative power across them; species and their receiving dispositions specify what it actually does.

In the work

The dedication assigns growth, persistence and multiplication to all three through the general spirit. Book I distinguishes sensitive and vegetative animal life, vegetable life, and the minerals’ essential life, confined by coarse matter. Such distinctions make the claim of universal life compatible with unequal capacities: saying minerals live is not saying that they feel or reproduce like animals.

The later general-genus argument insists that each kind contains species and degrees of perfection according to its composition. When a mineral spirit enters a mineral receiver,

it manifests mineral seed. The author refuses arbitrary cross-kind results such as a human becoming a tree, while preserving the source's wider latent powers. Nature originates specific kinds; art can extend or multiply from an already specified root. Universality therefore concerns causal reach, not the interchangeability of actual products.

Book II's account of salt introduces an especially important limit. Salt has within it the original seed and displays colours, tastes, growths, vegetations and hardenings analogous to the three kinds. But the writer expressly says that it does not produce herbs, metals and animals as the great earth does. The analogy of effects must not be turned into literal reproduction of all three realms inside his experimental material. Its observed colours and fusion also do not erase his admission that the desired metallic metamorphosis failed.

Places to Read

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. The three genera sustained by the general spirit.

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Different animal, vegetable and mineral modes of life.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62. General genus, three subordinates and species-dependent perfection.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. Mineral powers manifested according to the receiver.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Arbitrary cross-kind production rejected and Art's specific starting point retained.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Analogous effects in salt, expressly not literal production of all three kinds.

In this edition

The English "kinds" is convenient, but the French distinction between genre and species remains part of the reasoning. The negative "Non pas qu'elle produise" in the salt passage is therefore as important as the positive phrase "three kinds." A broad lexical heading must not enlarge what any particular material is claimed to accomplish.

See also

Specification and species; Sensitive, vegetative and essential life; Seed, seed-fluid and hidden generation; Potentiality and actuality; Natural stone and chymical stone

Selected exact forms trois genres; animaux, Mineraux & vegetaux; genre general & commun de tous les genres; trois subalternes; herbes, metaux, ny animaux

Tincture and heat as its mother

teinture; chaleur; couleurs; tincture & qualité pareille à la sienne; outre laquelle il n'y a plus de progression; teinture; teincture; teinct; couleur vitale; sang; rougeur; verdeur; faulses couleurs

The word

Tincture spans colour, the power that colours, and the life-bearing perfection made visible by colour. It is not restricted to a modern liquid extract or to a superficial dye. Teinct can name the appearance of a living body, while vertu tingente names an active

capacity to communicate colour. Nuysement's statement that heat is the mother of tinctures assigns heat a productive role; it does not specify a pigment or measured temperature.

In the work

In Book I, gold's purified mercury and sulphur are brought towards their natural perfection, receiving fiery colour through sustained heat. The universal mercury takes differing forms and colours according to place and adjacent matter. Colour therefore testifies to a conditioned development, not a single everywhere-identical end product.

Book II distinguishes narrated colours from accomplished transmutation. The trial reaches a high poppy-red and sudden fusion, but the author expressly says that the hoped-for metallic metamorphosis did not occur. His later recollection of the colours cannot overrule that admission. II.3.22 says that fire imparts to purified substance a tincture and quality like its own while not destroying that substance. In II.3.35, blackness, whiteness and redness organize his account of transformation: the intermediate colours are not exhaustively enumerated, and red marks the point beyond which art and fire make no further progression in that account.

II.4.18 widens tincture's meaning across animal blood, vegetable greenness and metallic colour. The body is said both to appear and actually to be healthier when its blood possesses the proper vivid red. Conversely, false colours and scorched blackness mark disorder in his physiology. This pathological blackness is not interchangeable with the blackening elsewhere required before renewal. II.4.19 then distinguishes gold's natural orange or citrine colour from the higher dark redness claimed for art. The exalted tincture is said to communicate a natural degree of perfection to a limited quantity of imperfect metals. II.4.20 calls tincture pure substance and makes the body deprived of it a powerless carcass: the polemical contrast concerns a bereft body, not the abolition of every bodily recipient.

Places to Read

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. Heat is explicitly named the mother of tinctures in gold's maturation.

SL_I_04S007 · 1621 pp 35–36 · scans FR055, FR056 · source PDF pp. 50–51. Place and adjacent matter condition the received tincture and form.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Poppy-red fusion occurs without the expected metallic metamorphosis.

SL_II_03S035 · 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139. Black, white and terminal red organize the account; intervening colours remain unspecified.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Fire is said to impart a tincture like its own without destroying substance.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164. Blood, greenness and metal colours connect visible tint with claimed vitality.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Tincture is called pure substance; a deprived body is compared with a carcass.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Natural gold colour is distinguished from art's higher redness and limited projection.

In this edition

The new translation keeps “tincture” where colour, efficacy and vital substance overlap; simply replacing it with “colour” would lose the causal claim. It also keeps the distinction between appearance and claimed actual health in II.4.18. The corrected exanimé in II.4.20 means “lifeless,” following the original errata rather than the erroneous examiné. This reading sharpens the connection between a lost tinting spirit and a body requiring renewed animation, without turning the claim into a verified therapy.

See also

Elixir and communicable perfection; Blood and humours; Adustion and combustible earthiness; Common crystal and failed ignition

Selected exact forms couleur ignee; la chaleur est mere des teintures; reçoit la teinture; couleurs; haute rougeur du pavot champestre; fusion soudaine; noirceur; blancheur; rougeur; moyennes; tincture & qualité pareille à la sienne; outre laquelle il n'y a plus de progression; la teinture est veritablement la vie; teinct; la pure substance des choses; vertu tingente; le sang où consiste la vie; faulses couleurs; vive verdeur

Transformation rather than annihilation

Access family: Refaire, transformation, declin, mortification and aneantissement: distinct vocabularies of change and ending. Exact historical spellings are listed separately.

The word

The distinction is between losing a particular organized life and becoming nothing. Refaire presents Nature as continually remaking; transformation marks the passage into another state; declin can describe the fading of one form's power. Mortification is not invariably a synonym for physical destruction. The treatise also gives death the personae of a tyrant, divider and permanent guest, emphasizing domination and disjunction rather than the creation of absolute nothingness.

In the work

I.1 invokes continual natural remaking after its extraordinary generation stories, several of which it treats as more wonderful than believable. The general thesis is not that each marvelous report is established, but that no body wholly disappears into nothing. II.1 applies this thesis to the oak: what properly ends is its power to maintain the oak-form, while decay supplies the occasion for other growth. That succession is not the oak's indefinite personal survival.

Fire both brings forms forward and exhausts their radical moisture. A term or limit of digestion therefore ends one development without implying annihilation of all matter. II.2 distinguishes natural death from violent interruption and seeks life that can renew life. II.3's death-guest belongs to an account of the body's vulnerability: its pallor is explained first through smoky obscuration and then through blood retreating toward the heart. The two explanations should remain visible rather than being compressed into a single modern mechanism.

II.4 calls death a tyrant that divides and disjoins. When bodily life fails, the spirit's life-giving efficacy is said to fail with it; this is not sufficient warrant to say that the spirit itself is annihilated. More durable natural bodies still stand under the law that what is born must end. Book III finally makes the limit explicit: the proposed preservation is not bodily immortality. After stripping away every body, life is described as freed from the

four-element mass and restored to its universal source. Such release is different from a medicine keeping an embodied person alive without end.

Places to Read

SL_I_01S009 · 1621 pp 15–16 · scans FR035, FR036 · source PDF pp. 37–38. The world continually remakes things from other things, so apparent death does not amount to total annihilation of cosmic body.

SL_II_01S004 · 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72. At the limiting matter progression ceases but transformations remain possible.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Oak decay is framed as return and further generation, not absolute extinction.

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97. Suffocating excrements explain natural death only within the expressly delimited claim.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. Mortality inhabits other mixed bodies as an enduring guest.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. God foresees corruption and establishes remedies; spirit/body compounds share damage, with spiritual loss glossed as lost life-giving powers. Human beings are recipients and instruments of divine glory.

SL_II_04S013 · 1621 pp 232–235 · scans FR252, FR253, FR254, FR255 · source PDF pp. 157–158. Nature preserves toward perpetuity but all things beginning must end. Relative fixation and integrated digestion explain stag/raven/oak/gold durability; death divides what union resists.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The spirit’s departure is distinguished from its annihilation; corrupting sulphur drives it out while bodily remains return to earth.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. The carrier-body qualification prevents the prison rhetoric from making all bulk worthless.

In this edition

III.12's sequence matters: 'despouillez de tout corps', the life remaining free after that stripping, and release from the mass composed of four elements are affirmative conditions of the final return. The new English rendering of death as separation or banishment must therefore not be read as a promise of an immortal human body. Conversely, 'same fate' for spirit and body in II.4.1 refers locally to extinguished vivifying power, a formulation that must be read beside, not substituted for, III.12's denial of annihilation.

See also

Purity, penetration and duration; Nourishment, assimilation and replenishment; Digestion and incomplete perfection

Selected exact forms rien ne meurt; refait incessamment d'une chose l'autre; s'aneantisse ou perisse totalement; periode; transformation; mueur des formes; non pas proprement à mourir; declin; premiere forme; mort naturelle, & non la violante & forcee; hostesse perpetuelle; sa tyrannie; de diviser & disjoindre; de prendre fin; mortification; n'est pourtant pas l'aneantissement; separation & bannissement; soufre corrompant; contraint d'abandonner; aneantissement; despouillez de tout corps; apres ce despouillement nostre vie demeurant libre; desliez de la masse composee des quatre elements; despouillement; despouillez; desliez; bannissement

True earth and ordinary earth

Access family: Vraye terre, terre commune and fondement: substance distinguished from ordinary ground. Exact historical spellings are listed separately.

The word

True earth is a functional and ontological distinction, not merely a location. It names the bodily foundation capable of receiving and conserving the spirit's powers, whereas ordinary ground can be treated as the residue or dregs of a prior separation. Foundation and settled deposit describe how a sustaining body arises through the separation of what can be lifted from what remains.

In the work

II.2 identifies first and last matter through the comparison of ice or snow with water: different appearances can return to a shared principle. The true earth sought by the philosophers is consequently distinguished from the earth people ordinarily tread. The author invokes philosophical agreement for this claim, but the asserted agreement does not independently identify the material.

The next account of creation is expressly probable. Waters susceptible of elevation are distinguished from those implicated in congelation, and dry land emerges as a deposit. The sun's attracting action is contrasted with fire's expelling action. The resulting foundation should therefore be read within an explanation of separation, not as a claim that any visible sediment is the philosophical earth.

II.3 decodes the Phoebus-and-Python story in related terms. Innate dryness drinks superfluous moisture through natural heat. The coarse earth is furnished with a true substance hidden in its thickness, but the name earth properly belongs here to that efficacious spirituous matter itself. It is never idle: the author says it alone engenders bodies through its own embodiment according to individual ideas. This active true earth must not be reduced to the receptive coarse mass within which it operates.

Places to Read

SL_II_02S007 · 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84. Salt is identified with pure earth, while ordinary ground is dregs of it.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Earth here properly denotes hidden productive substance, not simply coarse bulk.

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The small salt settlement within water analogizes the appearance of dry land.

In this edition

The source's language of probability in II.2.8 limits the creation account; the translation should not turn a proposed explanation into direct witnessed history. In II.3.18 the author himself supplies the myth's interpretation, which is stronger local evidence than an external symbolic dictionary. The opposition between true earth and common ground is therefore explained by these functions, not by a modern ingredient-name.

See also

Terrification and earth-made Heaven; Virgin earth; Embodiment and manifestation; Nature as mother and active agent

Selected exact forms pure & vraye terre; celle sur laquelle nous marchons; propre & vertueuse substance de la terre; assiette; aride; terre

Universal medicine and particular remedies

medecine; general; particuliers; simples; medicaments speciaux; supreme & miraculeuse medecine; guarit

The word

A general or universal medicine is claimed to act from a common life-bearing source; particular remedies act through powers appropriate to specified materials and diseases. This distinction is not the same as simple versus compound. A simple is an individual medicinal material, while a preparation of it may still have only a particular efficacy.

In the work

II.2.22 praises a medicine drawn from earth and ascribes the saying to Solomon. Its power is linked to radical moisture, purification and preservation. The scriptural attribution helps authorize the proposed natural medicine; it is not itself evidence of the remedy's efficacy. II.4.7 compares derivative particular powers with streams and the original source with a fountain. Yet the author explicitly seeks the general without abandoning the particulars. He commends particular remedies for certain external ailments affecting the surface rather than the centre of health, while claiming the general remedy suffices for every cure. His criticism concerns their limited and mixed powers, not an absolute prohibition on using individual medicinal materials.

The claimed precious drug in II.4.25 is defended through reported relief of sufferers rather than solely through gold-making. Elsewhere the two philosophical goals, restoration of imperfect metals and restoration of bodily health, are distinguished. The admitted failure to transmute in II.2.9 is therefore compatible with the author's continued claim to medical success, though neither success is independently verified by the lexicon.

Book III's praise promises healthy long life and inexhaustible riches through a supreme miraculous medicine. The following quotation, voiced as Nature's complaint, intensifies that promise with the ounce-and-grain image and “always rich and always well.” It nevertheless ends with the creature's death. This explicit ending, together with III.12's denial of bodily immortality, limits any reading that would turn the praise into a promise of endless bodily survival. Its quantities remain part of the historical verse, not a dosage or recommendation.

Places to Read

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. Earthly medicine is praised via a witness attribution to Solomon; efficacy remains historical claim.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143. God’s provision of remedies frames the proposed preservation of compounded beings.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. Exceptional access to the restorative source is presented as favour joined to insight.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. The author claims complete healing in the universal source while expressly retaining a role for particular remedies.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Ordinary gold alone is insufficient; polemical preparations do not establish the required power.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. The author claims complete healing in the universal source while expressly retaining a role for particular remedies.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. Jason’s two goals distinguish metallic restoration from bodily recovery.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Prepared mercury alone remains insufficient without the final completing conjunction.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The author expressly denies bodily immortality and limits extension by the capacity of natural composition.

SL_IIIS014 · 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197. Encomiastic promises of health and wealth culminate in a separate Nature quotation, still ending in death.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198. Encomiastic promises of health and wealth culminate in a separate Nature quotation, still ending in death. The quoted promise ends in the creature’s death, so health and wealth do not erase mortality.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Failure of the metallic trial is distinguished from the author’s ensuing claims of bodily relief.

In this edition

Note 129 identifies the earth-medicine saying with Sirach/Ecclesiasticus 38:4 while leaving the French attribution to Salomon visible. The new English also retains “without abandoning the particulars” and the final death in Nature's six-line quotation. These are substantive limits upon the universal language, not editorial qualifications added to contradict it.

See also

Simples; Admitted failed transmutation; Oil of salt and corrosives

Selected exact forms medecine; Salomon; tiree de la terre; medicaments speciaux; le general, sans toutesfois delaisser les particuliers; les simples; une drogue precieuse; supreme & miraculeuse medecine; guarit toute maladie; une once & un seul grain; Tousjours est riche & tousjours sain; En fin se meurt la creature; medicaments; simples; general; particuliers; drogue

Universal spirit of the world

Esprit universel / general du monde; Esprit general; grand compost du monde; L’esprit; Esprit general; Esprit universel; ame du monde; Esprit du monde; triple-germe; Esprit general

The word

The universal spirit is the world’s life-bearing, productive medium, capable of taking body and becoming specified in the three natural kinds. “Universal” concerns its scope and source, not the assertion that every recipient displays identical effects. Spirit, soul and body remain closely joined; nevertheless the text can distinguish the soul’s formative powers from the spirit that receives and embodies them. A local use of “spirit” must therefore be read by its agent, recipient and level of generality.

The title’s Esprit universelle du Monde and the later Esprit general name the programme of the treatise. Neither label identifies an ordinary volatile fluid. The expression grand compost du monde calls the subject a great compound, not modern garden compost; it points to the articulated constitution through which the universal becomes operative.

In the work

The dedication links the spirit with the living seeds of animals, plants and minerals: from it things arise, through it they grow and persist, and into it they return at Nature’s limit. Book I’s opening grounds the argument in continual natural change rather than mere displacement. The spirit is infused throughout the world, while earth provides its nearest and most evident manifestation. Its action requires a receiving disposition: mineral matter can constrain what a more tractable body expresses readily.

The general spirit is also called Nature’s stone and elixir, distinguished from the particular metallic stone whose operation remains among metals. It is first matter of the first matter of bodily gold and silver, not simply another name for that already specified metallic subject. The “most general genus” can assume the nature of a recipient, but the author rejects arbitrary cross-species production. A mineral operation draws out mineral powers, without proving that the other powers are absent in principle.

Book II asks how the general corporifier itself takes body in the earth, within an explicitly sublunary natural account. The author’s creation verse makes the spirit the agent of division and animation, the earth its recipient and nurse. Later the celestial-origin spirit distributes particular powers according to each creature’s capacity. Self-vivification in II.4.16 and replenishment within earth in II.4.17 are local claims about

this principle: they must stand alongside, not silently cancel, I.4.6's statement that Nature does not produce itself.

Philon's verse calls the spirit one and equal in all while describing diverse flower, leaf and bark. Sonnet V adds another necessary limit: its emergence into the world does not already make all its effects benign. The final bodily promise is governed by III.12, which denies bodily immortality and says death banishes or separates spirit rather than annihilating it. Universal life is explicitly said to carry its own multiplication and expansion within itself. Those capacities belong to the general source, not automatically to an unlimited human recipient. The heading of Sonnet V also distinguishes the spirit in its chaotic limbus from its forces in particular bodies, corps speciaux. "Special" here means particular or specified, not unusually superior.

Places to Read

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. The universal spirit shares the title's programme with true salt.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. Seed, nourishment and return define its universal life-cycle.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. An infused subtle essence extends the soul's power throughout bodies.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Nature's universal stone exceeds the limited action of the metallic stone.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. The most general genus acts through recipient-specific manifestation.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. The corporifier's embodiment is addressed within a sublunary limit.

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116. The great compound undergoes operative renovation.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. In the author's verse, spirit divides and animates; earth receives.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Particular creatures receive powers according to capacity.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. One subject is required to possess active and passive vivification.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The mythic equations retain the spirit's obedience to the Lord.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. One equal spirit appears differently in flower, leaf and bark.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The simple spirit's endurance does not confer bodily immortality.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. The emerged spirit retains opposed effects before preparation.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. All seed-kinds are hidden in the subject praised by the sonnet.

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. The initial account makes vital natural change the proof of animation.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Nature does not produce itself: compare this wording with the later self-vivification argument.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Generation occurs within earth, explicitly not from ordinary earth.

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. The explicitly named three kinds supply the wider context for Philon’s unenumerated triple seed.

SL_I_07S001 · 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60. Earth, rather than air alone, is called the nearest evident manifestation of the universal source.

In this edition

The new English renders compost as “compound,” preserving the constitutive sense rather than inviting an anachronistic material identification. Philon’s triple-germe does not locally enumerate its three members. Reading it with the animal, vegetable and mineral kinds is a cross-reference to the explicit account in I.1.3, not an enumeration supplied by the verse itself; it is not a warrant to replace the phrase with a three-ingredient formula. In the mythological exposition, Demogorgon, Jupiter and Pan are Nuysement’s local figures for a universal agency acting in obedience to the Lord; the translation’s reported equations are not independent evidence that ancient traditions originally taught one identical system.

See also

Primordial and first matter; Soul, universal and particular; Salt, true and particular; Sensitive, vegetative and essential life; Life preserving life

Selected exact forms Esprit universelle du Monde; Esprit universel; cet esprit infus au monde; cet esprit general; genre generalissime; Esprit general; general corporifieur; grand compost du monde; esprit universel; L’esprit; Feit separer; versant l’ame; Esprit immortel & vivifiant; cet Esprit general; l'ame ou Esprit du monde; Esprit du monde unique & general; triple-germe; en tous est égal; Esprit simple de soy; tous germes; esprit; porte en elle mesme sa multiplication & dilatation; multiplication; dilatation; qu'es corps speciaux; corps speciaux; animaux, Mineraux & vegetaux

Vapour and fourfold exhalation

Access family: Vapeur, expiration and exhalation: rising moisture and differentiated products. Exact historical spellings are listed separately.

The word

Vapour names a mobile expression of the generative spirit, but its products depend on location and quality. Expiration or exhalation is a breathing-out image for this movement. The author distinguishes moist from dry and internal from external manifestations; those distinctions form a fourfold scheme rather than four unrelated primal substances.

In the work

I.7 distributes the exhalations by two contrasts. Moist exhalation outside the earth produces dew or mist; dry exhalation outside is related to winds and thunder. Within the

earth, moist exhalation is connected with fusible minerals, while the dry produces stones. The same circulating spirit also nourishes vegetation. The scheme explains different outcomes through circumstances of one distributed power, not through an independent chemical analysis of weather and minerals.

II.1 brings vapour into the account of central fire. Against the objection that hot, dry fire cannot generate a moist result, the author makes moisture inseparable from its activity as food and receptive subject. The world-spirit consequently rises as a mixed vapour, and condensation within the earth supplies a bridge toward mercurial water and embodiment. Being vapour is still an intermediate condition: a body or bodily form must be acquired before generation in a particular subject is possible.

The breathing and ascending imagery makes an invisible circulation intelligible. It must nevertheless be kept distinct from an operational instruction to collect a particular gas. The materials remain conceptually identified through their roles, not through modern composition or equipment settings.

Places to Read

SL_I_07S002 · 1621 pp 50–51 · scans FR070, FR071 · source PDF p. 60. Outward/inward and moist/dry form a two-by-two distinction: moist outward gives mist/dew, dry outward winds/thunderbolts, moist inward fusible minerals, dry inward unfusible stones.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Fire's first and immediate action, inseparable from it.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. Natural generation requires embodiment beyond a merely intermediate spirit.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. The hot/dry-fire objection leads to inseparable moisture as nourishment and patient.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. The mixed vapour is condensed toward mercurial water and embodiment.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. The rising vapour is not yet a body and cannot generate while remaining merely intermediate.

In this edition

The historical errata correct the weather term to 'rosées', dews. That reading fits the moist external branch and is not a second synonym beside the erroneous form. The English distinctions between internal and external exhalation preserve the scheme; merely listing dew, thunder, metals and stones would lose the two coordinates that explain why they appear together.

See also

Water and moist Nature; Embodiment and manifestation; Innate, solar and elemental heat; Fiery spirits and airy celestial globes

Selected exact forms double expiration; dehors que dedans; bruïnes ou rosées; vents, foudres; liquefiables; non fusibles; vaporante halaine; vapeur; expiration

Visible and tangible knowledge

palpable & visible

The word

Palpable & visible names the desired sensible availability of the subject: something that can be encountered through touch and sight rather than left wholly inaccessible in speculation. The phrase does not mean that every important principle is already transparent to ordinary perception. The book repeatedly distinguishes a hidden beginning, its bodily vehicle and the effects through which it is inferred.

In the work

II.2.1 opens by questioning accounts that fail to explain how world spirit becomes a body. Merely placing knowledge beyond human reach, or assigning it exclusively to angels and demons, would not give the inquirer access to the embodied subject. The aim is therefore knowledge capable of encountering what Nature has made available, not theory detached from any possible manifestation.

The next stages complicate rather than abandon that aim. A prejacent subject is needed, and seekers in mines do not necessarily find a visible intermediate between universal matter and mature metals. The intellectual gaze can discern or imagine a quasi-bodily beginning without pretending that it is already an ordinary, fully specified body. II.3.21 likewise says that the nutritive separation is known by understanding through its effects, not directly seen. The visible bulk is not identical with the hidden substantial body.

Sonnet I’s concise formulation keeps the mediating relation: art alone, through Nature, makes the spirit-body visible to the eyes. “Through Nature” prevents art from becoming an independent creator of the object it claims to disclose. Sensible access is therefore an achieved and interpreted manifestation within the author’s project, not a rejection of all reasoning about what is hidden.

Places to Read

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. The inquiry demands humanly accessible embodiment, not an inaccessible theoretical origin.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. The elusive beginning is almost bodily and discerned through intellectual attention.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. An invisible nutritive operation is inferred through its effects, not directly seen.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. Art makes visible only through Nature, preserving their dependent relation.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. An actual prejacent subject is distinguished from an imaginary body or impracticable universal reconstruction.

In this edition

The new English retains “palpable and visible” as a paired demand rather than weakening it to merely plausible knowledge. At the same time, “common sense” in the opening discussion belongs to the sensory faculty, not simply modern practical good judgment; se terrifier means becoming earth, not being frightened. These local senses help keep the argument about embodiment from turning into an unrelated psychological claim.

See also

Quasi-body; Primordial and first matter; Light, illumination and truth

Selected exact forms palpable & visible; cognoissance; palpable; visible

Vitrification and hardness

Access family: Vitrification, vertu vitrifiante, dureté and solidité: hardening and its limits. Exact historical spellings are listed separately.

The word

Vitrification is a historically mobile explanation of hardening and glass-like consistency. It is not restricted to the manufacture of transparent glass. The work applies the family to bones, shells, stones and mineral states, while arguing over whether salt or a distinct vitrifying power accounts for their solidity. Hardness, fusibility and solubility therefore have different explanatory roles.

In the work

I.8 sets glass beside salt and mercury, then contrasts this enumeration with the familiar salt, sulphur and mercury triad. Glass can be treated as a fourth and terminal residue, incapable of further production. Bones and shells extend the comparison beyond the furnace. The text challenges the claim that salt alone causes hardness, because salt yields to moisture whereas vitrified bodies resist that dissolution. The stones described as Nature's glass belong to this historical reasoning, not to a modern mineralogical classification.

II.2 uses vitrification in a different local movement. It considers both the limit at which dissolution is prevented and a thinning or preparation of moisture toward embodiment. These senses should not be forced into a single transparent technical definition. The tangible virgin earth is being described in relation to the earlier moist principle, not identified as a readily named mineral powder. In this passage salt is said to contain the vitrifying power that produces metallic hardness and even the diamond’s solidity. That attribution remains distinct from I.8’s objection to treating readily dissolving salt alone as the sufficient explanation of moisture-resistant hardness.

II.3 returns to the danger that excessive continued action may make a body inaccessible through a vitrified state. Repeated treatment is contrasted with mere uninterrupted intensity. The point is conceptual and cautionary: an operation intended to open or separate may instead close the body to further work. Hardness is therefore not an uncomplicated sign of perfection.

Places to Read

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. Three operations and triple earth support salt/glass/mercury, contrasted with reported Paracelsian principles and illustrated by tissues/shells.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. Taste supports salt; hypothetical salt-hardness objection is rebutted through moisture resistance and Nature’s gem-producing furnace.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. Fusibility and hammer-extension distinguish metals and stones; glass hardens, salt supplies matter, mercury/water binds.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Printed term covers impaired solubility and attenuation of moisture into first body; keep these uses distinct. Salt's hidden vitrifying power is made responsible for metallic and stony hardness.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Excessively prolonged fire can render remaining matter unsuitable, connected with next failed trial.

In this edition

The French–English sequence shows that the same vitrification family can name a class of durable products, an account of solidity and an undesirable operational endpoint. The translation's consistency does not eliminate those contextual differences. In particular, the word 'glass' must not be used to infer that every stone, shell or bone named here is chemically glass, nor should the historical argument be converted into practical heat settings.

See also

Fusibility, ductility and the hammer; Virgin earth; Digestion and incomplete perfection; Five operations and two agents

Selected exact forms vitrification; os; coquilles; vertu vitrifiante; vitrification & endurcissement; extenuation d'humeur; se pourroit vitrifier; dureté metallique; diament; pierres; dureté; endurcissement

Volatile spirit and fixed body

volatile; fixe; demeure fixe & permanente en son poinct; esprits; volatil; fix; fixable; substance eslevable

The word

Volatile denotes what rises or escapes; fixed denotes what remains or resists flight. Fixable names a capacity that can be realized, not an already completed condition. These contrasts describe behaviour and stability rather than an invariant list of substances. “Fixed” also has a non-apparatus use when an influence remains constant in its point.

In the work

I.6.2 gives an actual vessel contrast: a volatile part rises as vapour and condenses into water while the more fixed remainder at the bottom is called body. That account should not be lost when later passages reinterpret ascent philosophically. II.2.19 calls natural celestial influence fixed and permanent in contrast to changing aspects; this is constancy of action, not a claim that an influence settles in a flask.

II.3.31 treats spirits as volatile things readily fleeing fire and therefore distinguishes their treatment from the calcination of refractory bodies. The same chapter requires preservation of a light spirit easily lost with the larger separable portion. Subtlety and

permanence are complementary desired powers: entry into fine passages and continued support of life.

II.4.11 opposes elevating and fixing virtues without permitting the subject's two natures to be torn apart. II.4.12 expressly distinguishes beneficial volatile spirituality from corrupting volatile separable sulphur. A dragon's wings and a wingless body picture this difference, while substance initially fixable can be perfected by art. In II.4.23 renewed subliming need not mean reaching the top of the vessel: dissolution may restore an airy consistency before renewed fixation. The earlier physical rising and this later account of ascent are different local explanations, not grounds to erase one another. The goal is neither unqualified flight nor inert immobility but retained efficacy.

Places to Read

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. The particular work distinguishes a volatile part rising as vapour and condensing as water from a more fixed remainder at the vessel’s bottom, called body.

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99. Stability here describes natural influence, not only an operative material state.

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. Fugitive materials resist calcination without fixed unlike additions in this author's definition.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. Explains opposing behaviours, latent fixation, and the insistence that beneficial volatility differs from corrupting separable sulphur.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Explains opposing behaviours, latent fixation, and the insistence that beneficial volatility differs from corrupting separable sulphur.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Patient governance and the sequence of colours accompany acquisition of a retained tincture.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. Material resurrection is interpreted through removal of corrupting sulphur and fixation.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Renewed ascent need not mean reaching the vessel’s top; dissolution and restored subtlety are distinguished from place.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Mercury’s wings figure mobility without making every volatile effect beneficial.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Vital, radical matter can be carried away with a larger combustible portion; preservation of the intermediate substance is the stated concern.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. The argument pairs delicate penetration with stable retention, making subtlety and permanence different requirements.

In this edition

“More fixed” in I.6.2 preserves the comparative plus fixe. The translation's “volatile spirituality” and “fixable substance” retain a distinction between disposition, capacity and achieved permanence. The chapter's denial that ascent necessarily reaches the vessel's top is kept as a local corrective, not generalized into a denial of evaporation everywhere.

See also

Sulphur: external, internal and fixed; Daedalus, Icarus, wax, and feathers; Reiteration and patient gentleness

Selected exact forms volatile; vapeur; condense en eau; plus fixe; fonds du vaisseau; demeure fixe & permanente en son poinct; esprits; volatiles & legerement fuyantes; choses fixes & dissemblables; la vertu eslevante; la vertu fixante; spiritualité volatile; souphre volatil & separable; substance fixable; volatil; volatiles; fixe; fixes; fixable; spiritualité

Water and fire as separators

L’eau; deux puissants & subtils champions; eau de purification; feu du sainct Esprit; eau & feu; lavement; calcination; eau; feu

The word

Water and fire are the two general, principal assistants in the account of purification. Water washes and dissolves; fire consumes, divides and prepares a subject for further separation. The pairing is functional, not a claim that ordinary water and flame perform every spiritual and bodily restoration in the same way. The author moves between natural operations and religious analogy, with their agents and recipients remaining distinct.

In the work

In II.3.16, water’s cleansing and the sun of the Holy Spirit’s purifying rays give an analogy for the natural subject. “Likewise” carries the comparison, while “afterwards” distinguishes treatment by fire from the subsequent separation called distillation. II.3.25 specifies two sorts of obstruction: combustible, sulphurous impurity and coarse earthly dirt. Fire and water answer them differently; the valuable intermediate to be preserved is not a third impurity merely because it lies between them.

II.3.30 makes the pair champions attacking corruptive occupants of a fortress. Their battle serves the liberation of legitimate substance, following the cosmic precedent in which the first agent separates confusion into order. “General and principal means” gives the claim its intended scale; it is not an exhaustive modern inventory of all possible separating mechanisms.

The theological comparison in II.4 invokes baptismal water and the fire of the Holy Spirit. Christ’s whole divinity and retained body remain explicit, and his passibility is not moral contamination. The natural application says that the subject is renewed by water and fire through separating impurity, not by severing its own earth from its own fire. Sonnet VI then states the paired roads as washing or calcination, using water or fire. Nature’s first separation is the precedent art follows, and “little by little” qualifies the movement towards perfection. The poem supplies neither a complete practical sequence nor numerical conditions.

Places to Read

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Cleansing and spiritual illumination precede the natural analogy and later distillation.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Different impurities answer to fire and water while the valuable middle is preserved.

SL_II_03S030 · 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134. Two champions serve purification, modelled on Nature’s principal means.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Baptismal and Holy-Spirit imagery belongs to the divine restoration.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The natural parallel preserves proper earth and fire in union.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207. Washing or calcination follows Nature’s precedent little by little.

In this edition

The new English preserves the alternatives “washing or calcination” and “water or fire” in the sonnet instead of turning them into a single compulsory recipe. It also retains the temporal “afterwards” in II.3.16. The religious fire is explicitly the Holy Spirit’s; treating that phrase as an ordinary furnace designation would erase the analogy’s structure rather than explain it.

See also

Separation, extraction and retained union; Fire; Distillation and filtering; Sun of the Holy Spirit; Patience, gentleness and the danger of haste

Selected exact forms L’eau; le feu; semblablement; deux choses; le feu & l'eau; laver & nettoyer; coadjuteurs; generaux & principaux moyens; deux puissants & subtils champions; forteresse; l'eau de purification, & le feu du sainct Esprit; l'eau du Baptesme & le feu du sainct Esprit; par l'eau & le feu; Nature usa premier de separation; lavement ou calcination; Usant d'eau, ou de feu; deux vrays sentiers; peu à peu; feu; eau

Water and moist Nature

Access family: Eau, nature humide, eau mercurielle and humidité: distinct contexts of moisture. Exact historical spellings are listed separately.

The word

Water is not a single unvarying material label in this work. It can mean ordinary moisture, condensed vapour, a mercurial water, or a persistent moisture hidden within an apparently dry body. 'Mercurial' gives water a functional relation to the generative mediator; it does not by itself identify ordinary metallic quicksilver. The claim that water alone can make watery is an argument about affinity and origin, not a modern analysis of composition.

In the work

The account attributed to Hermes begins from a moist Nature, while II.1 follows vapour through the earth's pores into a condensate likened to that gathered in an alembic head. Innate fire remains the formative instrument: the mere presence of liquid does not

produce a determinate species. The changing consistency toward mucilage makes embodiment imaginable without making the named water an independently specified reagent.

I.6 offers a deliberately chymical reading of rising and returning water. The volatile portion is called spirit and the fixed portion body; extraction and return express their changing relation. Rozinus's interpretation of mountains and harvesting supplies the vessel imagery, but even the author's claim to clarity leaves the matter unnamed. In II.2 the search must begin in the moist maternal source rather than in already perfected metallic offspring. Water, salt and earth therefore exchange predicates according to whether the argument concerns dissolution, solidity or first tangible manifestation.

II.2.9 supplies a consequential limit. The bright white salt still contains dregs and secret humidity; whiteness and apparent dryness are not final purity. Its coloured fusion failed to achieve the hoped-for metallic metamorphosis. The associated medical effects remain the author's reports, not proof that a named water or salt has a verified treatment effect.

Places to Read

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. Morien’s attributed formula defines the work as withdrawing water from earth and restoring it, with putrefaction and cleansing preparing completion.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70. Hermetic name for the vapour proceeding from central fire.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Condensed world-spirit vapour shares heat and moisture and thickens toward metallic bodies.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. Dryness accompanies an inward moisture in condensation into specific body.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Retained internal moisture explains why apparently dry salt can dissolve.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Water is the means of making dry matter watery, paired with fire drying moisture.

In this edition

The French temperature in the discussion of secret moisture is rendered in English as tempering or balance, not as a numerical heat reading. The text's 'water' can also be called dry or permanent elsewhere; such qualifications must remain attached to the local phrase rather than being smoothed into ordinary drinking water. No modern ingredient can be securely supplied from the watery vocabulary alone.

See also

Vapour and fourfold exhalation; True earth and ordinary earth; Virgin earth; Alembic

Selected exact forms extraction de l'eau d'avec la terre; remise de l'eau sur la terre; mondifie; Nature humide; eau mercurielle; humeur secrette; qualité seiche; humeur interne; vertu dissolutive; reduire en eau par l'eau; aquefier; eau; nature humide

World as living animal

Access family: Monde, animal and machine ronde: the animated whole. Exact historical spellings are listed separately.

The word

Calling the world an animal attributes life, soul and internally organized movement to the whole. Animal does not here place the cosmos within a modern zoological class. Machine denotes an ordered structure; its use alongside animation need not imply an inanimate mechanism. The rounded world presents the scope within which generation, circulation and return occur.

In the work

I.1 begins with a fruitful Nature and a radical spirit situated at the heart of the whole. Particular bodies possess limited portions of life; the world is said to be the truly complete living animal because it contains the source and order of those partial manifestations. The argument that the whole cannot be poorer than its parts supports this account. It does not mean every particular mineral reproduces an identical offspring: the same chapter qualifies mineral perfection as production of perfection within what is like it.

The world-soul's motion and the higher bodies' receipt of life before their distribution of it make participation directional without making it one-way. Circular movement returns toward its origin. Hidden seeds and the author's spontaneous-generation examples are recruited to show that the whole retains productive resources beyond visible sowing, although the extraordinary stories do not all receive equal confidence.

II.2's quoted Ronsard poem gives Love the first-person voice of universal mover. Love divides chaos and orders the round world-machine. The speaker is the personified power within a cited poem, not simply the author speaking autobiographically. Its function is to give an intelligible poetic form to the claim that an ordered living whole stands behind particular motions.

Places to Read

SL_I_01S001 · 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31. Cosmic life is argued from Nature’s continuous action and natural motion toward form, with earth-centre as nourishing heart.

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34. Purified minerals generate perfection in their like, not like bodies; living parts and life-giving heavens support a living whole.

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35. Self-moving world soul guides circular heavens; individual lives participate in the complete world-animal and hidden elemental seeds.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Constructed cosmic whole arises from divided chaos.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36. The extraordinary generation reports are not granted uniform confidence; the author qualifies what he accepts.

In this edition

The English 'world-machine' must be read beside the insistence on life and soul, not as a covert rejection of animation. The verse's 'I' also belongs to Love. Retaining that speaker avoids confusing a cited cosmological fiction with an assertion that Nuysement personally created or moved the world.

See also

Microcosms in every body; Participation, higher and lower; Nature as mother and active agent; Orpheus and Hesiod

Selected exact forms Monde est plein d'ame & de vie; le tout feust plus pauvre que les parties; qui seul peut veritablement estre dit animal; Que le Monde est vif, & plein de vie.; machine ronde; animal; Monde

Explained supporting register

These shorter entries explain local terms, names, properties and images. Their scale reflects the evidence and the task they perform, not a judgment that they are unimportant. Follow their references when a local example opens onto a larger argument.

Accused obstruction of a remedy

avidité ou l'envie

In the report of his coloured but non-transmuting material, Nuysement alleges that physicians' avidity or envy obstructed the use of a remedy. The allegation is his polemical explanation, not independently established misconduct. The counterfactual claim about a cardinal's possible recovery is expressly introduced by j'estime, "I believe" or "I judge." That degree of assertion must remain distinct from the reported cases and from the result he actually denies: the hoped-for metallic metamorphosis did not occur. Claimed therapeutic promise, accusatory motive and unsuccessful transmutation therefore cannot be collapsed into one certified success story.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Greed/envy allegation and counterfactual cure belong to the author's polemic and belief.

See also Fraud, sophistication and calumny; Tincture and heat as its mother; Physicians and apothecaries

Selected exact forms avidité ou l'envie; j'estime

Aerial Mercury and Raymond Lulle

Raymond Lulle; Mercure Aërien; genre generalissime

Raymond Lulle is invoked for the name aerial Mercury and for the most general genus, expressions that place the universal spirit before its specification into particular kinds. Aerial refers to the spirit's subtle carriage and mediation, not an identification with ordinary quicksilver suspended in air. The general genus explains adaptability without cancelling the determinate kind of a receiver.

The name also authorizes the virgin earth of the cited Testament, and later the "most general genus of genera" distinguishes the universal source from the first matter specifically of metals. These are local uses of an attributed authority. The supplied text does not establish authentic authorship of a particular Lullian work or warrant silently equating the historical person with the entire later alchemical corpus circulating under his name.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. Aerial Mercury named under Lulle's authority.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. The general genus and the limits imposed by specified roots.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. The Testament and virgin earth at the centre.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The universal level preceding metallic specification.

See also Universal spirit of the world; Primordial and first matter; Three kinds and genus; Virgin earth

Selected exact forms Raymond Lulle; Mercure Aërien; genre generalissime; testament; generalissime genre des genres

Alembic

Access family: Alambic: a familiar apparatus used as a natural comparison. Exact historical spellings are listed separately.

II.1.7 compares condensation within the earth to the gathering of liquid in an alembic head. The comparison helps explain how a rising mixed vapour takes a watery form through passages in the earth. Earth is not thereby identified as a literal constructed alembic, and the likeness does not specify a material that the reader could collect by reproducing the apparatus. The stated condition is distance from the central hearth: vapour meets the infused air and earth farther from its source of heat, as vapour liquefies in the alembic head.

The name also needs the later operational control: II.3.33 classifies what an alembic does under sublimation, while reserving a watery sense of distillation for pouring or filtering. Familiarity with the apparatus must not lead a reader to override that local terminology. Here its primary role is an image of condensation and embodiment, not a complete technical instruction.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Its head supplies an analogy for vapour liquefying away from its heat-source.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. The later classification places alembic work under sublimation rather than watery distillation.

See also Porosity and passage; Vapour and fourfold exhalation; Five operations and two agents

Selected exact forms chappe d'un alembic; alembic

Amalgams, fusions, dissolutions, infusions, and confections

amalgames; fusions; dissolutions; infusions; confections

Amalgams, fusions, dissolutions, infusions and confections are concrete preparation terms placed under polemical qualifiers: sophistical, fantastic and ridiculous. The adjectives target particular claimed remedies, not every use of these operations throughout the book.

II.4.19 denies that ordinary gold by itself supplies the advertised medicinal or transmuting power. The author's opponents are accused of disguising that insufficiency through elaborate preparations. His own account requires art's assistance and an acquired inseparable tincture, while limiting the projection claim to imperfect metals in a certain quantity. The polemic does not identify all historical products or justify a modern verdict upon every amalgam. It explains why a prestigious starting material and an impressive procedure-name do not, within this argument, prove efficacy.

The English keeps the evaluative adjectives attached to their particular nouns. “Confections” means compounded preparations here, not necessarily sweet food.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Concrete preparation vocabulary appears in a polemic against unsupported claims of gold’s direct efficacy.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166. Acquired tincture and sustained purification remain distinct from the ordinary gold criticized before.

See also Gold and gemstones excepted; Fermentation and the ministering metals; Oil of salt and corrosives

Selected exact forms amalgames, fusions, & dissolutions sophistiques; infusions fantastiques, & confections ridicules; amalgames; fusions; dissolutions; infusions; confections; en certaine quantité

Angels and demons

Anges ou demons

Anges ou demons occur in an exclusivity claim which the author rejects: knowledge of the embodied spirit is not to be reserved for such beings while humans are left wholly ignorant. They are not the agents carrying out the natural operation in this passage, and their mention is not an instruction to invoke them. The rejection prepares the search for an accessible bodily subject through which natural knowledge can be gained. It belongs with the author’s criticism of theories that cannot explain how spirit becomes earth or how a merely inaccessible origin can guide human work.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Named in a rejected exclusivity claim about access to knowledge, not as operating agents here.

See also Visible and tangible knowledge; Primordial and first matter

Selected exact forms Anges ou demons; Anges; demons

Apollo and Asclepius

Apollon; Esculape

Antiquity is said to have represented Apollo as inventor and superintendent of medicine, passing the art to his son Esculape under a duty of secrecy. The prefatory wording that antiquity wished to persuade us keeps this within a received mythic account. The terms sacrilegious and impious condemn disclosure within that account of sacred inheritance; they are not a rule requiring modern medical knowledge to be concealed. Nuysement uses the story to establish medicine’s dignity and precious transmission, then brings it into his claim that a single hidden philosophy underlies differently named learned traditions.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. Antiquity’s account establishes medicine as a precious inheritance whose secret is not to be divulged.

See also Philosophy as ladder and queen of arts; Physicians and apothecaries

Selected exact forms Apollon; Esculape; inventeur & superintendant; secret; sacrilege & impie

Apostles as salt

Docteur des Docteurs

The Apostles' comparison to salt becomes an argument for the excellence of general salt. Christ is the Teacher of Teachers who makes the comparison, not one apostle or a physician prescribing the substance.

II.2.22 says that he could instead have named diamonds, rubies, pearls, gold or silver had any been comparable to this salt. The author thereby recruits a scriptural image into his natural-philosophical hierarchy of precious things. The comparison does not establish that apostolic ministry is literally a chemical operation or that the common table seasoning is the proposed universal medicine. General salt receives praise as a source to which perfected materials owe their excellence.

Note 129 identifies the apostolic salt allusion with Matthew 5:13 while the English retains the author's extended argument. The scriptural comparison and Nuysement's inference from it remain distinguishable.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. Christ's salt comparison becomes an argument for the general salt's excellence.

See also Christ as magnet and mediator; Universal medicine and particular remedies

Selected exact forms Docteur des Docteurs; Apostres; sel general; Docteur; sel

Archee, digestive natural heat

Archee

Archee is defined in the historical marginal explanation as fire or natural heat which digests and acts upon the materials supplied for generation. In the surrounding account, Demogorgon uses Iliaste to provide matter and Archee to excite vital heat. They are two instruments of formation, preservation and increase, not two rival creators. Digestion here is the maturation of generative material, wider than the digestion of food. The brackets in the supplied text enclose the author’s marginal definitions, not a modern reconstruction of his system; the local functional definition is more secure than importing additional doctrines under the name.

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32. The historical marginal definition calls Archee fire or natural heat that digests and acts on supplied matter; it excites vital heat in Demogorgon’s generation.

See also Fire; Universal spirit of the world

Selected exact forms Archee est le feu ou chaleur naturelle; digere; excitation de la chaleur vitale; Archee

Archer without a string

archer

An archer without a string cannot make his skill effective. The comparison applies to an operator attempting the work without salt: salt is an enabling condition, not a decorative addition. It belongs to an appeal to craft testimony and cited authorities, including glassmakers, rather than to a separately demonstrated experiment. The surrounding comparison with quicksilver’s non-wetting behaviour likewise serves to illustrate a property of the sages’ water; it does not identify that water as ordinary quicksilver. Neither image should be made into an independent instruction for selecting a material.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Operator without salt is likened to an archer unable to shoot.

See also Salt, true and particular; Glass, salt, mercury and triple earth

Selected exact forms archer; corde

Arena, barrier and prize

lice Philosophique; barriere; prix

Lice is an arena or field of contest. The barrier, entrance and proposed prize figure philosophical initiation as a demanding competition, not as unrestricted admission to a public lecture.

The dedication credits Candale with opening the strong barrier to the spacious philosophical arena, while thrice-great Mercury proposes the prize. Here Mercury is Hermes Trismegistus, the learned authority, not an unqualified material mercury. The passage makes interpretative access itself an achievement: one needs an opener or guide before one can contend. Its relation to other images of keys, labyrinths and guarded treasures is functional rather than a proof that all refer to the same physical apparatus. The reward is praised knowledge and its powers; the competitive language does not supply a contractual promise to readers.

The English arena preserves the older sense of lice, not a bodily parasite. “Prize proposed” retains the contest's prospective reward rather than converting it into an already demonstrated result.

SL_DEDICATIONS003 · 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23. The dedication makes philosophical initiation an athletic contest whose guarded entrance Candale opened and whose prize Mercury proposed.

See also Favourable star and heavenly favour; Pontanus, the key and two hundred failures

Selected exact forms forte barriere; ample lice Philosophique; prix proposé; barriere; lice; prix; trois fois grand Mercure

Aristotle and air’s conversion to earth

Aristote; humides; terrestres

Aristotle is invoked as agreeing that moist things arise from air and earthly things from moisture. Nuysement applies the saying to the earth’s being moistened on every side and to native heat thickening that moisture into a kind of earth containing duly proportioned mercury and sulphur. The citation thus supports a transition from a receiving medium to an embodied generative subject. It follows a larger account in which air carries celestial influences and retains forms like a mirror. The source names Aristotle, but supplies no work or passage by which to authenticate the attribution; the sequence remains this author’s deployment of an authority, not a modern account of air becoming soil.

SL_I_06S003 · 1621 pp 46–48 · scans FR066, FR067, FR068 · source PDF p. 58. Aristotle is cited for moist things from air and earthly things from moisture; native heat thickens this moisture into earth with proportioned mercury and sulphur.

See also Primordial and first matter; Earth as womb and vessel

Selected exact forms Aristote; les choses humides se font de l'air; les terrestres des humides; deuëment proportionnez

Arrows and one target

flesches; mesme blanc

The arrows are the several historical means listed for dissolution; their one target is to bring calcined material into a liquid condition so that earthly residue can be separated. Blanc here is the mark aimed at, not whiteness as a stage of the work.

The image emphasizes convergence of purpose despite differing means. It does not erase the preceding classification of washing as distillation and alembic elevation as sublimation. Nor does it license assembling the named contexts into a new procedure. The same paragraph warns that coercive continuous heating can drive away the sought portion or vitrify it, favoring patient repetition over haste.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. The archery image within dissolution, classification and the warning against coercive haste.

See also Dissolution and congelation; Distillation and filtering; Patience, gentleness and the danger of haste

Selected exact forms flesches; mesme blanc

Augurel as poetic authority

Augurel

Augurel is invoked as a poetic authority for life in minerals, animation of the world and the mediation of spirit. The verses are evidence of the author's interpretative alliance between poetry and natural philosophy, not independent experimental reports.

The first passages invite the reader to hear Augurel on hidden metallic life and on the world's living powers. Another excerpt is expressly presented as following or imitating Virgil. That attribution matters: Nuysement is organizing a chain of poetic testimony, not treating every line as an anonymous proverb. Each excerpt contributes to a local argument about animation or mediation; the name alone should not make all its imagery a fixed code for one substance.

The printed Augurel remains the historical form. English access can identify the poetic authority by this name without silently adding an unverified work title or a modern critical source for the particular lines.

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33. Augurel’s verses support secret metallic life, world-soul animation and the mediating spirit; the text presents one excerpt as imitation of Virgil.

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34. Augurel’s verses support secret metallic life, world-soul animation and the mediating spirit; the text presents one excerpt as imitation of Virgil.

SL_I_02S002 · 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41. Augurel’s verses support secret metallic life, world-soul animation and the mediating spirit; the text presents one excerpt as imitation of Virgil.

SL_I_01S004 · 1621 pp 7 · scans FR027 · source PDF p. 33. The sixteen-line quotation attributes hidden metallic life and obstructed efficacy to a spirit requiring room to act.

See also Growth and concretion; Divine intelligence and brute matter

Selected exact forms Augurel; Entendez Augurel; Augurel à son imitation

Bacon, Englishman, and angel

Bacon; Anglois; Ange

The learned Bacon is praised by a play on Englishman and angel. The joke reinforces an attributed account of metallic first matter; it does not identify a particular book or establish the precise authorial identity beyond the name given.

II.4.15 distinguishes the material described by Bacon from the universal spirit now being treated. It is metallic first matter, related to the broader source as offspring rather than identical parent. The author's approval therefore cannot authorize transferring every predicate of the cited metallic subject to universal matter. Reason and experience support his differentiation, while the Englishman/angel compliment gives the citation rhetorical warmth.

The translation preserves the verbal contrast between bon Anglois and bon Ange. The entry retains “Bacon” without silently supplying a specific treatise, edition or externally reconstructed quotation.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The source praises a cited description of first metallic matter through a verbal play.

See also Mercury, multiform spirit; Experience, probable reasons and authority

Selected exact forms le docte Bacon; bon Anglois; bon Ange; Bacon; Anglois; Ange

Balm of bodies

Access family: Baume: the preservative power hidden in bodily remains. Exact historical spellings are listed separately.

II.1.5 calls the concealed fire within the salt of bodies their balm. The word emphasizes preservation: amid the destructive appearance of burning, a tempered, incombustible power is said to sustain what remains. Moist vapour and moderated heat keep this fire from being merely the consuming flame visible outside the body. The balm-name gathers three claimed effects, giving life, increasing it and preserving it, through moist vapour accompanied by temperate heat.

Balm is thus a functional image, not an identified ointment or botanical ingredient. The passage calls fire the father and multiplier of salt, whereas II.3.22 later explicitly denies that fire generates the residual salt. Both formulations must remain available to the reader. The preservative image does not remove that source tension or establish the medical effectiveness of an extracted residue.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Name for salt's claimed giving, increasing and preserving life through moist vapour and tempered heat.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The later denial of fire-generated salt remains in tension with II.1.5.

See also Innate, solar and elemental heat; Purity, penetration and duration; Spagyry and chymical medicine

Selected exact forms baulme des corps; chaleur temperee; baulme

Bankruptcy, duties, and charity

banqueroute; pieté vers les siens; charité

Bankruptcy is a moral and social metaphor: bodily intemperance brings the person into default upon obligations to God, family, neighbours and worldly honour. These are differentiated duties, not one generic religiosity. In particular, pieté vers les siens concerns duty or affection toward one’s own family, while charity concerns the neighbour.

The metaphor appears in the account of spirit as the body’s guest, sharing the consequences of the body’s pleasures and disorder. Financial failure names the collapse of owed conduct rather than a literal insolvency proceeding. The language also keeps love and fear of God distinct from the public reputation or honour that worldly misconduct endangers.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. The bankruptcy metaphor and the distinct objects of human duty.

See also Body, spirit and soul; Temperance, justice and excess; Forbidden apple and first transgression

Selected exact forms faisant banqueroute; la pieté vers les siens; la charité à l'endroit du prochain

Bird caught by the foot

l’oyseau par le pied

Having the bird by the foot is an image of having secured the decisive beginning, not of having completed the entire enterprise. The adjacent “true door and passage” similarly commends correct access to the subject. These figures introduce separation as the beginning of production and nourishment, but the next units distinguish two kinds: natural distinction of connected parts and removal of foreign impediments. The proverb should not be used to turn that differentiated account into a single physical act of cutting or tearing things apart.

SL_II_03S002 · 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104. Proverb and doorway images commend the correct beginning/access.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. The subsequent first kind of separation is distinction of connected parts.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. The second kind removes alien obstruction without denying coexistence.

See also Separation, extraction and retained union

Selected exact forms l’oyseau par le pied; vraye porte & allee

Black forest and earth's dungeons

forest noire

The black forest and the earth’s dark dungeons figure the obscurity of the generative subject and the difficulty of penetrating its hiding place. The light of noble intellect is the investigator’s means of entry: the spatial descent is also a movement towards an origin hidden from ordinary perception. The author invokes poetic authority, including Virgil, without supplying a verifiable source identification for every feature. These images continue the distinction between apparent, mature bodies and their subtler beginning; they are not directions to a literal subterranean site.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. Obscurity and inward penetration figure difficult knowledge assisted by intellect.

See also Light, illumination and truth; Visible and tangible knowledge

Selected exact forms forest noire; obscurs cachots de la terre; lumiere de leur noble intellect; cachots

Body of bodies and dimensions

corps des corps; longueur, largeur, profondité, & superficie

Earth is called the body of bodies because the author assigns it the qualities required for independent corporeal subsistence: length, breadth, depth and surface. The list includes surface explicitly and should not be reduced to an unmarked modern three-dimensional formula.

This corporeality makes earth the receiver upon which celestial powers can act, since the argument says that only what has body can undergo action. Nature’s appointed target is not passive in the sense of useless: it is embodied and animated through powers of penetration, heating, purging, separation, vivification, increase, preservation and restoration. These are distinct operations in the text, not a generic modern “energy.” The sole-earth claim belongs to the author’s cosmology rather than a contemporary physical definition.

SL_II_02S011 · 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90. Earth’s dimensional qualities, passibility and reception of distinct celestial powers.

See also Passibility; Celestial influences and receptive earth; Earth’s centre as heart and mine

Selected exact forms corps des corps; longueur, largeur, profondité, & superficie

Brachesco, Bracesco and Toladanus

Brachesco; Bracesco; Demogorgon; Toladanus

Brachesco is cited for understanding the hidden sweetness of the bitter, in a dialogue called Demogorgon. Both spellings and the title are retained as the witness gives them; the title is not silently corrected to another work or confused with every occurrence of Demogorgon as cosmic governor.

Later Bracesco is defended against the “envious Toladanus” in a reported quarrel about iron scum and failed trial. Nuysement uses the dispute to reject literal identification with ordinary iron scum and defend figurative names. Envy, deception and failure are claims within his report, not independently established accusations. Bracesco is also invoked for burning water whose visible condition differs from its hidden preserving virtue. The citation supplies an authority for that distinction, not a modern chemical identification or endorsement of ingestion.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Brachesco and the dialogue-title Demogorgon in the sweetness argument.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. The reported Toladanus quarrel and rejected ordinary iron scum.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Bracesco invoked in the burning-water distinction.

See also Sweetness, bitterness and the salt’s centre; Demogorgon, steward of generation; Burning water, water of life, and water of vine; Mythological interpretation and correspondences

Selected exact forms Brachesco; dialogue intitulé Demogorgon; Bracesco; l’envieux Toladanus; l’escume du fer commun; comme dit Bracesco

Bulls, furnaces, yoke, and vents

Access family: Taureaux, fourneaux, joug and soupiraux: the author’s decoding of Jason’s task. Exact historical spellings are listed separately.

II.4.33 interprets the fire-breathing bulls as furnaces. Their yoke represents regulation, while flaming eyes and throats correspond to openings or vents. These equations are supplied by the author; they should not be extended indiscriminately to every bull or flame in the work. The reported failure of eight out of nine vessels also belongs to the account and prevents the imagery from becoming an effortless success narrative. The vents are explained as moderating the fire and preventing its extinction or suffocation; the point is controlled action, not simply the presence of openings.

The dragon's defeat is read as fixing, while the field of Mars and the helmet-shaped Cabacet enter a dispute about the vessel. The author rejects an easy identification with a glass alembic in the cited interpretation. The reader can understand the argument about containment, regulation and failure without reconstructing the apparatus, its dimensions or its operation.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. The myth’s fiery bulls are explicitly read as furnaces; openings regulate heat and prevent extinguishing/suffocation.

See also Five operations and two agents; Purity, penetration and duration; Alembic

Selected exact forms Taureaux monstrueux; les fourneaux; accoupler au joug; des souspiraux; Taureaux; fourneaux; joug; souspiraux

Burden of sin

Access family: Fardeau and peché: figurative weight in the discussion of souls and fire. Exact historical spellings are listed separately.

II.2.13 asks how ordinary bodily fire could torment a simple soul lacking local extension. The burden of sin is considered as though it could give the soul a kind of composition or weight. That as-if character matters: the phrase is not a straightforward assertion that sins possess measurable physical mass. Within that hypothesis, sin bears the soul downward against its naturally rising lightness and an unspecified as-if composition would make it capable of suffering. These are conditional explanations, not measured properties of sin.

The author allows that God may provide a newly constituted or intensified fire beyond ordinary natural action and qualifies his speculation with a profession of orthodoxy. The passage consequently does not amount to a simple denial of hell. It distinguishes an objection based on familiar physical agency from what divine power may accomplish, while the weight-image tests how bodily language is being applied to an incorporeal subject.

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. Hypothesized enveloping/incorporating sin explains downward compulsion and passibility.

See also The author’s limits and professions; Action and receptivity; Baptismal water and Spirit's fire

Selected exact forms pesant fardeau du peché; comme incorporé; peché

Burning cherub, flaming sword, and trees of life

Cherubin ardant; glaive enflamé; arbre de vie; pommes dorees

The burning cherub and flaming sword guard the tree of life in the divine comparison; Nature’s watchful, fire-spitting dragon guards her garden and golden apples. Nuysement expressly glosses the latter treasure as knowledge of Nature’s most hidden secrets. The common function is guarded access, not a claim that the two guardians are the same being or that the apples name an ordinary fruit. The image introduces the problem of oral transmission to the worthy and the risk that knowledge disappears when it is not written. It therefore belongs as much to the history of secrecy and teaching as to the book’s natural allegories.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. The divine guard is compared with Nature’s watchful dragon guarding hidden knowledge.

See also Light, illumination and truth; Universal spirit of the world

Selected exact forms Cherubin ardant; glaive enflamé; l’arbre de vie; les pommes dorees; Cherubin; glaive

Burning water, water of life, and water of vine

eau ardante; eau de vie; eau de vigne

Burning water or water of life names the spirit in a condition before coagulation, but the text expressly rejects water of vine. The wordplay distinguishes the claimed life-bearing subject from an ordinary vine-derived drink; eau de vie must not simply be translated into brandy or identified with alcohol here.

The same passage stresses sudden burning, apparent destructiveness and deadly venom around a hidden fixed preserving power. Its paradox is therefore not a simple assurance that a flammable liquid heals. Bracesco is invoked in support of the distinction, without a preparation sufficient to identify a modern reagent. The naming belongs to the work’s guarded contrast of surface danger and hidden virtue, not a prescription for ingestion or handling.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. The explicit life/vine correction, pre-coagulation condition and venom qualification.

See also Theriac, venom, use, and dose; Brachesco, Bracesco and Toladanus; Volatile spirit and fixed body; Water and moist Nature

Selected exact forms eau ardante, ou de vie; n’est pas eau de vigne ains de vie; avant sa coagulation

Cabasset-shaped vessel and rejected alembic

Cabacet; allembic; terre bien cuicte

The Cabacet is a helmet-like form invoked for a particular vessel. The author rejects the glass alembic interpretation at this local point and instead describes a narrow lower and much wider upper shape in well-fired earth.

II.4.33 reads Jason's fiery bulls and related narrative as problems of apparatus and controlled action. The stated purpose of the air passages includes keeping the fire from suffocation; the author reports losing eight of nine vessels. These details establish the passage's concern with material constraints and failure, but should not be assembled into performance instructions. The rejection of glass or iron is qualified by “in this place,” not a prohibition of those materials in every operation elsewhere in the book. Cabasset names the visual comparison, not a confidently identified modern device.

The printed Cabacet is retained, with cabasset as a meaningful English lookup. The new English preserves the local restriction and the rejected interpretation, rather than replacing the description with a generic alembic.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. Ordinary apparatus and material vocabulary matters because the author rejects glass/iron at this local point and specifies a helmet-like form.

See also Vessel as sepulchre; Experience, probable reasons and authority

Selected exact forms un allembic de verre; une forme de Cabacet; estroit en bas & s’eslargissant fort par le haut; bonne terre bien cuicte; Cabacet; allembic; verre

Cabbage, juice and marc

Access family: Chou, jus and marc: one plant, different parts and effects. Exact historical spellings are listed separately.

II.3.4 introduces an objection as common opinion: cabbage juice loosens the bowels, while the marc, its pressed residue, binds them. The author’s answer is stricter than saying two nutritive portions act differently. If loosening belongs to the plant’s substance, he says binding cannot come from that same substance; the marc is excluded from it, rejected by the stomach as excrementitious and without nutritive power.

The nutritive virtue belongs to the substance and each part of it. More and less apply to actions and powers, not to essence. The surrounding hellebore example also distinguishes recipients and times: a plant can be beneficial to one body and fatal to another, but not nourish and kill the same recipient together. These are historical claims, not dietary or medical guidance; the printed effect in the wider argument is not silently changed to cause.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. A common-opinion objection claims laxative juice and binding residue; author replies in S005.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. The residue's purported binding does not refute the substance's one nutritive power in the author's answer.

See also Essence and being; Nourishment, assimilation and replenishment; Contrary cures contrary, and like substances

Selected exact forms choux; jus; marc; lasche le ventre; reserre; marc n’est pas de la substance; aucune vertu nutritive; chou

Cadmus, Mars, dragon’s teeth, and armed soldiers

Cadmus; champ de Mars; dents; lances

Cadmus’s killing of the watchful dragon is explicitly glossed as fixing universal mercury. Mars’s field becomes the vessel; the martial serpent’s teeth become the source of the armed soldiers whose sharp spears seem to rise and confront one another within it. Nuysement interrupts his account to reject Polydorus’s glass-alembic interpretation and offers another shape. His concluding boast makes an important limit explicit: the phenomenon would be familiar and unremarkable if he named it, but he does not. The lexicon should therefore explain the stated mappings without completing the withheld material’s identity or turning the fable into a reconstructed apparatus.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. Killing the dragon is explicitly fixation; field and soldiers describe the vessel and an unnamed familiar phenomenon rising within it.

See also Suidas, Chrysogonus Polydorus, and Geber; Elixir and communicable perfection

Selected exact forms Cadmus; Le champ de Mars; les dents du serpent martial; soldats armez de lances aiguës; Mars; dents; soldats

Caduceus, fateful rod, and Orcus

Access family: Caducee, verge fatale and Orcus: Mercury’s power to lead and recall life. Exact historical spellings are listed separately.

II.4.31 interprets Mercury's wings, hat and fateful rod through the world-spirit's passage between higher and lower regions and its power over life and death. The caduceus is an emblem of that movement and efficacy, not a prescription for constructing a magical instrument. The Virgilian reference to Orcus supplies the underworld pole of the comparison. The rod is entwined with serpents, explicitly signifying renewing power, and represents powerful Nature. It opens heaven and earth and gives death and life; descent to the underworld is glossed here as descent into earth. In the Virgilian image the same power draws souls from Orcus, induces sleep and closes eyes in eternal slumber.

The genealogy also requires care. In the phrase about the pure and invisible seed of Jupiter, 'which is air' identifies the seed in the supplied English, not Jupiter himself without qualification. Maya is interpreted as earth, so the offspring carries a relation between a receptive earth and an aerial seed. The nearby theriac-and-venom comparison argues that effects depend on relation and use; it is historical medical reasoning, not dosage advice.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The serpent-entwined rod represents powerful Nature and mediation between upper/lower realms, life/death.

See also Embodiment and manifestation; Above, below and central direction; Contrary cures contrary, and like substances; Hermes and thrice-great Mercury

Selected exact forms un caducee & verge fatalle; entortillee de serpens; les ames de l’Orque; Orque; caducee; verge fatalle

Calculus and salt as coagulator

Calcul; pierre; Sel; coagulateur

Calcul is the bodily stone in the author’s explanation of disease, not an act of calculation. Salt is called its unique coagulator, l’unique coagulateur, and the proposed answer is a salt endowed with a contrary dissolving effect. The apparent salt-against-salt paradox is resolved locally by differing faculties: the remedy is claimed for particular things with a specifically effective power, not for any salt whatever. The uniqueness claim belongs to the historical pathology and should not be converted into modern causation or treatment advice. This distinction also explains why a single English headword “salt” cannot carry every bodily effect without qualification.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The author explains bodily stones through salt’s coagulating action, then proposes salt with a contrary effect against them.

See also Salt, true and particular; Sap and venom, sweet and bitter salt; Physicians and apothecaries

Selected exact forms Calcul; l'unique coagulateur; faculté proprement efficace & particuliere; coagulateur

Calid’s attributed teaching

Calid Philosophe Juif

Calid is named as a Jewish philosopher in the supplied text. He is cited for mines whose roots are in air and, through Rozinus, for a compressed saying about souls, mountains, harvesting and roots.

The sayings support the claim that air bears and communicates the universal spirit and that the particular work must understand the relation of volatile and fixed parts. Rozinus' intervening explanation should remain visible: the author is not presenting every explanatory sentence as a direct Calid quotation. The images need the local interpretation rather than literal agricultural reading. The ethnic and philosophical designation is Nuysement's attribution, not a newly verified biography or a reason to assign every work circulated under related names to one author.

Calid Philosophe Juif is retained as printed. The translation does not silently replace this witness's attribution with an external identification, and the distinct name Rozinus remains available as the interpreting voice.

SL_I_06S001 · 1621 pp 43–44 · scans FR063, FR064 · source PDF p. 56. Calid is invoked for mines rooted in air and, via Rozinus, a cryptic saying about souls, mountains, harvesting and roots.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. Calid is invoked for mines rooted in air and, via Rozinus, a cryptic saying about souls, mountains, harvesting and roots.

See also Rozinus and Morien; Volatile spirit and fixed body

Selected exact forms Calid Philosophe Juif; Calid

Calx

chaux

Chaux is the calx or calcined material of a fixed body in II.3.32, not necessarily the substance now ordinarily called lime. Its function is defined relationally: the state of the body and the behaviour of its dregs determine what can be retained or separated. The argument includes “only when” and an exception where the dregs remain by themselves; it is not an unconditional assertion that every calcined body behaves alike. This local vocabulary helps the reader understand the classification of operations without translating it into an executable preparation.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. Calcined material of a fixed body, not automatically ordinary lime.

See also Ash, residue and recovered salt; Pure substance and accidental impurity

Selected exact forms chaux; corps fixe

Candale, interpreter and teacher

François; Candale; Atlete

Candale is praised as the interpreter who rescued the Pimander’s meaning from obscurity and as the powerful athlete who opened the philosophical arena to Nuysement in his youth. The antecedent of “this powerful athlete” is Candale, not the Duke of Lorraine to whom the book is addressed. The arena, barrier and prize express access to learning rather than a literal athletic contest.

The dedication acknowledges borrowed flowers from his intellectual garden and imagines what a longer life might have allowed him to explain in Hermes’ Table. Praise of his superiority and claims of personal instruction remain Nuysement’s testimony in a dedicatory setting. The entry does not turn them into an independently verified biography or confuse the teacher with the patron.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. Candale’s interpretation of Pimander and the praise of its rescue.

SL_DEDICATIONS003 · 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23. The athlete’s correctly resolved antecedent and acknowledged early instruction.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. The counterfactual fuller interpretation had Candale lived longer.

See also Pimander and the creation account; Arena, barrier and prize; Nuysement, compilation and inherited learning; Patronage and the Duke of Lorraine

Selected exact forms François; Candale; ce puissant Atlete; dés ma jeunesse

Case, titles and inventory

procés; tiltres; inventaire; cause

Philon’s opening rebuke uses forensic and documentary vocabulary. A procés or case can be made obscure and partial by suppressing its two best titles of evidence; an inventaire can appear to represent the whole while listing only a lesser part. The target is Timon’s reduction of humanity to bodily misery without adequate acknowledgment of intellectual powers. “Titles” here are evidentiary credentials, not chapter headings or two named ingredients. The two best titles are not locally enumerated, so a reader should not supply a definitive pair merely because the book elsewhere divides the human being in several ways.

SL_IIIS004 · 1621 pp 311–312 · scans FR311, FR312 · source PDF p. 189. Philon accuses his interlocutor of suppressing the strongest evidence and presenting only the lesser part as the whole person.

See also Philon and Timon; Possessing, knowing and the purpose of life

Selected exact forms procés; deux tiltres meilleurs; inventaire; cause obscure & my-partie; tout l'homme en sa moindre partie

Cause and symptoms of disease

Access family: Cause and racine: treating what produces disease rather than an irrelevant effect. Exact historical spellings are listed separately.

II.3.11 assigns medicine two tasks, purging what harms and restoring what sustains. Removing a quantity of humour is insufficient if the offending cause or root remains untouched. Likewise, ordinary food may not restore the original strength because its useful portion is weak or mixed with what corrupts.

The author accordingly seeks a return toward a pristine condition and calls the desired assistance surnaturelle in relation to what unassisted Nature can accomplish. This does not necessarily mean a breach of all natural order; the art is supposed to intensify and assist Nature's own path. The promised causal reach remains a historical medical claim. It must not be converted into diagnosis or a recommendation to purge a modern patient.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Effective purgation must reach causal matter, not just evacuate irrelevant excrement.

See also Spagyry and chymical medicine; Pills, boluses and drinks; Nourishment, assimilation and replenishment

Selected exact forms desracine l’origine; ce qui cause la maladie; cause; racine

Cavern, difficult return, and permitted bough

caverne fatalle; brillant rameau; destins

The fatal cavern is easy to enter but difficult to leave. The distinction makes access to hidden knowledge insufficient without successful return, and belongs beside the passage’s insistence that the treasure is offered broadly yet not equally attained.

The shining bough supplies a second condition: it follows willingly only after the fates permit it, and cannot be forced free by iron or violence. Heavenly favour and a pure hand qualify acquisition. The author invokes Virgil’s imagery for philosophical access

rather than documenting an actual underground journey. Cavern and bough therefore explain danger, authorization and completion, not a map or a literal plant to procure.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. The two poetic passages on difficult return and the willingly yielding permitted bough.

See also Infernal Juno, root, and branches; Virgil’s poetic testimony; Ariadne’s thread, Theseus, and the Minotaur; Secrecy, disclosure and withheld instruction

Selected exact forms caverne fatalle; la sortie est chose difficile; brillant rameau; les destins l’ont une fois permis

Centre of health

Access family: Centre de santé: the inward seat at which preservation is sought. Exact historical spellings are listed separately.

II.3.26 contrasts a subtle power able to penetrate with a gross substance liable to obstruct. Penetration alone is insufficient: the agent must also remain fixed enough to exercise its claimed virtue. The centre of health is the inward seat where those two conditions converge. The nearby II.3.29 explicitly identifies the bodily centre of health with the heart; this historical designation is not an independently established modern anatomical or clinical claim. The medicine is said not merely to arrive but to conserve this centre by expanding it and carrying it back throughout the body. That redistribution is the author’s claimed action, not a modern anatomical procedure.

The comparison with hidden oil feeding the light of life and the praise of Paracelsus support the claim that an inwardly effective medicine reaches beyond surface effects. These are historical valuations. The phrase should not be presented as a clinical location, a diagnosis or proof that a particular preparation can restore health. Its lexical force is the coupling of access and persistence within the author's account of preservation.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. Medicine is said to reach and preserve the centre, expanding and redistributing it through the body.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. The nearby text explicitly calls the heart the centre of bodily health; this is the author’s historical account.

See also Purity, penetration and duration; Surface, centre, heart and marrow; Spagyry and chymical medicine

Selected exact forms centre de la santé; dilatant & ramenant; centre

Chapter table and omitted division

TABLE DES CHAPITRES; TABLE DU SECOND Traicté

The preliminary tables are a structural map, not a complete substitute for the chapters themselves. They name the world as living, its body-soul-spirit constitution, parentage, nourishment, perfection and specification, then turn to embodiment and further operations.

The surviving second table omits Book II Chapter Four, which nevertheless appears in full in the body beginning at printed page 203. A reader should therefore use the historical tables to see the announced sequence while consulting the body for the actual

divisions, including the ascent-and-descent chapter. The substantive headings belong to the entries on celestial reception, lunar maternity, species-formation, and the Table's double reading, not solely to this bibliographical entry. “Third book” likewise marks a division, not another technical operation. The table's incompleteness does not authorize silently supplying a corrected historical table.

The label fol. in the historical table introduces its printed page references, not a modern folio-leaf count. Its first proposition, that the living world has spirit, soul and body, routes to the constitutional account; solar parentage, lunar motherhood, airy roots, earthly nourishment, perfection and species-formation similarly need their own explanations. The table records the announced structure, while the separate pagination note explains its omission and anomalous numbering.

Both Tables des chapitres in the preceding heading and the capitalized body title are evidenced. The edition keeps the historical outline distinguishable from its modern navigation and corrected source-page mapping.

SL_CONTENTSS001 · 1621 Unnumbered preliminary tables · scans FR007 · source PDF p. 18. Nine Book I headings announce life, constitution, parentage, nourishment, perfection and specification, with historical printed-page references.

SL_CONTENTSS002 · 1621 Unnumbered preliminary tables · scans FR008 · source PDF pp. 18–19. The table lists three Book II chapters and Book III, omitting the Book II Chapter Four present in the body from printed page 203.

See also Celestial influences and receptive earth; Moon as mother; Ideas and seminal reasons; Emerald Table and its double sense; Universal spirit of the world; Body, spirit and soul; Primordial and first matter; Sun, parenthood and reciprocal nourishment; Roots: origin, return and nourishment; Earth as womb and vessel; Perfection, natural and art-assisted; Specification and species; Embodiment and manifestation; Separation, extraction and retained union; Chapter omissions, pagination and corrected locators (editorial discussion)

Selected exact forms TABLE DES CHAPITRES; De la specification; TABLE DU SECOND Traicté; Troisiesme livre; Tables des chapitres; TABLE; CHAPITRES; specification; Que le monde puisqu'il vit, a Esprit, Ame & Corps; fol.

Christ's blood as true water

precieux sang; vraye eau

Christ’s precious blood is called the true water on the theological side of an explicit comparison. It washes vice and the death associated with the earthly father’s corruption; natural water, likewise, dissolves and separates the material dregs that engender corruption in substances.

The parallel keeps distinct agents and recipients. The Holy Spirit’s fire purges sin, while chymical fire treats a natural subject; the latter’s subsequent separation is assigned to distillation. “Just as” and “likewise” do not make a chymical liquid into Christ’s blood or a laboratory operation into a sacrament. The point is correspondence in purification and regeneration, not identity of material or religious action.

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. The blood-as-water comparison and the distinct theological and natural purifying agents.

See also Water and fire as separators; Baptismal water and Spirit's fire; Sun of the Holy Spirit; Regeneration and second birth

Selected exact forms precieux sang; vraye eau

Clean, not world

tres-monde

In tres-monde, monde means clean or purified, not “world.” The adjective describes the substance after the elimination of its impurities in II.3.22. The nearby world-language elsewhere in the treatise makes the false-friend risk especially strong, but the local syntax and purification argument are decisive. The passage requires preservation of substance without its destruction and distinguishes the victorious remaining salt from something newly generated by fire. “Very clean” consequently names the proposed result of purification, not a new cosmological object.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. Monde is the adjective clean/purified in this phrase.

See also Pure substance and accidental impurity; Salt, true and particular

Selected exact forms tres-monde

Coelie, Vesta, and Ops

Cœlie; Vesta; Opis

The Saturn genealogy is decoded through heaven, earth and assisting power. Cœlie and Vesta supply the celestial and terrestrial parents, while Opis, called Saturn’s sister, expresses aid or preservation in the author’s interpretation. These names organize natural offices rather than establish a universal mythological genealogy.

Vesta also appears earlier as the destination of a temple in the Poliphilus episode, where the local passage does not explicitly identify her with earth. That literary destination should not automatically inherit the later explanatory equation. The English access names Coelie, Vesta and Ops accompany the exact printed Cœlie and Opis, preserving the distinction between retrieval form and source spelling.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. Vesta as temple destination in the Poliphilus episode.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. The locally decoded Saturn genealogy and assisting Opis.

See also Saturn and the contested lead interpretation; Poliphilus, Polia, and Vesta’s temple; Cosmic parents, womb and nurse

Selected exact forms Cœlie & de Vesta; Opis sa sœur

Cold aconite of years and corrupting humours

froid aconit des ans; humeurs; superfluitez

The cold aconite of years is a poisonous-plant metaphor for ageing. It is not an instruction to include aconite in a remedy. Corrupted and corrupting humours belong to the historical physiology through which rejuvenation is imagined.

II.4.32 gives Medea's restorative power as one of the two philosophical goals pursued by Jason. The age-poison must be overcome and superfluities removed for the claimed restoration of vigour. The long uncertain voyage remains in the same account, preventing the mythic outcome from becoming a guarantee of easily obtained rejuvenation. Humours should not be equated without evidence to modern toxins, diagnoses or measurable substances.

The English retains the figurative “aconite of years” and the distinction between humours already corrupted and those actively corrupting. It adds neither a modern medical identification nor an actionable preparation.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. A poisonous/cold plant metaphor describes ageing; removal of corrupted humours figures the claimed rejuvenating remedy.

See also Jason, Medea and philosophical investigation; Pristine vigour

Selected exact forms le froid aconit des ans; toutes humeurs & superfluitez corrompues & corrompantes; aconit; humeurs; superfluitez

Colours and flavours as signs

couleurs & saveurs denotent

Colours and flavours are treated as signs of differences in the degree of a substance’s qualities and powers. In the argument about plant parts, hotter or colder, drier or moister does not mean that each part has an opposing essence. The author expressly applies more and less to actions and powers, not to essence itself.

The sensory signs therefore support a graded account of one plant, whose flowers and upper tips are said to be subtler in action than its lower portions. This is historical evidentiary reasoning, not a reliable modern method for identifying, tasting or judging the safety of an unknown material. The signs’ meaning depends upon the author’s preceding distinction of difference from contrariety.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Sensory signs within the explicit distinction of degree from essence.

See also Subordinate powers; Flowers and branch tips; Equal humanity, unequal powers; Sweetness, bitterness and the salt’s centre

Selected exact forms couleurs & saveurs denotent

Common sense

Access family: Sens commun: a shared sensory faculty, not merely everyday good judgement. Exact historical spellings are listed separately.

In II.2.1 common sense belongs to the discussion of how embodied things are apprehended. It names a faculty associated with the coordination or reception of sensible information, rather than only the modern virtue of practical level-headedness. The rejected opinion says knowledge of this body lies wholly beyond human common sense and is reserved to angels or demons. The author instead proposes to make the subject palpable and visible; angels and demons are alleged privileged knowers, not the objects being sought.

This does not make sensation the whole of knowledge. Elsewhere intellect must infer hidden powers from their effects. The local point is that an invisible principle must take a bodily condition if its operation is to become manifest; invoking common sense supports that first step, while the foundations-and-roof comparison criticizes reversing the order.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Human sensory coordination is defended against claims that only angels or demons can know the subject.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Intellect infers invisible separation from effects rather than sight, qualifying any sensory-only account of knowledge.

See also Intellect, inference and the wing of thought; Embodiment and manifestation; Foundations and roof

Selected exact forms sens commun de l'homme; sens commun

Conflagration and separation of good and wicked

universelle conflagration; bons; mauvais

Universal conflagration and separation of good from wicked belong first to the chapter's theological account of Christ's future return. A later separation of good from bad is explicitly interpreted within natural bodies.

II.4.3 concerns persons and judgment, with life and death as their appointed outcomes. II.4.24 instead explains “good” and “bad” as pure substance and impurity, relating their separation to the natural work. The correspondence is deliberate, but changing the recipient changes the proposition. Material destruction of an impurity is not a warrant for violence against people, and the natural operation should not be substituted for divine judgment. These limits are necessary precisely because the vocabulary encourages comparison.

The English retains the distinct personal and material objects rather than allowing “good and bad” to float without a referent. The later quatrain is translated from the supplied French verse, not from the unprinted Latin couplet mentioned by the author.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. The future descent of Christ and its natural counterpart use separative judgement language.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. The future descent of Christ and its natural counterpart use separative judgement language.

See also Incarnation, two natures, and the preserved body; Regeneration and second birth

Selected exact forms l'universelle conflagration; separer les bons; separer le bon du mauvais; conflagration; bons; bon; mauvais

Corrupt weapons against corruption

Access family: Armes corrompues: fighting corruption with compromised remedies. Exact historical spellings are listed separately.

II.3.10 criticizes the attempt to oppose bodily corruption with remedies that themselves carry impurity. The weapons metaphor makes the objection vivid: an instrument weakened by the enemy's own quality may fail in combat. The author nevertheless expresses respect for physicians; the criticism is directed at the condition and reach of the remedies rather than a simple denial of all medical skill. Corrompuës and corrompantes distinguish being corrupted from actively corrupting: the remedy’s impurity is said to afflict Nature as much as, or more than, the disease, not merely to weaken an otherwise harmless tool.

The attributed Petrarch comparison says rain does not dry rivers and flames do not extinguish fire: corruptible matter added to corruptible matter increases corruption. Its exact external source is not established by the supplied local citation. The image should therefore remain attributed and explained rather than embellished with an invented

reference. It prepares the claim that medicine must both remove an offending cause and restore what supports life, not merely produce a visible evacuation.

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112. Military analogy rejects attempting to cure with unpurified corruptive matter.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. The following passage explains the two medical aims of purging the harmful cause and restoring life.

See also Cause and symptoms of disease; Spagyry and chymical medicine; Contrary cures contrary, and like substances

Selected exact forms armes corrompuës & corrompantes; armes

Cosmopolite and the third principle

Cosmopolite; Cosmopolitain; troisiesme Principe

The title declares the Cosmopolite's third principle as a point of departure for the work. That programmatic statement identifies a cited authority and orientation; it does not by itself define the principle completely or establish an external author-name identification.

Later the Cosmopolitain appears in the interpretation of Neptune's two mines and the name steel. Nuysement rejects ordinary steel as the intended ingredient and explains the resemblance through polished lustre. This is a warning against literalizing a material name, not a warrant to supply a different modern substance. The authority also reappears in the account of Mercury's generation. The variants Cosmopolite and Cosmopolitain remain retrievable while each claim stays tied to its local explanatory use.

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. The title's declared third-principle programme.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. Neptune's mines and the rejection of ordinary steel through a lustre comparison.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The cited account of Mercury's generation.

See also Neptune; Seven metals and many names; Mythological interpretation and correspondences; Universal spirit of the world

Selected exact forms troisiesme Principe du Cosmopolite; le Cosmopolitain; l'Acier vulgaire; son lustre poly avec l'acier

Croesus and Irus

Crœsus; Irus; Homere

Crœsus and Irus d'Homere make an extreme contrast of wealth and poverty. Nuysement uses it to express the claimed superiority of those who love philosophy and know its treasures over people who lack that knowledge. The comparison does not narrate a meeting between the two, say that Croesus practised the art, or turn Irus into a failed alchemist. The supplied annotation identifies the Homeric beggar's context in Odyssey 18; that contextual aid remains distinct from the historical text's brief naming. Intellectual possession, rather than an independently established fortune, is the immediate stake.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The wealth disparity exemplifies the author’s claimed superiority of philosophical lovers over others.

See also Possessing, knowing and the purpose of life; Three goods: fortune, bodily well-being and knowledge

Selected exact forms Crœsus; Irus d'Homere; Irus

Daedalus, Icarus, wax, and feathers

Dedalle; Icare; aisles de cire; plumes

Daedalus and Icarus make flight a lesson in governing extremes. Wax and feathers are narrative materials that later help explain a renewed capacity for ascent; they are not instructions to add wax and feathers to a chymical subject.

II.4.22 begins with an imagined objection: how can a fixed subject rise again? The answer invokes prudent flight between dangerous extremes. II.4.23 then decodes new feathers and wax through dissolution and restored subtlety before recongelation. It expressly says that ascent need not reach the top of the vessel. This does not cancel I.6.2's actual vapour rising and condensation; the passages assign different local senses to elevation. The myth teaches controlled renewed mobility while preserving the subject's body, not unqualified volatilization.

The English keeps the objection as an objection and the following explanation as the answer. Dedalle is retained as the printed French form, with Daedalus as English access.

SL_II_04S022 · 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168. Flight warns against extremes and, in the next unit, illustrates dissolutions that restore subtlety to a fixed subject.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Flight warns against extremes and, in the next unit, illustrates dissolutions that restore subtlety to a fixed subject.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. Actual vapour rising and condensation in this earlier vessel account remain distinct from later ascent as recovered subtlety.

See also Volatile spirit and fixed body; Reiteration and patient gentleness

Selected exact forms aisles de cire; le sage Dedalle; Icare; nouvelles plumes avec nouvelle cire; Dedalle; cire; plumes

Decoction

decoction

Decoction is the heat-mediated elaboration through which the aqueous seed becomes generative once its innate heat is drawn into activity. The assertion that generation occurs by decoction places cooking or maturation within Nature’s causal work; it does not by itself name a medicinal drink.

Elsewhere moderate continuous decoction carries matter gradually through intermediate states, while the philosophical subject’s colours are said to appear during its decoction. The sense is consequently wider than a household preparation or a single named laboratory operation. The lexicon preserves that generative office without

constructing a schedule or equating every use with the oat-root decoction in the final medical example.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. Generation through decoction after heat is actualized.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Gradual elaboration through intermediate states.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Decoction of the universal subject in the colour testimony.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The final oat decoction is a distinct medicinal example, not the definition of every natural decoction.

See also Heat and moisture as generative partners; Digestion and incomplete perfection; Oat root, the simple and Pena

Selected exact forms par decoction se fait la generation; decoction moderee & continuelle

Degeneration and restoration

degenere; reformee & reduite en son premier estat

Degeneration is a departure from the proper condition of a species, and reformation its proposed return to the former state. The passage assigns restoration to the soul’s closely allied spirit, whose affinity and responsiveness make it an appropriate intermediary.

The ideal intellect is not itself dragged down into matter as the restoring ingredient. Nuysement expressly distinguishes attraction of the soul with its powers from attraction of the higher intellectual source. Reformation therefore belongs to the book’s account of specific forms and their embodiment, not a claim that every damaged body can become any other kind or that the supreme intelligence is materially captured.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Degeneration and restoration within the distinction of intellectual source, soul and spirit.

See also Ideas and seminal reasons; Bait, attraction and congruity; Specification and species

Selected exact forms degenere; reformee & reduite en son premier estat

Delos, Latona, Apollo, and Diana

Delle; Latone; Apollon; Diane

Delos, Latona, Apollo and Diana are interpreted as figures of fixation and contained solar-lunar powers. The island's acquired immobility, rather than its geography, gives the passage its operative meaning.

II.4.24 makes dissolved matter stable again and explains it as containing the philosophical Sun and Moon. Latona's relation to the two offspring participates in this local genealogy. The argument should not be replaced by a different mythological retelling or expanded into a literal transformation of an island. It follows the distinction between rising as increased purity and merely travelling upward, while preparing the subject for further union and effect.

The English Delos corresponds to the printed Isle de Delle. Apollo and Diana retain their philosophical solar and lunar roles in the author's explanation; they are not silently equated with ordinary gold and silver in every occurrence.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171. The island’s immobility and its offspring are explicitly interpreted as fixation of dissolved matter containing philosophical Sun and Moon.

See also Moon as mother; Volatile spirit and fixed body

Selected exact forms l’Isle de Delle; Apollon & Diane; Latone; Delle; Apollon; Diane

Descension

dessention

Descension is a downward operative category paired with calcination and sublimation among separations performed by fire. Its local definition rests on purposes, not a detailed apparatus description.

II.3.31–32 gives two purposes: obtaining vegetable oil without burning it and cleansing fusible bodies before they become fugitive. This downward operation should not be equated with every cosmic or theological descent in the book. It belongs to a classification in which watery distillation and dissolution form a different pair. The passage also qualifies the preceding sublimation discussion according to whether dregs stay behind of themselves; “safest” does not mean one method applies without exception to every subject.

The printed dessention is retained alongside the access spelling descension. The English treats chaux nearby as calx, not necessarily common lime, and supplies no recipe beyond the author's defining purposes.

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. Descension belongs to the three operations classified under fire, distinct from the watery pair.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136. Downward operation described by two purposes: preserve oil from burning and purify fusible bodies before flight.

See also Volatile spirit and fixed body; Coagulation, thickening and hardening

Selected exact forms dessention; l'huille des vegetaux; corps fusibles

Determined size and species-limit

magnitude determinee

Determined magnitude is the limit proper to a generated thing's species and form. The word determined means bounded or specified, not simply known to an observer by measurement.

I.3.1 links growth from seed to an appropriate completed size. This guards against assuming that increased vitality or the universal spirit's inexhaustibility means endless bodily enlargement. The later oak example follows the same pattern: it reaches its natural goal, then declines and participates in further generation. A species-related limit therefore coexists with the continued productivity of universal life. The concept concerns the author's teleological explanation of growth, not a numerical prediction for every individual organism.

The English preserves “according to the species and form,” the causal qualification attached to the limit. Magnitude is retained as size, not confused with moral greatness.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. Seeds grow to a determinate size set by the thing’s species and form; increased life is not asserted to imply unlimited bodily enlargement.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. The oak reaches a natural size and then declines while further generation continues.

See also Growth and concretion; Ideas and seminal reasons

Selected exact forms magnitude determinee; selon l'espece & forme; magnitude; espece; forme

Diamonds, crystals and Nature’s furnace

diamens; cristaux; fournaise

Diamonds, precious stones and crystals are interpreted as glasses perfected in Nature's furnace. The furnace is a metaphor for formative natural heat, not a documented human apparatus used to manufacture gems.

I.8.3 uses these hard bodies to support an account of vitrifying virtue and the perfection of matter. It appeals to experience against a competing explanation, so the passage contributes to the book's argument about how hardness is produced. Its categorization of gems as glasses remains historical natural philosophy; it must not be represented as modern mineralogy. Nor does clarity guarantee freedom from every impurity: the later common-crystal experiment reports an unsuccessful attempt at purification, ending in vitrification with dregs.

The English retains the material names and the “ingenious Nature” personification. The connection to the later crystal failure is explanatory, not a silent correction of the earlier theory.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. Diamonds, precious stones and crystals are called glasses perfected in Nature’s ingenious furnace, supporting the vitrifying explanation of hardness.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. The common-crystal failure prevents visible clarity from guaranteeing completed purification.

See also Coagulation, thickening and hardening; Reiteration and patient gentleness; Gold and gemstones excepted

Selected exact forms diaments; pierres precieuses; cristaux; fournaise de l'ingenieuse Nature; fournaise

Disease, poverty and the arms of wisdom

Access family: Maladies, pauvreté, armes and secrettes intelligences: two hostile forces and the defence of wisdom. Exact historical spellings are listed separately.

III.16 figures disease as an inward army and poverty as an outward battalion. The enemies can coordinate through secrettes intelligences, meaning covert agreements or collusion. The phrase does not name intellectual cognition. Its military setting determines the sense: hostile forces gain strength by acting together.

After the inward squadron of diseases and the outward troubles led by poverty conspire against life, the text introduces Fortune as a further adversary. Against Fortune

specifically the human spirit stands courageously, clothed in wisdom’s unassailable arms. This distribution matters: the clause does not directly identify wisdom’s armour as a guaranteed cure for the disease army or abolition of poverty. The surrounding first-discoverer praise joins experience to reason and supplies the broader value claimed for philosophy.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Internal disease and external poverty form allied armies; wisdom equips the human spirit against fortune.

See also Intellect, inference and the wing of thought; Divine inspiration and discovery; Spagyry and chymical medicine

Selected exact forms ennemis intestins; escadron des maladies; pauvreté; deux adversaires; armes inexpugnables; Sapience; secrettes intelligences; pratiquer leurs secrettes intelligences

Divine inspiration and discovery

Access family: Premier revelateur, infuse and [Estoit]: discovery, inspiration and a supplied reading. Exact historical spellings are listed separately.

II.3.20 connects the first disclosure of the art with divine inspiration, after explaining why impure accompaniment does not belong to the essence of the desired substance. III.16 revisits discovery through a person favoured by the stars, whose insight nevertheless joins experience with reason. The first revealer is not merely a passive recipient of an unexplained miracle; the passage values the conjunction of exceptional assistance and investigation. Divine inspiration does not remove the need for great skill in freeing the subject from its accompanying dregs. III.16 leaves the first revealer unnamed: he is favoured by a good star, and the following verse praises him as a child of a god or one inspired by a god. The uncertain French infuse and the supplied translation’s inspires remain distinct readings.

The French verse includes [Estoit] as a modern supplied reading and retains infuse. The bracketed letters must not be presented as unqualified original print. The accompanying Latin can support the general sense of divine origin or infusion without proving every damaged French letter. Nor should infuse silently become the more familiar inspire. The uncertainty concerns the transmitted wording, while the larger claim of a divinely favoured discoverer remains intelligible.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Discoverers' insight is attributed to divine gift while removal still requires great skill.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. The unknown first discoverer is praised through favourable-star and divine-origin alternatives.

See also Intellect, inference and the wing of thought; Easy practice, difficult discovery; Spagyry and chymical medicine; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms divine inspiration; grande industrie; premier revelé; principes & preceptes; bon Astre; enfans d'un Dieu; quelque Dieu luy infuse; infuse

Divine meditation

meditation divine; meditation

Meditation divine in Book III connects the ordered construction of the world with purposeful divine thought. Sonnet III likewise says that the meditation of one made all from one, in the compressed idiom of its Emerald-Table adaptation. The supplied text reads meditation: substituting the more familiar “mediation” would change the chosen wording and conceal a substantive thread of the work. At the same time, the verse’s compressed agent syntax should not be expanded into an independently demonstrated causal theory. The term records the author’s intellectual and theological construction, not a modern verified etymology of the Hermetic formula.

SL_IIIS002 · 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187. A consequential printed term joins the purposeful construction of the world to the Emerald-Table sonnet’s derivation from one.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. A consequential printed term joins the purposeful construction of the world to the Emerald-Table sonnet’s derivation from one.

See also Primordial and first matter; Universal spirit of the world; Anatomy, harmony, number and weight

Selected exact forms meditation divine; D'un seul en a tout fait la meditation; meditation

Duke of Alençon and Pindaric Ode

Access family: Duc d’Alençon and Ode Pindarique: the author cites his own earlier verse. Exact historical spellings are listed separately.

II.3.18 introduces an ode addressed to the Duke of Alençon, and the following verse gives the author's explanation of spirit as active life and earth as nurse. The named patron and Pindaric designation place the philosophical claim within an earlier poetic and courtly setting. They are evidence of the author's self-citation and rhetorical presentation, not proof that the addressee witnessed the natural processes described.

The prose decodes Phoebus and Python before the poem: there the efficacious spirituous substance is itself properly named earth. The ensuing ode distinguishes that active spirit from the heavier, colder body it forms from gathered moisture and makes a fruitful nurse of Heaven and burning fires by pouring soul and seeds within it. These uses of earth must not be collapsed into one simply passive substance. The duke is the honoured lord and master to whom Nuysement dedicated the ode, not its author.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Author introduces his own ode dedicated to his lord/master, source of next verse unit.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. The cited ode develops the distinction between active spirit and earth as nurse.

See also Nature as mother and active agent; True earth and ordinary earth; Hermes and thrice-great Mercury

Selected exact forms Ode Pindarique; Duc d’Allençon

Eagle, heavenly circuits and hidden reasons

Aigle; tours; saisons; occultes raisons

The eagle with a fixed eye figures the intellect’s confident contemplation of the heavens. Philon moves from the speed of thought to the observation of celestial circuits and the hidden reasons of seasonal change. The yellowing or golden sun, Soleil jaunissant, and pale moon, Lune blafarde, retain the poem’s visual contrasts rather than becoming interchangeable astronomical labels. Flight and vision are figures of inquiry; the poem does not assert a literal ascent of the observer to the stars. Its occult reasons are causes to be understood, not a licence to replace careful observation with arbitrary symbolism.

SL_IIIS005 · 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190. Intellect is figured as an eagle capable of studying celestial movement and explaining seasonal change.

See also Mercury and Iris: speed of thought; Light, illumination and truth

Selected exact forms Aigle; œil fixe; Soleil jaunissant; Lune blafarde; occultes raisons; saisons; jaunissant; blafarde

Earth’s renewed impregnation and crystals

r'engrossie; pierrettes cristallines

Reimpregnation is renewed reception of celestial powers by earth previously stripped of them. Crystalline little stones and shining sparks are the visible signs the author claims for that renewed fertility.

I.7.1 says that earth exposed to air becomes pregnant again and continues to sprout. The agency is relational: air conveys higher influences, and earth receives and manifests them. It is not a claim that the earth independently originates the powers it lost. The emphatic “always” belongs to the reported natural-philosophical assertion, not a guarantee of repeatable modern crystal growth. The passage also explains why nearby earth is a privileged place of observation while the spirit is not confined to terrestrial things.

The English keeps the renewed force of r'engrossie and the small-scale pierrettes rather than silently naming a modern crystal species. The forms are descriptions, not a sufficient reagent identification.

SL_I_07S001 · 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60. The passage claims that stripped earth exposed to air receives celestial powers again and sprouts crystalline stones and shining sparks.

See also Celestial influences and receptive earth; Growth and concretion

Selected exact forms r'engrossie & impregnee; pierrettes cristallines; reluysantes estincelles; regermera tousjours; impregnee; pierrettes; cristallines; estincelles

Easy practice, difficult discovery

Access family: Pratique and invention: easy performance contrasted with rare discovery. Exact historical spellings are listed separately.

II.2.10 distinguishes the alleged ease of practice once the matter is known from the difficulty of finding it. The author says forty years have passed since he first caught its scent and that among the inquisitive people he has known he has not found six who knew it. These statements establish the stance of an experienced but selective witness;

they are autobiographical and rhetorical claims, not verified counts of practitioners or a promised timetable for another reader.

The distinction explains why apparently plain language can coexist with a highly restricted disclosure. A simple performance does not entail an easily identifiable subject. The passage also warns against confusing the endpoint of a process with its intended good. Discovery must find the right beginning and purpose, not merely repeat an operation that looks familiar.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. Difficulty belongs to finding the art, despite the claimed ease of its performance; personal duration/rarity supports authority.

See also Work and labour; Nature's intention; Divine inspiration and discovery

Selected exact forms tres-facile pratique; tresmal aisee perquisition; quarante ans; point trouvé six; pratique

Eleusinian goddesses, chastity, and forbidden disclosure

Deesses Eleusines; secrettes & chastes; courtisanes

The Eleusinian goddesses exemplify revered secrecy in a gendered comparison between guarded chastity and shameless public exposure. Nuysement uses the contrast to defend a disclosure that shows Nature without stripping her before every spectator.

The unnamed person said to have divulged the mysteries remains unnamed; no historical identity or accusation is supplied from outside the passage. The moral judgement on exposed female figures belongs to the author’s rhetoric, not to the lexicon’s own assessment of people. Its interpretive function is to explain why sacred or philosophical knowledge may be revealed through covering forms rather than through an indiscriminate literal inventory.

SL_II_04S027 · 1621 pp 273–274 · scans FR283, FR284 · source PDF pp. 173–174. The Eleusinian comparison, unnamed divulger and defence of veiled disclosure.

See also Secrecy, disclosure and withheld instruction; Pigs, marjoram, and roses; Mythological interpretation and correspondences

Selected exact forms Deesses Eleusines; secrettes & chastes; courtisanes eshontees

Elevation, renewal and multiplying forms

eslevations; renovations; multiplications

Effective elevations, renovations, mutations, variations and multiplications of forms are a series of transformations attributed to intelligent ordering. Their plurality is significant: elevation is not the only kind of change being explained.

I.2.1 treats these effects as signs that brute matter alone cannot account for the world's operations. Renovation concerns renewal; mutation and variation express changes; multiplication extends the range or number of forms. “Effective” marks actual efficacy rather than a merely verbal ascent. The series supports the inference to divine intelligence and its mediation. It should neither be reduced to vertical movement in a vessel nor paraphrased as modern biological evolution. Later operative sublimation can be compared with it, but the immediate passage concerns the intelligibility of cosmic transformation.

The translation retains the series instead of replacing it with a generic “change.” This keeps the distinct French retrieval forms available without inventing a technical operation for each noun.

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. The author reads effective elevation, renewal, change, variation and multiplied forms as manifestations of intelligence.

See also Divine intelligence and brute matter; Ideas and seminal reasons

Selected exact forms eslevations effectives; renovations; mutations; variations; multiplications de formes; eslevations; formes

Elevative and congelative waters

l'eau elevative

The “elevative” water rises, while the “congelative” water stays and fixes. Nuysement uses this contrast in a reconstruction of primordial separation: the two behaviours explain how an enduring saline foundation remains when a more mobile moisture departs. The names assign roles within his argument, not two identified liquids ready to be purchased or combined. He presents the reconstruction as naturally probable, not as an eyewitness account of creation. The accompanying language of taste is part of his historical evidentiary rhetoric, not a recommendation to sample unknown materials.

SL_II_02S008 · 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85. The first rises in evaporation; the second remains fixed, enabling a settled salt foundation.

See also Salt, true and particular; Elemental qualities and their agents; Dry and permanent water

Selected exact forms l'eau elevative; l'eau congelative

Elysian fields and underworld

Roy des enfers

The Elysian fields are the poets' blessed court within Pluto's portion of the world. Their presence distinguishes underworld imagery from an exclusively punitive picture of hell.

II.2.12 distributes heaven, sea and earth among Jupiter, Neptune and Pluto. Pluto is richest because terrestrial treasures are continually generated and the other regions pay him tribute through their powers. His kingship of the underworld and delightful fields belong to that fable's physical interpretation. The next paragraph turns separately to theologians and tormented souls. The transition matters: the elect and blessed paying court to Pluto are part of the poetic account, not the author's direct statement that Christian salvation occurs in a pagan deity's palace.

The English keeps “Elysian fields” and the attribution to ancient poets. Roy des enfers is therefore cross-referenced to infernal language without identifying every use of enfers with the same theological claim.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Poetic underworld and blessed court introduce the next discussion of theological hell.

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. The next unit distinguishes the theologians’ punishment of souls from the preceding poetic underworld.

See also Infernal and hell; Earth’s centre as heart and mine

Selected exact forms Roy des enfers; champs Elisies; esleuz & bien-heureux; enfers; Elisies

Enoch, Elijah and the underworld heroes

Access family: Enoch, Elie, Orphee, Hercule and Thesee: extremes of passage in a philosophical comparison. Exact historical spellings are listed separately.

III.13 juxtaposes heavenly ascent with descent to the underworld. Enoch and Elijah mark the upward extreme; Orpheus, Hercules and Theseus mark celebrated journeys below. Their names enlarge the imagined reach of knowledge within Nature's house, whose hidden resources philosophy is said to unlock. Specifically, the person favoured by Heaven who obtains entry to Nature’s treasure chamber through philosophy’s key has reason to say that he has ascended and descended like these figures; it is a comparison attached to access, not the narrator’s travel claim.

The juxtaposition is analogical. It does not report that the author has repeated these journeys or instruct the reader to attempt a literal ascent or descent. Nor are the scriptural and mythological figures made identical in religious status. Their common local function is to mark otherwise inaccessible regions and to praise a philosophy that claims access to inward causes beyond the surface of ordinary life.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The entry into philosophy’s treasury is praised by juxtaposing biblical ascent with classical descent.

See also Intellect, inference and the wing of thought; Surface, centre, heart and marrow; Above, below and central direction

Selected exact forms Enoch & Helie; Orphee, Hercule, & Thesee; monté au Ciel; devallé jusqu'aux enfers

Envy as withheld knowledge

sans aucune envie ny ambiguïté

Envy here concerns grudging or withholding knowledge, not merely jealousy of another person’s success. The gloss of the vessel imagery praises speech without envy or ambiguity, yet immediately acknowledges that the things to be placed in the vessels have not been named.

The qualification is essential. Clear explanation of a relation or operation is not complete disclosure of materials, and the absence of asserted envy does not supply the missing names. The passage lets Nuysement commend an authority’s openness while preserving a boundary of knowledge. It should not be mined as a fully disclosed recipe on the strength of the word clarity alone.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. The claim of unenvious clarity with the express admission of unnamed materials.

See also Secrecy, disclosure and withheld instruction; Mountains, vessels and harvesting; Obscurity, ignorance and patient reading

Selected exact forms sans aucune envie ny ambiguïté; n'a point nommé les choses

Equal humanity, unequal powers

plus ou moins homme

One person is not “more or less human” in essential being because another has stronger or more excellent powers. Nuysement uses the human example, alongside differing bodily members and other natural examples, to separate common essence from unequal actions and capacities. More and less belongs here to what a being can do, not to a scale of humanity. The example supports the distinction between differentiating parts and cutting away contrary matter; stronger members are not therefore foreign substances to be removed from the whole.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Human essence is distinguished from differences of practical capacities and bodily members.

See also Subordinate powers; Separation, extraction and retained union; Substance and accidents

Selected exact forms plus ou moins homme; plus excellentes & puissantes

Esdras: sulphur as powder and reserved books

Esdras; poudre; Esdras; septante; quarante jours

Esdras has two local roles: an attributed authority for calling sulphur powder in the formation of gold, and the preserver of books in a narrative of recovered sacred knowledge. The two references do not establish that their subjects are the same powder or preparation.

II.4.35 explains how oral secrets become endangered by weak memory, exile and captivity. Esdras is said to gather seventy wise men, set knowledge down in books and distinguish public writings from the last seventy books reserved for the wise; the Lord’s ensuing speech is placed after forty days. The numbers belong to the reported transmission story and should not be converted into technical quantities. The narrative supports selective preservation through writing, rather than unrestricted publication of every secret. Its historical authority is asserted by Nuysement, not independently established here.

The English preserves the seventy/forty/seventy sequence and the separation between public and reserved books. In I.3.3 the name remains an attributed source for poudre, not a modern identification of the substance.

SL_I_03S003 · 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44. The text invokes Esdras for calling sulphur powder within the account of gold’s materials.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. A reported narrative explains writing as protection against destruction of oral knowledge, while separating public and reserved books.

See also Memory, oral transmission, writing, and displacement; Brahmans, gymnosophy, magic and cabala; Sulphur: external, internal and fixed

Selected exact forms Esdras appelle poudre; Esdras; au nombre de septante; apres quarante jours; les derniers septante livres; poudre; septante

Essence and being

Access family: Essence and estre: constitutive being and subtle substance. Exact historical spellings are listed separately.

Essence can name what a thing is, but it can also concern the subtle substance the author believes sustains its life. I.3's argument from nourishment presents a fifth essence distinguishable from the superfluities of the four elements. I.4's one and single thing then use the language of being within a distinction between universal cause and particular subject. These occurrences should not all be reduced to an isolated extract sold or collected under one name. In I.3’s phrase about the sun bringing matter’s quality en essence, the new English says into being; this is a local existence/formative sense, distinct from the subtle fifth essence described earlier in the same unit.

II.3.5 makes a different logical use: more and less of a power do not make a thing more or less what it is. Human beings remain equally human in essence despite differences in their capacities. The distinction matters to the cabbage example and to the ordering of purer and less pure parts. Degrees of efficacy are not automatically degrees of essential identity.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. Nourishment implies common origin in separable fifth essence, solar heat multiplying seeds to species-determined size.

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48. Hermes touches universal and particular strings: general one/spirit differs from mineral single thing produced within earth.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Unequal strength of operations does not mean more/less of the essential kind.

See also One and the single thing; Specification and species; Cabbage, juice and marc

Selected exact forms qualité de la matiere en essence; l'estre parfait; Que tout ce qui a essence & vie, est fait par l'Esprit du monde: Et de la premiere matiere.; non pas de l’essence; actions & vertus; plus ou le moins; essence

Evacuation and debilitation

evacuations superflues; simples mal preparez

Evacuation is the removal of bodily matter, but removal alone is not the restoration Nuysement demands of a true medicine. His complaint is that purges may expel material unrelated to the disease while failing to remove its cause, or may weaken a patient whose Nature is already injured.

Excessive evacuations can follow simples badly prepared, dispensed or applied to an unsuitable case. Simple here means an individual medicinal substance, not an easy procedure. The warning is not a wholesale rejection of purgation: the author requires purging and restoration together. Its historical claims should not become advice about changing treatment or deliberately inducing evacuation.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Irrelevant purging, bad preparation and dangerous superfluous evacuation.

See also Purging and restoring together; Simples; Ordinary medicine and its contested limits

Selected exact forms evacuations superflues; peril; simples mal preparez

Favourable star and heavenly favour

Astre favorable; faveur des Cieux; enfans des Dieux; benediction; faveurs

A favourable star, heavenly favour and grace name the exceptional conditions of philosophical insight. They do not exclude effort: the author can call experience itself a favourable star, joining gift with practical inquiry.

II.4.26 warns that an offered path is not possessed by everyone; celestial favour and the proper guiding thread distinguish access from mere exposure to words. Book III intensifies the exclusiveness: only children of the gods, under paternal blessing and philosophy's assistance, enter the rich cabinet. The apostrophe to philosophy then calls its beneficiaries favourites whose prayers it deigns to receive. These are rhetorical and religious figures of privileged knowledge, not a modern prediction from a birth chart or a claim that any reader can obtain an assured result.

The English keeps the restrictive ne sont concedees sinon as “granted only.” The star of experience remains a metaphor within the author's testimony, not an added astrological calculation.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146. The author credits exceptional understanding and successful research to celestial favour, later combining the star image with experience.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. The author credits exceptional understanding and successful research to celestial favour, later combining the star image with experience.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. The author credits exceptional understanding and successful research to celestial favour, later combining the star image with experience.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The exclusiveness of philosophical access is stated through heavenly favour and paternal blessing.

SL_IIIS014 · 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197. The exclusiveness of philosophical access is stated through heavenly favour and paternal blessing.

See also Experience, probable reasons and authority; Arena, barrier and prize

Selected exact forms un Astre favorable; l’Astre favorable de l’experience; la faveur des Cieux; Ciel si propice; ne sont concedees sinon; enfans des Dieux; benediction paternelle; fais la grace; tes favoris; Astre; faveur; grace; favoris

Fern, glasswort and soda

fougiere; salicot; soulde

Fern, fougiere, and salicot ou soulde, rendered “glasswort or soda,” are examples of things from which salt is obtained for glassmaking. Their argumentative work is to raise a difficulty: if salt makes glass, might salt itself explain the hardness of bones, husks and shells? Nuysement answers by contrasting his asserted solubility of salts with the moisture-resistance of vitrified bodies. These vernacular examples therefore belong to an objection and reply about hardness, not an ingredient list. The alternative ou should remain visible in the linked names, and “soda” here does not establish a single modern compound or extraction method.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63. Plants cited as sources of extracted salt used to make glass complicate the proposed salt/glass distinction and motivate the hardness objection.

See also Salt, true and particular; Glass, salt, mercury and triple earth

Selected exact forms fougiere; salicot ou soulde; salicot; soulde

Fiery spirits and airy celestial globes

Access family: Substance celeste, esprits ignez and globes aeriens: differentiated celestial bodies. Exact historical spellings are listed separately.

I.8.1 says celestial spirits are made from pure fiery substance, whereas celestial globes and their lights are composed of the intermediate airy substance. It distinguishes two origins or constitutions, not merely spirits from the instruments of their activity. The general celestial nature is not presented as a uniform mass with no internal degrees. The passage's language of temper or temperature concerns a balanced constitution, not a numerical heat reading.

The distinction supports the broader argument that one genus can appear differently in its species. A product can possess the perfection appropriate to simple Nature while lacking the intensified perfection later claimed for art. Celestial vocabulary therefore supplies a model of differentiated reception and balance, not an instruction to identify all heavenly bodies with one material fire or a modern astronomical substance.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62. The universal spirit differs above in purification and subtlety: pure fiery substance supplies celestial spirits, intermediate airy substance the globes and their lights.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. Nature’s simple perfection is distinguished from the further perfection sought by art along Nature’s own path.

See also Participation, higher and lower; Specification and species; Innate, solar and elemental heat

Selected exact forms pure substance ignee; Esprits celestes; substance moyenne aëreuse; luminaires

Flesh, nerves, nuts and shells

chair; nerfs; noyaux; tortues, limassons, huistres

Flesh and nerves, moist joining parts, and hard shells illustrate the claim that the same threefold material account operates across animals and plants. Salt supplies formed flesh and nerves; mercurial moisture gathers or joins; vitrification accounts for hard coverings. Almonds, pine nuts, walnuts, hazelnuts and fruit stones extend the comparison beyond animal anatomy.

Tortoises, snails and oysters supply shell-bearing examples of the hardening office. The list is evidence within the author’s triadic theory, not a modern analysis of tissue or shell composition. Its value for reading is the distribution of functions: forming, joining and hardening are distinguished even where the whole organism remains one natural body.

SL_I_08S002 · 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63. The animal and vegetable examples within the glass–salt–mercury account.

See also Glass, salt, mercury and triple earth; Vitrification and hardness; Three kinds and genus

Selected exact forms chair & les nerfs; amendes, pignons, noix, noisettes; noyaux; tortues, limassons, huistres; nerfs

Flood, marble tablets and liberal arts

deluge; sept tables; sept arts liberaux

The flood and engraved marble tablets belong to a legendary account of preserving learning through catastrophe. Seven tablets and seven liberal arts establish an ordered correspondence in that story, not a seven-part laboratory instruction.

The dedication tells of discovery in the valley of Hebron after universal inundation. The durable written or engraved record allows arts to be illuminated anew after interruption. This anticipates the later Esdras account, where writing answers the fragility of memory and the disruptions of exile. The narrative legitimizes recovery of ancient wisdom and the commentator's own role; it is not independently verified archaeology. Nor should the flood image be reduced to an unnamed chemical dissolution merely because the book also discusses water and separation.

The English identifies the valley while the French d'Ebron remains a source form. Marble, tablets and the seven arts retain their narrative roles rather than being normalized into abstract stages.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The praise says the rare sciences seem preserved from the universal inundation for Candale’s glory; the Hebron tablet narrative follows in the next unit.

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. A legendary discovery in Hebron explains preservation and renewed illumination of the seven arts through engraved tablets after the flood.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Writing answers disrupted oral transmission in the later Esdras account.

See also Esdras: sulphur as powder and reserved books; Memory, oral transmission, writing, and displacement

Selected exact forms inondation universelle; deluge; vallee d'Ebron; sept tables de marbre; sept arts liberaux; Ebron; marbre; arts liberaux

Flower-enamel, leaf and bark

email; fleurs; feuille; escorce

The exquisite enamel of spring flowers, the leaf and the bark show different manifestations of the one world spirit in vegetable bodies. Enamel here is brilliant floral adornment, not a mineral pigment added to a plant. The subtlest celestial tears make floral enamel, the less subtle make the leaf, and the grossest make the bark. Bark protects and persists against the seasons; the verse praises coordinated variety rather than demanding that every part perform the same work. This protective escorce must be distinguished from the later disparaging “bark” of superficial scholarship. The repeated word changes its evaluative role with the object and the argument.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. The vegetative triad exemplifies differing embodiment of one celestial influx and the bark’s protective persistence.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. Later bark is a disparaging image of surface learning, unlike its protective office in the poem.

See also Universal spirit of the world; Sensitive, vegetative and essential life; Scholastic learning, doubt and conjecture

Selected exact forms email exquis; printannieres fleurs; feuille; escorce; malgré les saisons; email

Flowers and branch tips

Access family: Fleurs and extremitez: finer powers at the ends of growth. Exact historical spellings are listed separately.

II.3.5 associates flowers and branch-tips with a purer or more elevated manifestation of a plant's powers. The image extends the argument that virtue is distributed unequally among parts without making the parts belong to wholly different essences. Position and degree of refinement help explain a difference in effect. The stated cause is the purest substance’s tendency to rise highest, while less pure matter remains in lower parts nearer the excrements. Flowers and tips are consequently compared specifically with the trunk and lower parts, not merely with an unspecified less refined plant.

This is not a universal botanical rule that every flower or tip is medicinally preferable or safe. Its local function is comparative: the author needs an ordinary example of more and less within one living subject. The example supports the separation of powers from essential identity and prepares the claim that art may seek a purer portion without inventing a new nature from nothing.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Upper parts' subtlety is explained by the pure substance tending upward.

See also Cabbage, juice and marc; Essence and being; Purity, penetration and duration

Selected exact forms fleurs & cimes des branches; tronc; fleurs; cimes

Forbidden apple and first transgression

premier excez; pomme deffendue; souillemens; corruption; vice; mort

The first excess or transgression in II.4.2 is expressly associated with la pomme deffendue, the forbidden apple. From it the author traces humanity’s course towards bodily and spiritual ruin, arguing that participation in sensual pleasures entails participation in punishment and that a divine remedy is needed. His financial metaphor of defaulting on obligations extends the damage to love of God, family duty and charity; the apple is not merely an isolated emblem of forbidden knowledge.

Sonnet VIII gives this inherited conflict a concentrated poetic form. Foul defilements, souillemens ords, invite soul and body towards vice, while envious death assails them. In “il pourvoit & obvie,” God is the subject: he provides for and forestalls the ills of soul and body. The two purifiers answer these linked afflictions without making soul and body identical recipients or their restorations interchangeable. “Apple” and “foul” preserve the supplied French’s particular wording, rather than substituting generic fruit or the modern sense of order for ords.

SL_II_04S002 · 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143. The inherited course toward death is traced to the source's specifically named forbidden apple.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209. Sonnet VIII depicts the purifiers' antagonists as foul corruption and death assailing soul and body.

See also Satan and corrupting serpent; Water and fire as separators

Selected exact forms premier excez; la pomme deffendue; souillemens ords; corruption à vice les convie; obvie; mort pleine d'envie; ords

Foul smell and corruptive fumes

puanteurs

Puanteurs, stinking fumes and the statement that a thing smells bad serve as sensible signs of corruptive matter. In II.3.25 the author associates combustible, sulphurous impurity with what fire can consume, while coarse earthly dirt answers to water's cleansing role. Smell belongs to this twofold classification, not an independent proof of a modern chemical identity. The preserved intermediate between the impurities is not itself condemned as another impurity. These observations are reported historical judgments, not an invitation to burn, inhale or sample a material.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. Sensible signs interpreted as evidence of corruptive matter in burning/digestion.

See also Adustion and combustible earthiness; Water and fire as separators

Selected exact forms puanteurs; puantes fumees; sent mal

Foul vessel and infected house

Access family: Vaisseau immonde and maison pestiferee: the receptacle can corrupt its contents. Exact historical spellings are listed separately.

II.3.15 compares the unpurified human condition to a foul vessel that spoils a fine liquor and to an infected house that endangers its occupant. These ordinary material images make the moral demand for cleansing intelligible: valuable inward life cannot simply be added to an unreformed receptacle without regard for its condition.

The passage accompanies the heavenly captive, earthly enclosure, sobriety and the two means of regeneration taught by Christ, baptismal water and the Holy Spirit's fire. It is not a technical account of sterilization or a clinical theory of infection. Nor does it mean the proper body must be annihilated. The later insistence on retaining the subject's own earth and fire restricts the target of cleansing to corruption and impurity rather than embodiment as such.

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. Fine liquid spoiled by a vessel and healthy inhabitant exposed to infection illustrate corruption by surroundings.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The later natural analogy preserves the subject's proper earth and fire while removing impurity.

See also Baptismal water and Spirit's fire; Prison, captive and filth; Purity, penetration and duration

Selected exact forms vaisseau punais; maison pestiferee

Foundations and roof

Access family: Fondements and toit: the required order of inquiry. Exact historical spellings are listed separately.

II.2.1 likens a search that begins with lofty or completed effects while neglecting their bodily causes to raising a roof without foundations. II.3.1 compares Hermes with an architect: possessing building materials is not enough without knowledge of how to employ them. Hermes therefore learns operative means in imitation of the divine great Physician who made the world. Foundations supply support and order; the roof represents completion that cannot be made intelligible in isolation from what bears it.

The figure criticizes a method of investigation, not a literal construction practice. Finished metals, disembodied abstractions or spectacular effects cannot substitute for the first receptive subject and its active cause. The image's ordinary building vocabulary therefore carries a precise argumentative demand: begin where the proposed work can actually be grounded, and understand its endpoint in relation to that beginning.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79. Reversing natural order is pictured as roofing before laying foundations.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. An architect requires skill as well as materials, paralleling Hermes.

See also Nature's intention; Reduction and return to beginnings; Embodiment and manifestation

Selected exact forms toiture; fondemens; bastiment; Architecte; materiaux; science de bastir

Fountain of Lovers

Access family: Fontaine des amoureux: the cited salt couplet. Exact historical spellings are listed separately.

The Fountain of Lovers is introduced in II.2.5 and given a brief verse voice in the following unit. Its claim that nothing useful can be achieved without salt supports the author's argument that salt is indispensable to the sought work. The surrounding archer without a bowstring supplies a parallel image of incapacity without the necessary instrument.

The title and couplet function as attributed testimony, not as independent proof of an operation's success. 'Lovers' belongs to the cited work's figurative register; it does not identify the readers as a practical school or prescribe a sexual operation. The local reference can be explained without resolving every question about the cited text's transmission.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83. Introduces the following couplet as a second witness to salt's necessity. The introductory attribution and archer comparison frame the following couplet.

SL_II_02S006 · 1621 pp 89 · scans FR109 · source PDF p. 83. This exact couplet is the citation introduced under the title in the preceding unit.

See also Arnauld: moon, water and sweetening; Precious materials and salt; Philosophical consensus claims

Selected exact forms fontaine des amoureux; Sans sel ne peux mettre en effect; fontaine

Fountain, ocean, streams, and treasury

fontaine; Occean; ruisseaux; tresoriere

Fountain, ocean, streams and treasury distinguish a full source from distributed derivative powers. They are relational images, not interchangeable names for an ingredient.

II.4.7 calls Christ the true ocean in the saving comparison, while natural particular medicines are streams whose powers are limited and mixed. Earth is treasury and dispenser for the natural spirit: it receives, stores and distributes rather than independently creating every virtue. Seeking the fountain therefore means seeking a less restricted source, yet the author explicitly retains particular remedies.

In the concluding quotation attributed to Pico, Theologie concerns the supreme divinity; the fontaine de sapience names a source of wisdom; methaphisique des intelligences concerns the intellectual beings or principles of the quoted metaphysics, not the covert agreements called intelligences in Book III. The fleuve de science is explicitly glossed as firmly grounded philosophy of natural things. Science here is knowledge in that learned account, not an assertion of modern disciplinary method. These waters describe the riches held in the reserved books; the sequence should not be forced into a rigid one-to-one scheme matching the preceding sight, understanding and source triad. Spiritual salvation, philosophical knowledge and natural efficacy share source imagery without becoming one object.

The English keeps source and downstream terms distinct and retains Pico as the quoted voice at the chapter's close. A treasury's dispensation is not translated as autonomous creation.

SL_II_04S003 · 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145. Christ’s saving and preserving role is theological, controlling the ocean comparison.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. Natural powers are mediated from above, not created by their earthly vehicle.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Source and downstream images distinguish full efficacy from particular distributed and contaminated powers.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The attributed Pico discussion differentiates theological and philosophical kinds of knowledge through source and downstream imagery.

See also Universal medicine and particular remedies; Brahmans, gymnosophy, magic and cabala; Christ as magnet and mediator

Selected exact forms vray Occean; simples ruisseaux; tresoriere & dispensatrice; la propre fontaine; Occean; ruisseaux; tresoriere; dispensatrice; fontaine; Theologie; fontaine de sapience; sapience; methaphisique des intelligences; intelligences; fleuve de science; science; Philosophie des choses naturelles

Fusibility, ductility and the hammer

Access family: Fusible, ductile and marteau: tests of a mineral body’s behaviour. Exact historical spellings are listed separately.

I.8.4 contrasts metals capable of fusion and of yielding under the hammer with stones that resist those behaviours. Ductility describes how a body responds to working, not

simply how hard it is. The account relates these properties to salt, sulphur, mercury, impurity and the degree of vitrifying action, all within the author's historical theory. In stones, corrupting sulphur’s adustion is said to overcome the salt. Metals are formed through salt and mercury yet still undergo hardening; their greater or lesser resistance follows the amount of impurity and combustible earthiness present during thickening. In the closing triad glass hardens, salt supplies matter, and mercury or water joins and condenses.

The hammer is an ordinary material image with argumentative force: resistance to it helps distinguish kinds of solidity that a visual surface alone cannot reveal. The text does not make every hard body a metal or every fusible body a fully perfected metal. These behavioural distinctions qualify the broader discussion of glass and vitrification and should not be replaced by an anachronistic table of modern material properties.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64. The author distinguishes stones lacking fusion and hammer-extension from fusible ductile metals, then explains degrees of resistance through vitrification and adustible impurity.

See also Vitrification and hardness; Digestion and incomplete perfection; Five operations and two agents

Selected exact forms fusion & l'extention soubs le marteau; fondantes & ductiles; indocilles au marteau; marteau; ductiles

Galen

Galien

Galien is invoked as testimony that some animals perform exceptional feats of dexterity. The concession qualifies the broad comparison between animals and humans: natural skill is not simply absent from animals. Nuysement nevertheless distinguishes such abilities from the human capacity to learn arts and communicate them by instruction. He supplies no work or exact Galenic reference here, so the attribution should remain at the level the text provides. The example also helps control Book III’s later abbreviated description of animals as without reason: III.3 already grants inward vital-soul reason and limited exceptional skill.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. Named authority for exceptional animal dexterity in the comparison of natural skill and instruction.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. The later shorthand animals without reason must be read beside III.3’s qualified concession.

See also Sensitive, vegetative and essential life; Scholastic learning, doubt and conjecture

Selected exact forms Galien

Geber

Access family: Geber: white without and red within. Exact historical spellings are listed separately.

II.3.36 cites Geber for the sulphur of Nature being white outside and red within. The saying is placed within the Proteus-like succession of colours and the distinction between removable sulphurs and the retained fixed power. It helps the author argue that an appearance can conceal a different inward capacity.

The attribution does not independently certify the textual origin of the saying or the practical success of a colour-change. The author also limits his disclosure: he is not setting out the whole teaching of the Elixir. The accompanying anonymous comparisons and warnings against fraudulent sellers of smoke should remain beside the authoritative name. Geber's presence lends weight to an interpreted distinction, not a warrant to reconstruct a complete preparation. The anonymous sage’s gold ring covered with silver is the adjacent image of a red interior beneath a white stage; it is not attributed to Geber merely because his name precedes it.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Cited for outer whiteness concealing red inward Nature-sulphur.

See also Lustre and obscurity; Surface, centre, heart and marrow; Purity, penetration and duration

Selected exact forms Geber; blanc par dehors, & rouge en son interieur

Gems, gold and extraction

Access family: Pierres precieuses, or and triple-germe: treasures of the poetic earth. Exact historical spellings are listed separately.

In Philon’s verse, III.6 makes the one universal world-spirit the agent that brings forth gems in its purity and forms gold in earth’s bowels. That same spirit is then the object extracted from all bodies to oppose death’s dart. The grammatical sequence is generation by the spirit followed by extraction of the spirit, not extraction of gems as a specified medicine. It belongs to Philon’s defence of human intellectual reach, not an observed cure or bodily immortality claim.

The world-spirit is also called triple-germe, but the three are not locally enumerated in this passage. Sonnet I's salt, oil and water must therefore not automatically be inserted as though this verse itself named them, nor replaced by another familiar triad. The precious objects illustrate varying degrees of purity and concealed virtue; their market value alone is not the argument for preservation.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. Philon’s causal sequence carries the spirit into mineral generation and then extraction for opposition to death.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. Unlike the locally unenumerated triple-germe, this poem explicitly names salt, oil and water.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The final exposition denies bodily immortality, limiting the poem’s opposition to death’s dart.

See also Intellect, inference and the wing of thought; Purity, penetration and duration; Salt, oil and water

Selected exact forms gemmes; l'Or; concreë; cet esprit de tous corps est extraict; homicide traict; triple-germe

Generation and barrenness

Access family: Sterilité and generation: the failure or renewal of productive power. Exact historical spellings are listed separately.

II.3.30 makes fire and water Nature’s two champions: fire removes sulphurous adustion, water separates earthly dregs. In the creation account the fire of the Spirit of the Lord is

itself the first agent and mover separating formless seeds from the primal waters; the two agents are not both described as assistants to some third first agent. The practitioner later chooses water and fire as assistants in imitation of Nature. Earth’s stomach supplies the related image of metallic cleansing and digestion.

The exact creation-sequence distinguishes light from darkness, forms from confusion, generation from barrenness, and death from life. The last pair should not be silently reversed to life from death. Barrenness here belongs to the unproductive confusion of the first seeds before separation, not a moral judgement upon infertility. The passage prepares the classification of operations by insisting that powers cannot unfold while purity and impurity remain confused; it does not offer a fertility treatment.

SL_II_03S030 · 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134. Keep the creation pairs in their printed order: generation from barrenness and death from life, not a reversed last pair.

See also Nature as mother and active agent; Action and receptivity; Transformation rather than annihilation

Selected exact forms generations de la sterilité; semences informes; sterilité

Gold and dross, summer noon and winter night

Access family: Or and escume; midy d’esté and nuit d’hyver: comparisons of unequal worth and clarity. Exact historical spellings are listed separately.

III.13 amplifies the superiority claimed for true philosophy through sharp comparisons: gold and dross, summer noon and winter night, great wealth and extreme poverty. Croesus and Irus give the wealth contrast named human figures. These are scales of value and illumination, not claims that knowledge literally turns an inferior metal into gold or changes the season.

The comparison exalts philosophy’s lovers above other people: Croesus surpasses Irus in wealth, summer noon surpasses winter night in luminous heat, and bright pure gold surpasses the base dross of iron in lustre, value and power. Crasse is the dross, not pure iron, and vertu here is effective power. The source is making an extravagant comparative valuation, not measuring medical efficacy or promising literal seasonal change.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. Two additional contrasts intensify the philosophical superiority claim in brightness, value, power and warmth.

See also Surface, centre, heart and marrow; Pumice and lead; Intellect, inference and the wing of thought

Selected exact forms midy; nuict d'Hyver; brillant & pur or; vile crasse du fer; lustre, valeur, & vertu; crasse

Gold and gemstones excepted

hormis l'or, & les pierres precieuses

Gold and precious stones are expressly excepted from a claim about corrupting components in lower compounds. The exception is limited by the perfection Nature has been able to attain.

II.3.29 first explains pallor through smoky sulphur and earthly darkness, then offers withdrawal of clear blood toward the heart as another account. In the wider conclusion,

earthly dregs and sulphurous adustion threaten all compounds, except gold and gems worked by Nature as far as possible. The qualification prevents either an unqualified universal impurity claim or an unlimited claim of supernatural perfection for these bodies. Ordinary gold's exemption here does not cancel II.4.19's denial that ordinary gold itself suffices to heal or transmute.

The English preserves hormis as “except” and autant qu'il luy a esté possible as the limit. It also keeps “one may also say” before the second explanation of pallor rather than silently choosing one theory.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. Exception qualifies the universal impurity claim within Nature's attainable perfection.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. Ordinary gold’s natural perfection does not by itself grant medicinal or transmuting sufficiency.

See also Diamonds, crystals and Nature’s furnace; Amalgams, fusions, dissolutions, infusions, and confections

Selected exact forms hormis l'or, & les pierres precieuses; autant qu'il luy a esté possible; hormis; pierres precieuses

Golden chain

Access family: Chaisne and connected parts: continuity through the first separation. Exact historical spellings are listed separately.

II.3.3 invokes the Homeric chain to describe the continued connection of heaven and earth after their differentiation. The first separation makes different parts, expressly not contrary ones. A tree's connected members give an ordinary parallel: distinction within an organism does not require severance from the whole.

The chain's gold conveys dignity and strength of connection, not a prescribed metal to be added to a work. It prepares the contrast with the second separation, which removes alien or harmful admixture. Confusing these two kinds of separation would make the cosmic order itself a disease to be purged rather than the organized relation within which purification occurs.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. Homeric image is read as earth's unbroken linkage with heaven.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Distinction of connected parts differs from removal of alien, harmful admixture.

See also World as living animal; Action and receptivity; Microcosms in every body

Selected exact forms chaisne d’or; Homere; chaisne

Golden Fleece and Hesperidean apples

toison d’Or; pommes des Hesperides

The preface tells readers not to seek the Golden Fleece or the Hesperidean apples here, but an account of Nature’s first principles. The treasures name an expectation explicitly refused in this local passage. They are not a promise of golden rewards or an ingredient allegory that the preface itself unfolds.

This negation should remain beside later uses of the Fleece, Jason and guarded golden fruit as interpretive figures. Reappearance does not cancel the earlier restriction of what the book promises to teach. The reader is directed from conspicuous fabulous prizes toward the principles supposed to make natural effects intelligible.

SL_PREFACES002 · 1621 Unnumbered preliminary pages · scans FR018, FR019 · source PDF pp. 26–27. The negated treasure-expectation and the positive first-principles aim.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. The later reading of Jason and the Golden Fleece does not cancel the preface's refusal of that expected prize.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Guarded golden fruit enters the later mythographic argument, distinct from the preface's declared scope.

See also Jason, Medea and philosophical investigation; Burning cherub, flaming sword, and trees of life; First causes, effects and causal knowledge

Selected exact forms ne cherchent icy la toison d'Or; pommes des Hesperides; Mais seulement

Good creation and intelligent world

Access family: Bon and intelligent: goodness attributed to creator and world. Exact historical spellings are listed separately.

I.1.8 argues that the world was created good by the one who is goodness itself. Creator and created participant remain distinct: the world shares in intelligence and is full of ideas of every form; it is not itself identified with the divine source. The world is not merely bodily: intelligence and the capacity to receive diverse forms belong to its completeness. This theological premise supports the account of action and receptivity distributed through natural things.

Goodness here does not deny every harmful effect in particular mixtures. The later distinction between a substance and its accidental impurities, and Sonnet V's continuing mixture of sap and venom before purification, prevent that inference. The initial claim concerns the adequacy and order of the created whole. It should neither be made into a universal guarantee that every natural substance is safe nor reduced to an ornamental pious opening with no argumentative role.

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37. The world's goodness is grounded in its creator, who is goodness itself, and linked to its participation in intelligence and omniform ideas.

SL_SONNET_05S001 · 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206. Both beneficial sap and harmful venom remain before the separation qualifying the wholly-good result.

See also World as living animal; Action and receptivity; Nature as mother and active agent

Selected exact forms creé bon; la bonté mesme; participant d'intelligence; bon

Great Physician

grand Phisicien

The great Physician is the divine maker in II.3.1. Phisicien has a broad natural-philosophical range, but the local action, making the world, determines this title's referent.

Hermes imitates that maker by fashioning a little world containing the powers of the great one. The architectural analogy separates having materials from knowing how to employ them: art requires operative understanding as well as an appropriate subject. Hermes remains an imitator and skilled practitioner, not the original creator of the universe. This role distinction prevents the title from being assigned to an ordinary medical practitioner or from making the human work independent of its divine and natural model.

The English “great Physician” retains the honorific while note 132 identifies the divine maker. The associated “making of the world” supplies the checked contextual control, rather than a speculative title identification.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. Divine creator supplies the model of making, not an ordinary medical practitioner.

See also Nature, art and the practitioner; Divine intelligence and brute matter

Selected exact forms grand Phisicien; confection du monde; Phisicien; confection

Greater and lesser heat

plus grande chaleur; moindre

Greater heat dispersing lesser heat is the logical role of the concluding burn comparison. It is an unsafe historical therapeutic analogy, not advice to bring a burn toward fire.

III.18 uses the example to explain why one force can make another yield even when both bear the same general name. In the adjoining salt argument, the substances are alike but their effects differ: one hardens, another dissolves. The heat comparison thus supports a distinction between nominal likeness and opposed action. It does not establish the efficacy of oil of salt, provide a dose, or justify repeating the burn practice. The reader needs the argumentative relation, not a practical demonstration.

The English retains the comparative greater/lesser structure and the claimed relief of pain as the author's assertion. Note 276 expressly identifies the hazardous character of the analogy without altering what the source says.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The author uses an unsafe burn comparison to explain one force making another yield.

See also Oil of salt and corrosives; Discordant concord and tempering

Selected exact forms plus grande chaleur dissipant la moindre; douleur; chaleur

Harmony and constitution

Harmonie; constitution; jour & la nuit

Harmony is the ordered agreement of differentiated parts; constitution is the formed arrangement of the whole. The title's general constitution promises an account of true salt and universal spirit as an intelligible order, not simply a collection of recipes.

II.3.2 explains the order through separation: day and night, sun and moon, winter and summer would remain undistinguished without it. These pairs exemplify distinct positions and functions within a world, not ingredients to be physically mixed together. The same passage moves from cosmic ordering to generation and nourishment, making Nature's differentiating work the model for art. Harmony therefore does not mean abolishing all differences; it depends on their rightly constituted relation.

The capitalized title forms and the separate preliminary heading are recorded in their own layers. “Constitution” retains arrangement and formation rather than a political sense.

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. The title presents true salt and universal spirit as an ordered constitution to be understood, not merely as materials for a recipe.

SL_II_03S002 · 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104. Contrasts of day/night, luminaries and seasons illustrate ordered differentiation.

See also Discordant concord and tempering; Love, marriage and conjunction of parts

Selected exact forms HARMONIE; CONSTITUTION GENERALLE; Traittez de l'harmonie et constitution generalle du vray sel; jour & la nuit; Soleil & la Lune; l’Hiver & l’Esté; ordre & forme; CONSTITUTION; harmonie; constitution

Hatching and cosmic birth

hors de la masse éclos

“Hatched out of the mass,” hors de la masse éclos, belongs to Love’s first-person speech in the quoted Ronsard stanza. The birth image makes an emerging cosmic power speak from within the account of the world’s formation. Its “I” is therefore the poetic personification of Love, not Nuysement recounting his own origin or claiming to have witnessed creation. The transition from a confused mass to active ordering is the relevant conceptual movement; the metaphor does not identify a literal egg, animal or laboratory vessel.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Birth image for Love's first emergence from the mass.

See also Primordial and first matter; Universal spirit of the world

Selected exact forms hors de la masse éclos

Head, members, principal and accessories

Access family: Chef, membres, principal and accessoires: unequal shares of preservation. Exact historical spellings are listed separately.

II.4.10 compares the principal subject and its accessories with a head and its members. The distinction assigns different degrees of the promised preservation: an accessory receives some duration, whereas the principal approaches perpetuity. The head is not simply interchangeable with every member, and neither phrase states categorical

immortality. The reasoning is from lesser to greater: if mortification must be observed in the members and gives accessory lives some duration, how much more exactly must it apply to the head and bring the principal’s life nearer perpetuity? The questions express an inference, not merely a list of differently lasting parts.

The comparison accompanies mortification and renewal, and the Christ-grain image supplies an analogy of restored life. The source's limiting words remain indispensable. Some duration is not endless duration; approaching perpetuity is not already possessing it. Book III's explicit denial of bodily immortality confirms that the superlative language here must be read as graded and aspirational rather than as a guarantee that a treated human body cannot die.

SL_II_04S010 · 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154. Head and members, principal and accessories receive unequal duration; approaching perpetuity is not categorical immortality.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The final exposition explicitly denies bodily immortality.

See also Purity, penetration and duration; Transformation rather than annihilation; Baptismal water and Spirit's fire

Selected exact forms aux membres; au chef; la vie des accessoires; celle du principal; chef; membres; principal; accessoires; quelque duree; s'approchera de la perpetuité

Heavenly inhabitants

hostes celestes

Hostes celestes means heavenly inhabitants. Their life supplies a comparison with lower creatures living amid corruptible matter, rather than a catalogue of extraterrestrial species.

II.3.9 assigns purer and subtler creatures to higher places and more corporeal creatures to lower regions. It then states a counterfactual: if earth and its products were as pure as heaven, animals would live the same life as the heavenly inhabitants. The if-clause is essential; it does not say that earthly animals already enjoy that condition. Parental contamination and excessive consumption explain degrees of corruption within the author's physiology, not modern measures of environmental exposure.

The English preserves the hypothetical “if” and renders hostes as inhabitants rather than enemies or guests in the modern casual sense. The note on inquinament explains contamination without validating the inherited-humour account.

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111. A counterfactual compares hypothetical pure earthly animals with celestial life.

See also Heavenly and earthly man; Reason in animals and humans

Selected exact forms hostes celestes; si la terre; hostes

Hellebore and quails

veratre

Veratre is hellebore in the historical botanical vocabulary. The quail example distinguishes the receiving body from the plant's power: a thing may be beneficial to one recipient and deadly to another without possessing simultaneous contrary effects in the same recipient.

II.3.4 says hellebore nourishes and fattens quails but kills humans, then expressly denies that it can nourish and kill the same quail, or poison and nourish a human, all at once. The qualification “in one and the same subject” carries the reasoning. This is an asserted historical example, not a safe-use claim or reliable advice about feeding wildlife. Its argumentative purpose is to defend the unity of a substance while allowing different effects through different recipients.

The English keeps both un mesme subject and tout ensemble. Note 136 gives the historical name without narrowing it to an unproved modern species or validating the toxicological assertion.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Recipient-specific example denies simultaneous nourishing/killing in the same receiver; not safe-use advice.

See also Simple and indivisible substance; Simples

Selected exact forms veratre; cailles; un mesme subject; tout ensemble

Heraclitus

Access family: Heraclite: the sea in an argument about moist generation. Exact historical spellings are listed separately.

Heraclitus is named in II.1.3 beside other ancient accounts of the world's beginning. He is said to call the receptive water sea. This naming contributes to the author’s argument that moisture cannot simply be excluded from the fire that produces a generative vapour. Thales' water and Zeno's transitions are neighbouring but distinct formulations.

The passage should not be reduced to the familiar summary that Heraclitus taught fire, nor should the locally attributed sea be silently replaced by that summary. What matters here is how the named authority is made to serve the author's answer to a specific objection. The lexicon preserves the attribution as transmitted without certifying its source or converting it into a modern cosmology.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. Cited for calling the relevant water sea; no separate reconstruction of his doctrine is supplied.

See also Zeno; Moses; Water and moist Nature

Selected exact forms Heraclite; Mer

Hercules and the underworld rescue

Hercule; Acheron; Cocithe; Cerbere

Hercules, Acheron, Cocytus and Cerberus make the recovery of a neglected book into a heroic rescue from oblivion. Candale's intellectual labour is the beneficiary of the comparison, not a reported physical descent underground.

The dedication dramatizes obscurity and forgotten learning through rivers, guardians and underworld obstacles. Hercules supplies extraordinary strength and rescue; the dark destination expresses loss of access to a work rather than a verdict that its doctrine belongs to damnation. Later philosophical descents to earth's hidden treasury reuse heroic underworld language, but the local object here is transmission of learning. Keeping that object clear prevents every underworld name from becoming an ingredient or stage in a single operative allegory.

The French Cocithe is retained as printed, with Cocytus available as English access. The translation preserves the literary comparison rather than presenting the dedicatee's recovery as historical travel.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The book’s recovery becomes a heroic descent past underworld rivers and guardian, making Candale an intellectual rescuer.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The heroes’ underworld descents later figure philosophical access to the hidden treasury.

See also Phoenix and the tail-biting serpent; Elysian fields and underworld

Selected exact forms Hercule; Acheron; Cocithe; Cerbere

Here or nowhere

Icy, ou en nul lieu

“Here, or nowhere, is what we seek” is an anonymous poetic maxim closing an argument about the proper source. Here is deictic: it points to the earth just discussed, not to a disclosed geographic address.

II.4.14 argues that fully specified individual bodies cannot restore the original universal efficacy intact. Earth is preferred as the source where the universal spirit can be sought before such restriction. The line concentrates that conclusion but does not explain it on its own. It should also remain beside I.9.4's permission to work from mineral spirit already beginning to specify, rather than erasing the difference between those local subjects and degrees of determination. No poet's name is supplied at this point.

The English retains the either/or force and leaves the verse anonymous. The printed querons is preserved in the French form rather than modernized inside an alleged quotation.

SL_II_04S014 · 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159. An unnamed poetic maxim closes the argument that the original source must be sought in earth rather than already specified bodies.

SL_I_09S004 · 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68. Art’s permission to begin with spirit already becoming specified remains a distinct local formulation beside the later universal-source argument.

See also Nature, art and the practitioner; Nature does not go backwards

Selected exact forms Icy, ou en nul lieu est ce que nous querons.; Icy; querons

Hidden poisons in nourishment

venins cachez; bourreaux de la vie

Hidden poisons are the corrupting encumbrances said to enter with nourishment, personified as life’s executioners. Their concealment makes ordinary eating a treacherous route by which death gains access with the eater’s own consent. The prison and executioner images dramatize the small nourishing portion’s entanglement in impure matter.

The claim belongs to Nuysement’s philosophical physiology. It is not evidence that ordinary food should be rejected, nor an identification of a particular toxin. His assertion that pure substance is incorruptible concerns substance considered in itself; it cannot be

extended to the mixed human body, whose eventual death he explicitly admits. Digestion’s difficulty in drawing out nourishment supplies the argument for purification, not a modern dietary prescription.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Food, concealed poisons and the executioner image within the purity argument.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196. The mixed human body remains mortal despite claims about pure substance considered in itself.

See also Nourishment, assimilation and replenishment; Prison, captive and filth; Excrements, dregs and bodily bulk; Longevity, preservation and mortality

Selected exact forms bourreaux de la vie; venins cachez

Hippocrates

Hipocrate; air; aliments

Hippocrates is invoked for the proposition that all diseases come from air or foods. Nuysement interprets it through his own twofold account: earthly dregs entering with nourishment and combustible sulphurous matter associated with corrupted air. The authority supports this division inside the treatise; no exact Hippocratic work is named or authenticated here.

The classification aims to protect an intermediate substance from both corruptors through the corresponding purifying means. It should not become an endorsed universal account of disease. Aliments and viandes cover foods generally, not meat alone, and the surrounding appeal to foul smells is historical evidence-rhetoric, not advice to burn, smell or ingest test materials.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. The attributed two-source statement and Nuysement’s interpretation through dregs and adustion.

See also Adustion and combustible earthiness; Preserved intermediate substance; Nourishment, assimilation and replenishment

Selected exact forms Hipocrate; toutes maladies viennent de l'air, ou des aliments

Hortulan’s particular reading

Hortulan; L’Hortulan

Hortulan is the commentator whose metallic interpretation Nuysement accepts as true within a narrower scope. Calling the sun philosophical gold, father of the stone, does not exhaust the Table’s universal natural meaning. The dedication’s desire for Candale’s fuller interpretation likewise sets a twofold mystery beside Hortulan’s wholly metallic emphasis. The concession “which is true” must not vanish in a summary that presents only disagreement.

The later ascent discussion cites Hortulan for retaining a portion of the subject’s spiritual part to enable renewed dissolution after fixation. This is not an identified foreign reagent, but neither can it be erased by a simplified one-matter slogan. The author’s argument preserves both the subject’s continuity and this distinct office of a reserved portion.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. Hortulan’s metallic scope beside the proposed double interpretation.

SL_I_04S003 · 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47. Philosophical gold accepted as a true particular reading.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. A reserved spiritual portion enables renewed dissolution.

See also Emerald Table and its double sense; Philosophical and ordinary gold and silver; Dissolution and congelation

Selected exact forms Hortulan; L'Hortulan; ce qui est vray; l’Hortulan; certaine portion de sa partie spirituelle

Ice and snow

glace & la neige

Ice and snow provide a familiar instance of the relation between first and last matter. They congeal from water and return to water when heat removes their frozen condition. What comes first in generation can thus be last in resolution, without requiring that the intermediate form persist. The example lends intelligibility to the author’s more general maxim; it does not prove that every substance can be restored by the same physical treatment. In particular, the passage distinguishes the pure earth under discussion from ordinary earth, so the analogy cannot erase the difference between the philosophical subject and common soil.

SL_II_02S007 · 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84. Water from which ice/snow congeal returns under heat, illustrating first and last matter.

See also First and last matter; Fire

Selected exact forms glace & la neige; glace; neige

Iliaste, the purveyor

Iliaste; pourvoieur

Iliaste is the purveyor of the materials needed for generation. The definition is unusually direct: the historical marginal explanation says that it supplies those materials, while Archee is the natural fire or heat that digests and acts upon them. The two are called instruments of formation, preservation and increase. Iliaste should therefore not be treated as another name for the digestive fire.

The surrounding personification places both instruments within Demogorgon, the universal progenitor and steward of natural life. The body prose associates Iliaste with distributing specific forms, but the margin identifies its material-provision office. Both statements belong to the same explanation and should remain visible. Above this natural administration stands God’s creative thought: the distinction between divine source, steward and instruments is not erased by the breadth of Demogorgon’s powers. Although enclosed in brackets in the reading edition, these definitions reproduce historical marginalia rather than the modern editor’s independent theory.

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32. Read the body’s account of Demogorgon’s two instruments together with the historical marginal definition of Iliaste as purveyor.

See also Archee, digestive natural heat; Demogorgon, steward of generation; Three kinds and genus

Selected exact forms Iliaste est le pourvoieur; fournit les matieres pour les generations; Iliaste; pourvoieur

Illuminated recipients, pearls, and swine

illuminez; marguerites; pourceaux

The precious marguerites are pearls, not daisies, in the warning against casting treasures before swine. The image qualifies access to knowledge of preservation: the author names recipients illuminated, chosen and born of the spirit rather than promising indiscriminate understanding.

The polemical contrast of precious teaching and filthy or stupid swine belongs to Nuysement’s hierarchy of recipients. It is not the lexicon’s judgement of actual people. Nor does the qualification imply that creation’s secret is available to the same group: the passage says that secret is hidden from all, while preservation is accessible at least to the illuminated. Keeping the two claims apart explains why guarded disclosure accompanies a programme of natural inquiry.

SL_II_04S006 · 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149. The recipient qualification, pearl image and distinction between creation and preservation.

See also Creator, production, and preservation; Secrecy, disclosure and withheld instruction; Favourable star and heavenly favour

Selected exact forms illuminez, comme esleuz & nez de l'esprit; precieuses marguerites; salles & stupides pourceaux

Imaginary body

corps fantasque

Corps fantasque, an imaginary or fanciful body, names the wrong result of trying to force an unsuitable beginning into the place of Nature’s legitimate generative subject. It is a polemical contrast with the universal seed which the investigator is meant to discover, not praise for creative imagination. Elsewhere the author values intellectual imagining as a mode of discerning what the senses cannot isolate; here the adjective condemns a substitute which does not answer to natural generation. The local distinction prevents “imaginary” from being used as a blanket dismissal of every inward or conceptual mode of knowing in the book.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. The wrong procedure produces a fanciful substitute, not Nature's legitimate universal seed.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. The intellectual apprehension of a quasi-bodily beginning is distinguished from a fanciful substitute.

See also Prejacent subject; Visible and tangible knowledge

Selected exact forms corps fantasque

Imagination and the fashioning of forms

Access family: Imagination: apprehending invisible matter and shaping bodily form. Exact historical spellings are listed separately.

In I.4.1 primordial matter is invisible and must be apprehended through imagination or understanding rather than treated as an already visible body. This is an epistemic role: the faculty gives access to a proposed beginning beyond immediate sensation. It does not mean that imagining a substance brings it physically into existence.

I.9.3 assigns imagination a formative role in the relation of soul, spirit and body. Soul imagines or fashions; spirit receives the resulting power and embodies it. The two uses are related but not identical: the investigator apprehends what is hidden, while the soul's formative activity belongs to the author's explanation of generation. In neither case is spirit absolutely severed from body. The source therefore calls for attention to the imagining subject rather than a blanket equation of imagination with fantasy.

SL_I_04S001 · 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46. Objection asks how sun fathers matter that preceded it; response distinguishes primordial innate sun/fire from later celestial action.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67. United soul/spirit/body embody forms; mineral spirit gains ingress but manifests only seed-powers proper to its receiving species.

See also Intellect, inference and the wing of thought; Embodiment and manifestation; Ingress, subtiliation and graduated fire

Selected exact forms profonde & vive imagination; se feinct donc & imagine; imagination

Incombustibility

incombustibilité

Incombustibilité is inferred from what survives burning. In II.1.5 the salt concealed in ash retains a secret element of fire, and its endurance is offered as evidence that it shares the actions of primordial fire. “Secret” distinguishes the internal fiery capacity from the visible flame of ordinary burning. The survival argument matters more than a modern classification of the residue. The same passage calls fire salt’s father and multiplier; II.3.22 later insists that fire does not generate the salt it leaves victorious. These statements must both remain visible rather than converting survival into an agreed account of manufacture.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Salt's concealed fire survives burning and shares primitive fire's actions.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The later denial that fire generates surviving salt qualifies the earlier paternal language.

See also Salt, true and particular; Ash, residue and recovered salt; Fire

Selected exact forms incombustibilité; secret element de feu

Incorruptible celestial bodies

Access family: Incorruptible: the durability attributed to celestial recipients. Exact historical spellings are listed separately.

II.2.12 calls the celestial source bodies immortal, incorruptible and unfailing, and infinite in powers. These predicates explain why the powers continuously arriving from them

can be called infinite when united at earth’s centre. The heavens’ subtle material constitution also explains the subtlety of the penetrating influence: operations follow the qualities of their producing bodies.

The receiving and accumulating subject here is earth, not the celestial bodies themselves. Penetration without a pause would be like water running too quickly over a field to wet more than its surface. At the centre, where the author says there is nothing lower, the influences must stop and gather. The account attributes permanence to the celestial sources; it is neither modern astronomy nor a promise that an earthly medicine grants humans that same permanence.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. The heavens' attributed properties ground claims of powerful continuous influx.

See also Purity, penetration and duration; Participation, higher and lower; Above, below and central direction

Selected exact forms immortels, incorruptibles, & indeficients; incorruptibles

Infernal Juno, root, and branches

infernalle Junon; racine; rameaux

Infernal Juno belongs to the imagery of descent toward the generative source. The injunction to seek the root rather than the branches directs inquiry away from derived particulars toward the matter that precedes their specification. It does not automatically identify a literal root as the sought subject.

The shining bough consecrated to infernal Juno later marks permission to enter and return from the hidden region. It yields willingly only when fate permits; force or iron cannot compel it. Root and bough therefore have distinct offices, source and authorized access, even within the same underworld imagery. Their conjunction is an argument about knowledge, not a subterranean itinerary to perform.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Root rather than branches in the universal-matter inquiry.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. The consecrated bough and the conditions of obtaining it.

See also Cavern, difficult return, and permitted bough; Primordial and first matter; Secrecy, disclosure and withheld instruction

Selected exact forms l'infernalle Junon; la racine, & non par les rameaux; rameau consacré à l’infernalle Junon

Infusion

infusion; goust exterieur; interieure vertu

Infusion is criticized as drawing an external taste while leaving the inward power inaccessible. Nuysement says ordinary steeping extracts a little nitrous quality with some dregs, not the subtle and fixed efficacy needed to reach and preserve the centre of health. Nitrosité remains a historical quality, not an identified modern compound.

The contrast of bitter infusions with hidden natural sweetness is not resolved by adding sugar or honey. Those additions correct the surface taste rather than disclose the subject’s own sweetness. The supplied French negative and linking word in “[n’]y

ayant ... l’industrie [de] tirer” are editorial restorations at worn type; the resulting claim is that most apothecaries lack the skill. Turner is a comparison supporting that restoration, not the source of the new English translation.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. Ordinary infusion, external taste, inward power and the bracketed supplied words.

See also Nitrosity; Sweetness, bitterness and the salt’s centre; Ordinary medicine and its contested limits; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms infusion; goust exterieur; l'interieure vertu

Inquinament or contamination

inquinament des parents

Inquinament is defilement or contamination. In II.3.9 it links what the author says is received from parents with the further pollution incurred through excessive use of corruptible foods and pleasures. The degree of an individual’s corruption depends upon both inherited and acquired conditions in this account. Its counterexample is conditional: if earth were as pure as heaven, earthly life would have a different duration. It does not assert that ordinary earthly bodies already enjoy celestial purity. “Defilement” also need not mean moral guilt at every occurrence; the passage interweaves physical and moral explanation without making their senses identical.

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111. Defilement/contamination connects inherited and dietary corruption.

See also Pure substance and accidental impurity; Forbidden apple and first transgression

Selected exact forms inquinament des parents; souillure; inquinament

Intelligences as covert agreements

secrettes intelligences

Intelligences here means covert agreements or understandings among allies. Disease and poverty are personified as hostile armies that conspire against life and arrange their secret coordination. The phrase belongs to ordinary political and military language within the figure.

It must be kept distinct from the human faculty of intelligence and from the metaphysical intelligences in the cabala quotation. The same spelling does not give the adversaries a special class of spiritual beings. The supplied English “secret agreements” makes this local sense clear while preserving the argument that combined internal disease and external deprivation intensify life’s vulnerability.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Disease and poverty’s collusion within the military image.

See also Disease, poverty and the arms of wisdom; Intellect, inference and the wing of thought; Cabala and occult philosophy

Selected exact forms secrettes intelligences; pratiquer leurs secrettes intelligences

Inward flames

flames intestines

Flames intestines are inward flames, not flames located specifically in the intestines. They express the pernicious internal vigour that moves the senses and inflames the blood toward corruption.

II.3.15 places sobriety, avoidance of gluttony and drunkenness, and fasting within the author's moral and religious account of regeneration. The imagery joins bodily heat with desires rather than offering a modern psychological account of emotion. Its purpose is to explain why intemperance must be mortified before the passage introduces heavenly and earthly man. The historical disciplines and physiological claims remain attributed to the author, not converted into a dietary regimen for the reader.

The new English's “inward flames” preserves the adjectival meaning of intestines, as note 151 explains. This is a consequential false-friend correction, not an omitted anatomical detail.

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. Internal passions move senses and inflame blood; intestines is adjectival inward here.

See also Heavenly and earthly man; Temperance, justice and excess

Selected exact forms flames intestines; flames; intestines

Jean de la Fontaine

Jean de la Fontaine

Jean de la Fontaine is named as the author of a Romant Philosophique from which a six-line speech by Nature is introduced. Nature calls salt as witness to the action and endurance of fire. The argumentative voice within the verse is therefore personified Nature, not a fresh experimental declaration by Nuysement or an independently authenticated statement by the historical author. The naming and title are preserved as transmitted; they should not be silently reassigned to a better-known writer with the same surname. Read the quotation with the prose claim that fire is salt’s father and multiplier and with the later qualification that surviving salt is not generated by burning.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Named author and work frame a six-line speech by Nature, who calls salt as witness.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The later denial of generation by fire is a contrast to the poem’s witness and the adjoining paternal claim.

See also Salt, true and particular; Incombustibility

Selected exact forms Jean de la Fontaine; Romant Philosophique

Jethro, Moses and Mary the prophetess

Getro; Moyse; Marie; prophetisse

The dedication reports a wisdom genealogy in which historians identify Hermes with Jethro, Moses’ father-in-law, printed Getro. It then assigns cabala to the teaching of Moses and occult philosophy to his sister Marie, called prophetess. These are separate recipients and bodies of teaching within the narrative.

The reporting language matters: this is an ancient-authority claim used to dignify hidden philosophy, not an authenticated identification of Hermes, Jethro or Mary. Nor should the printed Marie be silently replaced by a modern harmonization of different traditions. The mention of a fragment supplies the form in which testimony is invoked, without independently establishing its origin or completeness.

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. The entire reported genealogy and the separate teaching assignments.

See also Hermes and thrice-great Mercury; Cabala and occult philosophy; Moses

Selected exact forms beaupere de Moyse nommé Getro; sa sœur Marie; prophetisse; fragment

Jupiter

Jupiter; semence de Jupiter

Jupiter has several local offices. In the poets' division of the world he receives heaven; alternative accounts of primogeniture are mentioned and set aside as irrelevant. In the golden-bough passage his justice or favour governs access. In another interpretation his name refers to the world soul, while the prince's visit elsewhere is compared to Jupiter visiting Philemon.

The Mercury genealogy must be quoted without truncation: "la pure & invisible semence de Jupiter, qui est l'air." The supplied English takes air as the pure invisible seed, not as an unqualified definition of Jupiter himself. This does not license a fixed Jupiter-equals-air equation, especially beside the distinct world-soul reading. The god is an interpreted poetic figure whose role changes with the argument, not a stable modern material label.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Jupiter as the visiting patron in a Philemon comparison.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Heavenly allotment and the bracketed rival birth-order account.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. Jupiter's favour in the guarded-access imagery.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The local world-soul interpretation.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The complete seed-and-air phrase, not a simple equation.

See also Mythological interpretation and correspondences; Philemon and visiting Jupiter; Neptune; Maya, grandmother, and birth

Selected exact forms Jupiter; premier fils de Saturne; Jupiter le juste; le nom de Jupiter; la pure & invisible semence de Jupiter, qui est l'air

Lead, salt, cupels, gold, and silver

plomb; Sel; coupelles; Or & Argent

The lead-and-cupel account is voiced first as an imagined objection to Nuysement's reading of Saturn. The opponent treats Saturn as lead, the oldest metal, whose rawness and abundance of salt explain its biting or devouring action. Gold and silver can be swallowed yet are said to return from the refiners' cupels because their firmness resists destruction. Nuysement accepts that this interpretation fits some details but argues that

his universal-spirit reading fits the whole figure better. Lead, salt, cupels and noble metals therefore have distinct explanatory roles within a partially accepted interpretation, not interchangeable names for the universal subject. The passage is not an assay protocol.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. The opponent’s Saturn-as-lead reading explains biting action through salt and recovery of resistant noble metals in cupels.

See also Salt, true and particular; Universal spirit of the world

Selected exact forms le plomb; abondant en Sel; coupelles des affineurs; l’Or & l’Argent; plomb; coupelles; Or; Argent

Leprosy and hereditary disease

Access family: Lepre and hereditary corruption: the author’s account of transmitted disease. Exact historical spellings are listed separately.

II.3.8 describes disease and corruption as entering through inherited seed and subsequent nourishment. Leprosy appears as an example within that account of transmission. The passage also gives the bodily history a moral-religious setting through Satan's predatory activity and the degeneration of human life.

These are historical explanatory claims, not modern statements about the causes or inheritance of a disease. The author allows medicines to check some effects while arguing that more fundamental purification is required. The entry should therefore keep inherited corruption, acquired dietary impurity and spiritual temptation distinct rather than presenting them as one medically established mechanism or a moral judgement upon people with illness.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. Named as example in the author's inheritance account, not validated medical etiology.

See also Cause and symptoms of disease; Nourishment, assimilation and replenishment; Prison, captive and filth

Selected exact forms lepre; maladies hereditaires

Liberality and dependence

liberalité; donner; mandier

Liberality is effective generosity when the giver has direct command of the gift. Book III opens by comparing a prince who can himself reach his treasury with a great man whose intention depends on a servant: refusal or delay can defeat the latter’s giving. The point is the difference between possessing a source and relying on an intermediary, not an accusation against one identifiable servant. Later Nature’s promise that her follower need not beg, ne mandie, extends the ideal of sufficiency. That promise remains a personified assurance within the philosophical praise, not evidence that every practitioner actually escapes dependence or poverty.

SL_IIIS001 · 1621 pp 305–306 · scans FR305, FR306 · source PDF p. 186. The prince’s direct access to his treasures illustrates autonomous giving, contrasting a great man dependent on servants for a gift.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198. The prince’s direct access to his treasures illustrates autonomous giving, contrasting a great man dependent on servants for a gift.

See also Palace, chamber and treasury; Possessing, knowing and the purpose of life

Selected exact forms liberalité; luy mesme; sans que les effects de sa liberalité dependent d'autres que de luy; mandier; ne mandie

Life’s stormy sea and vessel

Mer tumultueuse; nef; abismes

Life deprived of the blessings under discussion becomes an odious languor and a ship battered on a tumultuous sea before the dark abyss of death swallows it. The connective “without these blessings” ties the image to bodily health and worldly sufficiency; it is not an unrelated maxim about navigation. Book III’s praise of preservation does not abolish death, which remains the ultimate limit in the surrounding argument. The transmitted layout interrupts the continuing sentence with sonnet leaves, but that interruption does not create a new referent for the endangered vessel or a new speaker.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199. Without health and wealth, life is depicted as a battered vessel finally swallowed by the abyss of death.

See also Three goods: fortune, bodily well-being and knowledge; Life preserving life

Selected exact forms odieuse langueur; Mer tumultueuse; nef tourmentee; tenebreux abismes de mort; nef

Lines and centre

lignes

Lines drawn from a circle's circumference to its centre establish the direction called downward in the author's spherical cosmology. Moving away from that centre necessarily counts as rising.

II.2.16 uses the geometric image to explain why earth, already at the lowest place, cannot fall farther. Equal settlement around the centre gives the globe its stable roundness. The argument is not that a line possesses weight, but that the image fixes the relation of centre and circumference used in the physical inference. Book III later invokes indivisible points and a central source of universal life; neither passage should be mistaken for modern mathematical analysis or a demonstrated account of planetary motion.

The English preserves “cannot be drawn out again without rising,” the negative that gives the comparison its force. Superficie d'un cercle means the circle's boundary or circumference in this context, not an added three-dimensional surface.

SL_II_02S016 · 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96. Any movement from centre to circumference counts as rising, supporting the immobility argument.

SL_IIIS013 · 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197. The later indivisible-points argument extends centre imagery without supplying modern mathematical analysis.

See also Discordant concord and tempering; Earth’s centre as heart and mine

Selected exact forms lignes; superficie d’un cercle; sans remonter; cercle; centre

Lowly and coarse beginnings

choses basses & encore grossieres

The lowly and still coarse beginning is the condition from which perfection must be sought, not a defective starting point to be bypassed by pretending the final result already exists. The author’s account of the great physician begins with separating what is superfluous and harmful to the intended work.

This first description of separation is broad: it includes the ordering of chaos and the removal of contrary impediments. The following paragraphs distinguish natural differences that remain connected from alien matter that must be removed. Lowly beginnings therefore do not entail cutting off every unlike part. The reading must follow the author’s refinement of his initial claim rather than take the opening formula as a complete definition.

SL_II_03S002 · 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104. Perfection approached from coarse beginnings through separation.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. The ensuing distinction between unlike and contrary things.

See also Separation, extraction and retained union; Great Physician; Unlike and contrary

Selected exact forms choses basses & encore grossieres; superflu & nuisible

Lustre and obscurity

Access family: Lustre and obscurité: brilliance can coexist with hidden impurity. Exact historical spellings are listed separately.

II.3.28 presents lustre positively as a consequence of purity. Volatile combustible matter deposits soot, blackness and obscurity, obstructing Nature's light; the most perfect bodies are consequently said to shine more brightly. Perfect and imperfect metals and precious stones are the author's examples. The local direction of the argument is therefore from less impurity to greater brilliance, not a warning that lustre is meaningless.

Other passages complicate the evidential use of appearance. II.2.9 reports a bright salt and a coloured fusion that did not achieve metallic metamorphosis; II.3.20 says apparently pure and clear matter can still contain dregs. Those cautions must stand beside, not overwrite, II.3.28's positive use of splendour. The source does not supply a single unqualified rule by which every visible shine proves completed purification.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Greater lustre is explicitly treated as a consequence of greater purity, while smoky impurity obscures Nature’s light.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Brightness and colour in the experiment do not establish successful metallic metamorphosis.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. The author admits dregs in a subject that seems pure and clear.

See also Sweetness, bitterness and the salt’s centre; Surface, centre, heart and marrow; Philemon and visiting Jupiter

Selected exact forms lumiere & splendeur; lustre; sombres

Lynceus, Pluto and the nymphs

Lincee; Pluton; Nymphes

Lincee supplies the fabulous model of penetrating sight: “it is said” that his vision could pass through great rocks. Philon extends the comparison to the intellect’s exploration of Pluto’s hidden riches and the nymphs’ watery retreats. The reported-story marker matters, because the poem draws on an extraordinary tale rather than demanding belief in literal rock-piercing eyesight. Pluto and the nymphs organize the hidden earthly and watery regions of inquiry. Neither is automatically a cipher for an ingredient, and this Pluto’s poetic function is not identical with the earth-as-richest-ruler argument elsewhere.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191. Fabulous sight makes intellect’s penetration of hidden earth and ocean intelligible within the poem.

See also Pluto and subterranean wealth; Visible and tangible knowledge; Philon and Timon

Selected exact forms Lincee; Pluton; Nymphes; grands rochers

Macrobius and the Dream of Scipio

Macrobe; songe de Scipion

Macrobius and the Dream of Scipio supply an argument originally directed to the human soul which Nuysement adapts to the world spirit. The shift of object is explicit and must remain visible.

II.4.16 uses the cited reasoning to explain a subject with active and passive capacities and continual self-renewal. This is Nuysement's application, not an unqualified claim that Macrobius taught the same chymical doctrine. The next unit places the source within earth rather than deriving it simply from visible earth. The earlier I.4.6 denial that Nature produces herself remains a contextual control: the book's different formulations of origination, nourishment and self-vivification should be juxtaposed without a forced solution.

The English retains the named work and the change from human soul to world spirit. Its attribution does not transfer responsibility for the adapted conclusion entirely to Macrobius.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Nature’s denial of self-production remains beside the later adapted self-renewal argument.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. A human-soul argument is openly repurposed for the world spirit’s self-renewal.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. The adjoining argument distinguishes generation within earth from generation simply from earth.

See also Phoenix and the tail-biting serpent; Divine intelligence and brute matter

Selected exact forms Macrobe; songe de Scipion; la nature ne se produict point soy mesme; Scipion

Making gold and silver

Access family: Aurifier and argentifier: gold-making and silver-making powers. Exact historical spellings are listed separately.

The verbs name making gold and making silver, but I.4 locates the relevant capacity before its realization. Both ordinary and hidden metallic bodies are said to possess a faculty that cannot vegetate or pass from power into effect without the universal spirit. The passage therefore does not present metal alone as a self-sufficient producer. It expressly says Nature does not produce itself and requires an agent with matter capable of receiving its action.

II.2 consequently directs the search toward the maternal source rather than completed metallic offspring. The author's claim is about the cause enabling metallic development, not a record of a successful transmutation. The later coloured fusion's failure remains a separate control against mistaking impressive appearance for achieved gold- or silver-making.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. Metallic bodies are said to possess a faculty of becoming or making gold/silver, but the universal spirit must bring it from potentiality into effect.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. Gold formation sought within mines, not an actual visible discovery certified here.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The hoped-for metallic metamorphosis did not occur in the narrated coloured fusion.

See also Action and receptivity; Embodiment and manifestation; Spagyry and chymical medicine

Selected exact forms aurifier ou d'argentifier; de puissance en effect; aurification; aurifier; argentifier

Maya, grandmother, and birth

Maye; ayeule; grande mere

Maye is interpreted as earth under the meaning grandmother or ancestress. The passage uses mythic genealogy to explain the coming forth of universal Mercury through a celestial and airy relation.

The full construction speaks of the pure and invisible seed of Jupiter, “which is air.” The supplied English attaches air to the seed, so the entry must not shorten this into “Jupiter is air.” The French relative can invite an antecedent question; preserving the complete relation is safer than inventing a settled isolated identity. Mercury's emergence through this means also needs the earlier distinction between being generated within earth and simply from earth. Maya's maternal role is reception and emergence, not autonomous creation of every power.

The new translation's “seed of Jupiter, which is air” is a checked reading observation. Maye and the grandmother gloss remain the source's own mythographic interpretation, not a verified etymology imported from elsewhere.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. The earlier within/not-from-earth distinction limits a simplified origin claim for Mercury.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The author decodes Maya as earth, from which universal mercury comes forth through the celestial/airy seed. The whole relative construction associates air with Jupiter’s pure invisible seed; do not abbreviate it to Jupiter equals air.

See also Mercury, multiform spirit; Moon as mother

Selected exact forms Maye; ayeule ou grande mere; la pure & invisible semence de Jupiter, qui est l’air; ayeule; Jupiter; semence

Mechanical arts and theory

Arts mecaniques; Theorie

Mechanical arts and profound theory are complementary accomplishments in the praise of Candale. Mechanical here means skilled practical or constructive arts, not necessarily mechanized industry, and theory names deep intellectual understanding.

The dedication attributes rare theoretical sciences and ingenuity of his own invention to the same person. This prepares the claim that recovering Hermes requires more than textual repetition: a capable interpreter combines understanding with practical resourcefulness. The praise is patronal rhetoric, not a catalogue independently verifying every achievement. Nor does it set theory and practice in the absolute opposition attacked elsewhere when merely speculative readers lack operative experience.

“Mechanical arts,” “profound theory” and “his own invention” keep the three distinct claims. The new English does not narrow invention to a patented modern device.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. Candale’s excellence spans practical ingenuity and rare theoretical sciences, and the two are invoked together to praise his interpretation.

See also Experience, probable reasons and authority; Nature, art and the practitioner

Selected exact forms Arts mecaniques; profonde Theorie; invention propre; mecaniques; Theorie; invention

Medicinal correction

correction des medicaments; arrestent le cours

Medicinal correction is the claimed checking of active corruption as it tends toward death. It expressly qualifies the account of impure parental seed worsening from generation to generation: the inherited condition is not presented as wholly beyond intervention.

The same paragraph connects parental seed, contaminated food, moral deterioration and the prowling Satan image. Those links belong to the author’s theological and physiological account, not a modern genetic diagnosis. Correction here means arresting a harmful course, not revising a written text, and the assertion does not establish which medicine could safely or effectively perform it.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. The explicit possibility of checking corruption within the inheritance-and-food argument.

See also Corruption as transition and putrefaction; Worsening generations; Purging and restoring together

Selected exact forms correction des medicaments; arrestent le cours

Memory, oral transmission, writing, and displacement

memoire; escriture; bannissemens; captivitez

Memory and writing are complementary but unequal means of preserving secret knowledge. The benefit of writing becomes necessary when human memory and stable oral transmission are threatened.

II.4.35 gives banishment, killing, flight and captivity as disruptions that can scatter teachers and destroy continuity. The Esdras narrative then explains a recovery committed to books, some public and others reserved. This does not simply repeal the author's defence of secrecy: recording knowledge and disclosing it indiscriminately are different acts. The account is his explanation of transmission and loss, not independently verified history of every ancient text he invokes. It also gives a reason for the present work's combination of exposition and deliberate reserve.

The English retains the concrete series of displacements rather than compressing it into a vague “historical change.” “Without the benefit of writing” describes the earlier mode, not a claim that no ancient people had written records.

SL_II_04S035 · 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184. Historical catastrophe and limited human memory motivate writing of formerly oral arcana.

See also Esdras: sulphur as powder and reserved books; Flood, marble tablets and liberal arts

Selected exact forms sans le benefice de l’escriture; la memoire des hommes; bannissemens, tueries, fuittes, & captivitez; memoire; escriture; bannissemens; tueries; fuittes; captivitez

Mercurial fire-water

eau de feu mercurielle

Mercurial fire-water is the expression attributed to the printed authority Rouillasque. It names the moisture which the argument discovers in the relation of salt, water and fire, not ordinary drinking water mixed with quicksilver.

II.3.23 calls salt the last matter, distinguishable from the ash in which it remains. Its return between liquid and salt supports the identification of a true mercury, and fire is said to nourish and improve the moisture. The account then makes fire and moisture correlatives and gives each element a participation in the others. It stands beside the preceding statement that fire does not generate the salt but leaves it victorious; the differing formulations should be preserved, not silently harmonized by substituting a modern chemical model.

Rouillasque is retained without a conjectural identification. The English “mercurial fire-water” and “dry water” preserve the deliberate paradoxes; note 163 marks the unresolved authority.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The preceding paragraph says residual salt is not generated by fire, preserving a local tension with subsequent language.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126. Named moisture attributed to printed authority Rouillasque; fire feeds and improves it.

See also Mercury, multiform spirit; Coagulation, thickening and hardening

Selected exact forms eau de feu mercurielle; Rouillasque; mercurielle

Mercury and Iris: speed of thought

Mercure; Iris

Mercure ou Iris are swift divine messengers whom human thought outstrips in Philon’s praise of intellect. The comparison measures mental reach and speed, not the movement of a substance through a vessel or a claim of literal travel into the heavens. Mercury here must therefore be distinguished from planetary Mercury in the list of astral qualities and from universal mercury as a generative subject. Iris is a partner in the messenger comparison, not a colour-stage term simply because her name elsewhere can evoke a rainbow.

SL_IIIS005 · 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190. Mythic messengers supply a comparison that thought outstrips, distinguishing this Mercury from the work’s material Mercury terminology.

See also Planetary Mercury; Universal spirit of the world; Eagle, heavenly circuits and hidden reasons

Selected exact forms Mercure ou Iris; Mercure; Iris

Metals alone and the need for an agent

metaux seuls; en l'or seul

“Metals alone” is a maxim reported in order to correct its interpretation. The apparent verdict that the seeds of gold exist in gold alone sounds final, a Sentence, voire Arrest sans appel, but Nuysement immediately distinguishes ordinary metals from the secret metals meant by the masters. More importantly, metallic capacities cannot pass from potentiality into effect without the general spirit, the agent of growth. His assertion that Nature does not produce itself gives the operation two relational requirements: an agent and matter capable of its action. The passage therefore does not authorize an exclusive metals-only recipe. Its exclusion is precisely what the charge mal interpretez, “poorly interpreted,” puts in question. The later self-vivifying and self-replenishing principle of II.4.16–17 must be compared with this denial without silently making the two formulations identical: here the immediate problem is the activation of metallic faculties.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. The author reports a maxim seemingly requiring only metals but says poor interpretation misses ordinary/secret distinctions and the indispensable general spirit that actualizes metallic powers.

SL_II_04S016 · 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161. The later argument requires one principle with active and passive vivification; compare its different scope.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. Self-replenishment within earth must remain visible beside the earlier denial.

See also Universal spirit of the world; Elixir and communicable perfection; Primordial and first matter

Selected exact forms mal interpretez; metaux seuls; en l'or seul; Sentence, voire Arrest sans appel; la nature ne se produict point soy mesme

Mines of Peru and the long voyage

Mines du Perou; avidité; long voyage

The mines of Peru name the reader’s hoped-for enrichment, which Nuysement distinguishes from his present life-preserving purpose. He claims knowledge of the routes but expressly says that he has not resolved to undertake so long a voyage. The phrase is a metaphor of the gold-making enterprise, not an actual travel plan or evidence that he completed it.

The surrounding contrast with claimed medical relief keeps scope and achievement separate. Trevisan’s delay further shows that learning from books is not the same as commencing a lengthy operation. Avidité marks the greed the author attributes to a particular expectation of the reader, not a universal condemnation of all desire for knowledge or of every material benefit of philosophy.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. Peruvian wealth, the ununderta ken long voyage and the stated medical purpose.

See also Trevisan and the fugitive pursued; Medical claims and testimony; Three goods: fortune, bodily well-being and knowledge; Golden Fleece and Hesperidean apples

Selected exact forms les Mines du Perou; son avidité; un si long voyage

Modification and most pure essence

Access family: Modification and pure essence in the prefatory programme. Exact historical spellings are listed separately.

The preface describes sages considering Nature’s hidden effects and discovering means to modify the spirit infused into all bodies, with fire as their aid. From that spirit they seek a most pure essence, to which the author attributes incredible effects unlimited in wonder and number. Modification is thus a change in the condition of this particular spirit, not merely a cosmetic alteration or a modern molecular operation. The claim remains programmatic rather than a specified extraction regimen.

This claim accompanies the preface's polemical elevation of chymical learning, including the assertion that a person does not absolutely deserve the title of learned without being a chymist. The two claims support each other: a discipline said to reach the pure essence is made the test of complete knowledge. Both are the author's valuations, not conclusions the lexicon endorses.

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28. The preface describes consideration of secret effects, aid of fire and modification of infused spirit as the route to a purified essence with claimed extraordinary effects.

See also Spagyry and chymical medicine; Essence and being; Purity, penetration and duration

Selected exact forms à l'ayde du feu; parfaite modification; essence tres-pure; modification

Monarch and prescribed laws

souverain monarque; loix prescrittes

The sovereign monarch is a political comparison for God’s relation to the natural order. A ruler is not constrained in precisely the same way as subjects by laws he has prescribed; likewise God can act beyond the ordinary natural reasons by which Nature works.

The comparison preserves an asymmetry rather than granting Nature unrestricted divine power. Nature follows the master’s intention, and natural medicine imitates a divine pattern without becoming identical with it. The local use does not warrant deriving a comprehensive political doctrine or a claim about an actual monarch’s legal powers. Its subject is the distinction of divine freedom from natural causation.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. The monarch-and-laws simile within the divine/natural distinction.

See also Creator, production, and preservation; Nature, art and the practitioner; Universal medicine and particular remedies

Selected exact forms souverain monarque; loix qu'il auroit prescrittes

Mountains, vessels and harvesting

Access family: Montagnes, sommets and moissonner: Rozinus’s interpreted vessel imagery. Exact historical spellings are listed separately.

I.6.2 offers an expressly chymical interpretation of imagery attributed to Rozinus. Mountains become the vessels called cucurbits; their summits are alembic heads; harvesting describes the rising portion; return to roots describes its descent toward the fixed body. These are local equations supplied by the author or his cited gloss, not a universal key to every mountain or harvest elsewhere in the book. The attributed injunction begins by taking things from their souls; that cryptic phrase is retained rather than silently repaired into a modern operation, and the gloss admits that the things themselves have not been named.

The distinction between volatile spirit and fixed body explains why extraction and return both matter. Despite the rhetoric of clarity, the substance itself is not identified by a modern material name. The image can therefore be explained as a relation of rising, gathering and returning without reconstructing equipment or operational settings. In particular, III.17's inaccessible mountain is a different comparison of intellectual vantage, not another vessel-code by default.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. The gloss explicitly decodes mountains as pots/cucurbits, summits as heads/alembics, harvesting as rising water and returning to roots as its descent onto earth.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. Contrast the vessel-decoding with a different mountain-image of intellectual vantage.

See also Water and moist Nature; Alembic; Surface, centre, heart and marrow

Selected exact forms montagnes; pots ou cucurbites; chapes ou alembics; Moissonner; retombe sur la terre

Mucilage

mussilagineuse; limon terrestre

Mucilage names a consistency, not a fully formed metal. In II.1.7, mussilagineuse and mussilage describe the intermediate, uneven state through which moisture passes as innate fire brings it towards solidity. The passage argues that Nature traverses a middle between extremes rather than making a finished metallic body immediately. Its claim of common metallic substance allows differences of place and maturation without making each intermediate texture a different fundamental matter.

The limon terrestre and humeur veneneuse of II.3.18 have another role: they are the earthly slime and poisonous moisture which the author sees figured in Python. These terms explain a swelling, obstructive primordial mixture, not simply the useful intermediate of metallic hardening. Reading both as “slime” should therefore preserve the contrast between generative consistency and corruptive admixture.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Nonuniform intermediate consistency at the beginning of hardening, before full metallic solidity.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Poisonous wet primordial mixture personified as the swelling monster.

See also Primordial and first matter; Pure substance and accidental impurity

Selected exact forms mussilagineuse; mussilage; limon terrestre; humeur veneneuse; limon

Mutual assistance

s’accordent, s’aydent, & supportent

Agreement, assistance and support describe the cooperation of naturally allied parts. Leaves, fruit, wood, bark, branches and roots occupy their own places without displacing one another and share a common innate power. Their distinction is therefore an arrangement within a connected whole, not a war of contrary substances.

The same account allows more and less of a power in different parts without assigning them opposite essences. It distinguishes mutual help from the destructive or obstructive mixture of alien matter. The claim is a functional model of natural organization, not the assertion that every apparent difference disappears or that every mixture is beneficial.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. The tree-parts example and the exact three verbs of cooperation.

See also Tree's connected parts; Unlike and contrary; Sympathy and agreement

Selected exact forms s’accordent, s’aydent, & supportent

Named contexts of moist heat

Access family: Fumier de cheval, bain Marie, vapeur and inhumation: named contexts, not settings. Exact historical spellings are listed separately.

II.3.33 names horse dung, the bain-marie, vapour and inhumation among contexts of moist heat. Their function is to distinguish kinds and circumstances of action, especially a moderated or moist influence from an uninterrupted excessive fire. Inhumation invokes enclosure or burial as a historical mode of surrounding the subject; it should not be equated without qualification with a modern standardized apparatus. The labels distinguish dung-associated warmth, a bain-marie or water-bath setting, vapour from

boiling water, immersion in water, and burial in damp places. These are the source's varied settings for one dissolution aim, not equal numerical heat levels.

The passage's central warning is that mere continuity or haste can destroy the desired portion or close the body through vitrification. Repetition and the condition of the subject matter more than undifferentiated intensity. The list therefore belongs to the conceptual classification of operations. It does not provide quantities, durations, temperatures or an instruction to reproduce potentially hazardous historical practices.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137. Historical examples for moderate moist conditions, without modern quantitative identification or instructions.

See also Five operations and two agents; Vitrification and hardness; Innate, solar and elemental heat

Selected exact forms fient de cheval; bain Marie; vapeur de l'eau bouillante; inhumation en lieux humides; vapeur; inhumation

Nature grafted in fire

Access family: Entee and tesmoignage: Nature's voice in the Jean de la Fontaine citation. Exact historical spellings are listed separately.

II.1.5 quotes six lines from the Romant Philosophique attributed to Jean de la Fontaine, in which Nature speaks about her relation to fire and points to salt as witness. Grafting names a close dependence or incorporation: it is not a literal instruction to graft a plant into a flame. The poem gives Nature a first-person voice that supports the surrounding claim of hidden life in bodily salt.

The witness is rhetorical and attributed. It should not be treated as a laboratory observation independently confirming the author's claim that fire fathers and multiplies salt. Nor should this Jean de la Fontaine be identified without evidence with a later famous writer of the same name. The local citation and speaking figure are sufficient to explain the passage's authority.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Nature's quoted testimony pictures her presence as grafting and salt as witness.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The cited verse's fire-and-salt rhetoric does not erase the later explicit denial of generation by fire.

See also Nature as mother and active agent; Balm of bodies; Spagyry and chymical medicine

Selected exact forms Nature est dans le feu antee; tesmoing; Jean de la Fontaine; Romant Philosophique

Nature resisting disease

se revolte contre ses ennemis

Nature "rebels against her enemies" and makes an effort to defend life. This is her own resistance, a distinct agency within II.3.11's account of illness and medicine. A remedy is not represented as producing every vital response from nothing; it should assist or restore capacities already at work. The personification also explains the author's criticism of merely evacuative intervention: removing matter is insufficient if the defending power is left depleted. Its historical notion of Nature's effort should not be silently identified with a particular modern physiological mechanism.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Nature's own resistance remains a distinct agent of preservation.

See also Purging and restoring together; Life preserving life

Selected exact forms se revolte contre ses ennemis; effort

Nature’s cook and food

cuisinier de Nature; viandes; particule

The cuisinier de Nature is Nature’s digestive agency, extracting and expressing a small life-bearing portion from foods so that it may join our own life. Viandes means foods generally here, not only meat; tire & exprime combines drawing out with pressing or expressing. The argument distinguishes the useful particle from the much larger corruptible admixture accompanying ordinary nourishment. It also argues that such foods alone cannot sustain the exceptional longevity being sought. The cook is therefore an explanatory metaphor for selective assimilation, not a named operator or a recipe for concentrating food into a remedy.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194. Digestion is imaged as extracting and pressing a small life-bearing portion from ordinary food to join human life.

See also Life preserving life; Excrements, dregs and bodily bulk

Selected exact forms viandes; particule; cuisinier de Nature; tire & exprime; joindre à la nostre

Neptune

Neptune; Mer

Neptune receives the sea in the poets’ division of the world among Saturn’s sons. The passage notes that some accounts grant him primogeniture rather than Jupiter, but sets those arguments aside as unnecessary. The local point is the relation of heavenly influence, water and the earth’s accumulated riches, not adjudication of a mythological family tree.

Pluto’s apparent wealth is explained through the earthly reception of what the other brothers supply. Neptune’s portion therefore contributes to the figure of the lower world as treasury. Later the Cosmopolitain’s Neptune and two mines belong to a different interpretive context concerning philosophical names. Neither occurrence establishes a fixed modern material equivalent for the sea-god.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Sea allotment, rival birth-order claim and the brothers’ contributions to terrestrial wealth.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. The separate Neptune-and-mines citation in the figurative-name discussion.

See also Jupiter; Pluto and subterranean wealth; Cosmopolite and the third principle

Selected exact forms Neptune; Mer

Nicolas Flamel and the Paris monuments

Nicolas Flamel; S. Innocent; saincte Geneviefve

Nicolas Flamel and two Paris locations are invoked as witnesses for the interpretation of winged and wingless dragons. The passage's interest is their visible symbolic opposition, not a complete biography of Flamel.

II.4.12 associates the figures with the cemetery of Saint Innocent and Sainte-Geneviève-des-Ardents. The wings help explain volatile spirituality while the wingless figure supports the fixed body. The author insists that useful volatility differs from separable corrupting sulphur. The monument and authorship associations are his assertions; this passage does not independently authenticate a Flamel treatise, establish who made every carving or identify the depicted subject as ordinary mercury.

The printed location forms are retained, with meaningful English place-name access. The translation follows the local contrast of the dragons rather than supplying an external iconographic reconstruction.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Named monuments and dragon images are offered as witnesses for the fixed/volatile reading.

See also Volatile spirit and fixed body; Self-renewing dragon and serpent

Selected exact forms Nicolas Flamel; cimetiere de S. Innocent à Paris; saincte Geneviefve des ardans; Flamel; S. Innocent; Geneviefve des ardans

Nine vessels, eight lost

neuf vaisseaux; huict perirent

The author says that of nine vessels eight perished, giving a concrete numerical form to his warning about governing fire. The lone survivor is linked to the earlier experiences claimed for his material, including medical effects, not offered as independent proof that he achieved metallic transmutation.

The numbers belong to first-person testimony, not a modern success-rate estimate or a repeatable trial design. Their argumentative force is the difficulty and loss attending the work despite knowledge of its principles. The passage’s furnace imagery should not be expanded into equipment instructions, and the survival of one vessel must not erase the admitted failure of the hoped-for metallic result elsewhere.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The earlier trial’s stated failure to transmute metals.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. The nine-vessel report and the surviving material’s relation to earlier testimony.

See also Bulls, furnaces, yoke, and vents; Admitted failed transmutation; Medical claims and testimony

Selected exact forms de neuf vaisseaux; les huict perirent

Nitrosity

nitrosité

Nitrosité names a nitrous quality which Nuysement ascribes to all bodies. He claims that ordinary infusion draws only a little of this quality together with some dregs, obtaining

an outward taste rather than the inner virtue he seeks. The word should not be converted into the name of a single modern nitrate. In the same unit, the possibility of a perfected medicinal condition depends on the distinction between initial form and preparation. Its sweetness is presented as belonging to the subject’s proper nature, not as sugar or honey added to disguise bitterness. The supplied French contains bracketed restorations [n’] and [de] in the surrounding argument; those editorial helps should not be presented as fully secure printed letters.

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131. Nitrous quality said to occur in all bodies, not silently equated with a modern nitrate.

See also Pure substance and accidental impurity; Sap and venom, sweet and bitter salt

Selected exact forms nitrosité

Nothing from nothing

Access family: Rien de rien: a boundary of Nature’s action. Exact historical spellings are listed separately.

II.2.2 invokes the maxim that nothing is made from nothing in the discussion of returning effects to their beginnings. The immediate subject is Nature's working from an available receptive matter. The maxim prevents the search for a generative principle from becoming a demand that a finished body produce its cause without any prior subject. Because embodiment occurs through becoming earthly, the author infers a pre-existing subject immediately capable of that change, hidden within earth; this capacity does not say it is already an earthly body.

Its scope should not be inflated into an unqualified denial of divine creation. The surrounding argument distinguishes natural operations and their material conditions; it is not an independent treatise on what God can or cannot do. The phrase therefore supports continuity of subject and agency within Nature, while the author's objection to excessively long reversal supplies a further, practical limit on the inquiry.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. Generative matter is inferred to pre-exist within earth under Nature's stated rule.

See also Reduction and return to beginnings; Action and receptivity; Nature's intention

Selected exact forms de rien rien ne procede; ordonnance de Nature

Nuysement, compilation and inherited learning

NUISEMENT; Recueilly; Receveur general

The title presents the work as “collected” by the sieur de Nuisement, receiver-general of the county of Ligny in Barrois. Nuysement is the edition’s access name; NUISEMENT and DE NUISEMENT are the actual forms selected from title and signature. The fiscal office belongs to the author’s printed identification, not to the philosophical meaning of a receiver of celestial influence.

The dedication makes acknowledged borrowing honorable: its bouquet contains flowers from Candale’s garden, just as Plato is compared with one preserving Socratic sacred remains. These are metaphors of inherited learning, not evidence of a physical temple or a specified manuscript collection. Later the writer says he steals time from household or economic business to restore natural philosophy’s reputation. The self-presentation joins

collector, indebted learner and occupied administrator without proving an external biography.

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. Collected work, printed name and fiscal office.

SL_DEDICATIONS003 · 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23. The bouquet and inherited-learning comparison.

SL_DEDICATIONS005 · 1621 Unnumbered preliminary pages · scans FR016, FR017 · source PDF pp. 24–25. The author’s signature of service.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Writing time taken from economic affairs.

See also Candale, interpreter and teacher; Plato and Socrates; Patronage and the Duke of Lorraine

Selected exact forms Recueilly; NUISEMENT; Receveur general du Comté de Ligny en Barrois; bouquet; reliques sacrees; DE NUISEMENT; negoces œconomiques

Oat root, the simple and Pena

racines d’Avoyne; Pena; simple; soulagement

The dried oat roots are the individual medicinal substance, or simple, in the final example contrasting ordinary and spagyric medicine. Nuysement says he saw the learned Pena use their decoction to relieve people afflicted with calculus. The passage alone does not securely establish Pena’s identity, and the observation remains the author’s report.

The next step is conditional, not witnessed: extracting and artfully preparing the principle that causes the effect “would give perfect cure instead of mere relief.” The distinction between soulager and donneroit garison parfaite is essential. The source does not report that Pena performed or demonstrated that perfect cure. The entry records this evidentiary difference without repeating administration directions or recommending the historical remedy.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. Pena’s reported relief and the separately proposed, conditional perfect cure.

See also Medical claims and testimony; Ordinary medicine and its contested limits; Simples; Calculus and salt as coagulator

Selected exact forms racines d'Avoyne seiches; soulager; docte Pena; ce simple; donneroit garison parfaite, au lieu de simple soulagement; ainsi que je l'ay veu pratiquer au docte Pena

Obscurity, ignorance and patient reading

obscurité; impatience; ignorance; raisons probables

Obscurity is a difficulty of philosophical language and an occasion for competing responses. The dedication contrasts patient interpretation with impatience and inconsiderate contempt; the preface opposes the fog of ignorance to the pursuit of useful truth. These are Nuysement’s polemical characterizations, not proof that all critics are ignorant.

His appeal also has limits. Chymical experience is said to disclose principles and their modification through fire, while probable reasons and ancient authorities support the exposition submitted to judgement. Probable is not certain, and submitting the argument

is not the same as declaring every claim self-evident. Read beside secrecy, obscurity may result from veiling or difficult expression without making every unclear phrase a deliberate malicious concealment.

The invited curieux are inquisitive readers, not merely people censured for prying. The title calls the work CURIEUX as well as profitable, the dedication addresses doctes curieux, and the preface admonishes les curieux while restricting what it offers. Reason, inquiry and curiosity explains this shifting application to the work and its seekers; obscurity therefore calls for discriminating inquiry rather than automatic disbelief or credulity.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. Obscurity, impatience and the charge of inconsiderate contempt.

SL_PREFACES001 · 1621 Unnumbered preliminary pages · scans FR018 · source PDF p. 26. Ignorance and the value of knowing what one possesses.

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28. Experience, probable reasons, authorities and submission to judgement.

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. Curieux describes the work as worthy of inquiry as well as useful.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. Learned inquisitive readers are the proposed beneficiaries.

SL_PREFACES002 · 1621 Unnumbered preliminary pages · scans FR018, FR019 · source PDF pp. 26–27. The author admonishes inquisitive seekers and bounds their expectations.

See also Secrecy, disclosure and withheld instruction; Reasoning, judgement and curious inquiry; Experience, probable reasons and authority

Selected exact forms obscurité; impatience; mespris inconsideré; brouillas d'ignorance; raisons probables; OEUVRE NON MOINS CURIEUX que profitable; doctes curieux; admonester les curieux

Obstruction and stopping up

oppileroit

Oppiler, suffocate and stop up describe what coarse matter would do instead of entering a body's delicate passages. The verbs distinguish blockage from useful penetration.

II.3.26 requires a life-maintaining substance to be subtle enough to reach the centre and stable enough not to flee. Earthliness obstructs entry; adustion obstructs fixation. These are separate failures, so a preparation's ability to penetrate is insufficient if it cannot remain. The passage applies that scheme to claimed medicine and invokes Paracelsus, but supplies no independently established physiological mechanism or safe treatment. Its lexical importance is the precise contrast among entry, blockage, permanence and escape.

The new English renders oppileroit as “would obstruct,” retaining the hypothetical condition if the substance were coarse. The sequence is not a report that every bodily passage was directly observed.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. Coarse matter would block delicate passages instead of entering them.

See also Oil of life; Volatile spirit and fixed body; Suffocation and struggle

Selected exact forms oppileroit; suffoqueroit; estouperoit

Occupied, not impeded

empeschee à engendrer

Empeschee à engendrer means occupied in engendering, not prevented from engendering. The following infinitive and the contrast with idleness determine the sense.

II.3.18 calls the spirituous matter never idle but incessantly engaged in generation and vivification. After the innate dryness has absorbed superfluous moisture, the earth feels the action of the hidden substance in its bosom. Reading empeschee as hindered would reverse the assertion and wrongly give the passage an inactive subject. Elsewhere empescher can indeed mean obstructing a power; those occurrences must not override this construction. This small verb distinction protects the larger claim of continuous productive activity according to the ideas of individuals.

The supplied English correctly says “ceaselessly occupied in engendering and giving life.” The entire contrast, non jamais oisive, mais incessamment empeschee, is the reading control, not the isolated modern cognate.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Never idle and ceaselessly occupied in engendering determine empeschee à; reading prevented from would reverse the agency.

See also Ideas and seminal reasons; Growth and concretion

Selected exact forms empeschee à engendrer; empeschee; oisive

Oil of life

l'huile de nostre vie

Oil of life and hidden oil figure the nourishing supply to a light. They are not sufficient names for a specific extracted oil or medicine. The comparison links nutrition, inward life and the need for a subtle sustaining substance.

II.3.21 says the life-giving substance is hidden within alimentary bulk, carried like a passenger in a chariot and separated through digestion. Its action is inferred through effects, not directly seen. The author's equal-weight claim about intake and evacuation remains an unverified premise. II.3.26 makes the oil comparison explicit: nourishment strengthens the light at a body's centre. It must penetrate delicately yet remain stable, so subtlety does not automatically mean fugitive volatility. The metaphor's causal relation, supply maintaining a flame, is more important than identifying a bottle of “life oil.”

The English retains “like a hidden oil” and differentiates spiritueuse as spirituous from spirituelle as spiritual. Neither word is silently reduced to alcoholic spirit; note 160 records the alternation.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Hidden substance feeds life as oil feeds a light, not an identified literal product.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. Hidden substance feeds life as oil feeds a light, not an identified literal product.

See also Volatile spirit and fixed body; Obstruction and stopping up; Fire contrary to Nature

Selected exact forms l'huile de nostre vie; pure essence; huille secrette; lumiere de la vie; huile; huille; lumiere

Old man and old Adam

vieil homme; vieil Adam; premier pere

The old man or old Adam names the inherited corruption and intemperance to be mortified in ethical regeneration. The source explicitly denies that incorruptible life is acquired merely through bodily death: otherwise the wicked would receive the same advantage as the just. What must die is the excess that produces vice, not the person’s living body.

The apple and the serpent hidden among desirable foods connect the Fall with the author’s alimentary corruption theory. Justice becomes temperate desire and continued progress toward good; vertu here has an ethical sense rather than only physical efficacy. The later inward-sun image shows the Holy Spirit’s rays consuming the old Adam’s affections at the heart. That theological process is compared with purification without becoming a literal chemical operation.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. The explicit denial of bodily death and the ethical old-man explanation.

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Old Adam’s affections in the inward solar analogy.

See also Temperance, justice and excess; Forbidden apple and first transgression; Sun of the Holy Spirit; Mortifying and weakening

Selected exact forms vieil homme; nostre premier pere; vieil Adam

Oracle and inward journey

conseil de l’oracle; en nous mesme

The oracle’s counsel redirects curious journeys from distant places into ourselves. Here self-examination means investigating bodily indispositions and disease, especially the visible face as an indication of hidden processes. The passage does not name a particular oracle text, so no precise ancient maxim or site is supplied as though printed.

The ensuing discussion first explains pallor through smoky corruption and then offers an additional explanation through Nature’s withdrawal of clear blood to the heart. The inward journey therefore introduces causal inquiry, not a modern programme of introspective therapy. Its observational turn remains governed by the work’s historical physiology and its explicit alternative reasoning.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. The inward-oracle turn and the two offered explanations of pallor.

See also Reasoning, judgement and curious inquiry; Pallor and complexion; Centre of health

Selected exact forms conseil de l'oracle; en nous mesme

Ornament and usefulness

orner & embellir

To adorn and beautify is one purpose of Nature’s first kind of separation. Parts can have distinct places, figures and capacities while contributing to a whole through mutual usefulness. “Ornament” is therefore not merely dispensable surface decoration: it names differentiated order, contrasted with the second separation that removes obstructive matter. Art’s work upon impurity should not be confused with Nature’s origination and ordering of the members. The local pairing of ornament and utility explains why distinction need not imply damage or severance.

SL_II_03S006 · 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108. First separation serves differentiated beauty and mutual utility, not only purification.

See also Separation, extraction and retained union

Selected exact forms orner & embellir; ornement; utilité

Orpheus and Hesiod

Access family: Orphee and Hesiode: authorities for Love as a mover. Exact historical spellings are listed separately.

II.2.20 invokes Orpheus and Hesiod for naming as Love the movement caused by celestial fire, the first mover in chaos. Matter is like a receptacle of supreme ideas, full of forms potentially rather than actually; it is not properly a body but quasi-body. Its appetite is a longing to receive form and become embodied, not a desire to inform another subject. The ancient names support this interpretation of generation rather than a literal mythological genealogy.

The next unit gives a Ronsard poem in which Love itself speaks as cosmic mover. The author praises Ronsard through comparison with Homer and Pindar, so the ancient and modern poetic authorities form a deliberate chain. Keeping the speakers separate matters: the first-person creator of the verse is personified Love, not either cited ancient poet and not the narrator's autobiographical self.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. Poets invoked for the cosmic love interpretation.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Ronsard gives personified Love the first-person voice of the cosmic mover.

See also World as living animal; Bait, attraction and congruity; Pan, Hyle, and the Orphic hymn

Selected exact forms Orphée; Hesiode

Pallor and complexion

palleur obscure & plombee

A dark, leaden pallor, palleur obscure & plombee, is the outward appearance used to illustrate an inward disturbance. The author treats loss or alteration of the vital tint as a sign of illness, extending his argument about colour and constitution. This is not a modern diagnostic test. The first explanation attributes the changed complexion solely to smoky, sulphurous fumes spreading from within to the surface. “One may also say” then introduces another explanation: defending Nature withdraws clear blood to the heart, leaving the exterior deprived of its colour. The text retains both accounts rather than

resolving them into a single mechanism. Its wider claim about corruptible compounds also expressly excepts gold and precious stones, perfected by Nature as far as she can. Neither the analogy nor the wider generalization should be detached from those limits.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. Dark leaden complexion is interpreted as outward sign of internal disease.

See also Tincture and heat as its mother; Blood and humours

Selected exact forms palleur obscure & plombee; descolore; teinct; palleur

Pan, Hyle, and the Orphic hymn

Access family: Pan, Hyle and the Orphic hymn: all-generating Nature in a proposed equivalence. Exact historical spellings are listed separately.

II.4.29 proposes that Pan can signify the same world-spirit already interpreted under Demogorgon. The possibility matters: the author does not establish a strict identity for every occurrence of either god. Pan's breadth of generative powers is developed through the cited Orphic hymn, where the poetic speaker addresses a power present throughout the natural order. The twelve-line hymn is attributed to Orpheus and addresses Pan as conceiving, generating, preserving and animating the world’s members across lower, middle and highest realms.

The author says Pan’s name means all and that he is lord of forests because the Greeks held him to govern Chaos, otherwise called Hilé, which the author glosses as forest. This supplies the local link between universal scope, Chaos and forest rule. Any etymological implication is his historical construction, not a dictionary derivation independently established here. The green mantle, obscured interior and abundance of growth join the passage to the earlier Demogorgon account. The hymn gives those powers a poetic voice, while the prose preserves their dependence on the Lord rather than making Pan a rival ultimate creator.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The author connects Pan’s all-name, forest rule, and Hyle/forest claim with the world spirit, then quotes a twelve-line hymn.

See also Demogorgon, steward of generation; Nature as mother and active agent; Orpheus and Hesiod

Selected exact forms Pan; Hilé; Orphee en son Hymne

Participation, higher and lower

Access family: Participation, superieur and inferieur: unequal reception of a shared life. Exact historical spellings are listed separately.

I.1 describes particular lives as participating in the world's more comprehensive life. Higher bodies receive before they distribute, and higher things are called more living, more perfect and more participant in immortality than lower things. Higher and lower therefore indicate an order of reception and communication, not two unrelated stores of life. Circular movement also returns toward its origin, so the relation is not simply a one-way fall.

The whole is said not to be poorer than its parts. Yet this claim does not mean each part possesses the whole world's powers entirely or manifests them without limitation. Even the perfection attributed to minerals can be communicated within what is like them rather than reproduced as an identical offspring. Participation supports unity while

leaving unequal capacities and particular determinations intact. Participation is a dependent and comparative relation, not identity with the creator’s eternity or a declaration that every individual body is deathless.

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34. Purified minerals generate perfection in their like, not like bodies; living parts and life-giving heavens support a living whole.

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35. Self-moving world soul guides circular heavens; individual lives participate in the complete world-animal and hidden elemental seeds.

See also World as living animal; Specification and species; Nourishment, assimilation and replenishment

Selected exact forms premierement receuë; on ne peut donner ce qu'on n'a point; participantes de l'immortalité; vie participee; participee

Passibility

rien ne patist que ce qui a corps

Passibility is the capacity to undergo an action or to suffer. “Nothing undergoes action except what has body,” rien ne patist que ce qui a corps, makes bodily receptivity necessary to the natural effects discussed in II.2.11. II.3.17 correspondingly restricts its concluding generalization about substance and excrement to passible things beneath the moon, rather than every possible being.

In II.4.9 this distinction acquires theological force: Christ is described as passible and mortal in the flesh, but expressly unstained and uncorrupted at the centre of his nature. Susceptibility to suffering is not moral impurity. The natural comparison likewise preserves a pure centre while acknowledging removable conditions around it.

SL_II_02S011 · 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90. Only what has body can receive the asserted action.

SL_II_03S017 · 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120. Only what has body can receive the asserted action.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. Compare bodily susceptibility to suffering with the explicit denial of stain in Christ and the retained pure centre in the natural analogy.

See also Pure substance and accidental impurity; Substance and accidents

Selected exact forms rien ne patist que ce qui a corps; soubs-lunaire; choses passibles; passibles

Patronage and the Duke of Lorraine

Duc de Lorraine et de Bar; Mœcene

The Duke of Lorraine and Bar is the dedicatee whose protection and generosity authorize the presentation. He must not be confused with François de Candale, the interpreter and teacher praised within the dedication. Mœcene is a conventional name for a literary patron: the author’s gratitude makes repeated dedication an obligation rather than presumptuous repetition. The closing “to die” continues into the formula of devoted service; it is not a detached statement about ending life.

Patronage later becomes claimed testimony. The prince is invoked as witness to medical relief and formal inquiry, and the deceased cardinal as his beloved brother. At Book II’s

close the “sun of your favours” returns the natural imagery to the patron. These rhetorical and testimonial offices are source claims, not independent proof of cures or an occasion to supply unidentified people’s biographies.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The named ducal addressee, distinct from Candale.

SL_DEDICATIONS005 · 1621 Unnumbered preliminary pages · scans FR016, FR017 · source PDF pp. 24–25. Maecenas, gratitude and the subscription’s syntax of service.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The dedicatee as claimed medical witness and the cardinal as his brother.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The closing solar metaphor of princely favour.

See also Candale, interpreter and teacher; Medical claims and testimony; Philemon and visiting Jupiter

Selected exact forms DUC DE LORRAINE; de Bar; Mœcene; pour mourir; tres-obligé serviteur; vostre Altesse; Cardinal; Soleil de vos faveurs

Pearl and coral

Access family: Perle and corail: treasures revealed by intellectual sight. Exact historical spellings are listed separately.

III.7 extends the penetrating gaze through rocks and into the sea, with Lynceus supplying the model of extraordinary sight. Pearl and coral belong to the resulting catalogue of hidden treasures. The pearl's marble-like bed and coral which sailors might gather like a soft herb attached to rocks are poetic material images, not a precise modern account of marine organisms or mineral formation.

The passage's agent is the mind praised in Philon's verse. Its discovery of wealth joins other powers such as distant travel, warfare and the ordering of cities. These achievements are offered in defence of humanity against Timon's judgement. Keeping that speaker and purpose visible prevents the catalogue from being read as the narrator's literal eyewitness account of seeing through mountains or ocean depths.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191. Objects of hidden natural production exemplify the reach of intellect into the ocean and sailors’ experience.

See also Intellect, inference and the wing of thought; Gems, gold and extraction; Surface, centre, heart and marrow

Selected exact forms riche perle; marbre poly; coral; nauchers; herbe molle; perle

Petrarch

Petrarque; fleuves; pluyes; flames

The comparison attributed to Petrarch says that rain does not dry rivers and flames do not extinguish fire. Nuysement uses it to argue that adding corruptible matter to a corruptible body increases rather than cures corruption. It caps the image of physicians fighting with corrupted and corrupting weapons.

The attribution is retained as the witness presents it; the passage does not identify a literary work or exact location. No invented reference is supplied. Its immediate target is

impure preparation, qualified by the author’s declared respect for physicians, rather than a proof that all medicine is worthless.

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112. Petrarch’s attributed parallel within the critique of impure remedies.

See also Ordinary medicine and its contested limits; Corrupt weapons against corruption; Physicians and apothecaries

Selected exact forms Petrarque; fleuves; pluyes; flames

Phaethon, Phoebus, and the chariot’s middle course

Phaëton; Phebus; traces de ma rouë

Phaethon’s disastrous driving of Phoebus’s horses warns against an ungoverned attempt at the work. The embedded verse speaks in the instructing master’s voice, directing the novice to follow the chariot’s course rather than fly too high or low or drive without measure. Nuysement’s narration and the master’s speech must remain distinct.

The image accompanies an objection about renewed sublimation after fixation and appears beside the Daedalus–Icarus warning. Its middle course concerns regulated action and avoidance of extremes, not a recoverable apparatus setting. The printed names Phaëton and Phebus are retained, while the English headword provides the familiar forms without silently rewriting the verse.

SL_II_04S022 · 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168. The objection, failed novice and embedded instruction to follow the chariot’s route.

See also Daedalus, Icarus, wax, and feathers; Ascent, descent and sublimation; Patience, gentleness and the danger of haste

Selected exact forms Phaëton; chevaux de Phebus; les traces de ma rouë

Philemon and visiting Jupiter

Access family: Philemon and Jupiter: host and prince in an experiment narrative. Exact historical spellings are listed separately.

II.2.9 casts the author as Philemon and a distinguished visitor as Jupiter. The classical hospitality comparison elevates the encounter and presents the visitor as a witness to the work. It does not mean that a god literally appeared or that the prince's presence proves the theory.

The surrounding account is unusually important because it records failure: a coloured fusion did not achieve the hoped-for metallic metamorphosis. The author nevertheless reports sweating and other medical effects and criticizes an opposing physician in the same narrative. Those are his claims, not independently verified cures or grounds to repeat the accusation as established fact. The mythic host-and-guest image belongs to the presentation of this mixed result, not to a success story of completed transmutation.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. Author presents himself as humble host and prince as visiting deity.

See also Spagyry and chymical medicine; The author’s limits and professions; Water and moist Nature

Selected exact forms Jupiter; Philemon

Philon and Timon

PHILON; Thimon; Philon

Thimon & Philon name the dramatic exchange introduced by Nuysement as a dispute over the human condition. In the supplied sequence it is Philon’s reply that follows, explicitly marked PHILON.; the reader is not given Timon’s whole case. His fifty-line reply extends across III.4–8. Philon accuses his opponent of making the lesser part stand for the complete human being, then praises intellect, inquiry and the arts. His first-person argument and second-person rebuke belong to that dramatic voice. The distinction matters because the sustained verse is not simply another prose declaration by the treatise’s narrator, even though Nuysement deploys it to support his own conclusion.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. The verse is a dramatic reply by Philon to Timon’s representation of human misery, not uninterrupted authorial narration.

SL_IIIS004 · 1621 pp 311–312 · scans FR311, FR312 · source PDF p. 189. The verse is a dramatic reply by Philon to Timon’s representation of human misery, not uninterrupted authorial narration.

SL_IIIS005 · 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190. The reply continues with thought, celestial messengers and astronomy.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. The reply turns to one spirit and differentiated growth in plants.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191. Hidden natural regions and learned civic arts extend the reply.

SL_IIIS008 · 1621 pp 315 · scans FR315 · source PDF pp. 191–192. Four concluding lines complete the fifty-line reply with cosmic anatomy and measure.

See also Case, titles and inventory; Philosophy as ladder and queen of arts

Selected exact forms Thimon & Philon; PHILON.; Thimon; Philon

Philosophical consensus claims

Access family: Philosophes and agreement: an authorial claim of common teaching. Exact historical spellings are listed separately.

II.2.7 appeals to what philosophers agree in teaching about first and last matter and true earth. The ice-and-water comparison gives the proposition a visible analogy: different states or appearances can return to a shared source. Consensus is therefore part of the argument's persuasive support, not a substitute for the distinction the author is trying to make. The alleged infallible maxim is that first and last matter are the same in principle, just as ice or snow can return to water; the appeal to all philosophers is the author’s warrant for that inference.

The reference should be reported as a claim of agreement by the author. It does not establish that every historical philosopher used earth, matter or salt identically, nor does it identify the sought subject. The passage's contrast between true earth and ordinary ground remains more informative than a generalized appeal to an undifferentiated ancient tradition.

SL_II_02S007 · 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84. Rhetorical universal agreement supports the author's inference but is not independently established.

See also True earth and ordinary earth; One and the single thing; Hermes and thrice-great Mercury

Selected exact forms tous les philosophes; maxime infaillible; philosophes

Pigs, marjoram, and roses

pourceaux; marjollaine; roses

Pigs smelling marjoram and entry to the garden of roses are proverbial images for indiscriminate exposure of precious knowledge. The plants are not covertly established ingredients by their appearance in the analogy.

II.4.27 defends concealment by distinguishing worthy inquiry from careless curiosity. Nature's veils and the penalty attached to divulging mysteries frame the floral comparison: fragrant value can be mishandled or unappreciated. The author's elitism should remain attributed to him, not adopted as a judgment on present readers. The image also differs from the pearls discussed earlier; shared value does not make all these concrete objects chemical synonyms.

The English preserves marjoram and roses rather than flattening both into “secrets.” Their lexical specificity matters because the argument works through recognizable contrasting responses to value.

SL_II_04S027 · 1621 pp 273–274 · scans FR283, FR284 · source PDF pp. 173–174. Proverbial images explain withholding valuable knowledge from indiscriminate public exposure.

See also Favourable star and heavenly favour; Taste, dregs and the reader’s palate

Selected exact forms les pourceaux vinssent fleurer la marjollaine; au jardin ou croissent les roses; pourceaux; marjollaine; roses

Pills, boluses and drinks

Access family: Pillules, bol and breuvage: dosage-forms within an argument about evacuation. Exact historical spellings are listed separately.

II.3.12 lists pills, a bolus, meaning a soft medicinal mass, and a drink as familiar forms in which a medicine reaches the body. The list matters because the author is discussing what happens after administration, not because one form is declared intrinsically superior. He contrasts Nature's overcoming the medicine with a poisonous or purgative substance attracting a particular offending humour through sympathy.

The discussion also recognizes violent movement and injury. A visible evacuation does not by itself prove that the right cause has been removed or that the body has been strengthened. The author then declares medicine outside his profession and returns to his main subject. These forms should therefore be explained as historical vehicles within a qualified argument, without supplying quantities, preparations or treatment instructions.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Ordinary dosage forms are named in the polemic; bolus is a soft medicinal mass.

See also Cause and symptoms of disease; Sympathy and agreement; The author’s limits and professions

Selected exact forms pilules, bolus, ou breuvages; pilules; bolus; breuvages

Pimander and the creation account

Pimandre; Pimandre; Asclepe

Pimandre is the printed name of the Hermetic work or teaching invoked in the dedication. Nuysement credits Candale with restoring its creation philosophy and joins its subject to the Emerald Table's account of universal spirit.

The connection is interpretative: the dedication praises recovery of a neglected book, while II.4.8 reads Pimander and Asclepius as sacred philosophy that seems to anticipate Christian regeneration. The qualification “it seems” matters. It presents Nuysement's recognition of a correspondence, not an independently proved prophecy or a demonstration that these attributed writings originated together. Their authority supports his synthesis, but their different titles should remain retrievable.

The English retains Pimander and Asclepius as titles rather than substituting modern critical identifications. The French Pimandre is a genuine source form; the title's learned variants are access labels, not silently supplied quotations.

SL_DEDICATIONS001 · 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21. The dedication credits Candale with restoring Hermes’ creation teaching and proposes an indissoluble connection between it and the Emerald Table’s account of universal spirit.

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24. The dedication credits Candale with restoring Hermes’ creation teaching and proposes an indissoluble connection between it and the Emerald Table’s account of universal spirit.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152. The author reads attributed Hermetic books as sacred philosophy and apparent prophecy of Christian regeneration.

See also Emerald Table and its double sense; Brahmans, gymnosophy, magic and cabala

Selected exact forms Pimandre de Hermes; son Pimandre; Creation de l'univers; Pimandre; l'Asclepe; il semble; Asclepe

Place and adjacent matter

Access family: Lieu and matiere adjacente: circumstances that differentiate effects. Exact historical spellings are listed separately.

I.4.7 makes place and surrounding matter relevant to the diversity of forms and colours. A universal power does not produce the same visible result everywhere: mineral formation within the earth and vegetable growth at its surface depend on different settings and recipients. Solar animation remains necessary, so location alone does not replace the active cause.

The phrase adjacent matter names what neighbours or surrounds the developing subject. It should not be treated as an independently prescribed ingredient. Its significance is causal and comparative: the same general agency is manifested differently according to its bodily situation. This helps explain how the author can argue for a universal spirit while retaining the particularity of species and sites of generation.

SL_I_04S007 · 1621 pp 35–36 · scans FR055, FR056 · source PDF pp. 50–51. Universal Mercury assumes different kinds, forms and colours according to place and adjacent matter, forming subterranean minerals and surface plants under solar animation.

See also Specification and species; Embodiment and manifestation; Innate, solar and elemental heat

Selected exact forms selon le lieu & la matiere adiacente; en la superficie; matiere adiacente

Planetary Mercury

Mercure tenant du naturel de tous

Mercury in the list of planetary qualities is the adaptable planet, “partaking of the nature of all.” Its variable disposition contrasts with the more determinate assignments to other stars and supports the warning that heating is neither the action of every star nor the whole nature of those that heat. This local astrological Mercury is not automatically the universal mercury, ordinary quicksilver, or the swift messenger in Philon’s poem. The shared name requires a change of referent with context, not a single replacement term applied throughout the work.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. Mercury adjusts variably to all planetary natures in this specific list.

See also Elemental qualities and their agents; Mercury and Iris: speed of thought; Universal spirit of the world

Selected exact forms Mercure tenant du naturel de tous; Mercure

Planetary qualities

Saturne; Jupiter; Mars; Soleil; Venus; Lune

The planetary list explains why central celestial influence need not be destructively hot. Saturn is cold and dry; Jupiter hot and moist; Mars and the sun hot and dry; Venus cold and moist; the moon moist and cold. Mercury, discussed separately, adapts to all. Not every star simply heats, and heat is not the sole character of astral influence.

Their convergence yields a temper of hot, cold, dry and moist, which the issuing vapour shares. The same account derives differing qualities of simples, and germs of taste, colour and smell, from celestial contribution. These are the source’s qualitative assignments, not numerical temperatures or modern planetary measurements. The English “tempered” rightly keeps temperature in its older sense of balanced constitution.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95. The complete qualitative list and the conclusion of tempered central influence.

See also Planetary Mercury; Elemental qualities and their agents; Discordant concord and tempering; Seed, seed-fluid and hidden generation

Selected exact forms Saturne est froid & sec; Jupiter chaud & humide; Mars, chaud & sec; le Soleil chaud & sec; Venus froid & humide; la Lune humide & froide

Plant-animals, oysters and sponges

plantanimaux; huistres; esponges

Oysters, sponges and comparable aquatic beings raise a question about the kind of life they share. The author says they more deserve the name plant-animals than fish, using borderline cases to test a simple division of visible creatures. Plantanimaux names that hybrid classification in the argument, not a modern taxonomic group.

The examples follow claims about hidden seeds and generation without visible parents. Their role is to make the reader inquire into degrees and modes of life rather than assume every aquatic body has the same sensitive and vegetative capacities. The passage’s rhetorical classification does not establish the organisms’ alleged origins or replace the three-kind scheme with a verified biological taxonomy.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36. Oysters and sponges within the inquiry into concealed life and generation.

See also Three kinds and genus; Sensitive, vegetative and essential life; Generation without parents

Selected exact forms huistres; esponges; plantanimaux; poissons

Plato and Socrates

Access family: Platon and Socrate: invoked models of inherited wisdom. Exact historical spellings are listed separately.

In the dedication, Plato’s borrowing of sacred relics from the temple of Socrates is a figurative precedent for Nuysement’s own acknowledged debt to Candale. The borrowed flowers and philosophical temple justify compilation and intellectual inheritance, not merely patronal praise or the existence of a physical temple. I.2 then calls Virgil a follower of Plato’s doctrine in the account of soul, spirit and body: that is the treatise’s asserted lineage, not an independently established attribution.

II.2.10 uses Plato for several distinct ends: his soul is called the end of his generation, blessedness the purpose of learning virtues, and wisdom the purpose of travelling from Greece to Egypt, whereas Egypt is the journey’s immediate endpoint. These are the author’s philosophical examples, not newly verified biographical events. The printed Plato and Platon are both retained in native access.

SL_DEDICATIONS003 · 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23. Candale’s tutelage is an opened arena; borrowed flowers and Socratic relics defend the compiler’s debt.

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. Spirit mediates coarse body and subtle soul, analogized to Christ’s reconciliation; formal changes reveal intelligence, not brute matter.

SL_II_02S010 · 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89. Generation, moral learning and travel illustrate different ends; these are local examples, not verified biography.

See also Hermes and thrice-great Mercury; Nature's intention; Bait, attraction and congruity

Selected exact forms Platon; temple de Socrate; doctrine de Platon; Plato; Grece en Egypte; beatitude; Socrate

Pluto and subterranean wealth

Pluton

Pluto is the richest ruler because the earth receives and renews the treasures supplied by the other regions. The other powers become tributaries, tributaires, to his subterranean realm. Nuysement presents this as what the poets imagined in fable; he is interested in the earth’s concentrating and receiving office, not in settling competing stories about the gods’ birth order. The richness figure therefore assists the argument for seeking embodied powers in earth. It should not be read as a literal divine geology or as an assertion that every mention of Pluto in the book names the same material.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. Earth's ruler is richest through concentrated, renewed treasures and tribute from the others.

See also Earth as womb and vessel; Lynceus, Pluto and the nymphs

Selected exact forms Pluton; le plus riche; tributaires

Poliphilus, Polia, and Vesta’s temple

Poliphile; Polia; Vesta

Poliphilus, Polia and Vesta's temple provide a literary journey through fear toward a hidden valuable destination. The narrative is an interpreted example, not Nuysement's report of his own travels.

II.4.25 places the lover's perseverance beside the author's rejection of a merely greedy voyage after gold. The alarming forest and panic terrors test the seeker before the desired encounter. “Panic” retains its mythic association with Pan, later developed in the chapter, rather than naming a modern psychiatric condition. The example encourages discerning persistence, but the surrounding claim to relief of sufferers remains a separate first-person assertion, not something proved by the literary tale.

The English keeps Poliphilus and Polia as names and the temple as the narrative destination. The French gentil is a praising epithet, not evidence that the character is the historical author.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. The lover’s passage through the terrifying forest models perseverance toward a valuable hidden destination.

See also Voyage, strait and resumed course; Favourable star and heavenly favour

Selected exact forms le gentil Poliphile; sa chere Polia; temple de Vesta; terreurs Paniques; Poliphile; Polia; Vesta; Paniques

Polypodies

Polipodes

Polipodes are named among the growths of decaying wood, followed separately by little creatures and vermin, bestions & vermines. The example supports the claim that life-bearing spirit continues to act when a former body decomposes; visible bulk is not the full measure of the productive principle. The separate wording should be retained rather than treating “polypodies” as another name for the vermin or assigning a precise modern species. Nor does the example independently verify the passage’s estimates

about the relative weight of substance and excrement. Its office is to show continuing production in matter whose previous form has broken down.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77. Products named in rotting wood; polypodies remain distinct from the following creatures and vermin.

See also Excrements, dregs and bodily bulk; Life preserving life

Selected exact forms Polipodes; bestions & vermines

Pontanus, the key and two hundred failures

Pontanus; seule clef

Pontanus supplies an attributed example of correct matter failing without the necessary secret fire. The key is the missing enabling principle, not merely a hidden name for the material.

I.4.6 reports two hundred attempts and uses them to distinguish possession of a subject from knowledge of what brings it to completion. The number dramatizes repeated unsuccessful work; it is not an independently checked experimental log. The same context denies that Nature produces herself, requiring an appropriate productive agency. This constrains later language of self-vivification without forcing the two formulations into a single slogan. The entry's practical lesson within the argument is insufficiency of matter alone, not a disclosed means of reproducing Pontanus' alleged success.

The English preserves “only key” and the counted failures. It does not transform the anecdote into a procedure or omit the nearby non-self-production statement.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. The text attributes repeated failure on true matter to absence of the secret fire, using Pontanus to demonstrate that correct matter alone is insufficient.

See also Experience, probable reasons and authority; Phoenix and the tail-biting serpent

Selected exact forms Pontanus; seule clef; deux cent foys; clef

Porosity and passage

Access family: Pores and porosité: passages through which power or vapour moves. Exact historical spellings are listed separately.

In II.1.7 the earth's pores provide the routes through which rising vapour reaches a cooler or receptive condition and becomes mercurial water. The alembic-head comparison explains the movement toward condensation without identifying the earth as a literal manufactured apparatus. Porosity is thus a condition of passage and reception. The earth’s veins and rock hollows are specifically the places where coarser mucilage develops into metallic bodies; the disposition of those wombs accounts for accidental differences in metals said to share one substance.

II.3.29 makes pores the channels by which internally generated sulphurous fumes spread through the members as far as the surface, staining the complexion. The motion here is outward, not merely the admission of an external influence. The author then offers blood’s retreat to the heart as an additional account of pallor. His general ruin claim excepts gold and precious stones, perfected as far as Nature can accomplish; it does not assert that every compound is equally permeable or corruptible.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75. Earth's pores, veins and rock hollows locate vapour's transit and metallic generation.

SL_II_03S029 · 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133. Channels allow smoky corruption to reach bodily surface in the historical account.

See also Vapour and fourfold exhalation; Alembic; Surface, centre, heart and marrow

Selected exact forms spongiositez de la terre; veines de la terre; concavitez des rochers; pores; transperçables

Precious materials and salt

Access family: Sel and precious materials: value measured by preserving power. Exact historical spellings are listed separately.

II.2.22 praises a salt whose destructive impurities have been removed: the after-purification condition governs the claimed resistance to fire and power to preserve radical moisture. The author then calls Christ the Teacher of Teachers and explains why Christ compared the apostles to salt. Diamonds, rubies, pearls, gold and silver are imagined alternative comparisons which, the author argues, Christ could have chosen but did not; they are not part of the cited biblical wording.

The historical text attributes the medicine drawn from earth to Solomon; modern note 129 identifies the parallel in Sirach/Ecclesiasticus 38:4 and the apostles’ salt comparison in Matthew 5:13. The printed attribution and the apparatus identification remain separate. The religious comparisons express the author’s scale of value and salt’s claimed superiority, not independent proof of a particular salt’s medical efficacy.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101. These imagined alternative comparisons are subordinated to salt, not quoted biblical wording.

See also Spagyry and chymical medicine; Lustre and obscurity; Purity, penetration and duration

Selected exact forms diamans; rubis; perles; l’or ou l’argent; sel

Prejacent subject

subject prejacent

A subject prejacent or prejacente matiere is matter already present and available to receive action. The requirement opposes an attempt to begin with nothing: under Nature’s ordinance, fire must have an apt subject capable of becoming earth, not one already specified as ordinary earth. This is not a denial of divine creation. Nuysement also softens the practical impossibility with the alternative that the imagined undertaking would be too difficult or too lengthy for an ordinary human lifetime. “Prejacent” therefore directs the search towards an already begun natural subject, rather than granting art the power to manufacture a primordial beginning at will.

SL_II_02S002 · 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80. Matter already present and immediately apt to become earth under fire's action.

See also Primordial and first matter; Imaginary body

Selected exact forms subject prejacent; prejacente matiere; prejacent

Preserved intermediate substance

Access family: Substance moyenne: the part to preserve between removable extremes. Exact historical spellings are listed separately.

II.3.25 describes fire and water as complementary agents for removing what burns or corrupts and what remains as coarse terrestrial impurity. Between these rejected accompaniments lies a substance to be preserved. Middle therefore marks its functional relation to the separations, not necessarily a literal layer at the centre of a vessel.

The later fivefold operations classify how agents can act upon such mixed bodies. Their success is measured by conserving the intended portion, not by maximizing destruction or obtaining the greatest amount of residue. The intermediate substance must also be distinguished from II.1's not-yet-bodily vapour: both are called intermediate in a broad sense, but one concerns a stage of embodiment and the other the retained target of purification. In II.3.31 the retained middle substance is being prepared and directed toward purification and fixation after corrupting adustion departs; its remaining is not itself proof that those ends are already complete.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129. What is between extremes must survive the two separating assailants.

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136. The desired remainder is prepared toward purification/fixation while corruptive adustion departs.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. The earlier rising vapour is not yet a body; this intermediate embodiment status differs from the retained middle substance of purification.

See also Five operations and two agents; Embodiment and manifestation; Purity, penetration and duration

Selected exact forms moyenne disposition; sauvee & guarantie; moyenne substance qui reste; moyenne substance

Prison, captive and filth

Access family: Prison and captif: life enclosed in a corruptible mixture. Exact historical spellings are listed separately.

II.3.7 compares humans’ short and painful life amid the world’s impure lees to a criminal confined in a filthy, dark prison, between death and hope, amid infection and vermin and fed spoiled refuse. It is a simile for embodied misery and corrupt nourishment, not yet the explicit heavenly-person/earthly-prison anthropology of II.3.15. The surrounding argument calls substance simple and pure in itself, while ordinary food brings only a small useful portion together with hidden executioners or poisons.

The prison-image should not become an unqualified doctrine that all body is nothing but excrement. II.3.21 explicitly retains bodily bulk as the dwelling and vehicle of the nourishing spirit. Later the heavenly captive and earthly person recast imprisonment in a moral register. The figure marks obstruction and vulnerability, while the work still requires embodiment and ultimately distinguishes purification from the destruction of every proper bodily constituent.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Imprisonment in filthy conditions pictures earthly embodied misery.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. The later qualification preserves bodily matter as dwelling and carrier, not mere worthless waste.

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. The later heavenly captive and earthly prison give a distinct spiritual-anthropological form to the imprisonment image.

See also Nourishment, assimilation and replenishment; Foul vessel and infected house; Transformation rather than annihilation

Selected exact forms criminel; orde & obscure chartre; vermine; chartre

Pristine vigour

pristine vigueur

Pristine vigour is an original or former strength to be restored. The adjective is temporal and restorative, not simply a claim that a material is untouched or clean.

II.3.11 requires a true medicine to purge and restore together. The author criticizes treatments that evacuate irrelevant matter or weaken a patient without uprooting the cause of disease. Restoration is the neglected superior task in his polemic, but purging itself is not rejected wholesale. Elaborate preparation is said to attain a purity beyond Nature's unaided work, enabling the former vigour to return. This is a historical claim about medical efficacy, not a present-day recommendation for purgation or a demonstrated cure.

The English gives “original vigour,” and note 145 explains pristine. In the same context surnaturelle means beyond unaided natural preparation, not necessarily a miraculous suspension of natural causes.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Original or former vigor to be restored, not merely untouched cleanliness.

See also Universal medicine and particular remedies; Nature, art and the practitioner

Selected exact forms pristine vigueur; pristine; vigueur

Proteus

Prothee

Proteus is the shape-changing figure used to interpret the succession of colours. His monstrous forms frighten would-be captors, just as changing appearances can mislead the investigator attempting to retain and understand the subject.

II.3.36 attributes the colour variety specifically to internal sulphur. The appearance of whiteness then reveals Nature's sulphur, described through the white exterior and red interior and an anonymous sage's gold ring covered with silver. Proteus therefore marks changing appearance, not the identity of every sulphur. The author's statement that he once saw these colours refers to the earlier trial which did not transmute metals. A successful colour sequence cannot be promoted into successful gold-making through the mythic comparison.

The French Prothee and English Proteus are kept as distinct printed form and lookup rendering. The ring's saying remains attributed to an unnamed sage, not assigned to Geber merely because his name appears nearby.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Shape-changing figure explains colours and the difficulty of holding the subject.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The trial to which the later colour testimony refers explicitly did not transmute metals.

See also Sulphur: external, internal and fixed; Admitted failed transmutation

Selected exact forms Prothee; diverses figures monstrueuses

Pumice and lead

Access family: Pierre ponce and plomb: unequal weight as an image of unequal knowledge. Exact historical spellings are listed separately.

III.17 compares the rival kinds of philosophy through the difference between light pumice and heavy lead. The point is relative weight or substance: an inquiry that reaches the heart and marrow of things is presented as having a solidity that surface-level conjecture lacks. These named materials are vehicles of comparison, not components of an operation.

The sentence's pronouns must be followed through the opposition rather than assigned mechanically to the nearest prestigious word. The author's criticism falls on the philosophy he presents as groping and conjectural, while the inward philosophy receives the positive weight. The mountain summit and surface-crawling images in the same passage reinforce this contrast of intellectual vantage and depth.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200. An extreme light-heavy comparison gives rhetorical weight to true philosophy against scholastic learning.

See also Surface, centre, heart and marrow; Intellect, inference and the wing of thought; Gold and dross, summer noon and winter night

Selected exact forms balance; poids; ponce & le plomb; ponce; plomb

Pupils, doctors, and oracles

escoliers; docteurs; oracles

Pupils in the lowest class and the old oracles of the wisest doctors form a schoolroom comparison about where knowledge should be sought. Doctors here are learned teachers, not automatically physicians.

II.4.11 argues that inquiry should not stop with remote derivative things when more authoritative and primary sources are available. The comparison reinforces the appeal to ancient teaching about putrefaction and the fixed grain. It is a rhetorical ordering of instructional authority, not a proof that every attributed maxim is authentic or every pupil incapable of truth. The surrounding reasoning about preserved natures and death remains necessary; the honorific “oracle” does not replace it.

The English's learned-teacher sense keeps docteurs distinct from medical practitioners elsewhere. The school levels are a comparative image and are not reconstructed as a specific historical curriculum.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. The schoolroom comparison urges inquiry into superior sources rather than distant derivative things.

See also Rozinus and Morien; Experience, probable reasons and authority

Selected exact forms escoliers de la derniere classe; vieux oracles des plus sages docteurs; escoliers; oracles; docteurs

Pure gold of each body

pur Or de chacun corps bruslé

The salt surviving purification is likened to a pure gold of each burnt body. The comparison praises the best enduring portion; it does not claim that every body literally yields metallic gold. Fire is said not to generate this salt but to leave it victorious, a distinction that must remain beside other passages calling fire its father or multiplier.

The surrounding argument requires preservation of the pure central substance while encumbrances are removed. “Tres-monde” means thoroughly clean, not “very world.” Gold’s office as a simile of purity therefore differs from the ordinary or philosophical metallic substances discussed elsewhere. The passage is conceptual praise of an alleged residue, not a universal extraction recipe.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125. The pure-gold simile, salt not generated by fire and the preserved central substance.

SL_II_01S005 · 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73. Fire called salt’s father and multiplier must remain beside II.3 §22’s denial that fire generates the salt.

See also Ash, residue and recovered salt; Clean, not world; Philosophical and ordinary gold and silver; Incombustibility

Selected exact forms pur Or de chacun corps bruslé; pur Or

Purging and restoring together

purger & restaurer tout ensemble

Purger & restaurer tout ensemble makes two functions necessary together. The author does not reject purging as such; he objects that removal alone may leave the powers of life unrepaired, or remove matter without reaching the relevant disorder. Restoration is praised as the neglected part of medicine because it replenishes and strengthens rather than simply empties. The contrast prepares the search for a more perfected preserving subject. Calling its preparation above ordinary Nature does not by itself make it a miraculous suspension of natural causality. These are historical claims about proper medical art, not a regimen or endorsement of purgative treatment.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113. Both operations are required; restoration is praised as the neglected superior part.

See also Life preserving life; Physicians and apothecaries

Selected exact forms purger & restaurer tout ensemble; restauration; purger; restaurer

Périer, Buisard and Bergeron

Ieremie Perier; ABDIAS BUISARD; BERGERON

Ieremie Perier and Abdias Buisard are named in the imprint as booksellers. The privilege separately identifies Périer as the petitioner or grantee to whom the printing authorization is issued; Bergeron appears in the Council's subscription. These roles are not authorship claims.

The privilege's audience includes printers, booksellers and binders. Relieurs matters because the restriction reaches book production and circulation beyond the named imprint sellers. Audit exposant refers back to the petitioner, not to an unnamed expositor of the philosophy. The fine is divided between the King and Périer as petitioner, half to each. The provision assigning half to him is a particular benefit of the privilege; it should not be paraphrased as every bookseller receiving half. The legal language records the historical authorization and its penalties, not present-day publishing rights.

The all-capital imprint forms and mixed-case privilege form are retained as selected variants. Bergeron's signature is explained as a subscription rather than silently expanded into an unverified personal biography.

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15. The imprint names booksellers, while the privilege names Périer as grantee and Bergeron in the Council’s subscription.

SL_PRIVILEGES001 · 1621 Unnumbered preliminary page · scans FR005 · source PDF p. 16. The imprint names booksellers, while the privilege names Périer as grantee and Bergeron in the Council’s subscription. Binders are among the addressed book-trade actors; the petitioner is the particular beneficiary.

See also Chapter table and omitted division; Harmony and constitution; Royal printing privilege

Selected exact forms IEREMIE PERIER; ABDIAS BUISARD; Ieremie Perier; BERGERON; Relieurs; audit exposant; PERIER; BUISARD; exposant

Quasi-body

quasi corporelle

Quasi corporelle and quasi corps qualify rather than cancel corporeality. In II.2.3 the investigator seeks the subtle beginning attached to earth which is almost bodily and apt to take a body, not a finished metallic offspring already visible in the mine. In II.2.20 matter is again “not properly body, but quasi-body”: a companion and, as it were, receptacle of forms, desiring bodily realization. Being full of forms does not mean that all these forms are already actualized. The new English’s “almost” and “as it were” preserve the intermediate status which an unqualified translation as “body” would suppress.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. The attached generative nature is nearly bodily and capable of embodiment, not simply a finished body.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. The attached generative nature is nearly bodily and capable of embodiment, not simply a finished body.

See also Primordial and first matter; Visible and tangible knowledge

Selected exact forms quasi corporelle; apte à se corporifier; pas proprement corps, mais quasi corps; quasi corps

Ronsard

Ronsard; l’Homere & Pindare François

Ronsard is praised as the French Homer and Pindar and introduced as the poet whose stanza gives voice to Love’s cosmic agency. Homer and Pindar here are laudatory comparisons for the named French poet, not additional speakers of the quoted stanza.

The verse’s “I” is Love: master of gods, mover of heavens, governor of the world, first hatched from the mass and separator of chaos. Nuysement introduces it after describing matter’s desire for information and its motion through celestial fire. The poem thus supplies an image for his causal account, not proof that all potential forms already exist actually in matter or that the poet independently held the whole chymical doctrine.

SL_II_02S020 · 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99. Ronsard’s introduction within the account of potential forms and desire.

SL_II_02S021 · 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100. Love speaks the six-line cosmic stanza.

See also Love, marriage and conjunction of parts; Hatching and cosmic birth; Potentiality and actuality; Orpheus and Hesiod

Selected exact forms Ronsard; l’Homere & Pindare François

Round form and eternity

forme ronde

The forme ronde is called the sole complete and unfailing form appropriate to eternal things. It enters the discussion of the primordial compound and the world’s constitution, not a claim that every round object is immortal. The argument also says that created generative matter was not wholly pure: an unchanging simplicity alone would not furnish the world of differentiated, acted-upon things. Roundness and primordial mixture thus answer different questions, completeness of form and the conditions of generated change. Neither should erase the distinction between pure substance in itself and the dregs accompanying its created condition.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123. Cosmic roundness is the complete unfailing form appropriate to eternal things.

See also Pure substance and accidental impurity; Primordial and first matter

Selected exact forms forme ronde; seule forme indeficiente & accomplie

Royal printing privilege

Privilege du Roy; six ans; livres

The privilege is a royal authorization to print and circulate the book, coupled with an exclusive term. It is not an account of the philosophical secret’s possession. The grant

permits Jérémie Périer, identified as a Paris university bookseller, to have the treatise printed, sold and distributed, while forbidding rival booksellers, printers and binders to circulate copies not produced under his authority.

The full six-year term and the fine of eight hundred livres define this historical monopoly. The fine is divided between the king and the petitioner, here the same Périer who receives the grant; livres here denotes money, not a weight of material. The subscription “Par le Conseil” and Bergeron’s name belong to the grant’s documentary authority. Its date, 6 November 1620, is distinct from the volume’s 1621 imprint. The annotation explains the grant as a historical printing restriction rather than a restriction upon the present edition.

SL_PRIVILEGES001 · 1621 Unnumbered preliminary page · scans FR005 · source PDF p. 16. The grant’s recipient, exclusive six-year term, divided monetary penalty and dated Council subscription.

See also Périer, Buisard and Bergeron; Nuysement, compilation and inherited learning

Selected exact forms Privilege du Roy; six ans; livres; Relieurs; audit exposant

Rozinus and Morien

Rozinus; Morien; Morien; Hermite Romain

Rozinus and Morien are named interpreters and authorities, not interchangeable signatures. I.6.2 uses Rozinus to gloss Calid's obscure saying about souls, mountains, harvest and roots, then introduces Morien's account of water and earth.

Morien's attributed teaching describes the relation of extracted water to its earth and subsequent putrefaction and cleansing, under the express condition of God's help. II.4.11 later calls him the Roman hermit and invokes a saying about putrefying and blackening the fixed grain. The claim that natural philosophers writing throughout the preceding fifteen hundred years reverently cited him is a sweeping chronology of reception, not a date here established for Morien's own teaching. In both places his role is to support the necessary relation of dissolution, putrefaction and preserved substance, not to authorize a reconstructed practical procedure.

“With God's help” preserves moyennant l'aide de Dieu rather than making the success autonomous. Rozinus and Morien retain their printed forms, without silently assigning a modern critical author or title.

SL_I_04S006 · 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50. The non-self-production statement controls the attribution of enabling agency.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57. Rozinus offers an explanatory gloss on Calid’s saying; Morien is then cited for extracting water from earth and returning it until the earth putrefies and is cleansed.

SL_II_04S011 · 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156. An attributed maxim about putrefying and blackening the fixed grain supports the necessity of mortification.

See also Calid’s attributed teaching; Mortifying and weakening; Volatile spirit and fixed body

Selected exact forms Rozinus; Morien; moyennant l'aide de Dieu; Hermite Romain; depuis quinze cens ans

Salt, oil and water

Access family: Sel, huile and eau: the explicit triad in Sonnet I. Exact historical spellings are listed separately.

Sonnet I names salt, oil and pure water as three aspects of the universal spirit's bodily manifestation. The poem places beside this triad the actions coagulating, gathering and watering and the qualities dry, oily and moist. Its compressed syntax does not warrant inventing a further oily-union operation or forcing a one-to-one assignment beyond the wording. The poem's paired predicates, common and hidden, base and precious, good and harmful, keep the spirit's effects dependent on condition and use.

This is the triad actually named here. It must not be silently replaced with salt, sulphur and mercury because that triad is familiar elsewhere. III.6's locally unenumerated triple-germe and Sonnet II's three-in-one are qualified comparison contexts: neither the identity of wording nor the identity of the three constituents with Sonnet I's salt, oil and water is established by those passages. The hermaphroditic and all-seed imagery concerns the inclusive generative principle, while art through Nature makes its powers manifest.

SL_SONNET_01S001 · 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202. Sonnet I's explicit triad is associated with dry, oily and moist qualities and coagulating, gathering and watering actions.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191. The intellect apprehends heavenly influence, graded plant formation, the equal universal spirit's triple generation, gems and gold, and the proposed extraction of spirit against death. Triple-germe is present without a local enumeration of its three. Comparison only; identity of the three constituents is not established.

SL_SONNET_02S001 · 1621 Unnumbered sonnet leaf 2 · scans FR328 · source PDF p. 203. God's first-created great body is filled with omniform spirit, nourishing all; vapour below and fire above are triple in one substance, with sun/moon begetters, air mediation and earth nourishment. Three-in-one is not a verbatim repetition of Sonnet I's named triad. Comparison only; identity of the three constituents is not established.

See also Gems, gold and extraction; Water and moist Nature; Embodiment and manifestation; Specification and species

Selected exact forms de sel, d'huille, & d'eau pure; coagule, amasse, & arrouse; sec, onctueux, & moite; sel; huille; eau; Produit un triple-germe; de trois, & en trois

Sanctuary of natural mysteries

Access family: Sanctuaire: natural inquiry as entry into a protected interior. Exact historical spellings are listed separately.

II.3.1 says Hermes enters the sanctuary of natural mysteries through the terrification, or making-earthly, of first matter nourished in earth's womb. The sacred interior is a figure for access to Nature's hidden constitution, but it is attached to that particular route, not merely a general demand for reverence. Hermes follows Nature's footsteps and needs knowledge of how to employ his material, in imitation of the divine great Physician who made the world.

Sanctuary does not identify an actual building or authorize exclusion of readers on grounds not stated in the text. Its function is to frame a demanding kind of attention: the investigator must consider Nature's materials, workmanship and intended end before

claiming to understand her hidden powers. The image thus joins reverence with an argument about the proper order of knowing.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103. Sacred interior imagery describes Hermes' access through first matter's earthing.

See also Microcosms in every body; Nature's intention; Surface, centre, heart and marrow

Selected exact forms sacraire des arcanes naturels; sacraire

Satan and corrupting serpent

Satan

Satan appears as a prowling adversary ready to devour, a religious figure applied to the corrupting matter that surrounds and wears down life. II.3.8 uses the image to dramatize the spread of corruption through generations and nourishment; it does not make every inherited condition incurable, since remedies are said to arrest its progress. In II.3.14 the serpent hides in desirable food, joining the forbidden morsel to temptation and bodily mortality. These are the author’s theological and medical constructions, not modern accounts of inheritance or diagnosis. Most importantly, the spiritual renewal urged there does not require bodily death: the passage explicitly denies that inference.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. Prowling religious adversary is applied to corrupting terrestrial matter.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117. Prowling religious adversary is applied to corrupting terrestrial matter.

See also Forbidden apple and first transgression; Excrements, dregs and bodily bulk

Selected exact forms Satan; devorer; rode autour du globe terrestre; serpent; morceau deffendu

Scipio, Poliphilus and Lissias

Scipion; Poliphile; Lissias de Platon

These named literary examples defend the dignity of philosophical dream-writing, both in conception and in workmanship. Scipio’s dream and Poliphile stand beside the printed “Lissias de Platon” as precedents against dismissing a discourse merely because it takes a visionary form.

The exact Lissias is protected: the passage does not securely identify a Platonic title, so no familiar dialogue-name is substituted. Similarly, citing the dreams does not certify their visions as literal events. Their office is argumentative precedent for a literary mode in which the soul’s temporary freedom from bodily distraction can disclose higher subjects.

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22. The three precedents in the defence of dreams and the soul-prison explanation.

See also Dream, sleep and the soul’s prison; Poliphilus, Polia, and Vesta’s temple; Macrobius and the Dream of Scipio

Selected exact forms Scipion; Poliphile; Lissias de Platon

Sellers of smoke and painted mantle

vendeurs de fumees

Vendeurs de fumees are sellers of empty promise. The sacred mantle and cosmetic paint or fard describe impostors borrowing the appearance and authority of the art while concealing the absence of its substance. The polemic distinguishes fraudulent transmutation claims from the philosophy Nuysement defends; it does not establish every accusation as fact. In the same closing discussion of sulphurs he refuses to teach the entire preparation of the great elixir. His testimony to colours also refers back to a trial in which metallic metamorphosis failed. Deceptive appearance is thus a danger internal to the transmission and assessment of the art, not simply a label for its external opponents.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Deceptive practitioners borrow sacred appearance and cosmetic illusion to mislead.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The earlier trial explicitly failed to produce the hoped-for metallic metamorphosis.

See also Fraud, sophistication and calumny; Elixir and communicable perfection

Selected exact forms vendeurs de fumees; manteau sacré; fard

Serpent, dust, and Prince of Sepulchres

poussiere; Prince des sepulchres

The serpent’s motion and apparent feeding on dust become figures for the spirit working among earthly and decaying bodies. The title Prince of Sepulchres is attributed to cabalists; the passage does not establish it as a universally used name outside this account.

The decisive qualification is that earth and dead bodies are not the spirit’s nourishment: they are its seat or place of work. The spirit is in earth but not simply from earth, and its productive mine is described as renewing what is drawn from it. Moses’ serpent and dust image is thus reinterpreted through locality and operation, not a literal diet. A summary that says the spirit feeds on corpses would reverse the explicit denial.

SL_II_04S017 · 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162. The serpent, dust and sepulchral title, with seat expressly distinguished from food.

See also Moses; Earth’s centre as heart and mine; Life preserving life; Mythological interpretation and correspondences

Selected exact forms Moyse; poussiere; Prince des sepulchres

Seven metals and many names

tous les metaux; tous sept ensemble

The claim that the true matter contains all seven metals explains why sages may give it every metallic name. Many names point to a comprehensiveness attributed to the subject, not permission to choose any ordinary metal as its equivalent.

II.4.28 criticizes literal readings of iron, steel and metallic scum in reported authorities. The polished-steel comparison involves likeness or reflective quality, not an instruction to substitute ordinary steel. The assertion that all seven are together is the author's

defence of multiform nomenclature. It should be read with his differentiation of universal parent from metallic first matter and with Saturn's only partly accepted lead interpretation. No additional list of seven ingredients is supplied by the phrase.

The English retains both “all” and “together” and preserves the rejection of ordinary metallic identifications. The names are interpretative predicates in context, not a normalized modern recipe index.

SL_II_04S028 · 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175. The author justifies many metallic names by claiming the true matter contains all seven.

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. Metallic first matter is distinguished from its universal parent, preventing every metallic name from identifying one ordinary metal.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. The author grants only a partial fit to the rival identification of Saturn with lead.

See also Saturn and the contested lead interpretation; Mercury, multiform spirit; Bacon, Englishman, and angel

Selected exact forms le nom de tous les metaux; tous sept ensemble; metaux

Simples

simples

Simples are medicinal substances considered individually, especially plants, before compounding. “Simple” in this sense is not synonymous with simple and indivisible substance, a universal remedy, or a treatment that is easy to use.

II.3.5 considers differences among a plant's parts: colours and flavours indicate more and less of qualities, and flowers or branch tips are said to have subtler powers than lower parts. The proposed difference is one of degree within a common substance, not contrary essences. II.4.7 discusses particular simples while seeking a general medicine without abandoning particulars. III.18 makes an oat root the example of a simple whose effective principle might be separately prepared. These passages distinguish an individual material, a compounded preparation and the range of claimed efficacy.

The translation uses “simples” where the historical medicinal noun occurs and explains it in notes 137 and 275. Sonnet IV's simple action instead means unaided natural action and is not an occurrence of this medicinal category.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107. Individual medicinal substances whose parts differ in degree of qualities.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151. Particular simples remain in view even when the general medicine is sought.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201. The oat root is an individual medicinal material, contrasted with its extracted effective principle.

See also Universal medicine and particular remedies; Simple and indivisible substance; Oil of salt and corrosives

Selected exact forms simples; les simples; ce simple

Sirens, Charybdis and Scylla

Sirenes

Sirens, Charybdis and Scylla figure the dangers of deceptive chymical promises. The seduction belongs to fraudsters who cover their adulteration with philosophy's sacred mantle.

At the close of II.3, Nuysement distinguishes natural philosophy from fraudulent transmutation and metal falsification. Painted appearances charm credulous eyes and draw curious seekers into maritime ruin. The polemic does not prove every opponent malicious, nor does it condemn all transmutation claims as fraud; that distinction is precisely what the author demands. The mythic names give the warning memorable force while linking it to the broader navigation of inquiry.

The English renders the printed Caribde and Scille as Charybdis and Scylla. These are retrieval equivalents, not corrections to the preserved French forms. “Sellers of smoke” remains an accusation, not a technical name for a reagent supplier.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. Fraud lures the curious into proverbial maritime dangers.

See also Voyage, strait and resumed course; Jason, Medea and philosophical investigation

Selected exact forms Sirenes; Caribde; Scille

Sixtus IV, Latin translation, and age forty

Access family: Sixte quatriesme and quarante ans: translation and restricted transmission. Exact historical spellings are listed separately.

II.4.36 reports Pico's account of seventy cabalistic books and a Latin translation begun under Sixtus IV, then interrupted by the pope's death. The accompanying restriction specifically says that among the Hebrews no one may touch these books before forty; it is not a rule asserted here about all Hebrew learning. These details support an image of guarded transmission and difficult access to inherited wisdom.

The paragraph does not independently verify the size, identity or survival of that collection. Nor does the age limit become a rule imposed on the present reader. The author adapts the account toward his own philosophical cabala and interpretation of Hermes. It is therefore important to keep the report attributed to Pico separate from the interpretive conclusion Nuysement draws from it. The quoted account says this doctrine contains some points of Christianity, not that cabala and Christianity are wholly identical.

SL_II_04S036 · 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185. The Pico-attributed passage reports a translation project interrupted by death and a restriction on touching the books.

See also Hermes and thrice-great Mercury; Easy practice, difficult discovery; Divine inspiration and discovery

Selected exact forms Xiste Pontife quatriesme du nom; langue Latine; l’aage de quarante ans; Xiste; quarante ans

Sobriety, fasting and appetite

sobres

Sobriety and fasting answer gluttony and drunkenness in the account of inward conflict in II.3.15. The heavenly, immortal person is figured as captive within the earthly, corruptible person as prison: a spiritual anthropology, not two anatomical people. Fasting is presented as a restraint upon the inward flames that move the senses and kindle the blood. The passage closes with two means of regeneration, baptismal water and the Holy Spirit’s fire, not two separately counted regenerations. The vocabulary belongs to an exhortation concerning renewal and the coming water-and-fire analogy. It is not a medically specified fasting programme, nor does its reference to inward flames make every spiritual temptation a literal combustible substance.

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118. Moral disciplines counter inward desire in the author's anthropology, not a medical regimen to recommend.

See also Sun of the Holy Spirit; Water and fire as separators

Selected exact forms sobres; gourmandise & yvrongnerie; jeusnions

Soot and smoke-blackening

suye

Suye is concrete soot adhering to chimneys and smoke-blackened ceilings. Its smell, bitterness and darkening power become sensory evidence in the author's account of volatile excrement.

II.3.28 attributes foul fumes to oily combustible sulphur and argues that their residue retains something of burnt bodies and salts' dregs. The dark coating obstructs light, whereas the purest bodies shine most brilliantly. Soot therefore connects a familiar household observation with the work's larger opposition of obscurity and purity. The inference is historical: it does not establish a modern chemical identity from smell or taste, and the lexical explanation is not an invitation to sample soot or unknown salts.

The English keeps chimneys and ceilings rather than turning the example into abstract “impurity.” The sensory predicates remain the author's asserted evidence, distinct from the modern note on his cited authorities.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132. Concrete residue preserving smell/bitterness becomes evidence for volatile excrement.

See also Sulphur: external, internal and fixed; Gold and gemstones excepted

Selected exact forms suye; cheminees; planchers enfumez

Spirit of wine, antimony, and coral

esprit du vin; anthimoine; coral

Spirit of wine, antimony and coral occur in a comparison of tinctures attributed to Paracelsus. They are not assembled into a preparation. Nuysement reports striking powers and says Paracelsus seems to give preference to mercury’s tincture, then adds his own insistence that the mercury is not the ordinary kind.

The tentative “seems” and the distinction of voices prevent the report from becoming an authenticated recipe or an unqualified statement of Paracelsus’s doctrine. The ordinary

substances’ names remain useful lookup routes, but neither their presence nor the praise of tincture establishes a safe medicinal use or a modern identification for the sages’ mercury.

SL_II_04S019 · 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165. The attributed tincture comparison, qualified preference and ordinary-mercury exclusion.

See also Paracelsus and Theophrastus; Tincture and heat as its mother; Amalgams, fusions, dissolutions, infusions, and confections; Philosophical and ordinary gold and silver

Selected exact forms l’esprit du vin; l’anthimoine & du coral

Spirituous and spiritual

Access family: Spiritueuse and spirituelle: two adjectives retained in the reading. Exact historical spellings are listed separately.

II.3.21 alternates spiritueuse and spirituelle when discussing the subtle nutritive portion hidden within bodily food. The supplied English differentiates the terms rather than collapsing both into one modern technical expression. Neither adjective should be equated with alcoholic strength.

The argument is inferential: the author says the nourishing spirit is known through its effects, not directly watched as it separates. He also qualifies the claim about waste. The bulk of food is not wholly worthless excrement, because it houses and carries the life-bearing portion. This is an important limit on the prison rhetoric and on the asserted equality of intake and waste. The two adjectives name subtle agency within that argument, not an independently measured chemical fraction.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124. Alternating source adjectives both describe nutritive immaterial/subtle matter; edition differentiates English renderings.

See also Nourishment, assimilation and replenishment; Intellect, inference and the wing of thought; Prison, captive and filth

Selected exact forms spiritueuse; spirituelle

Stomach of the earth

l’estomac de la terre; mondifiez & digerez

The stomach of the earth is the figurative place in which metals are cleansed and digested toward their natural degree of perfection. The image joins subterranean maturation with the wider digestive account of separating nourishing substance from encumbrance.

The artist observes this natural work and takes fire and water as helpers. Earth’s stomach is therefore a model for the purpose of operations, not an anatomical claim about the planet or a specified artificial vessel. Mondifiez means cleansed; digerez includes maturation. Their conjunction explains why better prepared metals are called more perfect without making every kind of heating a successful digestion.

SL_II_03S030 · 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134. Metallic cleansing and digestion as the artist’s natural model.

See also Digestion and incomplete perfection; Nature, art and the practitioner; Separation, extraction and retained union; Earth as womb and vessel

Selected exact forms l'estomac de la terre; mondifiez & digerez

Stygian waters and Aeson

Access family: Eaux Stygiennes and Æson: a second transformation and the health-treasure. Exact historical spellings are listed separately.

II.4.34 makes the Stygian waters the means of putting the watchful dragon to sleep until it emits no more fire or smoke. The author immediately glosses this as dissolving it again and fixing it again with its spirit. Prepared Mercury alone remains incapable of the double result. Medea’s final teaching is named as fermentation and conjunction of the Sun’s butter with the paste of that prepared Mercury, pictured also as earth receiving pure wheat. The butter belongs to the Sun and the paste to Mercury; these unspecified figures must not be conflated or assembled into a recipe.

The double treasure distinguishes Jason's acquisition of wealth from Aeson's restored health. Rejuvenation is a mythic model for the claimed medicine, not a verified case of an elderly patient recovering youth. The passage further distinguishes the apparent inflammability or venom of a surface condition from the hidden fixed, life-preserving power at the centre. Its eau de vie must not be silently changed into eau de vigne: life and vine are different readings with different implications.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. Drowning the watchful dragon is immediately glossed as redissolution/refixation; Aeson exemplifies the second, restorative treasure.

See also Purity, penetration and duration; Surface, centre, heart and marrow; Transformation rather than annihilation

Selected exact forms les eaux Stigiennes; son pere Æson; eaux Stigiennes; Æson

Subject of the sages and the letter riddle

subiect des sages; six lettres

The “subject of the sages” is presented as the answer to a verbal puzzle, not named directly. The reader must begin with the six-letter name of a human part, add p and replace s with m. The verse promises that these changes will disclose the true name without ambiguity. Its definite-sounding conclusion belongs to the riddle’s rhetoric; the historical French itself supplies neither the starting word nor the completed answer.

The supplied annotation proposes the Latin loin-to-lead solution, but those Latin words are modern explanatory additions, not printed words in the French verse. Nor does solving this particular riddle establish that every later occurrence of philosophical matter denotes ordinary lead. The heading mentions a figure of the universal spirit; the present edition reports that the corresponding original figure has not been located in its governing scan. A missing image should therefore not be reconstructed from the verse as though it had been inspected.

SL_READERS001 · 1621 Unnumbered preliminary verse · scans FR006 · source PDF p. 17. The complete letter operation and the promise to name the sages’ subject; distinguish verse from its modern proposed solution.

See also Universal spirit of the world; Primordial and first matter

Selected exact forms six lettres; un p adjoustant; subiect des sages; sur la figure de l'Esprit general du monde

Sublunary scope

soubslunaires

Soubslunaires marks the stated domain of the opening account of embodiment in Book II: natural things beneath the moon. Nuysement excludes the manner in which celestial or supernatural things receive bodies from his present inquiry. Within the restricted domain, the universal corporifier must itself possess the bodily capacity it gives and must take a body in the earth before generating. This boundary is consequential. Statements about what every spirit or generated body requires should not be expanded into unrestricted claims about God, angels or all conceivable modes of embodiment.

SL_II_01S001 · 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70. The author's explicit boundary excludes supernatural/celestial embodiment from this account.

See also Universal spirit of the world; Earth as womb and vessel; Passibility

Selected exact forms soubslunaires; Non que

Subordinate powers

subalternes

Subalternes names powers subordinate within a common substance, whose operations can differ in degree, plus ou moins. Such differences do not by themselves prove distinct essential substances. The surrounding discussion of contrary effects insists on the relevant recipient and occasion: a thing is not to be said to nourish and kill the same subject at the same time. Nor does Nuysement deny that contraries can coexist; he argues that their conjunction can obstruct or damage action. These relational limits are what the language of subordinate powers helps preserve. The surrounding sentence’s unusual un mesme effect is retained as “one and the same effect” in the supplied translation, not silently corrected to “cause.”

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Different degrees of subsidiary powers do not negate common substance.

See also Substance and accidents; Elemental qualities and their agents

Selected exact forms subalternes; plus ou moins

Subsidence of the coarse

ravalement & affaissement

Ravalement and affaissement describe lowering and settling of the coarser portion of first matter. Weight and lesser subtlety explain the direction within the author's creation account.

II.3.17 assigns the original separation to God. The heavier, coarser matter subsides while substance remains distinguished from excrement. The relevant later claim concerns passible sublunary things: they contain impurities capable of being removed. It is not an unrestricted statement that every divine or celestial reality is excrementitious. The essential/accidental pair must also be assigned correctly: substance is essential; the removable excrement is accidental. Subsidence thus helps explain the lower world's condition without making gross matter the creator of its own order.

The English keeps “when God separated” as the agent clause and translates passibles as things capable of suffering action. The falling motion belongs to the historical cosmology, not a silently substituted modern formation theory.

SL_II_03S017 · 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120. Coarse/heavy matter settles during divine cosmic separation.

See also Limbus and chaos; Earth’s centre as heart and mine

Selected exact forms ravalement & affaissement; plus pesant & moins subtil; ravalement; affaissement

Subtlety, sharpness, and biting quality

acuité; mordante poncticité

Internal subtlety and acuité describe the spirit’s penetrating, upward-tending power. Sharpness is an efficacy word here, not merely the geometry of an edge. The Saturn interpretation later gives a related biting quality, mordante poncticité, to the devouring action figured by his scythe.

The two uses connect action and sensory language without identifying a particular modern acid or reagent. The protected spelling poncticité should remain visible rather than be silently replaced with a conjectured technical term. Neither the description of biting power nor its association with a mythic tool is advice to test a material by taste or contact.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. Internal subtlety and sharpness in the account of upward and penetrating action.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178. Saturn’s scythe interpreted through biting poncticité.

See also Ingress, subtiliation and graduated fire; Saturn and the contested lead interpretation; Sweetness, bitterness and the salt’s centre

Selected exact forms interne subtilité & acuité; mordante poncticité

Suffocation and struggle

quereller & combattre

Quarrelling, fighting, overcoming and suffocating personify the obstruction of pure substance by impure accompanying matter. Suffocation describes the suppression of life-bearing action, not only literal blockage of breathing.

II.3.7 makes impurity an assailant that finally opens the way to corruption. Pure substance considered in itself is said to escape corruption; mixed lower bodies do not. The prison, vermin, spoiled food and executioner images extend that contrast into a dramatic account of human nourishment and mortality. Their moral intensity does not make every meal a deliberate act of self-destruction, nor does the assertion about pure substance guarantee immortality for the whole human body.

The English keeps the sequence of hostile verbs and the limitation to substance considered simply. Excrement has a wider obstructive-material sense here than ordinary bodily waste.

SL_II_03S007 · 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109. Impurity wars against and chokes the pure substance, obstructing life.

See also Obstruction and stopping up; Heavenly and earthly man

Selected exact forms quereller & combattre; surmontee & suffoquee; quereller; combattre; surmontee; suffoquee

Suidas, Chrysogonus Polydorus, and Geber

Suïdas; Crisogone Polidore; Geber; Pollidore

Suïdas is cited through Crisogone Polidore's preface to the works of Geber as testimony for the Jason-and-Medea interpretation. This is a chain of reported authority, not a direct quotation from Geber. Nuysement subsequently disputes Pollidore's account of the vessel in the dragon's-teeth episode, showing that citation does not imply agreement in every detail. The printed name forms Polidore and Pollidore should remain retrievable while their local roles are distinguished. The source supplies neither a precise edition nor sufficient evidence to certify the entire attribution independently.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. A chain of reported testimony supports the Jason/Medea interpretation; Nuysement then rejects Polydorus's local glass-alembic reading.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. A chain of reported testimony supports the Jason/Medea interpretation; Nuysement then rejects Polydorus's local glass-alembic reading.

See also Cadmus, Mars, dragon's teeth, and armed soldiers; Elixir and communicable perfection

Selected exact forms Suïdas; Crisogone Polidore; œuvres de Geber; Pollidore; Geber

Sun of the Holy Spirit

Soleil du sainct Esprit

The Soleil du sainct Esprit sends divine rays into the human interior to consume the corrupting affections of the old Adam. Solar language here makes the Holy Spirit's illumination and purifying power imaginable; it does not identify the Holy Spirit with the celestial sun or a furnace flame. Nuysement then draws a "likewise" comparison with the natural subject's purification by fire and water. Distinct agents and recipients remain on either side of that analogy. The subsequent natural separation by distillation should not be fused with the preceding spiritual illumination into one literal sacramental operation.

SL_II_03S016 · 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119. Divine rays act upon human interior and consume old Adam's corrupting affections.

See also Water and fire as separators; Light, illumination and truth; Sobriety, fasting and appetite

Selected exact forms Soleil du sainct Esprit; divins rayons; sainct Esprit

Sun, wax and clay

Soleil; cire; fange

An unnamed poet compares his mistress's unequal or changing aspect with the sun that softens wax, hardens clay and makes new bodies from those it has undone. The opposition lies in effects upon differing recipients, not in two contradictory solar substances. Nuysement places the verse after his argument that the world continually

remakes one thing from another rather than allowing total annihilation. The surrounding strange generation stories are themselves qualified as more worthy of wonder than belief. The lyric comparison consequently illustrates transformation; it neither identifies the poet nor authenticates every preceding marvel.

SL_I_01S009 · 1621 pp 15–16 · scans FR035, FR036 · source PDF pp. 37–38. An unnamed poet’s comparison of a mistress’s changing glance uses the sun’s opposed effects on wax and clay to picture destruction and new formation.

See also Elemental qualities and their agents; Fire

Selected exact forms Vostre aspect inégal; amollit la cire; endurcit la fange; cire; fange

Taking a marten for a fox

prenne Martre pour Renard

Taking a marten for a fox is the idiom through which Nuysement anticipates an objection that he has mistaken one matter for another. The response distinguishes the first matter of metals from the universal source that is, as it were, that matter’s parent. The metallic subject is the son; his wider subject is the parent.

The animals therefore name a risk of mistaken identification, not two ingredients or zoological correspondences. The idiom belongs to a passage that grants the excellence of Bacon’s metallic account while insisting upon a broader causal level. It should not be used to erase the distinction by translating both matters simply as “first matter.”

SL_II_04S015 · 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160. The anticipated mistaken-identity objection and its parent/son answer.

See also Primordial and first matter; Bacon, Englishman, and angel; Natural stone and chymical stone

Selected exact forms prenne Martre pour Renard

Taste, dregs and the reader’s palate

palais; lie; viandes

The reader's palate can be clogged by the lees of popular error, while philosophy offers exquisite food and fruit. Taste is here an image for discrimination and receptivity to argument, not advice to sample chymical substances.

The preface's culinary language distinguishes readers prepared to judge from those whose inherited opinions prevent appreciation. Dregs are obstructive in the metaphor just as they obstruct pure substance in the physical account. The offered fruit is the work's intellectual benefit. This analogy helps explain the author's polemic but should not certify his dismissal of opponents: their supposedly corrupted palate is his characterization. Practical experience, probable reasons and ancient authorities remain the explicit tests he asks readers to consider.

The English keeps palate, dregs and food as the linked comparison. Viandes in this context is food more broadly, not necessarily meat, and fruict need not denote a literal fruit ingredient.

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28. The preface describes error as dregs clogging taste and philosophy as exquisite food, then offers the work’s fruit to qualified readers.

See also Experience, probable reasons and authority; Simples

Selected exact forms palais empastez; lie d'une erreur populaire; viandes exquises; fruict; palais; lie; viandes

Thales

Thales Millesien

Thales Millesien is cited for placing water first when considering the matter which receives action. The author counterbalances that view with fire as the active principle: priority can be assigned differently according to whether one attends to agent or recipient. Yet he expressly keeps them together, since neither action nor reception is realized in isolation. Thales therefore serves a carefully limited argumentative position, not the author’s unqualified declaration that water alone produces everything. The adjacent interpretation of Moses’ Spirit of God as fire is likewise Nuysement’s reading, not words to be added to the scriptural quotation.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. Cited for making water first matter by attending to receptive matter.

See also Fire; Primordial and first matter

Selected exact forms Thales Millesien

The author’s limits and professions

Access family: Profession, intention and protestation: the author’s declared limits. Exact historical spellings are listed separately.

The author repeatedly marks the limits of his own undertaking. In II.2.13, after asking how ordinary physical fire could act upon a simple, non-local soul, he allows that God may create or intensify a different fire and professes submission to orthodox belief. The speculation is qualified; it is not a straightforward denial of hell. In II.3.12 he says medicine is not his profession and returns from the discussion of purgatives to his chosen route. This does not erase his medical claims, but identifies them as part of a natural-philosophical argument rather than a physician's professional casebook.

II.4.5 similarly speaks as a simple pupil of the philosophers, not as a theologian, and invites favourable reception only insofar as the conceptions prove reasonable. Sacred analogies remain part of the argument. Such professions frame the reach and authority of the argument. They should not be treated either as proof that no theological proposition is being advanced or as permission to ignore the stated distinctions between primary causes, ordinary medicine and theological doctrine.

SL_II_02S013 · 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92. Author explicitly refuses a rash separate opinion and professes dedication to faith.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Author explicitly disclaims medical practice and further discussion despite his claims.

SL_II_04S005 · 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147. The author qualifies his authority and invites approval only insofar as his conceptions are reasonable.

See also Spagyry and chymical medicine; Burden of sin; Baptismal water and Spirit's fire

Selected exact forms foy orthodoxe; faire opinion à part; ce n’est point ma profession d’exercer la medecine; non comme Theologien; simple disciple des Philosophes; autant favoriser qu'ils les trouveront raisonnables

The dry drinking the moist

le Sec boire l'humide

The expression le Sec boire l’humide, “the dry drinking the moist,” personifies absorption within the account of embodiment. Dryness receives moisture under the action of heat, rather than a fully formed body swallowing a separate finished substance. The subject at this stage is a vapour between spirit and body: it participates in both, is not yet properly a body, and cannot generate while it remains in that intermediate condition. The drinking figure makes the dependence of qualities upon one another intelligible. It should not erase the passage’s negative and transitional terms by describing the vapour as already a productive metal.

SL_II_01S006 · 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74. Absorption imagery relates inherent dryness, moisture and heat in one subject.

See also Elemental qualities and their agents; Quasi-body

Selected exact forms le Sec boire l'humide; beuë

The same ill

sans souffrir mesme mal

The “same ill” belongs to the compressed balancing clause in Nuysement’s self-quoted cosmological ode. Water or air counterbalances the rounded heavy body with so firm and equal a weight that it cannot fall into decline “without suffering the same ill.” The verse preserves a mutual-balance relation but does not fully spell out its mechanics.

The acting subject of the larger passage is spirit, which separates heavy from light and pours soul and seeds into the earth; earth becomes the fruitful nurse. The short clause should not be smoothed into a confident modern law, nor confused with the separate prose account of hereditary corruption. The supplied English deliberately retains its compression rather than inventing an explanatory agent.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120. Introduction identifying the following verse as the author’s own ode.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121. The entire balance clause and spirit’s continued agency.

See also Round form and eternity; Phoebus and Python; Subsidence of the coarse

Selected exact forms sans souffrir mesme mal

The sun and man generate

le Soleil & l'homme engendrent

The saying le Soleil & l’homme engendrent introduces generation through the conjunction of an internal capacity with activating heat. Its compressed gloss then

names the terrestrial sun as gold and repeats l’homme, l’homme without supplying a further explanation. The new English retains that repetition. The reader should not complete the phrase by inventing an unprinted material or a second symbolic identification. The subsequent argument is clearer: solar heat brings innate heat into actuality, lunar influence fosters radical moisture, and a temperate cooperation of contrary fire and water makes generation possible. The obscure formula belongs within that argument, not in a free-standing code of ingredients.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54. The compressed formula is followed by a terrestrial sun/gold gloss and a repeated man/man phrase which the edition preserves without supplying a missing equation.

See also Elemental qualities and their agents; Life preserving life

Selected exact forms le Soleil & l'homme engendrent; le Soleil terrestre, qui est l'or; l'homme, l'homme; Soleil; l'homme

The upright gaze

Access family: Regard and face levee: bodily posture as a summons to intelligence. Exact historical spellings are listed separately.

III.9 contrasts the human upward gaze with the posture of other animals. The body becomes an image of the mind's vocation: humanity should look beyond immediate sustenance toward the celestial order and the jewel of intelligence it has been given. The argument then makes longer life desirable because intellectual cultivation requires time.

The abbreviated description of animals without reason must be read beside III.3, which grants them inward vital reason and some exceptional skills while distinguishing learned human arts. The later contrast is rhetorical, not permission to erase the earlier qualification. Likewise, upright posture does not prove that every human cultivates wisdom or that a longer lifespan is automatically well used; it grounds an exhortation about the value of understanding.

SL_IIIS009 · 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192. Human orientation toward heaven opposes animals’ eating-oriented posture and motivates the need for a longer knowing life.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189. The earlier account grants animals vital reason and some skills, qualifying the later shorthand.

See also Intellect, inference and the wing of thought; Participation, higher and lower; Nourishment, assimilation and replenishment

Selected exact forms face & la veuë eslevee vers le Ciel; inclinee; mangeaille

Theriac, venom, use, and dose

Theriaque & Venin; usage; doses

Theriac and venom name opposed effects ascribed to the same philosophical subject according to use and dose. The comparison joins beneficial moderation and destructive excess; it does not establish that a single named modern substance is both a safe cure and a poison under known conditions.

The author’s qualification is itself important evidence of danger, but it supplies no usable safe dose. The later description of the subject wrapped in mortal venom reinforces the distinction between apparent destructive condition and a hidden

preserving virtue. These are historical claims about a guarded subject, not treatment guidance or permission to infer safety from the word theriac.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. The explicit use-and-dose qualification of opposed effects.

SL_II_04S034 · 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183. The further warning of mortal venom around the hidden virtue.

See also Burning water, water of life, and water of vine; Temperance, justice and excess; Sap and venom, sweet and bitter salt

Selected exact forms Theriaque & Venin; selon l’usage & les doses d’iceluy

Tinged into earth and entire power

teinct en terre; force entiere; terre du feu

Sonnet III says that if the subject is teinct into earth it retains its entire force. The supplied translation preserves the printed word as “tinged,” rather than silently replacing it with converted. The principal argument is embodiment without loss of power, but the exact poetic wording remains a consequential variant.

The next lines separate the subtle from the thick and earth from fire. That order must not be reversed to match a more familiar version of the Emerald Table. The sonnet is Nuysement’s French verse presentation, not an independently established ancient wording. Its conditional, retained power and ordered separation should be read alongside the more explicit prose explanation, without imposing a generic formula.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204. The retained teinct, entire force and exact order of separation.

See also Embodiment and manifestation; Ascent, descent and sublimation; Emerald Table and its double sense; Separation, extraction and retained union

Selected exact forms Si on la teinct en terre; force entiere; Le subtil de l'espais; la terre du feu

Travel, war and fortified cities

voyager; guerre; Citez; fortifier

Travel, war, the defence and enlargement of one’s country, cities and fortification broaden Philon’s praise beyond contemplation and mineral knowledge. The same intellect can organize movement, anticipate enemies and build protected civic spaces. These are examples of learned and transmissible human arts, offered against a reduction of humanity to bodily need. They are not a military programme and do not attribute all inventions to one historical founder. Their place in the poem also prevents its ideal investigator from being understood as exclusively an isolated alchemical operator.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191. The same intellect enables practical and civic achievements, widening the poem beyond mineral knowledge.

See also Philon and Timon; Possessing, knowing and the purpose of life

Selected exact forms voyager; Deffendre & augmenter son pays; guerre; Citez; fortifier; Attendre un ennemy

Tree's connected parts

bois

Wood, bark, leaves, fruit, root and branches exemplify distinction without severance. They differ in place, shape and function while remaining parts of one living whole.

II.3.3–4 contrasts this relation with the actual removal of foreign, contrary and superfluous matter. The tree's parts help one another and share a common innate power, though subordinate powers may differ in degree. Consequently “separation” in the first sense does not require cutting them off. This example controls the broader argument about heaven and earth and later the subject's proper earth and fire. An operation directed against impurities must not destroy the constitutive alliance merely because its members are distinguishable.

The translation retains each concrete part and the negative “neither divided nor cut off.” Escorce is bark here; its later metaphorical use for the surface of knowledge must not erase this botanical example.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. Wood and bark, leaves and fruit, roots and branches remain connected despite local distinction; separation here need not mean cutting off.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. The author develops the shared power and mutual assistance of the enumerated tree parts.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153. The later injunction against separating the subject’s proper earth and fire applies the same preservation principle.

See also Love, marriage and conjunction of parts; Simple and indivisible substance

Selected exact forms bois; escorce; feuilles; fruict; racine; branches

Trevisan and the fugitive pursued

Comte de la Marche Trevisane; Trevisan; fuyant; poursuivant

The Count of the Trevisan March is invoked through the image of the fugitive and pursuer in the account of fire. Nuysement’s ensuing explanation makes internal sulphur the acting principle aided by common external heat. The pursuit image warns against driving off what the work seeks to retain; it should not be normalized into a modern heating instruction.

Later the good Trevisan’s reported two-year delay after acquiring book-knowledge distinguishes knowing a path from undertaking the long work. This supports Nuysement’s own claim to know routes he has not resolved to travel. Both anecdotes function as attributed counsel, not an independently reconstructed biography or proof of successful transmutation.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. The fugitive/pursuer saying and Nuysement’s explanation of inner and outer fire.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. The reported delay between knowledge and undertaking.

See also Burning, calcination and incineration; Mines of Peru and the long voyage; Patience, gentleness and the danger of haste

Selected exact forms Comte de la Marche Trevisane; le fuyant ne s’envole devant le poursuivant; le bon Trevisan; l’espace de deux ans

Unlike and contrary

dissemblables; differentes & non contraires

Unlike things need not be contrary. Nuysement distinguishes parts different in place or shape but naturally allied from alien or opposed matter whose mixture obstructs the subject’s action. The former separation is distinction, not severance: heaven and earth, or wood and bark, remain connected.

The latter can be called division or removal, but even contraries are not declared incapable of coexisting. Their conjunction is objectionable because it destroys or impedes the substance’s powers. This distinction governs the whole separation chapter. A reader who equates every difference with opposition will mistake Nature’s articulated body for a heap of pieces that must all be cut apart.

SL_II_03S003 · 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105. Simply different but not contrary, and connection without severance.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106. Contrary admixture can coexist yet obstruct or destroy.

See also Separation, extraction and retained union; Tree's connected parts; Mutual assistance; Subordinate powers

Selected exact forms choses dissemblables; differentes & non contraires

Uranogee

Uranogee; Ciel terrifié

Uranogee is the proposed name of a virgin born from Heaven in earth’s womb, retaining the powers of both parents. The source immediately glosses it as Ciel terrifié, Heaven made earthly. Terrifié here concerns embodiment in earth, not fear.

The name follows the analogy of the child sharing its parents’ humours. What is now earth encloses the heavenly powers by an indissoluble bond and displays their operations. It therefore answers the question whether embodiment destroys celestial efficacy: Nuysement says it preserves it. The modern annotation’s learned-name explanation remains apparatus; the decisive historical definition is the French gloss itself. The entry does not identify Uranogee with an ordinary mineral or a modern compound.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. The parental analogy, proposed name and explicit Heaven-made-earth gloss.

See also Terrification and earth-made Heaven; Androgyne and Hermaphrodite; Cosmic parents, womb and nurse

Selected exact forms Uranogee; Ciel terrifié; lien indissoluble

Vessel as sepulchre

sepulchre d’un vaisseau

A vessel is called a sepulchre when it encloses the subject during putrefaction. Burial and resurrection make a temporal sequence intelligible; they do not command bodily burial or literal death of the operator.

II.4.21 explains the resulting resurrection through removal of corruption and fixation. The material's inner agency works with assisting external fire, and its proper substance is not annihilated. The enclosing vessel supplies the image's setting, not a complete apparatus specification. Its role should not be confused with the particular helmet-shaped vessel described later in the Jason account, where different local restrictions apply.

The English retains the comparative sepulchral wording and the subsequent natural explanation. It does not insert a literal theological resurrection into the vessel or infer its construction from the metaphor alone.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167. The vessel frames putrefaction as burial preceding the author’s explicitly interpreted material resurrection.

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182. The later helmet-shaped vessel is a separate local specification, not established by the tomb metaphor.

See also Regeneration and second birth; Mortifying and weakening; Cabasset-shaped vessel and rejected alembic

Selected exact forms ensevely dans le sepulchre d’un vaisseau; sepulchre; vaisseau

Violet powder fragrance

poudre de violette

Poudre de violette is an odour comparison in the author’s account of a change from offensive fumes to a sweet and pleasant smell. Violet powder is not named as an ingredient added to the substance. The comparison belongs to the ensuing account of signs and repeated treatment, not to a recovery of the crystal batch already declared vitrified and useless. The passage sets that failure beside claims for preservation through moderated repetition; it does not say the failed batch was repaired. A changed fragrance is therefore one narrated sensible sign, not proof of a successful metallic transmutation or of medicinal safety. The source’s protected wording claire & flotante likewise describes a reported appearance, not a corrected reading of “flowing.”

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138. Sensory comparison marks a claimed odour change, not a named added ingredient.

See also Common crystal and failed ignition; Patience, gentleness and the danger of haste

Selected exact forms poudre de violette; tres-souefve & plaisante

Virgil’s poetic testimony

Virgile; Damete

Virgil provides poetic testimony at several levels, not one uniformly alchemical quotation. The opening discussion invokes him for inward spirit nourishing and moving the world, and for fiery celestial vigour in seeds; Augurel is then presented as an

imitator. Later Virgil supports access granted from above to earth’s hidden regions, the golden bough, Jupiter filling the world through the shepherd Damete, and Mercury’s powers.

These citations let Nuysement move between cosmology, guarded access and mythic agency. They establish how he reads an honored poet, not that Virgil endorsed the treatise’s complete natural medicine. The supplied French wording and attributed speakers are the historical evidence here. No independent Latin quotation or precise work-and-line reference is invented where the edition’s passage does not supply it.

SL_I_02S001 · 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40. Virgil introduced for the ensouled cosmos.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43. Fiery and celestial vigour in seeds.

SL_II_02S023 · 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101. Access to hidden regions as a gift from above.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. The golden bough and conditions of entry.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177. The shepherd Damete in the Jupiter interpretation.

SL_II_04S031 · 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180. Mercury’s powers under Virgil’s poetic authority.

SL_I_02S002 · 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41. The actually quoted verse on the inward spirit nourishing the cosmos, followed by Augurel’s imitation.

See also Augurel as poetic authority; Jupiter; Cavern, difficult return, and permitted bough; Mythological interpretation and correspondences

Selected exact forms Virgile; vigueur ignee & celeste origine; son pasteur Damete; ainsi que chante Virgile

Virgin earth

Access family: Terre vierge: the first tangible subject before completed production. Exact historical spellings are listed separately.

II.2.4 calls the sought earth virgin in connection with a Lullian authority and a first tangible manifestation. Salt is expressly called this virgin earth because it has not yet produced anything; it is the first body through which the first matter becomes palpable and visible. It is not a statement about ordinary soil's agricultural use, nor a name sufficient to identify an ingredient.

The phrase stands among water, salt, hardness and vitrification. Water alone makes watery; salt's dissolubility and the body's emergence toward solidity help the author describe a subject that can still receive further determination. The surrounding distinctions are essential: the first tangible earth is not simply the dregs of common ground, and its virgin status does not by itself mean the final purity or fixity sought by the art.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83. Generative earth not yet productive of a particular body, identified here with salt.

See also True earth and ordinary earth; Water and moist Nature; Embodiment and manifestation; Vitrification and hardness

Selected exact forms terre Vierge; encore n'a rien produit

Void and violent motion

vuide

Vuide is vacancy or depletion in the account of harmful purging. Nature is said to abhor it and also to resist violent motion. The two are paired as enemies, rather than collapsed into one mechanical effect.

II.3.12 argues that excessive evacuation weakens an already injured Nature. Apparent recovery may instead come from her surviving power to overcome the remedy's impurities, or from a poisonous component drawing out a similar offending humour as Nature expels it. These are alternative explanations in the polemic. The author then disclaims medicine as his profession and returns to separation. The passage's historical aversion to void should not be treated as an established modern physiological law or instruction to avoid appropriate medical care.

The English keeps both “void” and “violent movement,” and preserves the either/or account of apparent cures. The source's humour and sympathy vocabulary is not replaced with modern mechanisms.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Nature's aversion to vacancy and violent disturbance explains harmful purging.

See also Pristine vigour; Voyage, strait and resumed course

Selected exact forms vuide; violent mouvement; abhorre

Voyage, strait and resumed course

destroit; navigation; douteuse experience; port

Voyage, strait, wind, course and port make inquiry into a hazardous journey. The images serve different scales: a digression can be a temporary displacement, while the whole philosophical search can be a voyage with no guaranteed arrival.

In II.3.12 the medical discussion is a strait into which the wind of occasion has driven the author; resuming his route returns the argument to separation. In II.4.32 Jason's long and laborious navigation represents doubtful experience, possibly lasting a lifetime without reaching port. The second passage prevents the quest's eventual praise from becoming a promise that effort always succeeds. Navigation therefore describes the management of discourse and the risk of investigation, not a literal itinerary for locating a material.

The English retains the uncertainty in douteuse experience and the possibility of not arriving. The author also says medicine is not his profession in the earlier digression, a local limit on the voice delivering the medical polemic.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115. Digression is a vessel blown into a strait before resuming its route.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172. Poliphilus supplies a literary journey through panic terrors, alongside rejection of mere greed.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173. Entry to a difficult path does not guarantee return; the guiding thread and favourable access remain necessary.

SL_II_04S032 · 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181. The maritime metaphor stresses the effort, danger, and possible lifelong failure of inquiry.

See also Jason, Medea and philosophical investigation; Experience, probable reasons and authority

Selected exact forms destroit; vent de l’occasion; reprendray ma routte; longue & laborieuse navigation; douteuse experience; sans pouvoir arriver au port; routte; navigation; port

Water skimming a field

eau courante sur un champ

Water rapidly skimming a field illustrates why contact without sufficient inward reception and retention fails to accomplish its purpose. Surface wetting is contrasted with effective inward reception.

II.2.12 argues that celestial powers must not merely pass over earth: they penetrate to the lowest centre, where no further descent is possible and they gather. The field comparison therefore supplies the need for a pause or retention, not an agricultural instruction. It also explains why subtlety alone is insufficient in the broader work. A power must enter, remain and be available for action, much as the proposed medicine must combine penetration with stability.

The English retains both the surface and the speed of the water, since together they establish the analogy's failure of retention. The claim about celestial accumulation remains the conclusion Nuysement draws from it.

SL_II_02S012 · 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91. A hasty flow that wets only surface illustrates penetration without adequate retention.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130. The medicinal argument likewise pairs penetration with retention and stability.

See also Earth’s centre as heart and mine; Volatile spirit and fixed body

Selected exact forms eau courante sur un champ; superficie; champ

White stone and silver-covered gold ring

pierre au blanc; anneau d’or couvert d’argent

The white stone is compared to a gold ring covered in silver: a white exterior encloses the red interior or capacity whose later manifestation is described. The comparison follows the account attributed to Geber of Nature’s sulphur as white outside and red within.

The ring saying belongs only to “one of the sages,” who remains unnamed. It is not a statement that an actual silver-coated gold ring is the operative material. Nuysement’s accompanying colour testimony refers back to a trial that did not achieve metallic

transmutation, so the colours cannot independently prove that he made the promised elixir. The image explains a relation of exterior appearance to inward disposition.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87. The earlier colour report explicitly admits failed metallic metamorphosis.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141. The white stage, Geber's attributed sulphur and the anonymous ring comparison.

See also Geber; Tincture and heat as its mother; Admitted failed transmutation

Selected exact forms pierre au blanc; anneau d'or couvert d'argent; quelqu'un des sages

Wind carrying spirit in its belly

le vent l'a portee en son ventre

The Hermetic belly of wind is an image of carriage: air bears the universal spirit or matter and the higher powers communicated through it. Wind is also explicitly defined as air moved and agitated. The figurative pregnancy therefore complements, rather than replaces, the local physical definition.

The later gloss repeats "wind, that is air," making the carrier identification direct. Belly does not identify an ordinary laboratory vessel or a discrete ingredient. In the parental sequence it differentiates transport and reception from the sun and moon's generative offices and earth's nourishment.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49. The belly-of-wind formula within the general spirit's dependencies.

SL_I_06S003 · 1621 pp 46–48 · scans FR066, FR067, FR068 · source PDF p. 58. The explicit wind-as-air gloss and its carrying function.

SL_I_06S001 · 1621 pp 43–44 · scans FR063, FR064 · source PDF p. 56. Wind is explicitly defined as moved and agitated air, grounding the carrier metaphor.

See also Air, wind and the breath of life; Cosmic parents, womb and nurse; Earth as womb and vessel

Selected exact forms le vent l'a portee en son ventre; le vent, c'est à dire l'air, l'a porté en son ventre

Winged and unwinged birds and dragons

oyseau plumeux; oyseau sans plumes; deux dragons

The feathered and unfeathered birds, also figured as two dragons, distinguish volatile and fixed powers. The unwinged retains the winged: reversing that direction would reverse the point of the image. Their conjunction describes restraint of flight without simple destruction of the spiritual capacity.

The accompanying plant comparison makes upward striving compatible with the body's restraining mass. Later the return of wings through renewed dissolution shows that the imagery is not a permanent zoological classification of two ingredients. The source's desirable volatile principle must also be kept distinct from the harmful volatile sulphur condemned elsewhere. Wings name a local relation to flight and fixation, not a fixed chemical identity.

SL_II_04S012 · 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157. The birds, dragons and the direction of retention.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170. Renewed dissolution restores spiritual mobility after fixation.

See also Volatile spirit and fixed body; Ascent, descent and sublimation; Nicolas Flamel and the Paris monuments; Dissolution and congelation

Selected exact forms l'oyseau plumeux; l'oyseau sans plumes; deux dragons

Winter, spring and apparent resurrection

Hiver; Printemps; renouveau; comme ressuscitee

Winter and spring describe the changing manifestation of generative power. In Book I earth appears barren and the solar source languishing or half-dead; spring makes her as though resurrected. Comme marks the comparison. The universal spirit has not literally ceased to exist, and the seasonal image is not an unqualified theological resurrection.

Book II complicates a purely external-sun explanation. Wells, springs and deep cellars are offered as evidence of internal warmth retained during winter; metals do not cease cooking under frost. Spring rays recall central heat toward the surface. Thus apparent surface inactivity can coexist with inward production. The edition’s corrected “ne laissent à se cuire” preserves precisely that negative: winter is not a universal suspension of generation.

SL_I_04S002 · 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46. Spring as apparent resurrection and the reciprocal solar-parent image.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94. Winter’s retained internal heat and continuing metallic cooking.

See also Sun, parenthood and reciprocal nourishment; Innate, solar and elemental heat; Radical moisture and lunar phases

Selected exact forms Hiver; renouveau; comme ressuscitee; Printemps; puits, fontaines, & caves profondes; gelees de l'hyver

Work and labour

Access family: Labeur and travail: the difficulty of reaching the maternal source. Exact historical spellings are listed separately.

II.2.3 makes work and labour the investigator's burden in finding the source before it has become an already completed metallic offspring. The difficulty is intellectual and interpretive as well as material: the almost-bodily spirit must be discerned through understanding, not seized by merely choosing a familiar shining metal.

The supplied commentary hears a Virgilian resonance in the phrasing of the arduous return. That contextual suggestion belongs to the modern apparatus unless the historical text itself names or quotes the source. The local function remains clear without a verified borrowing: the author contrasts the laborious discovery of the right beginning with a falsely easy search among finished products.

SL_II_02S003 · 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81. Marks the difficulty of finding/grasping the imperceptible subject; Virgil echo belongs to apparatus.

See also Intellect, inference and the wing of thought; Easy practice, difficult discovery; Reduction and return to beginnings

Selected exact forms Cela est l'œuvre, mais cecy est le labeur; labeur

Worsening generations

pire portee

Worse offspring, greater depravity and increasing excess join a moral decline narrative to a historical theory of inherited corruption. They are the author's evaluative and medical claims, not modern genetics.

II.3.8 offers two related sources: corrupted parental seed and impure nourishment. It describes corruption worsening across generations and compares the process with inherited diseases such as leprosy. Yet medicines are said capable of arresting the active corruption, so the claim is not immutable biological fate. The prowling Satan image and the sequence of increasingly vicious ages connect bodily danger with theological and moral interpretation. They should not be turned into a diagnosis of a contemporary family or a claim that illness establishes moral guilt.

Notes 140 and 141 identify the biblical prowling-adversary and Horatian decline resonances as explanatory parallels. The French predicates of worsening remain the historical text, while those identifications belong to modern commentary.

SL_II_03S008 · 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110. Moral decline rhetoric is joined to inherited bodily corruption.

See also Temperance, justice and excess; Mortifying and weakening

Selected exact forms pire portee; plus depravee; debordements; portee; depravee

Zeno

Access family: Zenon: a cited account of fire’s generative transitions. Exact historical spellings are listed separately.

In II.1.3 the Stoic Zeno is invoked for fire’s substance being converted through air into water and preserved in that water as a general seed from which things are generated, the proposed first matter of the universe. The citation answers the objection that a hot, dry principle could not be connected with moist generation. Its role is to give an ancient authority for transitions among apparently opposed conditions.

The passage belongs to a cluster of attributions that includes Thales, Heraclitus and Moses. Their formulations are not identical, and the author supplies the synthesis that makes them support his account of active fire and receptive moisture. Zeno's name therefore records a local attribution, not independent verification of a historical doctrine or experimental transformation.

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71. Stoic authority cited for fire transformed through air into water as general seed and first matter.

See also Heraclitus; Moses; Vapour and fourfold exhalation

Selected exact forms Zenon

Zoroaster and attractions

Zoroastre; allechemens

Zoroastre is the authority to whom Nuysement attributes the name allechemens, attractions or enticements, for the fitness between material forms and the world soul’s seminal reasons. The soul is said to become food and bait for the things that attract it, willingly residing within them. A crucial preceding restriction excludes the ideal intellect

itself from being drawn down: it is the soul bearing that intellect’s powers which is attracted. “Attractions” consequently explains an ordered congruity of forms and formative causes, not arbitrary coercion or a named magnetic substance. The passage offers an attribution, not a verified Zoroastrian text or biography.

SL_I_09S001 · 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65. Zoroaster is invoked to name the fitness of material forms with the world soul’s reasons as attractions.

See also Soul, universal and particular; Universal spirit of the world

Selected exact forms Zoroastre; allechemens

Editorial terms and cautions

These entries distinguish printed historical readings from the translation's choices and modern annotations. The three errata entries explain every transmitted instruction, including those whose target or sense remains uncertain. A historical form leading here is labelled as an editorial discussion.

Annotation attachment versus actual lexical location

Editorial discussion

A modern note's attachment point and the historical location of the word it discusses are not always identical. Note 125 is attached to II.2 S017, while refournissement occurs in S018. Note 127 is attached to S018, while the Pimandre invocation lies in S019. These are annotation-placement facts, not extra attestations of the words in the earlier units.

The same care is needed in II.3. Note 154, attached to S017, anticipates the Phoebus-and-Python interpretation in S018. Note 156, attached to S020, discusses the eighteen-line quotation in S019. Note 157 records a page-boundary condition within the aligned S020 text; it should not be used to truncate the supplied complete unit. The first-book correction note likewise follows some of the words it reports.

References in this lexicon identify the historical passage containing the term or argument; supplied note numbers identify the modern explanation. Repeated passage IDs in the later apparatus are not additional body locations. Physical source-PDF page references therefore point to the matched bilingual passage, not every occurrence of its identifier elsewhere in the volume.

Supplied apparatus Supplied edition, notes 47, 125, 127, 154, 156, 157

SL_II_02S017 · 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97.

SL_II_02S018 · 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98.

SL_II_03S017 · 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123.

SL_I_01S005 · 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34.

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36.

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99.

SL_II_03S018 · 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121.

See also Chapter omissions, pagination and corrected locators (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion); Verse, sonnet headings and the edition's segmentation (editorial discussion); Pimander and the creation account; Phoebus and Python

Authorial marginal definitions

Editorial discussion

The bracketed explanations of Iliaste and Archee in Book I are identified by the supplied apparatus as substantive historical marginal notes from printed page 4. Iliaste supplies the materials for generation; Archee is the natural fire or heat that digests and acts upon those materials. Their agency is part of the historical account, not a pair of definitions newly invented by the translator.

Brackets alone therefore do not identify a textual layer. Here they mark the placement of marginal material within the continuous reading text. Elsewhere, brackets mark conjecturally supplied letters. The English label “Marginal definitions” helps distinguish the presentation device from the historical content it introduces.

Supplied apparatus Supplied edition, notes 42, 43

SL_I_01S002 · 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32.

See also Iliaste, the purveyor; Archee, digestive natural heat; Demogorgon, steward of generation; Supplied letters and retained difficult readings (editorial discussion)

Biblical interpretation, quotation and analogy

Editorial discussion

Scriptural language enters as quotation, recollection and authorial interpretation. Nuysement’s identification of the Mosaic spirit of God with fire is his reading of creation, not wording to insert into a modern Bible. Likewise, his expansion of the primal waters into a separation of seeds belongs to his chymical cosmology. The lexicon distinguishes what the passage says from the biblical parallel proposed by an annotation.

The medicine drawn from earth is attributed to Solomon in the witness, while the supplied note points to Sirach, or Ecclesiasticus, 38:4. The Apostles-as-salt passage recalls Matthew 5:13. These references clarify a likely source without silently replacing the transmitted attribution or words. The grain that must die, the old man to be put off, and baptism with water and Spirit/fire are related in the apparatus to John 12:24, Ephesians 4:22 and Matthew 3:11 respectively; the apple and alimentary account of the Fall remain Nuysement’s interpretive additions.

The comparison does not make every theological term a concealed material-name. Mortification is first glossed as putrefaction and dissolution, but the following human application expressly excludes mere bodily death as the route to incorruptible life. The “two men” are a spiritual account of one human being, not two anatomical persons. Inward flames, regeneration, and the later correspondence between divine and natural purifiers must retain their different agents, objects and purposes.

Supplied apparatus Supplied edition, notes 95, 129, 148, 149, 150, 151, 152, 175, 202, 203, 289

SL_II_01S003 · 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71.

SL_II_02S022 · 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101.

SL_II_03S014 · 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117.

SL_II_03S015 · 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118.

SL_II_03S030 · 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134.

SL_II_03S013 · 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116.

SL_II_04S009 · 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209.

See also Moses; Baptismal water and Spirit's fire; Mortifying and weakening; Heavenly and earthly man; Regeneration and second birth; Incarnation, two natures, and the preserved body; Christ as magnet and mediator

Cabacet and the cabasset gloss

Editorial discussion

Cabacet is the form retained in the supplied French account of the vessel associated with the dragon’s teeth. The English renders a cabasset helmet, preserving the fact that the passage makes a shape-comparison rather than naming a modern piece of apparatus.

The supplied note reports an enlarged-print reading and cites Richelet’s 1759 dictionary, page 371, for Cabacet/cabasset and the helmet sense. That is the apparatus’s supporting evidence; this lexicon has not independently collated the dictionary entry. The historical form remains searchable as Cabacet, with cabasset as an English/editorial access form. The gloss should not be expanded into construction instructions or a claim to have identified a standard modern vessel.

Supplied apparatus Supplied edition, notes 243

SL_II_04S033 · 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182.

See also Cabasset-shaped vessel and rejected alembic; Cadmus, Mars, dragon’s teeth, and armed soldiers; Nine vessels, eight lost; Uncertain names, works and attributions (editorial discussion); The author’s operation names and classifications (editorial discussion)

Selected exact forms Cabacet

Chapter omissions, pagination and corrected locators

Editorial discussion

The original chapter table lists nine chapters for Book I but only three for Book II. The body supplies a fourth Book II chapter, beginning on printed page 203 with the spirit’s ascent and descent. Book III begins on printed page 305, on the same source page as the end of Book II. The table’s abbreviation Fol. accompanies references to printed pages here; it is not a reason to recalculate the numerals as modern leaf counts.

Three kinds of locator must remain separate: the page number printed in the historical book, the FR position in the 342-page source reproduction, and the physical page of the supplied bilingual PDF. They need not coincide. The supplied annotations record FR238 as printed 118 where 218 is expected; the numbering jumps from 255 to 266 at FR275–276 and from 282 to 293 at FR292–293, while the text continues. FR318 is misprinted 218, a later occurrence distinguished from the Book II page by its scan identifier. These are numbering irregularities, not grounds for inventing missing prose.

Near the conclusion, four unnumbered sonnet pages at FR327–330 intervene between printed pages 326 and 327; four more at FR335–338 intervene between printed pages 330 and 331. The supplied edition reads the prose continuously and then gathers the nine sonnets in their preserved order. The last sonnet is printed page 332 at FR340. This presentation changes the reading arrangement, not the textual scope.

This lexicon transparently corrects three supplied Book III page-range labels after checking the printed numerals against the corresponding source images. SL_IIIS016 is printed pages 326–328, at FR326, FR331 and FR332, with its bilingual text on supplied-PDF pages 198–199. SL_IIIS017 is printed pages 328–329, at FR332–333, on supplied-PDF pages 199–200. SL_IIIS018 is printed pages 329–331, at FR333, FR334 and FR339, on supplied-PDF pages 200–201. The supplied labels 326–332, 332–333 and 333–339 respectively confused scan positions with printed pagination. Stable passage identifiers and the original supplied files remain unchanged.

Supplied apparatus Supplied edition, Note on the Text and Translation; lexicon correction notice; Supplied edition, notes 5, 6, 18, 25, 197, 227, 240, 259, 270, 291

SL_CONTENTSS002 · 1621 Unnumbered preliminary tables · scans FR008 · source PDF pp. 18–19.

SL_II_04S007 · 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199.

SL_CONTENTSS001 · 1621 Unnumbered preliminary tables · scans FR007 · source PDF p. 18.

SL_II_04S001 · 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143.

SL_IIIS001 · 1621 pp 305–306 · scans FR305, FR306 · source PDF p. 186.

SL_IIIS010 · 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193.

SL_IIIS011 · 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194.

SL_IIIS017 · 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201.

SL_SONNET_09S001 · 1621 pp 332 · scans FR340 · source PDF p. 210.

BnF reproduction of the 1621 French printing, hosted by the Warburg Institute

Wellcome: physical copy of the French treatises

See also Chapter table and omitted division; Verse, sonnet headings and the edition’s segmentation (editorial discussion); Annotation attachment versus actual lexical location (editorial discussion)

Chymical terminology in a modern translation

Editorial discussion

The new English uses chymical to preserve the historical association of alchemical philosophy, material preparation and medicine. The spelling is a translation convention, not a claim that seventeenth-century practice formed the same discipline as modern chemistry. It lets the reader hear the shared field of inquiry without making chymical an assurance of present-day scientific validity.

The convention does not erase local contrasts. The source distinguishes natural and chymical stones and names spagyric medicine in its own argument. Where the original errata direct Phisique to be replaced by Chimique, that is a specific printed correction, not permission to substitute chymical for every occurrence of physical or natural.

Supplied apparatus Supplied edition, notes 21, 64, 294

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15.

SL_I_04S005 · 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49.

SL_ERRATA_TREATISES001 · 1621 Original errata leaf, recto · scans FR341 · source PDF pp. 211–212.

See also Spagyry and chymical medicine; Natural stone and chymical stone; The author’s operation names and classifications (editorial discussion); Original treatise errata: first leaf (editorial discussion)

Errata for the separate, excluded Philosophical Poem

Editorial discussion

These four directions are printed in the selected 1621 volume but refer to the separate eighty-page Poeme philosophic of 1620. Only the transmitted errata are within this lexicon’s scope. They do not concern the nine sonnets gathered after Book III, and they do not make the absent poem available for interpretation.

1. Printed page 21, line 21 of the separate poem: replace the full stop with &, giving bien peu d'air & de feu, “very little air and fire”. The instruction coordinates air and fire; it does not supply the surrounding poem or an operational quantity.

2. Page 32, line 20: change encore to encor by removing the final e. This is an elided verse-form, not necessarily a change of meaning.

3. Page 65, last line: write mors in the margin instead of maux. The errata print mors without t. The isolated fragment does not settle its sense, and this lexicon does not silently modernise it to morts.

4. Page 77, line 13: in place of pourpre cirien, put Tirien. The supplied English understands Tyrian purple. The asymmetrical instruction is retained rather than expanded into an invented complete replacement line.

Supplied apparatus Supplied edition, notes 296, 297

SL_ERRATA_POEMS001 · 1621 Original errata leaf, verso · scans FR342 · source PDF p. 214.

Wellcome: the separate Poeme philosophic, Paris, 1620

See also Errata, adopted corrections and unresolved targets (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion); Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Selected exact forms point; &; encore; encor; maux; mors; pourpre cirien; Tirien

Errata, adopted corrections and unresolved targets

Editorial discussion

The printed errata are historical instructions to the reader or compositor. Where their targets can be identified, the supplied French reading text and new English incorporate them; the errata lists remain available as evidence. The reading text is therefore not an untouched transcription of every uncorrected body-page letter. A faulty form and its prescribed replacement must be distinguished as an error-and-correction pair, not entered as ordinary synonyms.

Several changes affect the argument. The instructions est source, seul and dit animal alter predication and agreement in the account of the living world. Qu'une and the deletion of est repair the passage naming Mercury. The replacement rosées restores dews, and Mercure corrects a name. The winter reading ne laissent à se cuire means that metals do not cease cooking; losing that idiomatic negation would reverse its support for internal heat.

Later corrections preserve consequential qualifications: quasi in the nearly extinguished human race, the corrected wording angeliquement esclaircy la divinité, and exanimé, “lifeless”, in place of the body page’s examiné. A note reporting a correction may be attached after its target; its placement is not a second historical occurrence of the corrected phrase.

The three following errata entries account for all thirty-five instructions: eighteen on the first treatise leaf, thirteen in its continuation, and four for the separate Philosophical Poem. Unspecified earlier readings remain unknown. The disputed target for supreme → sperme, the isolated iner, and the unmatched Phisique → Chimique instruction are retained as limitations rather than silently resolved.

Supplied apparatus Supplied edition, notes 47, 56, 80, 85, 121, 190, 201, 221, 292, 293, 294, 295, 296, 297

SL_I_01S006 · 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35.

SL_I_01S007 · 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36.

SL_I_03S002 · 1621 pp 22–23 · scans FR042, FR043 · source PDF p. 43.

SL_I_07S002 · 1621 pp 50–51 · scans FR070, FR071 · source PDF p. 60.

SL_I_08S004 · 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64.

SL_II_02S014 · 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94.

SL_II_04S004 · 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146.

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152.

SL_II_04S020 · 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166.

SL_ERRATA_TREATISES001 · 1621 Original errata leaf, recto · scans FR341 · source PDF pp. 211–212.

SL_ERRATA_TREATISES002 · 1621 Original errata leaf, verso · scans FR342 · source PDF pp. 212–213.

SL_ERRATA_POEMS001 · 1621 Original errata leaf, verso · scans FR342 · source PDF p. 214.

See also Original treatise errata: first leaf (editorial discussion); Original treatise errata: continuation (editorial discussion); Errata for the separate, excluded Philosophical Poem (editorial discussion); Annotation attachment versus actual lexical location (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

Historical measurement premises

Editorial discussion

The acorn’s asserted lack of diminution, and the comparison between the weight of ingested food and expelled matter, function as premises in Nuysement’s account of growth. They help him argue that increase comes from embodied spirit rather than simple enlargement of an original seed or retention of all the eater’s visible food.

The supplied English transmits those premises instead of replacing them with a modern account. Neither the translation nor this lexicon has established the measurements experimentally. A number, weight comparison or claim of unchanged quantity should therefore be read with its speaker and argumentative use, not promoted to an independently verified observation. This distinction is compatible with explaining the historical reasoning in full.

Supplied apparatus Supplied edition, notes 102, 160

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124.

See also Acorn and oak; Growth and concretion; Nourishment, assimilation and replenishment; Excrements, dregs and bodily bulk; Experience, probable reasons and authority

Limits of modern substance identification

Editorial discussion

Spirit, essence, salt, mercury, sulphur and earth operate across several explanatory levels: a universal principle, a power or quality, a specified body, or a prepared subject. The supplied annotations accordingly decline to replace them wholesale with modern chemical names. A comparison with an ordinary substance is not always an identification, and a local identification does not automatically govern every other passage.

The shining sparks and little crystals associated with renewed terrestrial impregnation are descriptions, not a sufficient chemical analysis. Salt is not standardised to sodium chloride, nor are bone and shell reclassified as ordinary glass merely because the author explains their hardness through vitrification. The same restraint applies to the bodily examples: Polipodes is retained as “polypodies”, separately from the following little creatures and vermin, without claiming an exact modern species.

These limits belong to present editorial interpretation. They must not be recast as if Nuysement himself denied modern formulae unknown to his argument. The positive task is to identify what a substance-name does in a passage, which agent acts, what receives the action, and which qualifications restrict the claim.

Supplied apparatus Supplied edition, notes 39, 58, 79, 83, 84, 103, 112, 211, 277

SL_PREFACES003 · 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28.

SL_I_07S001 · 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60.

SL_I_08S003 · 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63.

SL_II_01S009 · 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77.

See also Salt, true and particular; Mercury, multiform spirit; Sulphur: external, internal and fixed; Vitrification and hardness; Polypodies; Oil of salt and corrosives; The author’s operation names and classifications (editorial discussion)

Livre as money in the royal privilege

Editorial discussion

The royal privilege authorises Périer’s printing and distribution for a six-year term and specifies a fine of eight hundred livres, divided between the king and the petitioner. In that sentence livres is money, a unit of account, not a weight and not a number of books. The new English retains the historical currency name rather than inventing a modern monetary equivalent.

The prohibition, term and penalty are provisions of the historical grant dated 6 November 1620. Reading them explains the document’s place in the book’s publication history; it is not a statement about present permissions for reproducing particular digital images. The 1620 grant must also be kept separate from the title page’s 1621 imprint.

Supplied apparatus Supplied edition, notes 21, 22

SL_PRIVILEGES001 · 1621 Unnumbered preliminary page · scans FR005 · source PDF p. 16.

See also Royal printing privilege; Périer, Buisard and Bergeron; Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Medical testimony, failed trials and unverified efficacy

Editorial discussion

The treatise combines medical promises with admitted failures. In II.2 S009, coloured stages and fusion did not produce the hoped-for metallic metamorphosis, even though Nuysement goes on to claim medical benefits. His appeal to the patron as witness and his accusation against a cardinal’s physician remain his testimony and allegation, not independently established findings. In II.3 S034, prolonged treatment of common crystal failed; the ensuing general account of fumes, repetitions and alleged benefits must not be turned into a successful outcome of that failed trial.

Book III adds an important distinction of modality. The author says he saw the learned Pena use oat roots for relief, then claims conditionally that extracting their active principle would give a perfect cure. Observation of relief and the proposed cure are not the same evidence. He also explicitly limits bodily longevity: medicine does not confer bodily immortality, and even the extravagant poetic promise ends in death.

The vocabulary belongs to historical medicine. Simples are individual medicinal substances before compounding; a bolus is a soft medicinal mass; an offending humour is a morbid humour within the period’s physiological account. Inquinament denotes contamination, adustion a burnt or scorched condition, viandes foods generally, and

fixation the stability sought against dissipation. The hellebore example concerns claimed effects in different recipients, not a modern safety classification.

None of these glosses establishes a treatment’s safety or efficacy. The final discussion includes corrosive preparations and a harmful comparison about burns. Its conditional concession about quantity must not be converted into a safe dose, and “oil of salt” is not securely identified as one modern reagent by this passage. The lexicon explains the historical claims without prescribing, reconstructing or inviting their use.

Supplied apparatus Supplied edition, notes 116, 117, 136, 137, 142, 146, 166, 167, 168, 179, 229, 262, 269, 275, 276, 277

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106.

SL_II_03S005 · 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107.

SL_II_03S009 · 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111.

SL_II_03S012 · 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115.

SL_II_03S025 · 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129.

SL_II_03S026 · 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130.

SL_II_04S025 · 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172.

SL_IIIS012 · 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198.

SL_IIIS018 · 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201.

See also Medical claims and testimony; Admitted failed transmutation; Common crystal and failed ignition; Ordinary medicine and its contested limits; Spagyry and chymical medicine; Oat root, the simple and Pena; Oil of salt and corrosives; Longevity, preservation and mortality

Medication, meditation and rejected normalization

Editorial discussion

Within II.4 S008, the supplied French reads medication in the first formulation of creation through one, then meditation in the following explanation of divine thought. Note 200 reports the two forms as clear on consecutive source images, FR241 and FR242. The new English retains “medication” and “meditation” rather than substituting “mediation” or importing the familiar wording of another Emerald Table version.

The difference is therefore material evidence for reading this edition. It does not by itself prove that the author developed an explicit theory contrasting two technical terms, nor authorise a general correction of every Hermetic quotation. Elsewhere, I.4 and Sonnet III retain meditation in their own wording. A reader should follow each occurrence before proposing an interpretive relation among them.

Supplied apparatus Supplied edition, notes 63, 200, 281

SL_II_04S008 · 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152.

SL_I_04S004 · 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204.

See also Emerald Table and its double sense; Magistery and accomplished work; Divine meditation; Supplied letters and retained difficult readings (editorial discussion)

Selected exact forms medication; meditation

Original treatise errata: continuation

Editorial discussion

The continuation contains thirteen directions. It usually prints a required phrase rather than quoting the earlier error. These fragments must be read as corrections at the stated targets, not as complete independent propositions or a list of synonymous expressions.

1. Printed page 148, line 8: read quelques unes de leurs potions, “some of their potions”. The limited quantifier some is part of the correction, not a claim about every medicine.

2. Page 151, line 13: read il a fallu que par necessité. The phrase restores the stated necessity; the isolated instruction does not identify a complete earlier reading.

3. Page 163, line 10: read plus igné & subtil, “more fiery and subtle”. The comparative plus must remain visible rather than becoming an absolute definition.

4. Page 166, line 13: read par experience que quelque pureté. The supplied English takes quelque pureté concessively, “whatever purity”; the correction preserves the appeal to experience without proving the claim independently.

5. Page 184, line 7: read que cette vapeur imprime en tout. The vapour is the subject of the imprinting, and en tout retains the claim’s universal reach.

6. Page 196, line 10: read & recourir patiemment, “and patiently have recourse”. Patient recourse is a qualification of the action, not a promise of immediate success.

7. Page 210, line 11: read la race des hommes quasi esteinte avant. Quasi means almost, not wholly; avant retains the temporal relation. The supplied reading text also follows the omission of the body page’s est at this point.

8. Page 213, line 16: read mais les premiers, assavoir le Ciel & la Terre. Heaven and Earth are explicitly identified as the first; different referents should not be supplied.

9. Page 217, line 7: read les forces particulieres reconnuës par. These are particular powers recognised through the following relation, not an undifferentiated universal power.

10. Page 220, line 16: read les auroit ainsi establies. The conditional “would have established them in this way” must not become a categorical statement that the establishment occurred.

11. Page 221, first and second lines: read angeliquement esclaircy la divinité. The wording concerns an angelic manner of illuminating divinity; the isolated correction is not sufficient for a new doctrinal reconstruction.

12. Page 222, line 8: remove the question mark after edification. This changes the punctuation, not the spelling of the word. The correction is followed in the supplied reading of the surrounding passage.

13. Page 250, line 10: read à ce corps exanimé, “to this lifeless body”. The supplied note identifies examiné on the body page. That body-page evidence and the errata’s prescribed exanimé must be distinguished; the errata instruction itself prints only the replacement phrase.

Supplied apparatus Supplied edition, notes 190, 201, 221

SL_ERRATA_TREATISES002 · 1621 Original errata leaf, verso · scans FR342 · source PDF pp. 212–213.

See also Errata, adopted corrections and unresolved targets (editorial discussion); Supplied letters and retained difficult readings (editorial discussion); Chapter omissions, pagination and corrected locators (editorial discussion)

Selected exact forms quelques unes de leurs potions; il a fallu que par necessité; plus igné & subtil; par experience que quelque pureté; que cette vapeur imprime en tout; & recourir patiemment; la race des hommes quasi esteinte avant; mais les premiers, assavoir le Ciel & la Terre; les forces particulieres reconnuës par; les auroit ainsi establies; angeliquement esclaircy la divinité; l'interrogant; à ce corps exanimé

Original treatise errata: first leaf

Editorial discussion

The first errata leaf contains eighteen directions. The page and line numbers below are the printer’s target references, not pages of this lexicon or of the supplied bilingual PDF. A replacement is distinguished from its faulty predecessor; where the predecessor is unprinted, it remains unknown. The [s] supplement follows the same openly marked convention discussed under Supplied letters.

1. Printed page 3, line 15: replace r with c in cette. The instruction names the intended word but does not supply a complete erroneous predecessor; none is invented here.

2. Page 9, line 17: replace & source with est source. “And source” becomes “is the source”, a change from coordination to explicit predication.

3. Page 10, line 21: change seuls to seul by removing [s]. The singular is consequential, but the bracketed letter-name is supplied by the modern edition from the explicit final reading, not legible original type.

4. On the next line of page 10, change dite animale to dit animal by removing the two final e’s. This repairs grammatical agreement in the world-as-animal account; it does not introduce a new doctrine of soul.

5. Page 11, line 4: after plantes, replace the comma with a colon. This is a change of articulation, not a replacement of the word for plants.

6. Page 19, line 13: make r clear in the isolated spelling iner, where it resembles t. The supplied note retains iner as printed. This small-letter instruction does not license changing interne, “inward”, in the Virgilian passage to inert.

7. Page 22, line 17: replace que with Qu'une. The revised opening is retained in the reading text; the two forms are an instructed correction, not interchangeable meanings.

8. Page 22, line 20: delete est and read cet esprit donc (par les philosophes appellé Mercure). Mercury remains a parenthetical philosophical name for “this spirit”; the redundant copula is removed.

9. Page 26, line 20: replace menees with meuës. The correction changes “led” to “moved” and preserves the source’s spelling.

10. Page 3, line 14: replace supreme with sperme, “seed”. The errata print page 3; the supplied note suggests the occurrence on page 30. The discrepancy is reported, not silently repaired in the historical instruction.

11. Page 40, first line: replace Phisique with Chimique. This would make a consequential natural/physical versus chymical distinction, but the supplied edition could not match the stated location, which begins Les semences. No substitute occurrence elsewhere is silently changed.

12. Page 50, line 14: replace royees with rosées, “dews”. The fault is not a separate substance-name. The modern explanatory note spells the faulty form royées, whereas the supplied errata transcription has royees; the historical lookup here follows the errata unit.

13. Page 56, line 7: replace Mercuce with Mercure. The correction repairs the name Mercury rather than identifying two entities.

14. Page 91, line 4: read respondray, “I shall answer”, not respouderay. The supplied annotation explains the u/n confusion and the expansion of the printer’s nasal abbreviation.

15. Page 93, line 14: read tout ainsi que fit le corps de la Terre dans le premier limbe des eaux. The corrected comparison concerns the earth’s body in the first limbus of waters. The instruction does not state the full previous wording.

16. Page 99, last line: read appris les vertus, “learnt the powers” or “virtues”. No erroneous earlier phrase is supplied by the list.

17. Page 108, last line: read ne laissent à se cuire, “do not cease to cook”. The idiomatic negation supports the argument for continuing internal heat during winter; it must not be reversed into a refusal or inability to cook.

18. Page 112, line 10: read le pur de l'impur, “the pure from the impure”. The corrective phrase reinforces the distinction central to separation, without supplying the old wording.

Supplied apparatus Supplied edition, notes 292, 293, 294, 295

SL_ERRATA_TREATISES001 · 1621 Original errata leaf, recto · scans FR341 · source PDF pp. 211–212.

See also Errata, adopted corrections and unresolved targets (editorial discussion); Supplied letters and retained difficult readings (editorial discussion); Chapter omissions, pagination and corrected locators (editorial discussion)

Selected exact forms cette; & source; est source; seuls; seul; dite animale; dit animal; virgule; deux points; iner; que; Qu'une; est; cet esprit donc (par les philosophes appellé Mercure); menees; meuës; supreme; sperme; Phisique; Chimique; royees; rosées; Mercuce; Mercure; respouderay; respondray; tout ainsi que fit le corps de la Terre dans le premier limbe des eaux; appris les vertus; ne laissent à se cuire; le pur de l'impur

Supplied letters and retained difficult readings

Editorial discussion

The supplied French is a reading text that marks certain uncertain restorations openly. In II.3 S027, [n’] and [de] repair a worn negative construction about apothecaries lacking the skill to draw out natural sweetness. The note cites Turner as a comparison supporting the sense, not as recovery of the obscured French letters. In III.3, [plus] before parfait is supplied from the comparative construction and surviving traces. In III.16, [Estoit] remains a provisional first word; the Latin comparison supports the contrast between divine descent and inspiration without restoring every missing French letter.

The first treatise-errata leaf similarly supplies [s] in the direction changing seuls to seul, because the letter-name is absent or lost. These bracketed supplements belong to the modern reading text and must not pass into the historical form lookup as unqualified original print. Their status differs from the bracketed Iliaste and Archee definitions, whose substance is historical marginal material.

Other difficult readings are retained rather than repaired. II.3 S004 has un mesme effect, not an editorial substitution of cause. The crystal passage retains claire & flotante, rendered “clear and floating”, rather than silently changing it to “flowing”. The short verse in III.16 ends infuse in the supplied reading, not inspire. Each choice must be cited at its actual passage, with the uncertainty reported by the apparatus where relevant.

II.2 S019 presents a different problem: a loose sentence resumes des vertus de cette influence after destruction, decline and annihilation. The translation reads this as returning to the influence’s preserving powers rather than making those powers a new destructive agent. That is a disclosed syntactic interpretation, not evidence that the French construction has ceased to be difficult.

Supplied apparatus Supplied edition, notes 42, 128, 135, 171, 180, 249, 271, 295

SL_II_03S027 · 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131.

SL_II_02S019 · 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99.

SL_II_03S004 · 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106.

SL_II_03S034 · 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138.

SL_IIIS003 · 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199.

SL_ERRATA_TREATISES001 · 1621 Original errata leaf, recto · scans FR341 · source PDF pp. 211–212.

See also Authorial marginal definitions (editorial discussion); Original treatise errata: first leaf (editorial discussion); Divine inspiration and discovery; Reason in animals and humans; Common crystal and failed ignition; Celestial influences and receptive earth

Selected exact forms un mesme effect; claire & flotante; infuse

The author’s operation names and classifications

Editorial discussion

Operation-names are explained through the author’s stated purposes and distinctions, not silently replaced by a modern laboratory taxonomy. II.3 names five operations, then groups their separating actions under fire and water. In this scheme distillation can include pouring off and filtering, while distillation by alembic is classed among sublimations. The local explanation, rather than the familiarity of an English name, governs the definition.

Chaux is accordingly rendered calx, a body’s calcined material, without assuming ordinary lime. In the later interpretation of Hermes, ascent need not mean that matter physically reaches the vessel’s top; it can concern altered consistency and subsequent return. Gentle separation must also preserve the subject’s proper powers rather than simply remove everything described as volatile.

The editorial task is to keep the named action, its agent, its object and its purpose intelligible. It is not to connect dispersed passages into a usable sequence of apparatus, ingredients, settings or doses. Historical terminology can be explained accurately without modernising it into a procedure.

Supplied apparatus Supplied edition, notes 75, 90, 176, 177, 178, 223, 226, 281, 286

SL_II_03S031 · 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136.

SL_II_03S032 · 1621 pp 193 · scans FR213 · source PDF p. 136.

SL_II_03S033 · 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103.

SL_II_03S035 · 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204.

SL_I_06S002 · 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57.

SL_I_09S003 · 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67.

SL_II_04S021 · 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167.

SL_II_04S023 · 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170.

SL_SONNET_06S001 · 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207.

See also Five operations and two agents; Distillation and filtering; Ascent, descent and sublimation; Burning, calcination and incineration; Calx; Patience, gentleness and the danger of haste; Water and fire as separators

The dedication’s former–latter ambiguity

Editorial discussion

In the dedication, Nuysement first discusses binding the Emerald Table to the Pimander, then contrasts le premier and le second: one treats creation, while the other depicts the spirit animating the world. The order of the pronouns is awkward after the preceding changes of subject. The supplied translation retains “former” and “latter” rather than silently rewriting the French order.

The explicit distinction between creation and animation remains usable even where the antecedents resist a neat grammatical assignment. The passage should therefore support an account of the two texts’ asserted conformity and double sense, not an overconfident claim that the pronouns have been conclusively repaired.

Supplied apparatus Supplied edition, notes 33, 34

SL_DEDICATIONS004 · 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24.

See also Emerald Table and its double sense; Pimander and the creation account; Sympathy and agreement

The editorial lumbus–plumbum solution

Editorial discussion

The reader’s six-line riddle asks for a six-letter name of a human body part, followed by the addition of p and a change from s to m. The supplied note proposes the Latin LUMBUS, “loin”: prefixing P gives PLUMBUS, and replacing the final S with M gives PLUMBUM, “lead”. This explains the letter operation without requiring the intermediate PLUMBUS to be a separately attested substance-name.

Those Latin solution-forms are modern explanatory material. They are not printed in the French poem and therefore belong in the English and editorial lookup, not among its historical French or Latin attestations. Even if the proposed solution is accepted, it does not establish that every philosophical subject in the treatise is ordinary lead. The later discussion of Saturn itself considers a lead interpretation only as a partial fit.

Supplied apparatus Supplied edition, notes 23

SL_READERS001 · 1621 Unnumbered preliminary verse · scans FR006 · source PDF p. 17.

SL_II_04S030 · 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178.

See also Subject of the sages and the letter riddle; Saturn and the contested lead interpretation; The unlocated universal-spirit figure (editorial discussion); Limits of modern substance identification (editorial discussion)

The unlocated universal-spirit figure

Editorial discussion

The historical heading of the preliminary reader's poem refers to a figure of the universal spirit. Wellcome describes an engraved plate in copies of the French edition. The supplied edition nevertheless reports that a matching plate has not been located in the BnF reproduction used for its reading text. A catalogue statement about a copy and an absence from an identified scan are different kinds of evidence.

The poem is included and can be interpreted as text. It does not permit reconstruction of an unseen image's arrangement, symbols or inscriptions. This lexicon supplies no replacement diagram and makes no claim to reproduce a complete original plate suite. The present limitation is an unlocated illustration in the governing source, not proof that no plate existed or survives elsewhere.

Supplied apparatus Supplied edition, Note on the Text and Translation: visual-element reservation; Supplied edition, notes 19, 24

SL_READERS001 · 1621 Unnumbered preliminary verse · scans FR006 · source PDF p. 17.

Wellcome: physical copy of the French treatises

Wellcome: digitised French treatises, catalogue description

See also Subject of the sages and the letter riddle; The editorial lumbus–plumbum solution (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Title, attribution and the dates 1620, 1621 and 1657

Editorial discussion

Sal Lumen is a convenient identifying title, but the governing French title is Traittez de l'harmonie et constitution generalle du vray sel. Its Paris title page bears MDCXXI, 1621, and names the sieur de Nuisement. Wellcome's description of its 1657 English copy expressly corrects the older attribution to Jacques de Nuisement in favour of Clovis Hesteau de Nuysement. The historical spelling Nuisement and the modern catalogue identification should therefore be distinguished, not silently treated as two different authors.

The privilege dated 6 November 1620 records permission to print, not a competing title-page date. The separately issued, eighty-page Poeme philosophic also bears 1620; it is not an additional book of this treatise. Robert Turner's Sal, Lumen, & Spiritus Mundi Philosophici belongs to the English printing of 1657, whose title describes transmission from French through Latin into English. The supplied Diotimos English is a new 2026 translation from French, not Turner's wording modernised.

Extent is part of the identification. The French body contains three books, whereas the checked 1657 printed English contents and ending contain two. Combach's Latin printing of 1651 has a third book, beginning on page 190, and Penn's catalogue describes a separate seventeenth-century English manuscript with three books. These checks establish the fuller transmission without proving complete line-by-line equivalence, identifying the manuscript translator, or assigning responsibility for the printed English omissions.

Supplied apparatus Supplied edition, Edition Statement; Introduction: Nuysement and the Book of 1621; Latin, Printed English and Manuscript English; Supplied edition, notes 2, 3, 4, 12, 13, 14, 16, 17, 20, 21

SL_TITLES001 · 1621 Unnumbered title page · scans FR004 · source PDF p. 15.

SL_PRIVILEGES001 · 1621 Unnumbered preliminary page · scans FR005 · source PDF p. 16.

SL_ERRATA_POEMS001 · 1621 Original errata leaf, verso · scans FR342 · source PDF p. 214.

BnF reproduction of the 1621 French printing, hosted by the Warburg Institute

Wellcome: 1657 English copy and corrected author attribution

Wellcome: the separate Poeme philosophic, Paris, 1620

e-rara: contents of the 1657 English printing

Combach, Tractatus de vero sale (1651), Book III at page 190

Penn Libraries, Ms. Codex 501: English translation containing three books

See also Nuysement, compilation and inherited learning; Cosmopolite and the third principle; Royal printing privilege; Chapter omissions, pagination and corrected locators (editorial discussion); Errata for the separate, excluded Philosophical Poem (editorial discussion)

Translation choices and false friends

Editorial discussion

The new English often preserves a historical word while selecting a sense from its local argument. Traduction with seed means propagation, not translation between languages. Passion in action and passion means being acted upon, not an emotion; patient may likewise mean the recipient of an agent’s action rather than a sick person. Information is the giving of form, and specification is the acquisition or communication of a species, not information-processing or a technical specification.

Other familiar words need equally close attention. Common sense is the faculty coordinating sensory perceptions in the relevant argument. Terrification and se terrifier concern becoming earth, not fright. Temperature names a temper or balanced mixture of qualities, not a numerical heat setting. Monde in tres-monde means clean or purified, not “world”. The translation distinguishes spiritueuse as “spirituous” from spirituelle as “spiritual”; neither spelling alone identifies a modern alcoholic substance.

Quinte is “fifth” in the historical discussion of subtle essence and the four elements. Essence can mean being as well as the subtle essence under examination. Surnaturelle in the discussion of medicine characterises an art-achieved purity beyond Nature’s unaided work; it should not automatically import a miracle into every such claim. Pristine means original or former. These glosses are contextual choices, not a licence to force a single English equivalent onto every occurrence.

Where the French itself is compressed, the translation does not manufacture an equation. The solar explanation “the sun … gold; and man, man” remains difficult rather than acquiring an invented missing object. The lexicon likewise treats an English phrase as a phrase: its full meaning must not be assigned indiscriminately to one French word within it.

Supplied apparatus Supplied edition, notes 45, 48, 54, 55, 71, 81, 86, 100, 105, 106, 115, 122, 132, 145, 158, 160, 162

SL_I_01S003 · 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33.

SL_I_01S008 · 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37.

SL_I_03S001 · 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43.

SL_I_08S001 · 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62.

SL_I_05S003 · 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54.

SL_II_01S007 · 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75.

SL_II_02S001 · 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79.

SL_II_03S001 · 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103.

SL_II_02S009 · 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87.

SL_II_02S015 · 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95.

SL_II_03S011 · 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113.

SL_II_03S020 · 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123.

SL_II_03S021 · 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124.

SL_II_03S022 · 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125.

See also Action and receptivity; Specification and species; Common sense; Terrification and earth-made Heaven; Discordant concord and tempering; Spirituous and spiritual; Clean, not world; The sun and man generate; Supplied letters and retained difficult readings (editorial discussion)

Two uses of vitrification without forced reconciliation

Editorial discussion

In II.2 S004 the same word vitrification performs two jobs. One occurrence marks a limit beyond which a burnt substance no longer dissolves; another describes the universal spirit’s first conversion into virgin earth and is immediately explained as an attenuation of moisture. The supplied English retains both uses.

These statements should not be silently reconciled by replacing the second occurrence with a more expected operation-name. A lexical explanation can show the two local functions and their relation to hardness, embodiment and dissolubility while leaving their tension visible. Neither use supplies a modern compositional analysis or warrants identifying every hard body with ordinary glass.

Supplied apparatus Supplied edition, notes 110

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83.

See also Vitrification and hardness; Salt, true and particular; Virgin earth; Embodiment and manifestation; Limits of modern substance identification (editorial discussion)

Uncertain names, works and attributions

Editorial discussion

A name in the treatise records how Nuysement presents an authority; it does not by itself authenticate an identification, quotation or book. The dedication’s genealogy linking Hermes with Jethro, Moses and Mary belongs to its ancient-wisdom narrative. The supplied note distinguishes the traditions of Miriam, Moses’ sister, and Mary the alchemical prophetess rather than accepting their conflation as biography. Likewise, the

printed Lissias is retained because the intended Platonic work has not been established; it is not silently changed to a more familiar title.

Pimandre is the Hermetic title invoked by this witness. The cited Testament is presented under Raymond Lull’s name, and Flower of Flowers and New Light are associated with Arnauld de Villeneufve. These are transmitted attributions, not independently established authorship. Brachesco and Demogorgon are retained as the source gives them, and Rouillasque remains an unresolved authority-name attached to mercurial fire-water.

Two smaller limits matter for retrieval. The river/rain and fire/flame comparison is attributed to Petrarch, but its exact literary location has not been established here. The image of a gold ring covered in silver is assigned only to “one of the sages”, so it must not acquire Geber’s name merely because Geber appears nearby. A qualified or anonymous attribution is positive information about the text, not a gap to fill with a plausible guess.

Supplied apparatus Supplied edition, notes 28, 30, 33, 72, 93, 111, 112, 144, 163, 173, 183

SL_DEDICATIONS002 · 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22.

SL_I_05S004 · 1621 pp 41–43 · scans FR061, FR062, FR063 · source PDF pp. 54–55.

SL_II_01S002 · 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70.

SL_II_02S004 · 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83.

SL_II_02S005 · 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83.

SL_II_03S028 · 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132.

SL_II_03S010 · 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112.

SL_II_03S023 · 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126.

SL_II_03S036 · 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141.

See also Jethro, Moses and Mary the prophetess; Scipio, Poliphilus and Lissias; Pimander and the creation account; Aerial Mercury and Raymond Lulle; Arnauld: moon, water and sweetening; Brachesco, Bracesco and Toladanus; Petrarch; White stone and silver-covered gold ring; Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Verse, sonnet headings and the edition’s segmentation

Editorial discussion

An aligned unit is not necessarily a prose paragraph or a whole poem. The supplied edition has eighteen Book III units, but five of them, III.4–8, together contain Philon’s fifty-line reply to Timon. The six-line quotation in III.15 and the short embedded verse in III.16 are separate from that reply and from the nine concluding sonnets. Counting every Book III unit as prose would therefore misdescribe the work.

The annotations distinguish substantive verse lines from typographical wraps. They record sixteen lines in I.1’s quoted passage; six Virgilian lines and eight Augurelian lines in I.2; and eighteen in the later self-quotation beginning in II.3. Among II.4’s quotations,

the watchful dragon has six lines, Phaethon eight, the cavern six, the golden bough fourteen, and the Pan hymn twelve. A line continuing across a printed page or wrapping within a narrow measure does not become an additional poetic statement.

The nine sonnets each have fourteen substantive lines. Their historical headings carry interpretive information: the fourth introduces the book’s arguments and the adaptation of divine, natural and artificial things; the seventh says conservation, not concentration; the eighth distinguishes divine and natural purifiers while bringing them into correspondence. The heading to the third sonnet identifies the verse below as its presentation of Hermes’ Table, not an independently authenticated ancient French text.

A further absence must remain visible. II.4 S024 refers to “two ancient Latin verses” but supplies a four-line French explanation. No missing Latin couplet is reconstructed here. Line counts and the grouping of the sonnets describe the supplied edition’s textual presentation; stable SL identifiers are modern reference aids, not original paragraph numbers.

Supplied apparatus Supplied edition, notes 46, 53, 155, 156, 218, 225, 228, 231, 237, 251, 256, 269, 270, 280, 282, 287, 289

SL_I_01S004 · 1621 pp 7 · scans FR027 · source PDF p. 33.

SL_I_02S002 · 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41.

SL_II_04S024 · 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171.

SL_II_04S018 · 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164.

SL_IIIS004 · 1621 pp 311–312 · scans FR311, FR312 · source PDF p. 189.

SL_IIIS014 · 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197.

SL_SONNET_04S001 · 1621 Unnumbered sonnet leaf 4 · scans FR330 · source PDF p. 205.

SL_II_03S019 · 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121.

SL_II_04S022 · 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168.

SL_II_04S026 · 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173.

SL_II_04S029 · 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177.

SL_IIIS005 · 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190.

SL_IIIS006 · 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191.

SL_IIIS007 · 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191.

SL_IIIS008 · 1621 pp 315 · scans FR315 · source PDF pp. 191–192.

SL_IIIS015 · 1621 pp 326 · scans FR326 · source PDF p. 198.

SL_IIIS016 · 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199.

SL_SONNET_03S001 · 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204.

SL_SONNET_07S001 · 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208.

SL_SONNET_08S001 · 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209.

See also Philon and Timon; Emerald Table and its double sense; Pan, Hyle, and the Orphic hymn; Chapter omissions, pagination and corrected locators (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

French and Latin form lookup

This lookup contains selected exact historical forms and phrases from the supplied reading text and headings, including explicitly identified errata forms. It is not a complete token concordance. An erroneous form in an errata instruction is indexed as such, not endorsed as an alternative name for the corrected thing.

A

ABDIAS BUISARD Périer, Buisard and Bergeron

abhorre Void and violent motion

abondant en Sel Lead, salt, cupels, gold, and silver

aboyé & envié Paracelsus and Theophrastus

accessoires Head, members, principal and accessories

accidens Substance and accidents

accident inseparable Perfection, natural and art-assisted

accidentelle Celestial influences and receptive earth; Pure substance and accidental impurity

accidents Incarnation, two natures, and the preserved body

accidents & passions corporelles seulement Incarnation, two natures, and the preserved body

accoupler au joug Bulls, furnaces, yoke, and vents

accoustumance Reiteration and patient gentleness

Acheron Hercules and the underworld rescue

aconit Cold aconite of years and corrupting humours

acquisition de vie par la mort Mortifying and weakening

acte Potentiality and actuality

action Action and receptivity

actions & vertus Essence and being

adaptation Emerald Table and its double sense; Magistery and accomplished work; One and the single thing

adaptation d'action & de passion Action and receptivity

addition & refournissement Life preserving life

adjoustant vie à vie Life preserving life

admonester les curieux Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry

adoption Digestion and incomplete perfection

adoucir Arnauld: moon, water and sweetening; Sweetness, bitterness and the salt’s centre

adoucir l'amer Sweetness, bitterness and the salt’s centre

adustible Adustion and combustible earthiness

adustion Adustion and combustible earthiness; Pure substance and accidental impurity

adustion du soulfre corrompant Adustion and combustible earthiness

adustion sulphuree & corrompante Adustion and combustible earthiness

advertissement d'experience Experience, probable reasons and authority

aere feu vaporeux Earth as womb and vessel

affaissement Subsidence of the coarse

agent Sulphur: external, internal and fixed

agente Action and receptivity

Aigle Eagle, heavenly circuits and hidden reasons

ainsi que chante Virgile Virgil’s poetic testimony

ainsi que je l'ay veu pratiquer au docte Pena Medical claims and testimony; Oat root, the simple and Pena; Spagyry and chymical medicine

air Air, wind and the breath of life

air esmeu & agité Air, wind and the breath of life

aisles de cire Daedalus, Icarus, wax, and feathers

alembic Alembic

aliment Nourishment, assimilation and replenishment

aliments Nourishment, assimilation and replenishment

aliments convenables & pareils Nourishment, assimilation and replenishment

allechemens Bait, attraction and congruity; Zoroaster and attractions

allembic Cabasset-shaped vessel and rejected alembic

alliance Love, marriage and conjunction of parts

alliance & parentelle reciproque Sympathy and agreement

amalgames Amalgams, fusions, dissolutions, infusions, and confections

amalgames, fusions, & dissolutions sophistiques Amalgams, fusions, dissolutions, infusions, and confections

ame Body, spirit and soul; Reason in animals and humans; Soul, universal and particular

ame nourrissiere Soul, universal and particular

ame pure Regeneration and second birth

ame ratiocinante Reasoning, judgement and curious inquiry

ame se desrobant de sa prison Dream, sleep and the soul’s prison

ame vitale Reason in animals and humans

amendes, pignons, noix, noisettes Flesh, nerves, nuts and shells

amer Sweetness, bitterness and the salt’s centre

amertume Sweetness, bitterness and the salt’s centre

ames Infernal and hell; Soul, universal and particular

amollit la cire Sun, wax and clay

Amour Love, marriage and conjunction of parts

amour Love, marriage and conjunction of parts

ample lice Philosophique Arena, barrier and prize

anathomie Anatomy, harmony, number and weight

anatomisé Anatomy, harmony, number and weight

Androgine Androgyne and Hermaphrodite

aneantissement Transformation rather than annihilation

Ange Bacon, Englishman, and angel

Angelique harmonie Anatomy, harmony, number and weight

angeliquement esclaircy la divinité Original treatise errata: continuation (editorial discussion)

Anges Angels and demons

Anges ou demons Angels and demons

Anglois Bacon, Englishman, and angel

anguilles Generation without parents

animal World as living animal
animaux desnuez de raison Reason in animals and humans
animaux, Mineraux & vegetaux Three kinds and genus; Universal spirit of the world
anneau d'or couvert d'argent White stone and silver-covered gold ring
aparition des effects Intellect, inference and the wing of thought
apast Bait, attraction and congruity
apast & allechement Bait, attraction and congruity
Apollon Apollo and Asclepius; Delos, Latona, Apollo, and Diana
Apollon & Diane Delos, Latona, Apollo, and Diana
Apostres Apostles as salt
Apoticaires Physicians and apothecaries
appellé Mercure Mercury, multiform spirit
appete Love, marriage and conjunction of parts
apprendre, & enseigner Experience, probable reasons and authority
appris les vertus Original treatise errata: first leaf (editorial discussion)
apres ce despouillement nostre vie demeurant libre Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation
apres quarante jours Esdras: sulphur as powder and reserved books
apres sa purification Pure substance and accidental impurity
apte à se corporifier Quasi-body
aquefier Water and moist Nature
arbres arrachez Roots: origin, return and nourishment
Archee Archee, digestive natural heat
Archee est le feu ou chaleur naturelle Archee, digestive natural heat
archer Archer without a string
Architecte Foundations and roof
ardeur animalle Earth as womb and vessel
ardeur vitale, & non mortelle Innate, solar and elemental heat
Argent Lead, salt, cupels, gold, and silver
argent Moon as mother; Philosophical and ordinary gold and silver
argent vif Mercury, multiform spirit
argentifier Making gold and silver
Ariadne Ariadne’s thread, Theseus, and the Minotaur
aride True earth and ordinary earth
Aristote Aristotle and air’s conversion to earth
armes Corrupt weapons against corruption
armes corrompuës & corrompantes Corrupt weapons against corruption
armes inexpugnables Disease, poverty and the arms of wisdom
Arnauld Arnauld: moon, water and sweetening
Arnauld de Villeneufve Arnauld: moon, water and sweetening
arrestent le cours Medicinal correction
arrester & retenir Pure substance and accidental impurity
Art Creator, production, and preservation; Nature, art and the practitioner

art Nature, art and the practitioner

Art Chimique Spagyry and chymical medicine

Artificielles Nature, art and the practitioner

artiste Nature, art and the practitioner

artiste expert & advisé Nature, art and the practitioner

arts liberaux Flood, marble tablets and liberal arts

Arts mecaniques Mechanical arts and theory

Asclepe Pimander and the creation account

aspects Celestial influences and receptive earth

aspre vehemence Sap and venom, sweet and bitter salt

assiette True earth and ordinary earth

assis au coupeau d'une montagne inaccessible Philosophy as ladder and queen of arts; Surface, centre, heart and marrow

Astre Favourable star and heavenly favour

Attendre un ennemy Travel, war and fortified cities

attraction & simpathie Sympathy and agreement

attractive Attraction and expulsion

au chef Head, members, principal and accessories

au Ciel derechef revolé Ascent, descent and sublimation

au Ciel feu Soul, universal and particular

au jardin ou croissent les roses Pigs, marjoram, and roses

au nombre de septante Esdras: sulphur as powder and reserved books

au sommet du vaisseau Ascent, descent and sublimation

aucun lieu Soul, universal and particular

aucune vertu nutritive Cabbage, juice and marc

aucune vive lumiere Light, illumination and truth

audit exposant Périer, Buisard and Bergeron; Royal printing privilege

augmentation Growth and concretion

augmenter Celestial influences and receptive earth

Augurel Augurel as poetic authority

Augurel à son imitation Augurel as poetic authority

aurification Making gold and silver

aurifier Making gold and silver

aurifier ou d'argentifier Making gold and silver

autant favoriser qu'ils les trouveront raisonnables The author’s limits and professions

autant qu'au monde il s'engendre de corps Microcosms in every body

autant qu'il luy a esté possible Gold and gemstones excepted

autant que les forces de nostre naturelle composition le pourront porter Longevity, preservation and mortality

autheur materiel Anatomy, harmony, number and weight

autheurs Regeneration and second birth

authoritez Experience, probable reasons and authority

authoritez antiques Experience, probable reasons and authority

autre feu creé de Dieu Infernal and hell

autres conformes Sympathy and agreement
aux extremitez moyenner alliance Body, spirit and soul
aux membres Head, members, principal and accessories
avant sa coagulation Burning water, water of life, and water of vine
avant son partement Sulphur: external, internal and fixed
avec elle Substance and accidents
aveugle opinion Light, illumination and truth
avidité ou l'envie Accused obstruction of a remedy
avoir Possessing, knowing and the purpose of life
ayant conceu Earth as womb and vessel
Ayant mesmes effects tiré hors sur la terre Limbus and chaos
ayeule Maya, grandmother, and birth
ayeule ou grande mere Maya, grandmother, and birth
aymant Christ as magnet and mediator
à ce corps exanimé Original treatise errata: continuation (editorial discussion)
à l'ayde du feu Modification and most pure essence
à nos yeux le fait voir Nature, art and the practitioner
à raison de l'espece qui est nourrie Nourishment, assimilation and replenishment
à tous maux Sap and venom, sweet and bitter salt

B

Bacon Bacon, Englishman, and angel
bain Marie Named contexts of moist heat
balance Pumice and lead
banissement perpetuel Digestion and incomplete perfection
bannissemens Memory, oral transmission, writing, and displacement
bannissemens, tueries, fuittes, & captivitez Memory, oral transmission, writing, and displacement
bannissement Transformation rather than annihilation
baptesme Baptismal water and Spirit's fire
barriere Arena, barrier and prize
Basilic Generation without parents
Basilic d'un œuf de Coc Generation without parents
bastiment Foundations and roof
baston de la seule conjecture Scholastic learning, doubt and conjecture
baulme Balm of bodies
baulme des corps Balm of bodies
baume Soul, universal and particular
beatitude Plato and Socrates
beaupere de Moyse nommé Getro Jethro, Moses and Mary the prophetess
benediction paternelle Favourable star and heavenly favour
benigne mere Nature as mother and active agent
BERGERON Périer, Buisard and Bergeron
bestions & vermines Polypodies

beurre Fermentation and the ministering metals
beuë The dry drinking the moist
bien tant desiré Jason, Medea and philosophical investigation
biens Three goods: fortune, bodily well-being and knowledge
blafarde Eagle, heavenly circuits and hidden reasons
blanc & la butte Celestial influences and receptive earth
blanc par dehors, & rouge en son interieur Geber
blanches Common crystal and failed ignition
blancheur Tincture and heat as its mother
blancheur & lucidité Pure substance and accidental impurity
bois Tree's connected parts
bolus Pills, boluses and drinks
bon Conflagration and separation of good and wicked; Good creation and intelligent world
bon & malicieux Body, spirit and soul
bon Ange Bacon, Englishman, and angel
bon Anglois Bacon, Englishman, and angel
bon Astre Divine inspiration and discovery
bonne terre bien cuicte Cabasset-shaped vessel and rejected alembic
bons Conflagration and separation of good and wicked
borne Longevity, preservation and mortality
bouquet Nuysement, compilation and inherited learning
bourreaux de la vie Hidden poisons in nourishment
Bracesco Brachesco, Bracesco and Toladanus
Brachesco Brachesco, Bracesco and Toladanus
Bracmanes Brahmans, gymnosophy, magic and cabala
Bracmanes & Gimnosophistes Brahmans, gymnosophy, magic and cabala
branches Tree's connected parts
branches couppees Roots: origin, return and nourishment
bravant le trespas Jason, Medea and philosophical investigation
breuvages Ordinary medicine and its contested limits; Pills, boluses and drinks
Breviaire philosophique Arnauld: moon, water and sweetening
brillant & pur or Gold and dross, summer noon and winter night
brillant rameau Cavern, difficult return, and permitted bough
brouillas d'ignorance Obscurity, ignorance and patient reading
bruslement Burning, calcination and incineration
brute Divine intelligence and brute matter
brutes Reason in animals and humans
bruïnes ou rosées Vapour and fourfold exhalation
BUISARD Périer, Buisard and Bergeron

C

Cabacet Cabacet and the cabasset gloss (editorial discussion); Cabasset-shaped vessel and rejected alembic
caballe Brahmans, gymnosophy, magic and cabala; Cabala and occult philosophy

caballe des Juifs Brahmans, gymnosophy, magic and cabala
Caballe Philosophique Cabala and occult philosophy
cabinet Palace, chamber and treasury
cabinet & magasin Palace, chamber and treasury
cabinet de ses secrets Palace, chamber and treasury
cachees en la tierce Body, spirit and soul
cachots Black forest and earth's dungeons
Cadmus Cadmus, Mars, dragon’s teeth, and armed soldiers
caducee Caduceus, fateful rod, and Orcus
Cahos Limbus and chaos
cahos Limbus and chaos
cailles Hellebore and quails
calcination Burning, calcination and incineration; Five operations and two agents
Calcul Calculus and salt as coagulator
Calid Calid’s attributed teaching
Calid Philosophe Juif Calid’s attributed teaching
calomnie Fraud, sophistication and calumny
Candale Candale, interpreter and teacher
captif Heavenly and earthly man
captivitez Memory, oral transmission, writing, and displacement
Car l'homme ne separera point ceux que Dieu a conjoints Love, marriage and conjunction of parts
Cardinal Patronage and the Duke of Lorraine
Caribde Sirens, Charybdis and Scylla
cause Cause and symptoms of disease
cause obscure & my-partie Case, titles and inventory
causes & raisons seminales Ideas and seminal reasons
causes premieres First causes, effects and causal knowledge
caverne fatalle Cavern, difficult return, and permitted bough
ce conservateur de vie est la vie mesme Life preserving life
ce corps exanimé Excrements, dregs and bodily bulk
ce Mercure Mercury, multiform spirit
ce Mercure preparé Mercury, multiform spirit
ce n’est point ma profession d’exercer la medecine The author’s limits and professions
ce puissant Atlete Candale, interpreter and teacher
ce qui cause la maladie Cause and symptoms of disease
ce qui est vray Hortulan’s particular reading
ce qui luy est conforme Sympathy and agreement
ce quint element n'est pas une chose situee au dessus Fifth essence and separation
ce simple Oat root, the simple and Pena; Simples
Cela est l'œuvre, mais cecy est le labeur Work and labour
celeste Heavenly and earthly man
celeste & immortel Heavenly and earthly man

celle du principal Head, members, principal and accessories

celle sur laquelle nous marchons True earth and ordinary earth

celuy de femelle Heat and moisture as generative partners

celuy des sages Mercury, multiform spirit

cendre Ash, residue and recovered salt

centre Above, below and central direction; Centre of health; Earth’s centre as heart and mine; Lines and centre; Surface, centre, heart and marrow

centre de la santé Centre of health

centre de la santé des corps, qui est le cœur Surface, centre, heart and marrow

centre de la terre Earth’s centre as heart and mine

centre de la vie universelle Return, sphere and centre

centre des choses Surface, centre, heart and marrow

centre du monde Earth’s centre as heart and mine

Cerbere Hercules and the underworld rescue

cercle Lines and centre

certain temps & certain lieu Generation without parents

certaine portion de sa partie spirituelle Hortulan’s particular reading

certitude aux secondes First causes, effects and causal knowledge

ces influxions Celestial influences and receptive earth

cet esprit de tous corps est extraict Gems, gold and extraction

cet esprit donc (par les philosophes appellé Mercure) Original treatise errata: first leaf (editorial discussion)

cet esprit enclos Nourishment, assimilation and replenishment

cet Esprit general Universal spirit of the world

cet esprit general Universal spirit of the world

cet esprit infus au monde Universal spirit of the world

Cet intellect Intellect, inference and the wing of thought

cet un One and the single thing

cette Original treatise errata: first leaf (editorial discussion)

cette chose unique One and the single thing

cette chose unique par adaptation One and the single thing

cette discretion Patience, gentleness and the danger of haste

cette Lune n'est point l'argent vulgaire Moon as mother

chacun des trois genres Saturn and the contested lead interpretation

chacune selon son degré Nature as mother and active agent

chair & les nerfs Flesh, nerves, nuts and shells

chaisne Golden chain

chaisne d’or Golden chain

Chaleur Heat and moisture as generative partners

chaleur Fire; Greater and lesser heat

Chaleur & humeur Heat and moisture as generative partners

chaleur & l'humeur ayant pris temperie Heat and moisture as generative partners

chaleur continue Coagulation, thickening and hardening

chaleur externe Innate, solar and elemental heat

chaleur externe du Soleil Innate, solar and elemental heat
chaleur graduee Burning, calcination and incineration
chaleur innee Innate, solar and elemental heat
chaleur temperee Balm of bodies
champ Water skimming a field
champs Elisies Elysian fields and underworld
chapes ou alembics Mountains, vessels and harvesting
CHAPITRES Chapter table and omitted division
chappe Demogorgon, steward of generation
chappe d'un alembic Alembic
chappe verde Demogorgon, steward of generation
chappe verde & ferrugineuse Demogorgon, steward of generation
chariot Excrements, dregs and bodily bulk
charlatan Medical claims and testimony
charme du sommeil Dream, sleep and the soul’s prison
chartre Prison, captive and filth
chauld Elemental qualities and their agents
chauld, sec, froid, & humide Elemental qualities and their agents
chaux Calx
chef Head, members, principal and accessories
cheminees Soot and smoke-blackening
Cherubin Burning cherub, flaming sword, and trees of life
Cherubin ardant Burning cherub, flaming sword, and trees of life
chesne Acorn and oak
chevaux de Phebus Phaethon, Phoebus, and the chariot’s middle course
Chimique Original treatise errata: first leaf (editorial discussion); Spagyry and chymical medicine
Chimiste Experience, probable reasons and authority; Spagyry and chymical medicine
chose moyenne Embodiment and manifestation
chose moyenne entre corps & esprit Embodiment and manifestation
chose unique One and the single thing
choses basses & encore grossieres Lowly and coarse beginnings
choses dissemblables Unlike and contrary
choses fixes & dissemblables Volatile spirit and fixed body
choses passibles Passibility
chou Cabbage, juice and marc
choux Cabbage, juice and marc
Ciel si propice Favourable star and heavenly favour
Ciel terrifié Terrification and earth-made Heaven; Uranogee
ciment Body, spirit and soul
cimes Flowers and branch tips
cimetiere de S. Innocent à Paris Nicolas Flamel and the Paris monuments
circonference Earth’s centre as heart and mine
cire Daedalus, Icarus, wax, and feathers; Sun, wax and clay

Citez Travel, war and fortified cities

citrine couleur Philosophical and ordinary gold and silver

claire & candide immortalité Regeneration and second birth

claire & flotante Common crystal and failed ignition; Reiteration and patient gentleness; Supplied letters and retained difficult readings (editorial discussion)

clef Pontanus, the key and two hundred failures

coadjuteurs Water and fire as separators

coagulante Coagulation, thickening and hardening

coagulateur Calculus and salt as coagulator

coagulation Coagulation, thickening and hardening

coagule, amasse, & arrouse Salt, oil and water

Cocithe Hercules and the underworld rescue

coessentielle Heat and moisture as generative partners

coexiste Action and receptivity

cogitation Intellect, inference and the wing of thought; Jason, Medea and philosophical investigation

cogitation, meditation, ou investigation Reasoning, judgement and curious inquiry

cognoissance Visible and tangible knowledge

cognoissance du Macrocosme Microcosms in every body

combattre Suffocation and struggle

comme dit Bracesco Brachesco, Bracesco and Toladanus

comme du cœur Earth’s centre as heart and mine

comme incorporé Burden of sin

Comme le Soleil est dit par Hermes pere de l'Esprit du monde, & de la Matiere. Hermes and thrice-great Mercury

comme regeneré Regeneration and second birth

comme ressuscitee Winter, spring and apparent resurrection

comme un testament & dernier tesmoignage de l'excellence de ses hautes conceptions Emerald Table and its double sense

commencement Nature's intention

commencé à specifier Specification and species

Comment la Lune est mere de l'Esprit du monde & de la matiere universelle. Moon as mother

Comment la Terre nourrit cet Esprit universel. Earth as womb and vessel

comment se peut il faire que le Soleil soit pere Sun, parenthood and reciprocal nourishment

commixtion de masle & de femelle Generation without parents

commixtion des elemens Digestion and incomplete perfection

compagnes de naissance Pure substance and accidental impurity

compas Anatomy, harmony, number and weight

composition First and last matter

Comte de la Marche Trevisane Trevisan and the fugitive pursued

concavitez des rochers Porosity and passage

concoction Digestion and incomplete perfection

concoction de son feu chaleureux Digestion and incomplete perfection

concorde Discordant concord and tempering

concretion Growth and concretion

concretion aux pierres Growth and concretion
concreë Gems, gold and extraction
condense en eau Volatile spirit and fixed body
conduit par elle, & ne puisse rien de luy seul Nature, art and the practitioner
confection Great Physician
confection du monde Great Physician
confections Amalgams, fusions, dissolutions, infusions, and confections
conflagration Conflagration and separation of good and wicked
conformité Regeneration and second birth; Sympathy and agreement
conformité & sympathie Sympathy and agreement
congelation Coagulation, thickening and hardening
congelations Dissolution and congelation
congruitez Bait, attraction and congruity
congruitez & decences Bait, attraction and congruity
conjecture Scholastic learning, doubt and conjecture
conjonction Generation without parents; Love, marriage and conjunction of parts
connection Love, marriage and conjunction of parts
conseil de l'oracle Oracle and inward journey
conservateur de vie Life preserving life
conservation Purity, penetration and duration
conservation des vertus celestes et terrestres Terrification and earth-made Heaven
conservation, aspirante à une perpetuité Purity, penetration and duration
conserver Celestial influences and receptive earth
conserver & multiplier ce qui luy est conforme Separation, extraction and retained union
consistence & specification Specification and species
consommer Sap and venom, sweet and bitter salt
CONSTITUTION Harmony and constitution
constitution Harmony and constitution
CONSTITUTION GENERALLE Harmony and constitution
continuel progrés au bien Temperance, justice and excess
contraint d'abandonner Transformation rather than annihilation
contraire Contrary cures contrary, and like substances
contrebalance Discordant concord and tempering
contributions Palace, chamber and treasury
conversion Elements in one another
conviennent & simpathisent Sympathy and agreement
copulation Generation without parents
coquilles Vitrification and hardness
coral Pearl and coral
corde Archer without a string
corelatifs Heat and moisture as generative partners
corporeité Embodiment and manifestation; Excrements, dregs and bodily bulk
corporification Embodiment and manifestation; Terrification and earth-made Heaven

corporification ne se peut faire sans coagulation Coagulation, thickening and hardening
corporifie Embodiment and manifestation
corporifie, & produit en lumiere Embodiment and manifestation
corporifier Celestial influences and receptive earth
corporisee ny mise en veuë Embodiment and manifestation
corps Body, spirit and soul
corps des corps Body of bodies and dimensions
corps fantasque Imaginary body
corps fixe Calx
corps fusibles Descension
corps inferieurs Celestial influences and receptive earth
corps sensibles Sensitive, vegetative and essential life
corps speciaux Universal spirit of the world
corps specifique Specification and species
corps spirituel Body, spirit and soul
corps substanciel Excrements, dregs and bodily bulk
correction des medicaments Medicinal correction
corrosifs Oil of salt and corrosives
corruptible Heavenly and earthly man
corruption Corruption as transition and putrefaction
corruption & peché Corruption as transition and putrefaction
corruption contagieuse Corruption as transition and putrefaction
corruption excrementeuse Excrements, dregs and bodily bulk
corruption le changement & passage de forme en forme Corruption as transition and putrefaction
corruption à vice les convie Forbidden apple and first transgression
couleur ignee Tincture and heat as its mother
couleur orangee Philosophical and ordinary gold and silver
couleurs Tincture and heat as its mother
couleurs & saveurs denotent Colours and flavours as signs
coupeau Philosophy as ladder and queen of arts
coupelles Lead, salt, cupels, gold, and silver
coupelles des affineurs Lead, salt, cupels, gold, and silver
courtisanes eshontees Eleusinian goddesses, chastity, and forbidden disclosure
crasse Gold and dross, summer noon and winter night
createur Creator, production, and preservation
Creation de l'univers Pimander and the creation account
creé bon Good creation and intelligent world
criminel Prison, captive and filth
Crisogone Polidore Suidas, Chrysogonus Polydorus, and Geber
Cristal Common crystal and failed ignition
Cristal commun Common crystal and failed ignition
cristallines Earth’s renewed impregnation and crystals

cristaux Diamonds, crystals and Nature’s furnace

croissance Phoenix and the tail-biting serpent

crudité Saturn and the contested lead interpretation

Crœsus Croesus and Irus

cuisinier de Nature Nature’s cook and food

cuit & digere Digestion and incomplete perfection

curieuse recherche Reasoning, judgement and curious inquiry

CURIEUX Reasoning, judgement and curious inquiry

curieux Reasoning, judgement and curious inquiry

curieux disciples Jason, Medea and philosophical investigation

curiosité Reasoning, judgement and curious inquiry

curiosité du prolongement de la vie Reasoning, judgement and curious inquiry

Cœlie Saturn and the contested lead interpretation

Cœlie & de Vesta Coelie, Vesta, and Ops

cœur Earth’s centre as heart and mine; Surface, centre, heart and marrow

cœur de la moëlle Surface, centre, heart and marrow

cœur du monde Surface, centre, heart and marrow

c’est l’esprit qui colore par le moyen du feu Burning, calcination and incineration

C’est à dire Phoebus and Python

D

d'incorporeité à corporeité Embodiment and manifestation

d'influence & penetration Reverberation and penetration

d'un chien Arnauld: moon, water and sweetening

d'un par la meditation d'un One and the single thing

D'un seul en a tout fait la meditation Divine meditation

d'une seule Emerald Table and its double sense

de Bar Patronage and the Duke of Lorraine

de diviser & disjoindre Transformation rather than annihilation

de l'adaptation des choses Divines Naturelles et Artificielles Nature, art and the practitioner

De la conversion de cet Esprit en terre: & comment en cette terre sa vertu demeure entiere. Embodiment and manifestation; Terrification and earth-made Heaven

de la puissance à l'action Potentiality and actuality

De la separation du feu d’avec la terre; du subtil d’avec l’espais, & par quelle industrie elle se doit faire. Patience, gentleness and the danger of haste; Separation, extraction and retained union

De la specification Chapter table and omitted division

De la specification de l'Esprit de l'univers aux corps. Specification and species

De la terre elle monte au Ciel Ascent, descent and sublimation

de la terre, mais en la terre Nourishment, assimilation and replenishment

de neuf vaisseaux Nine vessels, eight lost

DE NUISEMENT Nuysement, compilation and inherited learning

de pareille nature Life preserving life

de prendre fin Transformation rather than annihilation

de privation à la forme Natural movement and forced displacement

de puissance en acte Potentiality and actuality

de puissance en effect Making gold and silver; Potentiality and actuality

de rien rien ne procede Nothing from nothing

de sel, d'huille, & d'eau pure Primordial and first matter; Salt, oil and water

de soy n’est capable Fermentation and the ministering metals

de trois, & en trois Primordial and first matter; Salt, oil and water

debordements Worsening generations

declin Acorn and oak; Transformation rather than annihilation

decoction Sulphur: external, internal and fixed

decoction moderee & continuelle Decoction; Heat and moisture as generative partners

Dedalle Daedalus, Icarus, wax, and feathers

Deesses Eleusines Eleusinian goddesses, chastity, and forbidden disclosure

Deffendre & augmenter son pays Travel, war and fortified cities

degenere Degeneration and restoration

dehors que dedans Vapour and fourfold exhalation

deité Incarnation, two natures, and the preserved body; Intellect, inference and the wing of thought

Delle Delos, Latona, Apollo, and Diana

deluge Flood, marble tablets and liberal arts

demeure fixe & permanente en son poinct Volatile spirit and fixed body

Demogorgon Demogorgon, steward of generation; Saturn and the contested lead interpretation

demons Angels and demons

dents Cadmus, Mars, dragon’s teeth, and armed soldiers

depravee Worsening generations

depuis quinze cens ans Rozinus and Morien

dernier destructeur Fire

dernier subject & matiere Ash, residue and recovered salt

dernier tesmoignage Emerald Table and its double sense

derniere First and last matter

derniere matiere Ash, residue and recovered salt; First and last matter

des souspiraux Bulls, furnaces, yoke, and vents

des vertus mesmes qui causent sa corporification Embodiment and manifestation

desassemblement ou desliement Separation, extraction and retained union

descolore Pallor and complexion

Desdaignant la misere Jason, Medea and philosophical investigation

desir Love, marriage and conjunction of parts

desir d’information Ideas and seminal reasons

desliez Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

desliez de la masse composee des quatre elements Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

despouillement Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

despouillez Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

despouillez de tout corps Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

desracine l’origine Cause and symptoms of disease

dessension Five operations and two agents

dessention Descension

dessus Above, below and central direction

destours Ariadne’s thread, Theseus, and the Minotaur

destroit Voyage, strait and resumed course

deux adversaires Disease, poverty and the arms of wisdom

deux autheurs de nos restaurations Regeneration and second birth

deux cent foys Pontanus, the key and two hundred failures

deux choses Water and fire as separators

deux clefs Heat and moisture as generative partners

deux corelatifs Heat and moisture as generative partners

deux dragons Winged and unwinged birds and dragons

deux fins Nature's intention

deux grands purificateurs Divin et Naturel Regeneration and second birth

deux hommes Heavenly and earthly man

deux moyens Baptismal water and Spirit's fire

deux points Original treatise errata: first leaf (editorial discussion)

deux puissants & subtils champions Water and fire as separators

Deux purificateurs Regeneration and second birth

deux que tu eslargis Philosophy as ladder and queen of arts

deux semblables, mais leurs effects sont differens Contrary cures contrary, and like substances

deux sortes Separation, extraction and retained union

deux spermes, l'un masculin & l'autre feminin Seed, seed-fluid and hidden generation

deux tiltres meilleurs Case, titles and inventory

deux vrays sentiers Water and fire as separators

deuëment proportionnez Aristotle and air’s conversion to earth; Digestion and incomplete perfection

devallé jusqu'aux enfers Enoch, Elijah and the underworld heroes

devore & puis les revomit Saturn and the contested lead interpretation

devorer Satan and corrupting serpent

dialogue intitulé Demogorgon Brachesco, Bracesco and Toladanus

diamans Precious materials and salt

diament Vitrification and hardness

diaments Diamonds, crystals and Nature’s furnace

Diane Delos, Latona, Apollo, and Diana

Dieu Creator, production, and preservation

Dieu excedant infiniment la Nature Nature, art and the practitioner

Dieu, la Nature, & l'Art Creator, production, and preservation

difference il y a entre le pere & le fils Primordial and first matter

differentes & non contraires Unlike and contrary

diffinition Secrecy, disclosure and withheld instruction

diffus, dissoult, ou noyé Limbus and chaos

diformes amas du cahos Limbus and chaos

digere Archee, digestive natural heat; Digestion and incomplete perfection

digestion Digestion and incomplete perfection

digestions & sublimations Ascent, descent and sublimation

dilatant & ramenant Centre of health

dilatation Life preserving life; Universal spirit of the world

diminue, destruise, & affoiblisse Mortifying and weakening

discerner Primordial and first matter

discordante concorde Discordant concord and tempering

dispensatrice Fountain, ocean, streams, and treasury

dissolution Dissolution and congelation; Distillation and filtering; Five operations and two agents; Mortifying and weakening

dissolutions Amalgams, fusions, dissolutions, infusions, and confections

dissolutions reiterees Dissolution and congelation

distillation Distillation and filtering; Five operations and two agents

distillation & dissolution Five operations and two agents

distinction Separation, extraction and retained union

dit animal Original treatise errata: first leaf (editorial discussion)

dite animale Original treatise errata: first leaf (editorial discussion)

diverses figures monstrueuses Proteus

diverses formes d'especes Specification and species

divin miroir Air, wind and the breath of life

divine inspiration Divine inspiration and discovery

Divines Naturelles et Artificielles Magistery and accomplished work

divinité Incarnation, two natures, and the preserved body

divins rayons Sun of the Holy Spirit

division ou retranchement Separation, extraction and retained union

division ou retrenchement Separation, extraction and retained union

docte Pena Oat root, the simple and Pena

doctes curieux Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry

Docteur Apostles as salt

Docteur des Docteurs Apostles as salt

docteurs Pupils, doctors, and oracles

doctrine de Platon Plato and Socrates

domicile Fire contrary to Nature

dompter Intellect, inference and the wing of thought

Donnay lumiere Limbus and chaos

donne essence Specification and species

donneroit garison parfaite, au lieu de simple soulagement Medical claims and testimony; Oat root, the simple and Pena; Spagyry and chymical medicine

double expiration Vapour and fourfold exhalation

Double force Sap and venom, sweet and bitter salt
double influence Celestial influences and receptive earth
double mistere Emerald Table and its double sense
doucement Patience, gentleness and the danger of haste
douceur Sweetness, bitterness and the salt's centre
douceur naturelle Sweetness, bitterness and the salt's centre
douleur Greater and lesser heat
doute Scholastic learning, doubt and conjecture
douteuse experience Voyage, strait and resumed course
doux de l'amer Separation, extraction and retained union
Dragon Self-renewing dragon and serpent
dragon Self-renewing dragon and serpent
dragon ou serpent luxuriant en soy mesme Self-renewing dragon and serpent
Dragon veillant Self-renewing dragon and serpent
dragon veillant Self-renewing dragon and serpent
drogue Universal medicine and particular remedies
du centre en la circonference Earth's centre as heart and mine
Du Ciel elle descend Ascent, descent and sublimation
du cœur de ce grand corps Demogorgon, steward of generation
Du moins subtil Celestial influences and receptive earth
du plus gros Celestial influences and receptive earth
du plus subtil Celestial influences and receptive earth
du Soleil & de la Lune Cosmic parents, womb and nurse
DUC DE LORRAINE Patronage and the Duke of Lorraine
Duc d'Allençon Duke of Alençon and Pindaric Ode
ductiles Fusibility, ductility and the hammer
duree Purity, penetration and duration
dureté Vitrification and hardness
dureté metallique Vitrification and hardness
dés ma jeunesse Candale, interpreter and teacher

E

eau Salt, oil and water; Water and fire as separators; Water and moist Nature
eau amere Sweetness, bitterness and the salt's centre
eau ardante, ou de vie Burning water, water of life, and water of vine
eau coagulable Digestion and incomplete perfection
eau courante sur un champ Water skimming a field
eau de feu mercurielle Mercurial fire-water
eau mercurielle Water and moist Nature
eau seiche Dry and permanent water
eaux Stigiennes Stygian waters and Aeson
Ebron Flood, marble tablets and liberal arts
effect Potentiality and actuality

effects First causes, effects and causal knowledge

effects de la matiere, & non sur la matiere mesme First causes, effects and causal knowledge

effects sont differens Contrary cures contrary, and like substances

effort Nature resisting disease

Egal aux demidieux Jason, Medea and philosophical investigation

elemens Elements in one another

element du feu Sulphur: external, internal and fixed

Elisies Elysian fields and underworld

Elixir Elixir and communicable perfection

elle ne peut estre oisive Nature as mother and active agent

elles ne s'abandonnerent jamais Incarnation, two natures, and the preserved body

email Flower-enamel, leaf and bark

email exquis Flower-enamel, leaf and bark

empesche l’action Pure substance and accidental impurity

empeschee Natural movement and forced displacement; Occupied, not impeded

empeschee à engendrer Occupied, not impeded

Empire Demogorgon, steward of generation

en bas Above, below and central direction

en bas directement & non en haut Above, below and central direction

en certaine quantité Amalgams, fusions, dissolutions, infusions, and confections; Elixir and communicable perfection

en effect Potentiality and actuality

En fin se meurt la creature Longevity, preservation and mortality; Universal medicine and particular remedies

en l'or seul Metals alone and the need for an agent

en la superficie Place and adjacent matter

en nous mesme Oracle and inward journey

en puissance Potentiality and actuality

en puissance or & argent Philosophical and ordinary gold and silver

en sa propre nature Fifth essence and separation

en son centre a un goust tout autre Sweetness, bitterness and the salt’s centre

en son profond Pure substance and accidental impurity

en tous est égal Universal spirit of the world

encor Errata for the separate, excluded Philosophical Poem (editorial discussion)

encor que ce ne soit mon but Spagyry and chymical medicine

encore Errata for the separate, excluded Philosophical Poem (editorial discussion)

encore n'a rien produit Virgin earth

endurcissement Vitrification and hardness

endurcit Coagulation, thickening and hardening

endurcit la fange Sun, wax and clay

enfans Earth as womb and vessel; Nature as mother and active agent

enfans d'un Dieu Divine inspiration and discovery

enfans des Dieux Favourable star and heavenly favour

enfers Elysian fields and underworld; Infernal and hell

engendre & procrée l'espece Nature as mother and active agent; Nature, art and the practitioner

engrossie Celestial influences and receptive earth

ennemis intestins Disease, poverty and the arms of wisdom

Enoch & Helie Enoch, Elijah and the underworld heroes

enseignement de Nature Experience, probable reasons and authority

enseigner de bouche Secrecy, disclosure and withheld instruction

ensevelies Seed, seed-fluid and hidden generation

ensevely dans le sepulchre d'un vaisseau Vessel as sepulchre

Entendez Augurel Augurel as poetic authority

entiere cognoissance Possessing, knowing and the purpose of life

entierement vitrifié Common crystal and failed ignition

entortillee de serpens Caduceus, fateful rod, and Orcus

entre le sec & l'humide Discordant concord and tempering

entretenir & conserver Nourishment, assimilation and replenishment

entretien Nourishment, assimilation and replenishment

entretient Nourishment, assimilation and replenishment

enveloppe Excrements, dregs and bodily bulk

equilibre Discordant concord and tempering

equitables loix Anatomy, harmony, number and weight

escadron des maladies Disease, poverty and the arms of wisdom

escaille Self-renewing dragon and serpent

eschauffer Celestial influences and receptive earth

eschelle de la Philosophie Philosophy as ladder and queen of arts

escoliers Pupils, doctors, and oracles

escoliers de la derniere classe Pupils, doctors, and oracles

escorce Flower-enamel, leaf and bark; Regeneration and second birth; Surface, centre, heart and marrow; Tree's connected parts

escorce des parolles Surface, centre, heart and marrow

escriture Memory, oral transmission, writing, and displacement

Esculape Apollo and Asclepius

Esdras Esdras: sulphur as powder and reserved books

Esdras appelle poudre Esdras: sulphur as powder and reserved books

esleuz & bien-heureux Elysian fields and underworld

eslevations Elevation, renewal and multiplying forms

eslevations effectives Elevation, renewal and multiplying forms

esmeraude Emerald Table and its double sense

espaississement Coagulation, thickening and hardening

espaississement & coagulation Coagulation, thickening and hardening

espece Determined size and species-limit

especes Specification and species

especes & formes Air, wind and the breath of life

especes en la matiere Specification and species

esponges Plant-animals, oysters and sponges

esprit Body, spirit and soul; Universal spirit of the world
esprit corps Body, spirit and soul
Esprit du monde unique & general Universal spirit of the world
Esprit general Universal spirit of the world
Esprit immortel & vivifiant Universal spirit of the world
Esprit radical & nourrissant Earth’s centre as heart and mine
Esprit simple de soy Fifth essence and separation; Universal spirit of the world
Esprit universel Universal spirit of the world
esprit universel Universal spirit of the world
Esprit universel terrifié Terrification and earth-made Heaven
Esprit universelle du Monde Universal spirit of the world
Esprit-corps Body, spirit and soul
esprits Volatile spirit and fixed body
Esprits celestes Fiery spirits and airy celestial globes
essence Essence and being; Fifth essence and separation; Simple and indivisible substance
essence tres-pure Modification and most pure essence
essentielle Pure substance and accidental impurity; Sensitive, vegetative and essential life
est Original treatise errata: first leaf (editorial discussion)
est source Original treatise errata: first leaf (editorial discussion)
esteint Light, illumination and truth
estincelles Earth’s renewed impregnation and crystals
estouperoit Obstruction and stopping up
estroit en bas & s’eslargissant fort par le haut Cabasset-shaped vessel and rejected alembic
Et la terre, & le Ciel Terrification and earth-made Heaven
Etherogenes Digestion and incomplete perfection
evacuations superflues Evacuation and debilitation
examen du feu Experience, probable reasons and authority
excitation de la chaleur vitale Archee, digestive natural heat
excremens Excrements, dregs and bodily bulk
excrement Excrements, dregs and bodily bulk; Pure substance and accidental impurity
excrement & corruption Excrements, dregs and bodily bulk
excrements Excrements, dregs and bodily bulk
excrements n’excedent la substance naturelle Excrements, dregs and bodily bulk
excès Temperance, justice and excess
experience Experience, probable reasons and authority
experience de l'Art Chimique Experience, probable reasons and authority; Spagyry and chymical medicine
experiment Experience, probable reasons and authority
expiration Vapour and fourfold exhalation
exposant Périer, Buisard and Bergeron
expulsion Digestion and incomplete perfection
expulsive Attraction and expulsion
exquise temperature Discordant concord and tempering

extenuation d'humeur Vitrification and hardness
externe Sulphur: external, internal and fixed
extraction de l'eau d'avec la terre Water and moist Nature
extremitez des deux natures Incarnation, two natures, and the preserved body

F

face & la veuë eslevee vers le Ciel The upright gaze
facultez du Ciel & de la Terre Nature, art and the practitioner
faculté proprement efficace & particuliere Calculus and salt as coagulator
faire opinion à part The author’s limits and professions
fais la grace Favourable star and heavenly favour
faisant banqueroute Bankruptcy, duties, and charity
falsification Fraud, sophistication and calumny
fange Sun, wax and clay
fard Sellers of smoke and painted mantle
faulses couleurs Tincture and heat as its mother
faux Saturn and the contested lead interpretation
faveur Favourable star and heavenly favour
favoris Favourable star and heavenly favour
feces Excrements, dregs and bodily bulk
feces internes Excrements, dregs and bodily bulk
feculance grossiere Separation, extraction and retained union
feculences terrestres pleines d'adustion Adustion and combustible earthiness
Feit separer Universal spirit of the world
felicité du corps Three goods: fortune, bodily well-being and knowledge
fendy le cahos Limbus and chaos
fermentation Fermentation and the ministering metals
fermentation & conjonction du beurre du Soleil Fermentation and the ministering metals
feu Fire; Fire contrary to Nature; Infernal and hell; Water and fire as separators
feu central Sun, parenthood and reciprocal nourishment
feu contre nature Fire contrary to Nature
feu du sainct Esprit Baptismal water and Spirit's fire
feu elementaire Innate, solar and elemental heat
feu elementaire est comme mort Innate, solar and elemental heat
feu inné Innate, solar and elemental heat
feu inné dedans le gland Innate, solar and elemental heat
feu solaire Innate, solar and elemental heat
feu vulgaire Fire
feuille Flower-enamel, leaf and bark
feuilles Tree's connected parts
fient de cheval Named contexts of moist heat
filet de nostre belle Ariadne Ariadne’s thread, Theseus, and the Minotaur
filtre Distillation and filtering

fin Nature's intention
fin de son cheminer Nature's intention
fin pour laquelle Nature's intention
fixable Volatile spirit and fixed body
fixation Purity, penetration and duration
fixation du soulfre interne Burning, calcination and incineration
fixations Dissolution and congelation
fixe Purity, penetration and duration; Sulphur: external, internal and fixed; Volatile spirit and fixed body
fixe & permanente Celestial influences and receptive earth
fixes Volatile spirit and fixed body
fixions Poëtiques Mythological interpretation and correspondences
Flamel Nicolas Flamel and the Paris monuments
flames Inward flames; Petrarch
flames intestines Inward flames
flesches Arrows and one target
fleur des fleurs Arnauld: moon, water and sweetening
fleurs Flowers and branch tips
fleurs & cimes des branches Flowers and branch tips
fleuve de science Fountain, ocean, streams, and treasury
fleuves Petrarch
flotante Common crystal and failed ignition
fol. Chapter table and omitted division
fomentation Heat and moisture as generative partners
fondantes & ductiles Fusibility, ductility and the hammer
fondemens Foundations and roof
fonds du vaisseau Volatile spirit and fixed body
fontaine Fountain of Lovers; Fountain, ocean, streams, and treasury
fontaine de sapience Fountain, ocean, streams, and treasury
fontaine des amoureux Fountain of Lovers
force attractive Attraction and expulsion
force aymantine Bait, attraction and congruity; Philosophical and ordinary gold and silver
force entiere Tinged into earth and entire power
forces de cet intellect Intellect, inference and the wing of thought
forest noire Black forest and earth's dungeons
forme Determined size and species-limit; Natural movement and forced displacement
forme plus digne Intellect, inference and the wing of thought
forme ronde Round form and eternity
forme spherique Return, sphere and centre
formes Elevation, renewal and multiplying forms
forte barriere Arena, barrier and prize
forte digestion Digestion and incomplete perfection
forteresse Water and fire as separators

fortifier Travel, war and fortified cities
fortune Three goods: fortune, bodily well-being and knowledge
fougiere Fern, glasswort and soda
fournaise Diamonds, crystals and Nature’s furnace
fournaise de l'ingenieuse Nature Diamonds, crystals and Nature’s furnace
fourneaux Bulls, furnaces, yoke, and vents
fournit les matieres pour les generations Iliaste, the purveyor
foy orthodoxe The author’s limits and professions
fragment Jethro, Moses and Mary the prophetess
François Candale, interpreter and teacher
froid Elemental qualities and their agents
froment Fermentation and the ministering metals
fruict Taste, dregs and the reader’s palate; Tree's connected parts
fuittes Memory, oral transmission, writing, and displacement
fumee & feu Self-renewing dragon and serpent
fumees noires, puis violettes Common crystal and failed ignition
fusion & l'extention soubs le marteau Fusibility, ductility and the hammer
fusion soudaine Tincture and heat as its mother
fusions Amalgams, fusions, dissolutions, infusions, and confections

G

Galien Galen
Geber Geber; Suidas, Chrysogonus Polydorus, and Geber
gelees de l'hyver Winter, spring and apparent resurrection
gemmes Gems, gold and extraction
general Universal medicine and particular remedies
general corporifieur Universal spirit of the world
generalissime genre des genres Aerial Mercury and Raymond Lulle; Microcosms in every body
generations de la sterilité Generation and barrenness
generaux & principaux moyens Water and fire as separators
Geneviefve des ardans Nicolas Flamel and the Paris monuments
geniteurs le Soleil & la Lune Cosmic parents, womb and nurse
geniture Seed, seed-fluid and hidden generation
genre general & commun de tous les genres Three kinds and genus
genre generalissime Aerial Mercury and Raymond Lulle; Universal spirit of the world
germer Growth and concretion
germes Seed, seed-fluid and hidden generation
germes des saveurs, couleurs, & odeurs Seed, seed-fluid and hidden generation
germination Growth and concretion
gesner ou violler nature Patience, gentleness and the danger of haste
Gimnosophie Brahmans, gymnosophy, magic and cabala
Gimnosophie des Indis Brahmans, gymnosophy, magic and cabala
Gimnosophistes Brahmans, gymnosophy, magic and cabala

glace Ice and snow
glace & la neige Ice and snow
glaire ou musilage informe Embodiment and manifestation
glaive Burning cherub, flaming sword, and trees of life
glaive enflamé Burning cherub, flaming sword, and trees of life
gland Acorn and oak
globe de la terre Palace, chamber and treasury
globe interieur de l'homme Surface, centre, heart and marrow
globes Ætherees Earth as womb and vessel
gloire Philosophy as ladder and queen of arts
glus ou ciment Air, wind and the breath of life
gosier sifflant Self-renewing dragon and serpent
gourmandise & yvrongnerie Sobriety, fasting and appetite
goust Salt, true and particular; Sweetness, bitterness and the salt's centre
goust exterieur Infusion
gouvernement de l'univers Hermes and thrice-great Mercury
grace Favourable star and heavenly favour
graduation Perfection, natural and art-assisted
graduation du feu Ingress, subtiliation and graduated fire
graduation supresme Perfection, natural and art-assisted
grain Seed, seed-fluid and hidden generation
grain fix Seed, seed-fluid and hidden generation; Sulphur: external, internal and fixed
grand Microcosms in every body
grand compost du monde Universal spirit of the world
grand Elixir Elixir and communicable perfection
grand maistre des Dieux Love, marriage and conjunction of parts
grand Phisicien Great Physician
grande industrie Divine inspiration and discovery; Patience, gentleness and the danger of haste
grande sphere de vie Return, sphere and centre
grands rochers Lynceus, Pluto and the nymphs
Grece en Egypte Plato and Socrates
guarit toute maladie Universal medicine and particular remedies
guerre Travel, war and fortified cities

H

HARMONIE Harmony and constitution
harmonie Anatomy, harmony, number and weight; Harmony and constitution
haute rougeur du pavot champestre Tincture and heat as its mother
Heraclite Heraclitus
herbe molle Pearl and coral
herbes, metaux, ny animaux Three kinds and genus
Hercule Hercules and the underworld rescue
Hermaphrodite Androgyne and Hermaphrodite

Hermes Emerald Table and its double sense; Hermes and thrice-great Mercury
Hermes au Pimandre Hermes and thrice-great Mercury
Hermite Romain Rozinus and Morien
Hesiode Orpheus and Hesiod
heur Philosophy as ladder and queen of arts
heureuse naissance Palace, chamber and treasury
Hilé Pan, Hyle, and the Orphic hymn
Hipocrate Hippocrates
Hiver Winter, spring and apparent resurrection
Homere Golden chain
homicide traict Gems, gold and extraction
homogene Digestion and incomplete perfection
homogene & d'une seule Nature Digestion and incomplete perfection
Homogenes Digestion and incomplete perfection
homogenes en substance & vertu Digestion and incomplete perfection
honneur Philosophy as ladder and queen of arts
hormis Gold and gemstones excepted
hormis l'or, & les pierres precieuses Gold and gemstones excepted
hors de la masse éclos Hatching and cosmic birth
hors de son domicile Fire contrary to Nature
Hortulan Hortulan’s particular reading
hostes Heavenly inhabitants
hostes celestes Heavenly inhabitants
hostesse perpetuelle Transformation rather than annihilation
huile Oil of life
huille Oil of life; Oil of salt and corrosives; Salt, oil and water
huille de Sel Oil of salt and corrosives
huille secrette Oil of life
huistres Plant-animals, oysters and sponges
humanité Incarnation, two natures, and the preserved body
humeur Heat and moisture as generative partners
humeur interne Water and moist Nature
humeur peccante Blood and humours
humeur radicale Radical moisture and lunar phases
humeur radicalle Radical moisture and lunar phases
humeur secrette Water and moist Nature
humeur veneneuse Mucilage
humeurs Blood and humours; Cold aconite of years and corrupting humours
humide Elemental qualities and their agents
humide radical Fire contrary to Nature; Radical moisture and lunar phases
humidité Radical moisture and lunar phases
humidité que l'on appelle radicale Radical moisture and lunar phases

I

Icare Daedalus, Icarus, wax, and feathers

Icy Here or nowhere

Icy, ou en nul lieu est ce que nous querons. Here or nowhere

Idees Ideas and seminal reasons

idees Ideas and seminal reasons

idees aux cieux Ideas and seminal reasons

idees des individus Ideas and seminal reasons

idees omniformes Ideas and seminal reasons

Idees supresmes Ideas and seminal reasons

IEREMIE PERIER Périer, Buisard and Bergeron

Ieremie Perier Périer, Buisard and Bergeron

il a fallu que par necessité Original treatise errata: continuation (editorial discussion)

il n'est que l'effigie Embodiment and manifestation

il ne faut pas estimer que par cela nous puissions devenir immortels Fire contrary to Nature; Longevity, preservation and mortality

il semble Pimander and the creation account

Iliaste Iliaste, the purveyor

Iliaste est le pourvoieur Iliaste, the purveyor

illuminez, comme esleuz & nez de l'esprit Illuminated recipients, pearls, and swine

imagination Imagination and the fashioning of forms

imitation de Nature Nature, art and the practitioner

imiter & outrepasser Nature, art and the practitioner

immondicitez terrestres Pure substance and accidental impurity

immondicité de son limbe & Cahos Limbus and chaos

immortel Heavenly and earthly man

immortels, incorruptibles, & indeficients Incorruptible celestial bodies

imparfaits, par faute de digestion Digestion and incomplete perfection

impassible Incarnation, two natures, and the preserved body

impatience Obscurity, ignorance and patient reading

impossibles Nature does not go backwards

impregnation Celestial influences and receptive earth

impregnation celeste Celestial influences and receptive earth

impregnee Earth’s renewed impregnation and crystals

impur domicile Excrements, dregs and bodily bulk

impuretez accidentelles Pure substance and accidental impurity

incapable de produire Androgyne and Hermaphrodite

incertains & perissables Three goods: fortune, bodily well-being and knowledge

incineration Burning, calcination and incineration

inclinee The upright gaze

incombustibilité Incombustibility

incomparable felicité Philosophy as ladder and queen of arts

incorruptibles Incorruptible celestial bodies

indeficient entretien Nourishment, assimilation and replenishment

indifferemment Androgyne and Hermaphrodite

indigeste Limbus and chaos

indigeste masse Limbus and chaos

Indis Brahmans, gymnosophy, magic and cabala

individu Growth and concretion

indivisible Simple and indivisible substance

indivisibles Body, spirit and soul

indocilles au marteau Fusibility, ductility and the hammer

industrie Nature, art and the practitioner

industrie humaine Nature, art and the practitioner

iner Original treatise errata: first leaf (editorial discussion)

infection & corruption Corruption as transition and putrefaction

infernal Infernal and hell

influence Lunaire Moon as mother

influences Celestial influences and receptive earth

influences de tous les corps celestes Celestial influences and receptive earth

influer leurs vertus Celestial influences and receptive earth

influxions Celestial influences and receptive earth

information Ideas and seminal reasons

information solennelle Medical claims and testimony

infuse Divine inspiration and discovery; Supplied letters and retained difficult readings (editorial discussion)

infusion Infusion

infusions Amalgams, fusions, dissolutions, infusions, and confections

infusions fantastiques, & confections ridicules Amalgams, fusions, dissolutions, infusions, and confections

ingression Ingress, subtiliation and graduated fire

ingression & entree Ingress, subtiliation and graduated fire

inhumation Named contexts of moist heat

inhumation en lieux humides Named contexts of moist heat

inondation universelle Flood, marble tablets and liberal arts

inquinament Inquinament or contamination

inquinament des parents Inquinament or contamination

inquisition de verité Possessing, knowing and the purpose of life

insensibles Sensitive, vegetative and essential life

insipide escorce Surface, centre, heart and marrow

instinct naturel Experience, probable reasons and authority

institution Experience, probable reasons and authority; Reason in animals and humans

intellect Divine intelligence and brute matter; Intellect, inference and the wing of thought

intellect ideal Divine intelligence and brute matter

intelligence Divine intelligence and brute matter

intelligence divine Divine intelligence and brute matter

intelligences Fountain, ocean, streams, and treasury

intemperance Temperance, justice and excess
intention Nature's intention
interne Sulphur: external, internal and fixed
interne subtilité & acuité Subtlety, sharpness, and biting quality
intestines Inward flames
inutile Common crystal and failed ignition
inventaire Case, titles and inventory
inventeur & superintendant Apollo and Asclepius
invention Mechanical arts and theory
invention propre Mechanical arts and theory
investigation Jason, Medea and philosophical investigation
investigation des arcanes du monde Reasoning, judgement and curious inquiry
invisible Primordial and first matter
Iris Mercury and Iris: speed of thought
Irus Croesus and Irus
Irus d'Homere Croesus and Irus

J

J'entens toutefois Three goods: fortune, bodily well-being and knowledge
j'estime Accused obstruction of a remedy
ja commencé à specifier Nature, art and the practitioner
Jason Jason, Medea and philosophical investigation
Jason (qui est l’inquisiteur ou Philosophe) Jason, Medea and philosophical investigation
jaunissant Eagle, heavenly circuits and hidden reasons
je me deporteray Secrecy, disclosure and withheld instruction
Je ne dy pas Excrements, dregs and bodily bulk
je ne dy pas Excrements, dregs and bodily bulk
Je ne reprouve entierement ce sens Saturn and the contested lead interpretation
je ne sçay quelle composition Body, spirit and soul
Je suis Amour Love, marriage and conjunction of parts
Jean de la Fontaine Jean de la Fontaine; Nature grafted in fire
Jesus-Christ Christ as magnet and mediator
Jesus-Christ nostre unique sauveur, restaurateur, & conservateur Christ as magnet and mediator
jeusnions Sobriety, fasting and appetite
joindre à la nostre Nature’s cook and food
joug Bulls, furnaces, yoke, and vents
jour & la nuit Harmony and constitution
joyau d'intelligence Intellect, inference and the wing of thought
jugement Reasoning, judgement and curious inquiry
Jupiter Jupiter; Maya, grandmother, and birth; Philemon and visiting Jupiter
Jupiter chaud & humide Planetary qualities
Jupiter le juste Jupiter
jus Cabbage, juice and marc

Justice Temperance, justice and excess

justice Temperance, justice and excess

justice & temperance Temperance, justice and excess

j'ay soulagé cent personnes Experience, probable reasons and authority

j'honore Physicians and apothecaries

L

l'accoustumance du feu Reiteration and patient gentleness

l'action precede tousjours la passion Action and receptivity

l'adaptation des choses Divines Naturelles et Artificielles Creator, production, and preservation

l'aelle du penser Intellect, inference and the wing of thought

L'air a sa terre Elements in one another

l'alembic Distillation and filtering

l'ame ou Esprit du monde Universal spirit of the world

l'argent vif vulgaire Mercury, multiform spirit

l'art Nature, art and the practitioner

l'art humain Nature, art and the practitioner

l'Art par apres dilate & multiplie Nature, art and the practitioner

l'Art qui adjouste à la simple action Creator, production, and preservation; Magistery and accomplished work; Nature, art and the practitioner

l'Asclepe Pimander and the creation account

L'eau a son feu Elements in one another

l'eau congelative Elevative and congelative waters

l'eau de purification, & le feu du sainct Esprit Water and fire as separators

l'eau du Baptesme & le feu du sainct Esprit Water and fire as separators

l'eau elevative Elevative and congelative waters

l'eau permanente des sages Dry and permanent water

l'entretien de l'humeur radicale Radical moisture and lunar phases

l'eslevation & non par le lavement Distillation and filtering

l'esprit & l'instrument du monde Air, wind and the breath of life

l'Esprit de Dieu Moses

l'esprit qui en est l'hoste Body, spirit and soul

l'estomac de la terre Stomach of the earth

l'estre parfait Essence and being

l'excrement qui l'infecte Excrements, dregs and bodily bulk

l'experience Experience, probable reasons and authority

l'experience y repugne Experience, probable reasons and authority

l'experiment Experience, probable reasons and authority; Jason, Medea and philosophical investigation

l'externe Sulphur: external, internal and fixed

l'extraire Separation, extraction and retained union

l'heur, l'honneur & la gloire Philosophy as ladder and queen of arts

l'heur, l'honneur, & gloire Philosophy as ladder and queen of arts

l'heur, l'honneur, & la gloire Philosophy as ladder and queen of arts

l'homme The sun and man generate

l'homme engendrast un arbre Nature, art and the practitioner

l'homme ne merite absolument le tiltre de Sçavant, s'il n'est Chimiste Experience, probable reasons and authority; Spagyry and chymical medicine

l'homme, l'homme The sun and man generate

l'honneur, la gloire, & l'heur du monde Philosophy as ladder and queen of arts

L'Hortulan Hortulan’s particular reading

l'huile de nostre vie Oil of life

l'huille des vegetaux Descension

l'humide froideur Elemental qualities and their agents

l'humide radical Radical moisture and lunar phases

l'humidité coessentielle Heat and moisture as generative partners

l'impression de l'idee ou forme celeste Specification and species

l'inclinement & le filtre Distillation and filtering

L'industrie de l'art peut seule separer Regeneration and second birth

l'infernalle Junon Infernal Juno, root, and branches

l'influence devalle Celestial influences and receptive earth

l'information des Idees Ideas and seminal reasons

l'intellect Intellect, inference and the wing of thought

l'intemperance Temperance, justice and excess

l'intention de Nature Nature's intention

l'interieure vertu Infusion

l'interne Sulphur: external, internal and fixed

l'interrogant Original treatise errata: continuation (editorial discussion)

l'obscure noirceur de la mort Regeneration and second birth

l'Or Gems, gold and extraction

l'oyseau plumeux Winged and unwinged birds and dragons

l'oyseau sans plumes Winged and unwinged birds and dragons

l'un & l'autre Regeneration and second birth

l'un force l'autre de luy ceder Contrary cures contrary, and like substances

l'une & l'autre corde Emerald Table and its double sense

l'une agente, & l'autre patiente Action and receptivity

l'unique coagulateur Calculus and salt as coagulator

l'unique instrument de sa gloire Creator, production, and preservation

l'universelle conflagration Conflagration and separation of good and wicked

l'usufruit d'une tres longue & saine vie Paracelsus and Theophrastus

l'utile à l'honneste Possessing, knowing and the purpose of life

la bonté mesme Good creation and intelligent world

la ceremonieuse Nature Secrecy, disclosure and withheld instruction

la chaleur est mere des teintures Tincture and heat as its mother

la charité à l'endroit du prochain Bankruptcy, duties, and charity

la chaude siccité Elemental qualities and their agents

la delicate Salmacis Androgyne and Hermaphrodite

la faveur des Cieux Favourable star and heavenly favour

la fin Nature's intention

la fontaine de sapience Cabala and occult philosophy

la hastiveté Patience, gentleness and the danger of haste

la Lune humide & froide Planetary qualities

la memoire des hommes Memory, oral transmission, writing, and displacement

la mort en l'excés Temperance, justice and excess

la nature ne se produict point soy mesme Action and receptivity; Macrobius and the Dream of Scipio; Metals alone and the need for an agent; Phoenix and the tail-biting serpent; Potentiality and actuality

la paste de ce Mercure preparé Fermentation and the ministering metals

la patience Patience, gentleness and the danger of haste

la pieté vers les siens Bankruptcy, duties, and charity

la plante feist un bœuf Nature, art and the practitioner

la pomme deffendue Forbidden apple and first transgression

la propre fontaine Fountain, ocean, streams, and treasury

la pure & invisible semence de Jupiter, qui est l'air Jupiter; Maya, grandmother, and birth; Mythological interpretation and correspondences

la pure substance des choses Tincture and heat as its mother

la race des hommes quasi esteinte avant Original treatise errata: continuation (editorial discussion)

la racine, & non par les rameaux Infernal Juno, root, and branches

La reiteration de cette practique est tres-subtile & necessaire, presqu'en toutes choses Reiteration and patient gentleness

la seule experience Experience, probable reasons and authority

la seule Nature Nature as mother and active agent

la sortie est chose difficile Cavern, difficult return, and permitted bough

la teinture est le but de la fixation Purity, penetration and duration

la teinture est veritablement la vie Tincture and heat as its mother

la terre contient son eau Elements in one another

la terre du feu Tinged into earth and entire power

la terre est la matrice Limbus and chaos

la tresferme Philosophie des choses naturelles Cabala and occult philosophy

la vertu eslevante Volatile spirit and fixed body

la vertu fixante Volatile spirit and fixed body

la vie des accessoires Head, members, principal and accessories

la vraye Chimie Spagyry and chymical medicine

labeur Work and labour

labirinthe Ariadne's thread, Theseus, and the Minotaur

langue Latine Sixtus IV, Latin translation, and age forty

langueur à vigueur Medical claims and testimony

lasche le ventre Cabbage, juice and marc

Latone Delos, Latona, Apollo, and Diana

lavement ou calcination Water and fire as separators

laver & nettoyer Water and fire as separators
le bon Trevisan Trevisan and the fugitive pursued
Le but de la fixation Purity, penetration and duration
le Cerf & le Corbeau Longevity, preservation and mortality
Le champ de Mars Cadmus, Mars, dragon’s teeth, and armed soldiers
Le chesne Longevity, preservation and mortality
le conduire Fire
le contraire garisse le contraire Contrary cures contrary, and like substances
le corps ayt tellement embrassé l’Esprit Digestion and incomplete perfection
le corps n’est que l’excrement Excrements, dregs and bodily bulk
le Cosmopolitain Cosmopolite and the third principle
le docte Bacon Bacon, Englishman, and angel
le feu Water and fire as separators
le feu & l'eau Water and fire as separators
le feu a son eau Elements in one another
le fillet d’Ariadne Ariadne’s thread, Theseus, and the Minotaur
le fleuve de science Cabala and occult philosophy
le froid aconit des ans Cold aconite of years and corrupting humours
le fuyant ne s’envole devant le poursuivant Trevisan and the fugitive pursued
le general, sans toutesfois delaisser les particuliers Universal medicine and particular remedies
le gentil Poliphile Poliphilus, Polia, and Vesta’s temple
le haut & le bas Emerald Table and its double sense
le magistere Magistery and accomplished work
le metal une herbe Nature, art and the practitioner
le Minotaure Ariadne’s thread, Theseus, and the Minotaur
le nom de Jupiter Jupiter
le nom de tous les metaux Seven metals and many names
le plomb Lead, salt, cupels, gold, and silver
le plus net & depuré Purity, penetration and duration
le plus proche Celestial influences and receptive earth
le plus riche Pluto and subterranean wealth
le premier corps Salt, true and particular
le pur de l'impur Original treatise errata: first leaf (editorial discussion)
le pur froment Fermentation and the ministering metals
le sage Dedalle Daedalus, Icarus, wax, and feathers
le sang où consiste la vie Tincture and heat as its mother
le Sec boire l'humide The dry drinking the moist
le sel donnant la matiere Salt, true and particular
Le seul Art, par Nature Nature, art and the practitioner
le Soleil & l'homme engendrent The sun and man generate
le Soleil & la Lune des Philosophes Cosmic parents, womb and nurse
le Soleil chaud & sec Planetary qualities
le Soleil est son pere Sun, parenthood and reciprocal nourishment

le Soleil terrestre, qui est l'or The sun and man generate

Le subtil de l'espais Tinged into earth and entire power

Le subtil de l'espais, & la terre du feu. Separation, extraction and retained union

Le suc double Sap and venom, sweet and bitter salt

Le texte de laquelle table Emerald Table and its double sense

le tout feust plus pauvre que les parties World as living animal

le train de l’Evangile Spagyry and chymical medicine

Le venin double Sap and venom, sweet and bitter salt

Le venin double aussi les fait tous consommer Sap and venom, sweet and bitter salt

le vent l'a portee en son ventre Wind carrying spirit in its belly

le vent, c'est à dire l'air, l'a porté en son ventre Wind carrying spirit in its belly

le verre causant la dureté Glass, salt, mercury and triple earth

le verre soit mis pour le quatriesme Paracelsus and Theophrastus

le vieil Trismegiste Emerald Table and its double sense

leger du pesant Separation, extraction and retained union

legere & spirituelle Elemental qualities and their agents

legereté spirituelle Soul, universal and particular

lepre Leprosy and hereditary disease

les ames de l’Orque Caduceus, fateful rod, and Orcus

les auroit ainsi establies Original treatise errata: continuation (editorial discussion)

les cheveux & la barbe blanche Saturn and the contested lead interpretation

les choses corrompantes qui luy sont dissemblables Separation, extraction and retained union

les choses humides se font de l'air Aristotle and air’s conversion to earth

Les choses sont nourries de ce dont elles sont faites Nourishment, assimilation and replenishment

les contributions qu'elle exige de tous les autres membres & Provinces de l'univers Nature as mother and active agent; Palace, chamber and treasury

les dents du serpent martial Cadmus, Mars, dragon’s teeth, and armed soldiers

les derniers septante livres Esdras: sulphur as powder and reserved books

les destins l’ont une fois permis Cavern, difficult return, and permitted bough

les eaux Stigiennes Stygian waters and Aeson

les forces particulieres reconnuës par Original treatise errata: continuation (editorial discussion)

les fourneaux Bulls, furnaces, yoke, and vents

les huict perirent Experience, probable reasons and authority; Nine vessels, eight lost

les Mines du Perou Mines of Peru and the long voyage

les minieres des choses ont leurs racines en l'air & leurs testes ou sommitez en terre Air, wind and the breath of life

les pommes dorees Burning cherub, flaming sword, and trees of life

les pourceaux vinssent fleurer la marjollaine Pigs, marjoram, and roses

les premiers, assavoir le Ciel & la Terre First causes, effects and causal knowledge

les septante livres de la caballe Cabala and occult philosophy

les simples Simples; Universal medicine and particular remedies

Les sinueux sillons Self-renewing dragon and serpent

les terrestres des humides Aristotle and air’s conversion to earth

les traces de ma rouë Phaethon, Phoebus, and the chariot’s middle course
les vulgaires sont morts Philosophical and ordinary gold and silver
leur centre Surface, centre, heart and marrow
leur Ciel Fifth essence and separation
leur conjonction Love, marriage and conjunction of parts
leur genre Microcosms in every body
leur servoit de vehicule Celestial influences and receptive earth
leur superficie Surface, centre, heart and marrow
leurs aspects Celestial influences and receptive earth
leurs moindres parties Digestion and incomplete perfection
liayson Love, marriage and conjunction of parts
liberalité Liberality and dependence
lice Arena, barrier and prize
lie Taste, dregs and the reader’s palate
lie d'une erreur populaire Taste, dregs and the reader’s palate
lien indissoluble Body, spirit and soul; Uranogee
lies impures du monde Excrements, dregs and bodily bulk
lignes Lines and centre
limbe Limbus and chaos
limbe de l'homme Limbus and chaos
limbe de son Cahos Limbus and chaos
limon Mucilage
limon terrestre Mucilage; Pure substance and accidental impurity
Lincee Lynceus, Pluto and the nymphs
liquefaction Dissolution and congelation
liquefiables Vapour and fourfold exhalation
Lissias de Platon Scipio, Poliphilus and Lissias
livres Royal printing privilege
loix qu'il auroit prescrittes Monarch and prescribed laws
long naufrage Phoenix and the tail-biting serpent
longue & laborieuse navigation Voyage, strait and resumed course
longueur, largeur, profondité, & superficie Body of bodies and dimensions
Lors tout bon Sap and venom, sweet and bitter salt
lumiere Light, illumination and truth; Oil of life
lumiere & splendeur Lustre and obscurity
lumiere de la vie Light, illumination and truth; Oil of life
lumiere de leur noble intellect Black forest and earth's dungeons
lumiere de Nature Light, illumination and truth
lumiere insigne Intellect, inference and the wing of thought
lumiere universelle Light, illumination and truth
luminaires Fiery spirits and airy celestial globes
Lunaire Moon as mother
Lune Moon as mother

Lune blafarde Eagle, heavenly circuits and hidden reasons
Lune est mere Moon as mother
lustre Lustre and obscurity
lustre, valeur, & vertu Gold and dross, summer noon and winter night
luy mesme Liberality and dependence
lymbe Limbus and chaos
lymbe ou cahos Limbus and chaos
l'aage de quarante ans Sixtus IV, Latin translation, and age forty
l'Acier vulgaire Cosmopolite and the third principle
l'administration d'un corps Body, spirit and soul
l'anthimoine & du coral Spirit of wine, antimony, and coral
l'arbre de vie Burning cherub, flaming sword, and trees of life
l'art aydant la nature Nature, art and the practitioner
l'art commençant où la Nature a finy Perfection, natural and art-assisted
l'Astre favorable de l'experience Favourable star and heavenly favour
L'eau Water and fire as separators
l'eau du baptesme Baptismal water and Spirit's fire
l'entiere methaphisique des intelligences Cabala and occult philosophy
l'envieux Toladanus Brachesco, Bracesco and Toladanus
l'escume du fer commun Brachesco, Bracesco and Toladanus
l'espace de deux ans Trevisan and the fugitive pursued
L'esprit Universal spirit of the world
l'esprit du vin Spirit of wine, antimony, and coral
l'experience est la vraye & irreprochable maistresse Experience, probable reasons and authority
l'Hiver & l'Esté Harmony and constitution
l'Homere & Pindare François Ronsard
l'Hortulan Hortulan's particular reading
l'humide radical Radical moisture and lunar phases
l'inestimable Theologie de la supreme divinité Cabala and occult philosophy
l'information Ideas and seminal reasons
l'intemperance & excès Temperance, justice and excess
l'Isle de Delle Delos, Latona, Apollo, and Diana
l'Or & l'Argent Lead, salt, cupels, gold, and silver
l'or ou l'argent Precious materials and salt
l'oyseau par le pied Bird caught by the foot
l'unique sentier Regeneration and second birth

M

machine ronde Light, illumination and truth; World as living animal
Macrobe Macrobius and the Dream of Scipio
Macrocosme Microcosms in every body
magasin & source de la vie Palace, chamber and treasury
Magie Brahmans, gymnosophy, magic and cabala

Magie des Ægiptiens Brahmans, gymnosophy, magic and cabala

magistere Magistery and accomplished work; Sweetness, bitterness and the salt's centre

magnitude Determined size and species-limit

magnitude determinee Determined size and species-limit

mais les premiers, assavoir le Ciel & la Terre Original treatise errata: continuation (editorial discussion)

Mais quand il a receu Sap and venom, sweet and bitter salt

Mais seulement Elixir and communicable perfection; Golden Fleece and Hesperidean apples

maison pestiferee Foul vessel and infected house

mal interpretez Metals alone and the need for an agent

maladie à santé Medical claims and testimony

maladies fixes & rebelles Purity, penetration and duration; Spagyry and chymical medicine

maladies hereditaires Leprosy and hereditary disease

malaisément attirer seule Nourishment, assimilation and replenishment

malgré les saisons Flower-enamel, leaf and bark

malice de l'aspect Celestial influences and receptive earth

malignité des humeurs Blood and humours

mamelle de leur mere Nature as mother and active agent

mandier Liberality and dependence

mangeaille The upright gaze

manger & leur boire Nourishment, assimilation and replenishment

manteau sacré Sellers of smoke and painted mantle

marbre Flood, marble tablets and liberal arts

marbre poly Pearl and coral

marc Cabbage, juice and marc

marc n'est pas de la substance Cabbage, juice and marc

mariage Love, marriage and conjunction of parts

mariage & liayson Love, marriage and conjunction of parts

marjollaine Pigs, marjoram, and roses

marques plus insignes Primordial and first matter

Mars Cadmus, Mars, dragon's teeth, and armed soldiers

Mars, chaud & sec Planetary qualities

marteau Fusibility, ductility and the hammer

masse corporelle Excrements, dregs and bodily bulk

masse indigeste Limbus and chaos

masse plus ductible Disposition, pliability and resistance

masses terrestres Excrements, dregs and bodily bulk

materiaux Foundations and roof

maternité Moon as mother

matiere Divine intelligence and brute matter; First causes, effects and causal knowledge; Primordial and first matter

matiere adiacente Place and adjacent matter

matiere obeyssante Disposition, pliability and resistance

matiere plus crasse & grossiere Disposition, pliability and resistance

matiere premiere de cette premiere matiere metallique Primordial and first matter

matiere universelle non encore specifiee Primordial and first matter

matiere, qui de soy est brute Divine intelligence and brute matter

matieres dures & rebelles Burning, calcination and incineration

matrice Cosmic parents, womb and nurse; Earth as womb and vessel; Limbus and chaos

matrice commune Earth as womb and vessel

matrice de la mere Earth as womb and vessel

mauvais Conflagration and separation of good and wicked

maux Errata for the separate, excluded Philosophical Poem (editorial discussion)

maxime infaillible Philosophical consensus claims

Maye Maya, grandmother, and birth

mecaniques Mechanical arts and theory

medecine Ordinary medicine and its contested limits; Universal medicine and particular remedies

medecine ordinaire Ordinary medicine and its contested limits; Spagyry and chymical medicine

Medecins Physicians and apothecaries

Medee Jason, Medea and philosophical investigation

mediateur Body, spirit and soul

medicaments Universal medicine and particular remedies

medicaments speciaux Universal medicine and particular remedies

medication Emerald Table and its double sense; Medication, meditation and rejected normalization (editorial discussion)

meditation Divine meditation; Emerald Table and its double sense; Hermes and thrice-great Mercury; Jason, Medea and philosophical investigation; Medication, meditation and rejected normalization (editorial discussion); One and the single thing

meditation & pensee de Dieu Demogorgon, steward of generation

meditation divine Divine meditation; Magistery and accomplished work

Medée Jason, Medea and philosophical investigation

Medée veut dire cogitation, meditation, ou investigation Jason, Medea and philosophical investigation

membres Head, members, principal and accessories

memoire Memory, oral transmission, writing, and displacement

menees Original treatise errata: first leaf (editorial discussion)

Mer Heraclitus; Neptune

Mer tumultueuse Life’s stormy sea and vessel

Mercuce Original treatise errata: first leaf (editorial discussion)

Mercure Glass, salt, mercury and triple earth; Mercury and Iris: speed of thought; Mercury, multiform spirit; Original treatise errata: first leaf (editorial discussion); Planetary Mercury

Mercure Aërien Aerial Mercury and Raymond Lulle

Mercure des Mercures Mercury, multiform spirit

Mercure ou argent vif Mercury, multiform spirit

Mercure ou Iris Mercury and Iris: speed of thought

Mercure tenant du naturel de tous Planetary Mercury

Mercure triple ou supreme universel Mercury, multiform spirit

Mercure trois fois grand Hermes and thrice-great Mercury

Mercure universel Mercury, multiform spirit
Mercure vulgaire Mercury, multiform spirit
Mercures Mercury, multiform spirit
mercurielle Mercurial fire-water
Mere Nature as mother and active agent
mere Moon as mother; Nature as mother and active agent
Mere tresfeconde Nature as mother and active agent
mesme blanc Arrows and one target
mesme poids & quantité Nourishment, assimilation and replenishment
mesme reigle Nature, art and the practitioner
mesmes vertus Embodiment and manifestation
mespris inconsideré Obscurity, ignorance and patient reading
metaux Admitted failed transmutation; Seven metals and many names
metaux seuls Metals alone and the need for an agent
Methamorphose Admitted failed transmutation
Methamorphose des metaux Admitted failed transmutation
methaphisique des intelligences Fountain, ocean, streams, and treasury
mettre en effect Potentiality and actuality
meurt & se pourrit Corruption as transition and putrefaction
meuës Original treatise errata: first leaf (editorial discussion)
Microcosmes Microcosms in every body
microcosmes Microcosms in every body
midy Gold and dross, summer noon and winter night
minerales tant seulement Potentiality and actuality
miniere Nourishment, assimilation and replenishment
ministere Fermentation and the ministering metals
ministre Nature, art and the practitioner
ministre de l'art Nature, art and the practitioner
Minotaure Ariadne’s thread, Theseus, and the Minotaur
mistere unique à double sens Emerald Table and its double sense
Mithologies Mythological interpretation and correspondences
modification Modification and most pure essence
moelle Surface, centre, heart and marrow
moindres parties Purity, penetration and duration
Moissonner Mountains, vessels and harvesting
Monde World as living animal
Monde est plein d'ame & de vie World as living animal
mondifie Water and moist Nature
mondifiez & digerez Stomach of the earth
montagnes Mountains, vessels and harvesting
montee au Ciel Ascent, descent and sublimation
monté au Ciel Enoch, Elijah and the underworld heroes
morceau deffendu Satan and corrupting serpent

mord sa queuë Phoenix and the tail-biting serpent
mordante poncticité Subtlety, sharpness, and biting quality
Morien Rozinus and Morien
mors Errata for the separate, excluded Philosophical Poem (editorial discussion)
mors de la pomme Temperance, justice and excess
mort Mortifying and weakening
mort corporelle Mortifying and weakening
mort de la vie Separation, extraction and retained union
mort naturelle, & non la violante & forcee Transformation rather than annihilation
mort pleine d'envie Forbidden apple and first transgression
mortel venin Corruption as transition and putrefaction
mortification Mortifying and weakening; Transformation rather than annihilation
mortifie Mortifying and weakening
moteur precedent Action and receptivity
motion Natural movement and forced displacement
mouche à miel Generation without parents
mouches Generation without parents
mouvement Natural movement and forced displacement
mouvement retournant à soy mesme Natural movement and forced displacement
mouvement violent & forcé Natural movement and forced displacement
moyennant l'aide de Dieu Rozinus and Morien
moyenne disposition Preserved intermediate substance
moyenne substance Preserved intermediate substance
moyenne substance qui reste Preserved intermediate substance
moyennes Tincture and heat as its mother
Moyse Moses; Serpent, dust, and Prince of Sepulchres
mueur des formes Transformation rather than annihilation
multiforme Mercury, multiform spirit
multiforme, voire omniforme Mercury, multiform spirit
multiplication Life preserving life; Universal spirit of the world
multiplication & vegetation Nourishment, assimilation and replenishment
multiplications de formes Elevation, renewal and multiplying forms
murmurer contre Nature Paracelsus and Theophrastus
mussilage Mucilage
mussilagineuse Mucilage
mutations Elevation, renewal and multiplying forms
mutuelle amour Love, marriage and conjunction of parts
Mœcene Patronage and the Duke of Lorraine

N

n'a point nommé les choses Envy as withheld knowledge
n'a rien quitté de sa divinité Incarnation, two natures, and the preserved body
n'est parfaitement fixe Purity, penetration and duration; Spagyry and chymical medicine

n'est point engendré par le feu Salt, true and particular

n'est pourtant pas l'aneantissement Transformation rather than annihilation

n'ont point la faculté sensitive ny vegetative Sensitive, vegetative and essential life

Nature Creator, production, and preservation; Nature as mother and active agent; Nature, art and the practitioner

Nature des especes Microcosms in every body

Nature est dans le feu antee Nature grafted in fire

Nature humide Water and moist Nature

nature humide Water and moist Nature

nature premiere Pure substance and accidental impurity

Nature usa premier de separation Water and fire as separators

naturelle Celestial influences and receptive earth

naturelle & principalle Celestial influences and receptive earth

naturelle fomentation Heat and moisture as generative partners

naturelle, ou violente Natural movement and forced displacement

naturellement probable Experience, probable reasons and authority

natures Incarnation, two natures, and the preserved body

Natures des Microcosmes Microcosms in every body

nauchers Pearl and coral

navigation Voyage, strait and resumed course

ne cherchent icy la toison d'Or Golden Fleece and Hesperidean apples

ne different nullement de substance Substance and accidents

ne fut pas creée pure Pure substance and accidental impurity

ne laissent à se cuire Original treatise errata: first leaf (editorial discussion)

ne les demonstre que selon les especes Potentiality and actuality

Ne luy fait place Separation, extraction and retained union

ne mandie Liberality and dependence

ne mouille point les mains Dry and permanent water

ne peut demeurer ocieuse Natural movement and forced displacement

ne peut remuer ny tomber Discordant concord and tempering

ne s'acquiert pas la nature des oyseaux ou poissons Nourishment, assimilation and replenishment

Ne semblent pas engendrer leurs semblables Perfection, natural and art-assisted

ne sont concedees sinon Favourable star and heavenly favour

ne sont retranchez Love, marriage and conjunction of parts

nef Life’s stormy sea and vessel

nef tourmentee Life’s stormy sea and vessel

negoces œconomiques Nuysement, compilation and inherited learning

neige Ice and snow

Neptune Neptune

nerfs Flesh, nerves, nuts and shells

Nicolas Flamel Nicolas Flamel and the Paris monuments

nitrosité Nitrosity

noble intellect Intellect, inference and the wing of thought

noir fleuve d'oubly Phoenix and the tail-biting serpent

noirceur Tincture and heat as its mother

noirceur aduste Adustion and combustible earthiness

nombre Anatomy, harmony, number and weight

nombril Roots: origin, return and nourishment

non actuellement, mais par possibilité Potentiality and actuality

non comme Theologien The author’s limits and professions

non fusibles Vapour and fourfold exhalation

non jamais oisive, mais incessamment empeschee à engendrer & vivifier Natural movement and forced displacement; Phoebus and Python

non la cendre Ash, residue and recovered salt

non meslé Specification and species

Non pas Mortifying and weakening

non pas Intellect, inference and the wing of thought

non pas consubstantielles Pure substance and accidental impurity

non pas de l’essence Essence and being

non pas les seconds parents First causes, effects and causal knowledge

non pas leurs semblables, mais en leurs semblables Perfection, natural and art-assisted

non pas proprement à mourir Transformation rather than annihilation

non pas toutes entierement Nourishment, assimilation and replenishment

non pour la cacher malicieusement Secrecy, disclosure and withheld instruction

Non pour presumer d'enseigner Elixir and communicable perfection

non pource que Nourishment, assimilation and replenishment

non pource que ses professeurs ne soient grandement doctes Spagyry and chymical medicine

Non que Sublunary scope

non subjecte à corruption ny à mort Pure substance and accidental impurity

nostre premier pere Old man and old Adam

nostre Redempteur Christ as magnet and mediator

nourrice Cosmic parents, womb and nurse

nourries de ce dont elles sont faites Nourishment, assimilation and replenishment

nourrissant, soustenant, & conservant tout Nourishment, assimilation and replenishment

nourrisse feconde Earth as womb and vessel

nourriture Nourishment, assimilation and replenishment

nouvelle lumiere Arnauld: moon, water and sweetening

nouvelle lumiere chimique Arnauld: moon, water and sweetening

nouvelle naissance Phoenix and the tail-biting serpent

nouvelle vie Regeneration and second birth

nouvelles plumes avec nouvelle cire Daedalus, Icarus, wax, and feathers

noyaux Flesh, nerves, nuts and shells

nuict d'Hyver Gold and dross, summer noon and winter night

NUISEMENT Nuysement, compilation and inherited learning

nuit d'erreur Light, illumination and truth

ny corps ny ame Body, spirit and soul

ny par la pourriture Mortifying and weakening

Nymphes Lynceus, Pluto and the nymphs

n’est pas eau de vigne ains de vie Burning water, water of life, and water of vine

O

obeissant à la voix du Seigneur Creator, production, and preservation

obscures tenebres Demogorgon, steward of generation

obscurité Obscurity, ignorance and patient reading

obscurs cachots de la terre Black forest and earth's dungeons

obvie Forbidden apple and first transgression

Occean Fountain, ocean, streams, and treasury

occultes raisons Eagle, heavenly circuits and hidden reasons

occultes semences Seed, seed-fluid and hidden generation

Ode Pindarique Duke of Alençon and Pindaric Ode

odieuse langueur Life’s stormy sea and vessel

OEUVRE NON MOINS CURIEUX que profitable Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry

office de masle Heat and moisture as generative partners

offusqué Light, illumination and truth

oisive Occupied, not impeded

omniforme Mercury, multiform spirit

Omniforme en semences Primordial and first matter

on ne peut donner ce qu'on n'a point Participation, higher and lower

On peut encore dire Reasoning, judgement and curious inquiry

operations du feu Purity, penetration and duration

Opis Saturn and the contested lead interpretation

Opis sa sœur Coelie, Vesta, and Ops

oppileroit Obstruction and stopping up

Or Lead, salt, cupels, gold, and silver

or Philosophical and ordinary gold and silver

or philosophal Philosophical and ordinary gold and silver

oracles Pupils, doctors, and oracles

orbiculaire Natural movement and forced displacement

orbiculairement Natural movement and forced displacement

orde & obscure chartre Prison, captive and filth

ordonnance de Nature Nothing from nothing

Ordonnans, produisans, & parfaisans Creator, production, and preservation

ordre & forme Harmony and constitution

ords Forbidden apple and first transgression

ornement Ornament and usefulness

orner & embellir Ornament and usefulness

Orphee en son Hymne Pan, Hyle, and the Orphic hymn

Orphee, Hercule, & Thesee Enoch, Elijah and the underworld heroes

Orphée Orpheus and Hesiod

Orque Caduceus, fateful rod, and Orcus
os Vitrification and hardness
ou à tout le moins Nature does not go backwards
outre laquelle il n'y a plus de progression Tincture and heat as its mother
outre les communes bornes Longevity, preservation and mortality
outrepasse le simple pouvoir de nature Nature, art and the practitioner
ouvrier Nature, art and the practitioner

P

Palais Palace, chamber and treasury
palais Taste, dregs and the reader’s palate
Palais du monde Palace, chamber and treasury
palais empastez Taste, dregs and the reader’s palate
palleur Pallor and complexion
palleur obscure & plombee Pallor and complexion
palpable Visible and tangible knowledge
palpable & visible Visible and tangible knowledge
Pan Pan, Hyle, and the Orphic hymn
Paniques Poliphilus, Polia, and Vesta’s temple
par adaptation Magistery and accomplished work
par decoction se fait la generation Decoction
par experience que quelque pureté Original treatise errata: continuation (editorial discussion)
par forme de diffinition Secrecy, disclosure and withheld instruction
par l'eau & le feu Water and fire as separators
par la medication d'un Magistery and accomplished work
par le patron Embodiment and manifestation
par les congelations Dissolution and congelation
par les congelations qu’elle redescend en terre Ascent, descent and sublimation
par preparation Sap and venom, sweet and bitter salt
par raison & experience Experience, probable reasons and authority
par sa froidure il congele Glass, salt, mercury and triple earth
par sa siccité Elemental qualities and their agents
par sa siccité il vivifie Glass, salt, mercury and triple earth
par semence ou traduction Seed, seed-fluid and hidden generation
par son humeur il amasse & assemble Glass, salt, mercury and triple earth
par son humidité Elemental qualities and their agents
par tout masle & femelle Love, marriage and conjunction of parts
Paracelse Paracelsus and Theophrastus
Paracelse appelle le feu firmament Paracelsus and Theophrastus
parents Cosmic parents, womb and nurse
parents, matrice, & nourrice Cosmic parents, womb and nurse
parfaire & multiplier les metaux Elixir and communicable perfection
parfaite cognoissance Possessing, knowing and the purpose of life

parfaite modification Modification and most pure essence
participant d'intelligence Good creation and intelligent world
participantes de l'immortalité Participation, higher and lower
participee Participation, higher and lower
particule Nature’s cook and food
particuliers Universal medicine and particular remedies
pas encore corps Embodiment and manifestation
pas la principale cause Sun, parenthood and reciprocal nourishment
pas proprement corps, mais quasi corps Quasi-body
passible Incarnation, two natures, and the preserved body
passible & mortel Incarnation, two natures, and the preserved body
passible escorce mortelle Regeneration and second birth
passibles Passibility
passion Action and receptivity
passions Incarnation, two natures, and the preserved body
paste Fermentation and the ministering metals
patiemment Reiteration and patient gentleness
patiemment les accoustumer au feu Patience, gentleness and the danger of haste
patiente Action and receptivity
patiente douceur Patience, gentleness and the danger of haste
patron Microcosms in every body
patron de toutes les bonnes œuvres Christ as magnet and mediator
pauvreté Disease, poverty and the arms of wisdom
peché Burden of sin
penetration Purity, penetration and duration; Reverberation and penetration
penetrer Celestial influences and receptive earth; Purity, penetration and duration
penetrer, eschauffer, purger, separer, vivifier, augmenter, conserver, & restaurer Celestial influences and receptive earth
penser Intellect, inference and the wing of thought
pere & multiplicateur Salt, true and particular
pere de l'Elixir Elixir and communicable perfection
perfection Perfection, natural and art-assisted; Possessing, knowing and the purpose of life
perfection simple & naturelle Perfection, natural and art-assisted
PERIER Périer, Buisard and Bergeron
peril Evacuation and debilitation
periode Transformation rather than annihilation
perle Pearl and coral
perles Precious materials and salt
perleuses pleurs Celestial influences and receptive earth
pernicieux à prendre par dedans Oil of salt and corrosives
perpetuation Purity, penetration and duration
perpetuelle connection & alliance Love, marriage and conjunction of parts
perpetuelle vicissitude Saturn and the contested lead interpretation

perpetuité Purity, penetration and duration
pesant fardeau du peché Burden of sin
peste Pure substance and accidental impurity
petit monde Microcosms in every body
petit vaisseau d'un œuf Heat and moisture as generative partners
petits mondes Microcosms in every body
Petrarque Petrarch
peu à peu Water and fire as separators
peut estre Infernal and hell
Phaëton Phaethon, Phoebus, and the chariot’s middle course
Philemon Philemon and visiting Jupiter
Philon Philon and Timon
PHILON. Philon and Timon
Philosophe, artiste Light, illumination and truth
philosophes Philosophical consensus claims
Philosophie Philosophy as ladder and queen of arts
Philosophie des choses naturelles Fountain, ocean, streams, and treasury
Philosophie occulte Cabala and occult philosophy
Phisicien Great Physician
Phisique Original treatise errata: first leaf (editorial discussion)
Phœbus Phoebus and Python
Phœbus, Diane, l'air, & la terre Cosmic parents, womb and nurse
Phœnix Phoenix and the tail-biting serpent
Pic de la Mirandolle Cabala and occult philosophy
pierre au blanc White stone and silver-covered gold ring
pierre Chimique Natural stone and chymical stone
pierre phisique Natural stone and chymical stone
pierre, & l'Elixir Elixir and communicable perfection
pierres Vitrification and hardness
pierres precieuses Diamonds, crystals and Nature’s furnace; Gold and gemstones excepted
pierrettes Earth’s renewed impregnation and crystals
pierrettes cristallines Earth’s renewed impregnation and crystals
pilules Pills, boluses and drinks
pilules, bolus, ou breuvages Pills, boluses and drinks
Pimandre Hermes and thrice-great Mercury; Pimander and the creation account
Pimandre de Hermes Pimander and the creation account
pire portee Worsening generations
Pithon Phoebus and Python
planchers enfumez Soot and smoke-blackening
plantanimaux Plant-animals, oysters and sponges
Plato Plato and Socrates
Platon Plato and Socrates

plomb Lead, salt, cupels, gold, and silver; Pumice and lead; Saturn and the contested lead interpretation

plumes Daedalus, Icarus, wax, and feathers

plus depravee Worsening generations

plus dignes de admiration que de creance Generation without parents

plus durable & incorruptible Purity, penetration and duration

plus evidemment & facilement Celestial influences and receptive earth

plus excellent d'esprit Possessing, knowing and the purpose of life

plus excellentes & puissantes Equal humanity, unequal powers

plus expers Scholastic learning, doubt and conjecture

plus fixe Volatile spirit and fixed body

plus grande chaleur dissipant la moindre Greater and lesser heat

plus igné & subtil Original treatise errata: continuation (editorial discussion)

plus il y a de sel plus il y a de saveur Salt, true and particular

plus nette & pure predisposition Purity, penetration and duration

plus ou le moins Essence and being

plus ou moins Subordinate powers

plus ou moins homme Equal humanity, unequal powers

plus pesant & moins subtil Subsidence of the coarse

plus profondement Purity, penetration and duration

plus simples parties Digestion and incomplete perfection

plustost par nature que par institution Reason in animals and humans

Pluton Lynceus, Pluto and the nymphs; Pluto and subterranean wealth

pluyes Petrarch

poids Anatomy, harmony, number and weight; Pumice and lead

poids si ferme & egal Discordant concord and tempering

point Errata for the separate, excluded Philosophical Poem (editorial discussion)

point de retrogression en Nature Nature does not go backwards

point d’elle Substance and accidents

point trouvé six Easy practice, difficult discovery

pointes de ses flammes Reverberation and penetration

points individus Return, sphere and centre

poissons Plant-animals, oysters and sponges

Polia Poliphilus, Polia, and Vesta’s temple

Poliphile Poliphilus, Polia, and Vesta’s temple; Scipio, Poliphilus and Lissias

Polipodes Acorn and oak; Polypodies

Pollidore Suidas, Chrysogonus Polydorus, and Geber

pommes des Hesperides Golden Fleece and Hesperidean apples

ponce Pumice and lead

ponce & le plomb Pumice and lead

Pontanus Pontanus, the key and two hundred failures

pores Porosity and passage

port Voyage, strait and resumed course

porte en elle mesme sa multiplication & dilatation Life preserving life; Universal spirit of the world

portee Worsening generations

portes ouvertes Dream, sleep and the soul’s prison

porteur & conducteur special de la vertu vegetative Mercury, multiform spirit

porté en son ventre Cosmic parents, womb and nurse

pots ou cucurbites Mountains, vessels and harvesting

poudre Dissolution and congelation; Esdras: sulphur as powder and reserved books

poudre de violette Violet powder fragrance

pour avoir, non pour sçavoir Possessing, knowing and the purpose of life

pour le plomb Saturn and the contested lead interpretation

pour les couvrir en les monstrant Secrecy, disclosure and withheld instruction

pour mourir Patronage and the Duke of Lorraine

pourceaux Pigs, marjoram, and roses

pourpre cirien Errata for the separate, excluded Philosophical Poem (editorial discussion)

pourriture Mortifying and weakening

pourry & noircy Mortifying and weakening

pourvoieur Iliaste, the purveyor

poussiere Serpent, dust, and Prince of Sepulchres

pratique Easy practice, difficult discovery

pratiquer leurs secrettes intelligences Disease, poverty and the arms of wisdom; Intelligences as covert agreements

precieuses marguerites Illuminated recipients, pearls, and swine

precieux sang Christ's blood as true water

precipitation Patience, gentleness and the danger of haste

predisposition Disposition, pliability and resistance

predisposition de la matiere Disposition, pliability and resistance

Preface Possessing, knowing and the purpose of life

prejacent Prejacent subject

prejacente matiere Prejacent subject

premier & souverain createur Creator, production, and preservation

premier agent & moteur Separation, extraction and retained union

premier eschelon Regeneration and second birth

premier excez Forbidden apple and first transgression

premier fils de Saturne Jupiter

premier ouvrier Fire

premier revelé Divine inspiration and discovery

premiere First and last matter

premiere cause motrice Primordial and first matter

premiere forme Pure substance and accidental impurity; Transformation rather than annihilation

premiere matiere First and last matter; Primordial and first matter

premiere matiere de la premiere matiere Primordial and first matter

premiere matiere metallique Primordial and first matter

premierement receuë Participation, higher and lower

prend corps d'eau mineralle Digestion and incomplete perfection

prenne Martre pour Renard Taking a marten for a fox

presqu'en toutes choses Distillation and filtering; Patience, gentleness and the danger of haste; Reiteration and patient gentleness

prieres Philosophy as ladder and queen of arts

primeraine & prejacente matiere Primordial and first matter

Prince Palace, chamber and treasury

Prince des sepulchres Serpent, dust, and Prince of Sepulchres

principal Head, members, principal and accessories

principal instrument & moyen Innate, solar and elemental heat

principaux membres Nature as mother and active agent; Palace, chamber and treasury

principes & preceptes Divine inspiration and discovery

principes de composition & de resolution First and last matter

principes, progrez, & qualitez Nature's intention

printannieres fleurs Flower-enamel, leaf and bark

Printemps Winter, spring and apparent resurrection

pris seuls & en quantité excessive Oil of salt and corrosives

prison Dream, sleep and the soul’s prison; Heavenly and earthly man

pristine Pristine vigour

pristine vigueur Pristine vigour

privation Natural movement and forced displacement

Privilege du Roy Royal printing privilege

prix Arena, barrier and prize

prix proposé Arena, barrier and prize

procés Case, titles and inventory

produict Admitted failed transmutation

produire & conserver Creator, production, and preservation

Produit un triple-germe Primordial and first matter; Salt, oil and water

profonde & vive imagination Imagination and the fashioning of forms

profonde Theorie Mechanical arts and theory

progeniteur Demogorgon, steward of generation

progeniteur universel Demogorgon, steward of generation

projection de cette teinture artificielle Elixir and communicable perfection

prolongement de la vie Longevity, preservation and mortality

prompte congelation Coagulation, thickening and hardening

prophetisse Jethro, Moses and Mary the prophetess

propre & vertueuse substance de la terre True earth and ordinary earth

propre matrice Earth as womb and vessel

Prothee Proteus

Provinces Palace, chamber and treasury

puantes fumees Foul smell and corruptive fumes

puanteurs Foul smell and corruptive fumes

puis apres Distillation and filtering

Puis le vollant fixer en poudre, Dissolution and congelation
puissance Potentiality and actuality
puissance en action Potentiality and actuality
puits, fontaines, & caves profondes Winter, spring and apparent resurrection
pur & net Pure substance and accidental impurity
pur de l'impur Separation, extraction and retained union
pur n'ayant nul empire sur son semblable Action and receptivity
pur Or Pure gold of each body
pur Or de chacun corps bruslé Pure gold of each body
pur sel Salt, true and particular
pure & vraye terre True earth and ordinary earth
pure essence Oil of life
pure substance ignee Fiery spirits and airy celestial globes
pureté Purity, penetration and duration
pureté & perfection surnaturelle Perfection, natural and art-assisted
pureté, ny fixation Purity, penetration and duration
purger Celestial influences and receptive earth; Purging and restoring together
purger & restaurer tout ensemble Purging and restoring together
purificateurs Regeneration and second birth
purification Life preserving life
purification de l'un & de l'autre Separation, extraction and retained union
putrefaction Corruption as transition and putrefaction; Mortifying and weakening
putrefaction & dissolution Mortifying and weakening

Q

qu'es corps speciaux Specification and species; Universal spirit of the world
Qu'une Original treatise errata: first leaf (editorial discussion)
qualité Simple and indivisible substance
qualité de la matiere en essence Essence and being
qualité seiche Water and moist Nature
quant à la passive Action and receptivity
quantité Oil of salt and corrosives
quarante ans Easy practice, difficult discovery; Sixtus IV, Latin translation, and age forty
quasi corporelle Quasi-body
quasi corps Quasi-body
quasi miraculeusement Elixir and communicable perfection; Philosophical and ordinary gold and silver
quatre utilitez Burning, calcination and incineration
que Original treatise errata: first leaf (editorial discussion)
que cette vapeur imprime en tout Original treatise errata: continuation (editorial discussion)
Que l'Esprit du monde prend corps, & comment il se corporifie. Embodiment and manifestation
que l'on separe la terre du feu Separation, extraction and retained union
Que la racine de l'Esprit du monde est en l'air. Roots: origin, return and nourishment
Que le Monde est vif, & plein de vie. World as living animal

Que le monde puisqu'il vit, a Esprit, Ame & Corps Chapter table and omitted division

que le vaisseau ou matrice Earth as womb and vessel

Que tout ce qui a essence & vie, est fait par l'Esprit du monde: Et de la premiere matiere. Essence and being; Primordial and first matter

quelqu'un des sages White stone and silver-covered gold ring

quelque Dieu luy infuse Divine inspiration and discovery

quelque duree Head, members, principal and accessories; Purity, penetration and duration

quelque fixation & consistance durable Purity, penetration and duration

quelque pose Purity, penetration and duration

quelques conformitez Mythological interpretation and correspondences

quelques unes de leurs potions Original treatise errata: continuation (editorial discussion)

Quelques uns Air, wind and the breath of life

quelques uns Reason in animals and humans

quereller Suffocation and struggle

quereller & combattre Suffocation and struggle

querons Here or nowhere

queuë Phoenix and the tail-biting serpent

qui seul peut veritablement estre dit animal World as living animal

quint element Fifth essence and separation

quinte Fifth essence and separation

quinte essence Fifth essence and separation

quintessenciaux Fifth essence and separation

R

& recourir patiemment Original treatise errata: continuation (editorial discussion)

r'engrossie & impregnee Earth’s renewed impregnation and crystals

racine Cause and symptoms of disease; Tree's connected parts

racine de l'espece Nature, art and the practitioner

racines Roots: origin, return and nourishment

racines d'Avoyne seiches Oat root, the simple and Pena

racines en l'air Roots: origin, return and nourishment

raison Reason in animals and humans

raison cachee au dedans Reason in animals and humans

raison seminale Ideas and seminal reasons

raisons Experience, probable reasons and authority

raisons probables Experience, probable reasons and authority; Obscurity, ignorance and patient reading

rameau consacré à l’infernalle Junon Infernal Juno, root, and branches

ranimer son pere Sun, parenthood and reciprocal nourishment

ratiocination Possessing, knowing and the purpose of life; Reasoning, judgement and curious inquiry

ratiocination & jugement Reasoning, judgement and curious inquiry

ravalement Subsidence of the coarse

ravalement & affaissement Subsidence of the coarse

Raymond Lulle Aerial Mercury and Raymond Lulle

rayon divin de cognoissance Light, illumination and truth
rayons du Soleil celeste Sun, parenthood and reciprocal nourishment
recelle en son centre Nature, art and the practitioner
receptacle Celestial influences and receptive earth
receptacle & magasin Earth as womb and vessel
receptacle de toutes influences Celestial influences and receptive earth
receptacle des influences & vertus superieures Celestial influences and receptive earth
Receveur general du Comté de Ligny en Barrois Nuysement, compilation and inherited learning
reconciliation Christ as magnet and mediator
Recueilly Nuysement, compilation and inherited learning
Redempteur Christ as magnet and mediator
redevient tout corps Soul, universal and particular
reduction Reduction and return to beginnings
reduire en eau par l'eau Water and moist Nature
refait incessamment d'une chose l'autre Transformation rather than annihilation
reformee & reduite en son premier estat Degeneration and restoration
refournissement Nourishment, assimilation and replenishment
refournissement infiny Nourishment, assimilation and replenishment
refournit Nourishment, assimilation and replenishment
regard de l'intellect Intellect, inference and the wing of thought
regards Celestial influences and receptive earth
regenerant à une vie nouvelle Regeneration and second birth
Regeneration Regeneration and second birth
regeneration Regeneration and second birth
regenerer Regeneration and second birth
regeneré Regeneration and second birth
regeneré en son humanité Regeneration and second birth
regermera tousjours Earth’s renewed impregnation and crystals
reigle Anatomy, harmony, number and weight
reiteration Reiteration and patient gentleness
reiterations Reiteration and patient gentleness
reiterees solutions & fixations Dissolution and congelation
Relieurs Périer, Buisard and Bergeron; Royal printing privilege
reliques sacrees Nuysement, compilation and inherited learning
reluysantes estincelles Earth’s renewed impregnation and crystals
remede aux ames & aux corps Regeneration and second birth
remets sur leurs racines Roots: origin, return and nourishment
remise de l'eau sur la terre Water and moist Nature
renaissant & germinant Self-renewing dragon and serpent
rendre ses vertus & actions plus libres Separation, extraction and retained union
rendus inseparables Digestion and incomplete perfection
renouveau Winter, spring and apparent resurrection
renovation Regeneration and second birth

renovations Elevation, renewal and multiplying forms
rentroient quelquefois en eux mesme Light, illumination and truth
replis tors Self-renewing dragon and serpent
reprendray ma routte Voyage, strait and resumed course
represente le mesme Demogorgon Saturn and the contested lead interpretation
repurgez Separation, extraction and retained union
reserre Cabbage, juice and marc
resister aux assauts Purity, penetration and duration
resolution First and last matter
resolution & corruption Corruption as transition and putrefaction
resolution facile Dissolution and congelation
resoluts Separation, extraction and retained union
respiration Air, wind and the breath of life
respondray Original treatise errata: first leaf (editorial discussion)
respouderay Original treatise errata: first leaf (editorial discussion)
restauration Purging and restoring together
restauration & prolongement de la vie Longevity, preservation and mortality
restaurer Celestial influences and receptive earth; Purging and restoring together
resurrection Regeneration and second birth
resveille & excite Growth and concretion
retenant toutefois sa deité entiere Incarnation, two natures, and the preserved body
retient aussi les feces Pure substance and accidental impurity
retient inseparablement Arnauld: moon, water and sweetening
retombe sur la terre Mountains, vessels and harvesting
retrogression Nature does not go backwards
reverberant Reverberation and penetration
reverberation Reverberation and penetration
reversion destructive Reduction and return to beginnings
reçoit la teinture Tincture and heat as its mother
riche perle Pearl and coral
rien de plus bas Infernal and hell
rien n'est sans sel que ce qui est sans goust Salt, true and particular
rien ne meurt Transformation rather than annihilation
rien ne patist que ce qui a corps Passibility
rien ne peut agir sans patient Action and receptivity
rien ne se dissoult que les sels Salt, true and particular
rien ne se doit separer sinon les excrements Separation, extraction and retained union
rien qu’excrement Excrements, dregs and bodily bulk
rode autour du globe terrestre Satan and corrupting serpent
Romant Philosophique Jean de la Fontaine; Nature grafted in fire
ronde & indeficiente croissance Phoenix and the tail-biting serpent
rondeur compassee Discordant concord and tempering
rondeur indeficiente Return, sphere and centre

rondeur spherique Discordant concord and tempering
Ronsard Ronsard
roses Pigs, marjoram, and roses
rosées Original treatise errata: first leaf (editorial discussion)
rouer sans repos Earth as womb and vessel
rougeur Tincture and heat as its mother
Rouillasque Mercurial fire-water
rouille ferrugineuse Demogorgon, steward of generation
routte Voyage, strait and resumed course
Roy des enfers Elysian fields and underworld
royees Original treatise errata: first leaf (editorial discussion)
Royne des Arts Philosophy as ladder and queen of arts
Rozinus Rozinus and Morien
rubis Precious materials and salt
ruisseaux Fountain, ocean, streams, and treasury

S

& source Original treatise errata: first leaf (editorial discussion)
s'aneantisse ou perisse totalement Transformation rather than annihilation
s'approchera de la perpetuité Head, members, principal and accessories; Purity, penetration and duration
s'arrester d'elles mesmes Pure substance and accidental impurity
s'attribue la nature Mercury, multiform spirit
s'espoissit & endurcit Coagulation, thickening and hardening
s'y arrester & amasser Earth’s centre as heart and mine
s'y assemblent & unissent Earth’s centre as heart and mine
S. Innocent Nicolas Flamel and the Paris monuments
sa chere Polia Poliphilus, Polia, and Vesta’s temple
Sa faux Saturn and the contested lead interpretation
sa miniere Nourishment, assimilation and replenishment
sa nourrice Cosmic parents, womb and nurse
sa propre chaleur Elemental qualities and their agents
sa sœur Marie Jethro, Moses and Mary the prophetess
sa terre propre ny de son propre feu Separation, extraction and retained union
Sa teste est couverte Saturn and the contested lead interpretation
sa tyrannie Transformation rather than annihilation
sacraire Sanctuary of natural mysteries
sacraire des arcanes naturels Sanctuary of natural mysteries
sacrilege & impie Apollo and Asclepius
sainct Esprit Sun of the Holy Spirit
saincte Geneviefve des ardans Nicolas Flamel and the Paris monuments
saisons Eagle, heavenly circuits and hidden reasons
salicot Fern, glasswort and soda
salicot ou soulde Fern, glasswort and soda

salles & stupides pourceaux Illuminated recipients, pearls, and swine
Salomon Universal medicine and particular remedies
salsugineuse Salt, true and particular
sang Blood and humours
sang clair & net Surface, centre, heart and marrow
sans aucune envie ny ambiguïté Envy as withheld knowledge
sans avoir produict Admitted failed transmutation
sans cesse agist Fire contrary to Nature
sans conjonction de masle & de femelle Generation without parents
sans destruction de cette substance Fire
sans diminution ny amoindrissement Acorn and oak
sans le benefice de l'escriture Memory, oral transmission, writing, and displacement
sans le ministere Fermentation and the ministering metals
sans pouvoir arriver au port Voyage, strait and resumed course
sans precedente copulation des sexes Generation without parents
sans que les effects de sa liberalité dependent d'autres que de luy Liberality and dependence
sans remonter Lines and centre
Sans sel Salt, true and particular
Sans sel ne peux mettre en effect Fountain of Lovers
sans souffrir mesme mal The same ill
Sapience Disease, poverty and the arms of wisdom
sapience Fountain, ocean, streams, and treasury
sapience & science universelle Anatomy, harmony, number and weight
Satan Satan and corrupting serpent
Saturne Saturn and the contested lead interpretation
Saturne est froid & sec Planetary qualities
sauvee & guarantie Preserved intermediate substance
sauveur Christ as magnet and mediator
science Fountain, ocean, streams, and treasury
science de bastir Foundations and roof
sciences Three goods: fortune, bodily well-being and knowledge
Scille Sirens, Charybdis and Scylla
Scipion Macrobius and the Dream of Scipio; Scipio, Poliphilus and Lissias
scolastique Scholastic learning, doubt and conjecture
Scorpion Generation without parents
se carnifier & substancier Nourishment, assimilation and replenishment
se coagule & endurcit Coagulation, thickening and hardening
se corporifie Embodiment and manifestation
se corporifie & fait individu Growth and concretion
se corporifier en la terre Celestial influences and receptive earth
se feinct donc & imagine Imagination and the fashioning of forms
se pourroit vitrifier Vitrification and hardness
se recongelle en sel Dry and permanent water

se refournit de vie Nourishment, assimilation and replenishment

se reunissant Return, sphere and centre

se revest Body, spirit and soul

se revolte contre ses ennemis Nature resisting disease

se terrifier Terrification and earth-made Heaven

sec Elemental qualities and their agents

sec, onctueux, & moite Salt, oil and water

second engendrement Regeneration and second birth

secret Apollo and Asclepius

secret element de feu Incombustibility

secrete sublimation Ascent, descent and sublimation

secrettes & chastes Eleusinian goddesses, chastity, and forbidden disclosure

secrettes fixions Poëtiques Mythological interpretation and correspondences

secrettes intelligences Disease, poverty and the arms of wisdom; Intelligences as covert agreements

Sel Oil of salt and corrosives; Salt, true and particular

sel Apostles as salt; Ash, residue and recovered salt; Precious materials and salt; Salt, oil and water; Salt, true and particular

sel doux & amer Sap and venom, sweet and bitter salt

sel general Apostles as salt

Sel, Verre, & Mercure Glass, salt, mercury and triple earth

selon l'especе & forme Determined size and species-limit

selon le lieu & la matiere adiacente Place and adjacent matter

selon l’usage & les doses d’iceluy Theriac, venom, use, and dose

selon mon sens Mythological interpretation and correspondences

selon que leur nature & composition le requiert Specification and species

semblablement Water and fire as separators

semblables Contrary cures contrary, and like substances

semence Maya, grandmother, and birth; Seed, seed-fluid and hidden generation

semence des parents Corruption as transition and putrefaction

semence humaine en puissance Seed, seed-fluid and hidden generation

semences Seed, seed-fluid and hidden generation

semences du monde Earth as womb and vessel

semences informes Generation and barrenness

seminale Ideas and seminal reasons

seminales Ideas and seminal reasons

sens commun Common sense

sens commun de l'homme Common sense

sens couvert sous ces Mithologies Mythological interpretation and correspondences

sens de la veue Intellect, inference and the wing of thought

sensitive Sensitive, vegetative and essential life

sent mal Foul smell and corruptive fumes

Sentence, voire Arrest sans appel Metals alone and the need for an agent

sentiment, vegetation, & consistence Sensitive, vegetative and essential life

separation Sap and venom, sweet and bitter salt; Separation, extraction and retained union
separation & bannissement Transformation rather than annihilation
separation des parties estranges Separation, extraction and retained union
separation est le commencement Separation, extraction and retained union
separe la terre du feu Separation, extraction and retained union
separer Celestial influences and receptive earth; Separation, extraction and retained union
separer le bon du mauvais Conflagration and separation of good and wicked
separer les bons Conflagration and separation of good and wicked
separez & retranchez Roots: origin, return and nourishment
sept arts liberaux Flood, marble tablets and liberal arts
sept tables de marbre Flood, marble tablets and liberal arts
septante Esdras: sulphur as powder and reserved books
sepulchre Vessel as sepulchre
serpent Satan and corrupting serpent; Self-renewing dragon and serpent
ses enfans & domestiques Nature as mother and active agent
ses loix Intellect, inference and the wing of thought
seul Original treatise errata: first leaf (editorial discussion)
seul operateur Fire
seule clef Pontanus, the key and two hundred failures
seule decoction Sulphur: external, internal and fixed
seule forme indeficiente & accomplie Round form and eternity
seule Nature Nature, art and the practitioner
seule nature, & non à l'art Separation, extraction and retained union
seule Philosophie porte la clef Philosophy as ladder and queen of arts
seule superficie Surface, centre, heart and marrow
seule vie vegetative Growth and concretion; Sensitive, vegetative and essential life
seulement parfait Perfection, natural and art-assisted
seulement à l'esgard Nature, art and the practitioner
seulement, & non pas du corps Incarnation, two natures, and the preserved body
seuls Original treatise errata: first leaf (editorial discussion)
si la terre Heavenly inhabitants
Si on la teinct en terre Tinged into earth and entire power
si petite quantité Nourishment, assimilation and replenishment
siccité Coagulation, thickening and hardening
siccité du feu Coagulation, thickening and hardening
siege & conservateur de la vie Radical moisture and lunar phases
sillons Self-renewing dragon and serpent
simpathie Sympathy and agreement
simpathie ny convenance Elements in one another
simple Simple and indivisible substance
simple & indivisible Simple and indivisible substance
simple & pure Pure substance and accidental impurity
simple disciple des Philosophes The author’s limits and professions

simple essence subtile Fifth essence and separation
simple perfection Perfection, natural and art-assisted
simplement differentes & non contraires Separation, extraction and retained union
simples Simples; Soul, universal and particular; Universal medicine and particular remedies
simples eschelons Philosophy as ladder and queen of arts
simples mal preparez Evacuation and debilitation
simples ruisseaux Fountain, ocean, streams, and treasury
Sirenes Sirens, Charybdis and Scylla
situations & regards Celestial influences and receptive earth
six ans Royal printing privilege
six lettres Subject of the sages and the letter riddle
sobres Sobriety, fasting and appetite
Socrate Plato and Socrates
soldats Cadmus, Mars, dragon's teeth, and armed soldiers
soldats armez de lances aiguës Cadmus, Mars, dragon's teeth, and armed soldiers
Soleil Sun, parenthood and reciprocal nourishment; The sun and man generate
Soleil & la Lune Harmony and constitution
Soleil celeste Sun, parenthood and reciprocal nourishment
Soleil centrique Sun, parenthood and reciprocal nourishment
Soleil de vos faveurs Patronage and the Duke of Lorraine
Soleil du sainct Esprit Sun of the Holy Spirit
Soleil jaunissant Eagle, heavenly circuits and hidden reasons
Soleil terrestre Philosophical and ordinary gold and silver; Sun, parenthood and reciprocal nourishment
solutions Dissolution and congelation
sombres Lustre and obscurity
sommeil Dream, sleep and the soul's prison
son air propre Innate, solar and elemental heat
son avidité Mines of Peru and the long voyage
son lustre poly avec l'acier Cosmopolite and the third principle
son Mercure, & son soufre Sulphur: external, internal and fixed
son mouvement de luy & dedans luy Action and receptivity
son pasteur Damete Virgil's poetic testimony
son pere Æson Stygian waters and Aeson
son Pimandre Pimander and the creation account
son trosne Demogorgon, steward of generation
songe Dream, sleep and the soul's prison
songe de Scipion Dream, sleep and the soul's prison; Macrobius and the Dream of Scipio
songe fait à plaisir Dream, sleep and the soul's prison
sophistication Fraud, sophistication and calumny
soubs-lunaire Passibility
soubslunaires Sublunary scope
soufre Sulphur: external, internal and fixed

soufre corrompant Transformation rather than annihilation

soufre onctueux & bruslable Sulphur: external, internal and fixed

soufreuse & adustible Adustion and combustible earthiness

souillemens ords Forbidden apple and first transgression

souillure Inquinament or contamination

soulagement Medical claims and testimony

soulager Oat root, the simple and Pena

soulde Fern, glasswort and soda

soulfre Sulphur: external, internal and fixed

soulfre des excrements Sulphur: external, internal and fixed

soulfre interne aydé du feu exterieur & commun Burning, calcination and incineration

soulfre radical Sulphur: external, internal and fixed

soulfres Sulphur: external, internal and fixed

souphre volatil & separable Volatile spirit and fixed body

souspiraux Bulls, furnaces, yoke, and vents

soustien Earth as womb and vessel

souvent dissoult Reiteration and patient gentleness

souverain autheur Creator, production, and preservation

souverain monarque Monarch and prescribed laws

Spagirie Paracelsus and Theophrastus; Spagyry and chymical medicine

spagirique Spagyry and chymical medicine

Spagiriques Spagyry and chymical medicine

special privilege Possessing, knowing and the purpose of life

specification Chapter table and omitted division; Seed, seed-fluid and hidden generation; Specification and species

specification des choses Specification and species

sperme Original treatise errata: first leaf (editorial discussion); Seed, seed-fluid and hidden generation

sperme general Seed, seed-fluid and hidden generation

sperme ou une eau Sulphur: external, internal and fixed

spiracle de vie Air, wind and the breath of life

spiritualité Volatile spirit and fixed body

spiritualité volatile Volatile spirit and fixed body

spirituelle Spirituous and spiritual

spiritueuse Spirituous and spiritual

spongiositez de la terre Porosity and passage

stable & non fuyante Purity, penetration and duration

sterilité Generation and barrenness

subalternes Subordinate powers

subiect des sages Subject of the sages and the letter riddle

subject prejacent Prejacent subject

sublimation Ascent, descent and sublimation; Five operations and two agents

sublimations Distillation and filtering

sublimer proprement Ascent, descent and sublimation

substance Pure substance and accidental impurity; Substance and accidents
substance equilibre Discordant concord and tempering
substance fixable Volatile spirit and fixed body
substance interieure First causes, effects and causal knowledge
substance moyenne aëreuse Fiery spirits and airy celestial globes
substance pure Pure substance and accidental impurity
substantant Nourishment, assimilation and replenishment
substantant & augmentant Nourishment, assimilation and replenishment
substantation Nourishment, assimilation and replenishment
subtil du grossier Separation, extraction and retained union
subtile imagination Reasoning, judgement and curious inquiry
subtiliation Ingress, subtiliation and graduated fire
subtiliation de l'Art Ingress, subtiliation and graduated fire
suc Sap and venom, sweet and bitter salt
suc invisible & spirituel Nourishment, assimilation and replenishment
suc ou par venin Sap and venom, sweet and bitter salt
sucre ou le miel Sweetness, bitterness and the salt’s centre
sueurs Medical claims and testimony
sueurs universelles & naturelles Medical claims and testimony
suffoquee Suffocation and struggle
suffoqueroit Obstruction and stopping up
suffoqué Air, wind and the breath of life
sujet Nourishment, assimilation and replenishment
superficie Surface, centre, heart and marrow; Water skimming a field
superficie d’un cercle Lines and centre
superflu & nuisible Lowly and coarse beginnings
superfluitez Cold aconite of years and corrupting humours
superfluité des quatre elemens Fifth essence and separation
suport & conduitte Excrements, dregs and bodily bulk
supreme Original treatise errata: first leaf (editorial discussion)
supreme & miraculeuse medecine Universal medicine and particular remedies
sur la figure de l'Esprit general du monde Subject of the sages and the letter riddle
surmontee Suffocation and struggle
surmontee & suffoquee Suffocation and struggle
suye Soot and smoke-blackening
Suïdas Suidas, Chrysogonus Polydorus, and Geber
sympathie Sympathy and agreement
Sçavant Experience, probable reasons and authority; Spagyry and chymical medicine
sçavent par experience Experience, probable reasons and authority
sçavoir Possessing, knowing and the purpose of life
sœur uterines Pure substance and accidental impurity
s’accordent, s’aydent, & supportent Mutual assistance
s’affaisser Ascent, descent and sublimation

s’eslever Ascent, descent and sublimation

T

TABLE Chapter table and omitted division
table d'esmeraude Emerald Table and its double sense
table de Hermes Trismegiste Emerald Table and its double sense
TABLE DES CHAPITRES Chapter table and omitted division
TABLE DU SECOND Traicté Chapter table and omitted division
table d’Hermes Emerald Table and its double sense
Tables des chapitres Chapter table and omitted division
tant cherché Elixir Elixir and communicable perfection
tant és choses inferieures que superieures Celestial influences and receptive earth
Taureaux Bulls, furnaces, yoke, and vents
Taureaux monstrueux Bulls, furnaces, yoke, and vents
teinct Emerald Table and its double sense; Pallor and complexion; Tincture and heat as its mother
temperament du feu Patience, gentleness and the danger of haste
Temperance Temperance, justice and excess
temperance Temperance, justice and excess
Temperance & Justice Temperance, justice and excess
temperature Discordant concord and tempering; Elemental qualities and their agents
temperie Discordant concord and tempering; Heat and moisture as generative partners
temperé desir Temperance, justice and excess
temple de Socrate Plato and Socrates
temple de Vesta Poliphilus, Polia, and Vesta’s temple
tenebres du doute Scholastic learning, doubt and conjecture
tenebreux abismes de mort Life’s stormy sea and vessel
terme Nature's intention
terre True earth and ordinary earth
Terre pure devient Digestion and incomplete perfection
terre triple, ou trine Glass, salt, mercury and triple earth
terre Vierge Virgin earth
terrestre Heavenly and earthly man
terrestre & corruptible Heavenly and earthly man
terrestreité adustible Adustion and combustible earthiness
terrestres & graves Elemental qualities and their agents
terreurs Paniques Poliphilus, Polia, and Vesta’s temple
terrifier Terrification and earth-made Heaven
tes aelles infatigables Philosophy as ladder and queen of arts
tes favoris Favourable star and heavenly favour
tesmoignage des sens Experience, probable reasons and authority
tesmoing Nature grafted in fire
testament Aerial Mercury and Raymond Lulle; Emerald Table and its double sense
testes ou sommitez en terre Roots: origin, return and nourishment

Thales Millesien Thales
Theologie Fountain, ocean, streams, and treasury
Theophraste Paracelsus and Theophrastus
Theorie Mechanical arts and theory
Theriaque & Venin Theriac, venom, use, and dose
Thesée Ariadne’s thread, Theseus, and the Minotaur
Thimon Philon and Timon
Thimon & Philon Philon and Timon
tiltres Palace, chamber and treasury
tincture & qualité pareille à la sienne Tincture and heat as its mother
tire & exprime Nature’s cook and food
tiree de la terre Universal medicine and particular remedies
Tirien Errata for the separate, excluded Philosophical Poem (editorial discussion)
tiré & adjousté Separation, extraction and retained union
toiture Foundations and roof
tortues, limassons, huistres Flesh, nerves, nuts and shells
totallement excrement Excrements, dregs and bodily bulk
tous germes Androgyne and Hermaphrodite; Universal spirit of the world
tous les philosophes Philosophical consensus claims
tous sept ensemble Seven metals and many names
Tousjours est riche & tousjours sain Universal medicine and particular remedies
tout ainsi que fit le corps de la Terre dans le premier limbe des eaux Original treatise errata: first leaf (editorial discussion)
Tout en tout Regeneration and second birth
tout ensemble Hellebore and quails
tout l'homme en sa moindre partie Case, titles and inventory
tout le magistere Magistery and accomplished work; Sweetness, bitterness and the salt’s centre
tout retourne au lieu d'où il est party Return, sphere and centre
tout sel se fond & dissoult Salt, true and particular
toute saveur Salt, true and particular
toutes humeurs & superfluitez corrompues & corrompantes Cold aconite of years and corrupting humours
toutes maladies viennent de l'air, ou des aliments Hippocrates
traduction Seed, seed-fluid and hidden generation
Traittez de l'harmonie et constitution generalle du vray sel Harmony and constitution
traitté des Teinctures Paracelsus and Theophrastus
trans-substancie Nourishment, assimilation and replenishment
trans-substancie pas en nostre chair Nourishment, assimilation and replenishment
transformation Transformation rather than annihilation
transforme en soy Nourishment, assimilation and replenishment
transmuer Medical claims and testimony
transmuer l'estat du patient Medical claims and testimony
transmutation abusive Fraud, sophistication and calumny
transmutations metalliques Elixir and communicable perfection

transperçables Porosity and passage
tres parfait au respect Possessing, knowing and the purpose of life
tres simple & purement spirituel Specification and species
tres-facile pratique Easy practice, difficult discovery
tres-monde Clean, not world
tres-obligé serviteur Patronage and the Duke of Lorraine
tres-sage ouvriere Nature, art and the practitioner
tres-soigneuse mere Nature as mother and active agent
tres-souefve & plaisante Violet powder fragrance
tresferme union Terrification and earth-made Heaven
tresmal aisee perquisition Easy practice, difficult discovery
tresor inespuisable Palace, chamber and treasury
tresoriere Fountain, ocean, streams, and treasury
tresoriere & dispensatrice Fountain, ocean, streams, and treasury
tresors Palace, chamber and treasury
Triade incomparable Creator, production, and preservation
Triangle divin Creator, production, and preservation
tributaires Pluto and subterranean wealth
Triple en substance il est, de sel, d'huille, & d'eau pure Body, spirit and soul
Triple en une substance & premiere matiere Primordial and first matter
triple-germe Gems, gold and extraction; Universal spirit of the world
Trismegiste Emerald Table and its double sense
trois fois grand Mercure Arena, barrier and prize; Hermes and thrice-great Mercury
trois genres Three kinds and genus
trois parts de la sapience Hermes and thrice-great Mercury
trois sortes de biens Three goods: fortune, bodily well-being and knowledge
trois soulfres Sulphur: external, internal and fixed
trois subalternes Three kinds and genus
Troisiesme livre Chapter table and omitted division
troisiesme Principe du Cosmopolite Cosmopolite and the third principle
tronc Flowers and branch tips
trosne Demogorgon, steward of generation
tueries Memory, oral transmission, writing, and displacement

U

un accident inseparable Perfection, natural and art-assisted
un agent & une matiere capable de son action Action and receptivity
un allembic de verre Cabasset-shaped vessel and rejected alembic
un Astre favorable Favourable star and heavenly favour
un caducee & verge fatalle Caduceus, fateful rod, and Orcus
un cœur & une mesme face Androgyne and Hermaphrodite
un limbe & masse dans le cahos Limbus and chaos
un mesme effect Supplied letters and retained difficult readings (editorial discussion)

un mesme subject Hellebore and quails

un p adjoustant Subject of the sages and the letter riddle

un peu de fange Embodiment and manifestation

un semblable attire volontiers l'autre Bait, attraction and congruity

un si long voyage Mines of Peru and the long voyage

un Thesée Ariadne’s thread, Theseus, and the Minotaur

une charongne privee de vie Excrements, dregs and bodily bulk

une chose celeste & divine Life preserving life

une drogue precieuse Universal medicine and particular remedies

une en essence, vertu, & qualité Simple and indivisible substance

une essence impassible Incarnation, two natures, and the preserved body

une essence tres-pure Spagyry and chymical medicine

une experience pleine de raisons Experience, probable reasons and authority

une forme de Cabacet Cabasset-shaped vessel and rejected alembic

une mesme chose Emerald Table and its double sense

une once & un seul grain Universal medicine and particular remedies

unissant les homogenes Digestion and incomplete perfection

universelle mere de famille Nature as mother and active agent

Uranogee Terrification and earth-made Heaven; Uranogee

Usant d'eau, ou de feu Water and fire as separators

usufruit Paracelsus and Theophrastus

utilité Ornament and usefulness

V

vaine superficie Surface, centre, heart and marrow

vainqueur du feu Salt, true and particular

vaisseau Earth as womb and vessel; Vessel as sepulchre

vaisseau punais Foul vessel and infected house

vallee d'Ebron Flood, marble tablets and liberal arts

vapeur Named contexts of moist heat; Soul, universal and particular; Vapour and fourfold exhalation; Volatile spirit and fixed body

vapeur de l'eau bouillante Named contexts of moist heat

vaporante halaine Vapour and fourfold exhalation

variations Elevation, renewal and multiplying forms

vegetation Growth and concretion; Nourishment, assimilation and replenishment; Sensitive, vegetative and essential life

vegetation aux plantes Growth and concretion

vegetative Mercury, multiform spirit; Sensitive, vegetative and essential life

vehicule Celestial influences and receptive earth

veillent ou dorment Air, wind and the breath of life

veines de la terre Porosity and passage

vendeurs de fumees Sellers of smoke and painted mantle

venin Sap and venom, sweet and bitter salt

venins cachez Hidden poisons in nourishment

vent de l’occasion Voyage, strait and resumed course
ventre Demogorgon, steward of generation
ventre chaut Cosmic parents, womb and nurse
ventre des minieres Earth as womb and vessel
ventre poreux Earth as womb and vessel
vents, foudres Vapour and fourfold exhalation
Venus froid & humide Planetary qualities
veratre Hellebore and quails
verge fatalle Caduceus, fateful rod, and Orcus
verité le jour Light, illumination and truth
vermine Prison, captive and filth
Verre Glass, salt, mercury and triple earth
verre Cabasset-shaped vessel and rejected alembic; Glass, salt, mercury and triple earth
Verre, de Sel, & de Mercure ou d'eau Glass, salt, mercury and triple earth
verriers Glass, salt, mercury and triple earth
versant l’ame Universal spirit of the world
vertu aydante Potentiality and actuality
vertu benigne Sap and venom, sweet and bitter salt
vertu coagulante Sulphur: external, internal and fixed
vertu dissolutive Water and moist Nature
vertu divine Infernal and hell
vertu omniforme Primordial and first matter
vertu tingente Tincture and heat as its mother
vertu vitrifiante Vitrification and hardness
vertus Celestial influences and receptive earth
Vesta Poliphilus, Polia, and Vesta’s temple; Saturn and the contested lead interpretation
vestiges & traces naturelles Nature, art and the practitioner
viande & l'apast Bait, attraction and congruity
viandes Nature’s cook and food; Nourishment, assimilation and replenishment; Taste, dregs and the reader’s palate
viandes exquises Taste, dregs and the reader’s palate
vice Temperance, justice and excess
vicissitude Saturn and the contested lead interpretation
vie Life preserving life
vie essentielle Growth and concretion; Sensitive, vegetative and essential life
vie incorruptible Christ as magnet and mediator
vie ordinaire de l'homme Nature does not go backwards
vie participee Participation, higher and lower
vie sensitive & vegetative Sensitive, vegetative and essential life
vieil Adam Old man and old Adam
vieil homme Old man and old Adam
vieux oracles des plus sages docteurs Pupils, doctors, and oracles
vif argent Philosophical and ordinary gold and silver

vif argent en nature Philosophical and ordinary gold and silver
vif en mouvement Primordial and first matter
vif esprit Intellect, inference and the wing of thought
vigueur Pristine vigour
vigueur ignee & celeste origine Virgil’s poetic testimony
vile crasse du fer Gold and dross, summer noon and winter night
violence expulsive Attraction and expulsion
violent mouvement Void and violent motion
Virgile Virgil’s poetic testimony
virgule Original treatise errata: first leaf (editorial discussion)
visible Visible and tangible knowledge
vitrification Glass, salt, mercury and triple earth; Vitrification and hardness
vitrification & endurcissement Vitrification and hardness
vitrifié Common crystal and failed ignition
vive legereté Elemental qualities and their agents
vive moelle de leur intention Surface, centre, heart and marrow
vive raison Intellect, inference and the wing of thought
vive verdeur Tincture and heat as its mother
vivifiant, conservant, & nourrissant Innate, solar and elemental heat
vivification Life preserving life
vivification active Action and receptivity
vivifier Celestial influences and receptive earth; Nature as mother and active agent
vivifier en separant Life preserving life
vivront au quint Fifth essence and separation
volatil Volatile spirit and fixed body
volatile Volatile spirit and fixed body
volatiles Volatile spirit and fixed body
volatiles & legerement fuyantes Volatile spirit and fixed body
voller en haut Elemental qualities and their agents
vostre Altesse Patronage and the Duke of Lorraine
Vostre aspect inégal Sun, wax and clay
voyager Travel, war and fortified cities
vray & plain chemin de la Nature Ariadne’s thread, Theseus, and the Minotaur
vray aymant Christ as magnet and mediator
vray domicile de la mort Excrements, dregs and bodily bulk
vray Occean Fountain, ocean, streams, and treasury
VRAY SEL Salt, true and particular
vraye eau Christ's blood as true water
vraye medecine Chimique Spagyry and chymical medicine
vraye porte & allee Bird caught by the foot
vrayement Dieu & homme Christ as magnet and mediator
vuide Void and violent motion
vuide ou defaillance Life preserving life

vulgaire procedure Ordinary medicine and its contested limits

vœuz Philosophy as ladder and queen of arts

X

Xiste Sixtus IV, Latin translation, and age forty

Xiste Pontife quatriesme du nom Sixtus IV, Latin translation, and age forty

Y

yeux divins Celestial influences and receptive earth

Z

Zenon Zeno

Zoroastre Zoroaster and attractions

Other letters and signs

& Errata for the separate, excluded Philosophical Poem (editorial discussion)

Ægiptiens Brahmans, gymnosophy, magic and cabala

Ægyptiens Brahmans, gymnosophy, magic and cabala

Æson Jason, Medea and philosophical investigation; Stygian waters and Aeson

œconome & dispensateur Demogorgon, steward of generation

œil fixe Eagle, heavenly circuits and hidden reasons

œuvres de Geber Suidas, Chrysogonus Polydorus, and Geber

English and editorial lookup

English headwords, constituent terms and useful access labels lead to their explained destinations. A familiar name can lead to several local senses. Modern explanatory labels and proposed riddle solutions appear here without becoming historical attestations.

A

Abdias Buisard Périer, Buisard and Bergeron

above Above, below and central direction

above and below Emerald Table and its double sense

Above, below and central direction Above, below and central direction

Absent Latin originals Verse, sonnet headings and the edition’s segmentation (editorial discussion)

abyss Life’s stormy sea and vessel

accessible Celestial influences and receptive earth

accessories Head, members, principal and accessories; Purity, penetration and duration

accidental Pure substance and accidental impurity

accidental impurity Pure substance and accidental impurity

accidental influence Celestial influences and receptive earth

Accidents Incarnation, two natures, and the preserved body

accidents Substance and accidents

Accidents, passions, passibility, and impassibility Incarnation, two natures, and the preserved body

according to Specification and species

Accused obstruction of a remedy Accused obstruction of a remedy

accustomed to fire Reiteration and patient gentleness

Acheron Hercules and the underworld rescue

Aconite Cold aconite of years and corrupting humours

acorn Acorn and oak

Acorn and oak Acorn and oak

acorn non-diminution Historical measurement premises (editorial discussion)

acorn weight Historical measurement premises (editorial discussion)

Acquired accident Perfection, natural and art-assisted

acting spirit Universal spirit of the world

action Action and receptivity; Potentiality and actuality

Action and being acted upon Action and receptivity

Action and receptivity Action and receptivity

Active vivification Action and receptivity

Actuality Potentiality and actuality

actuality Potentiality and actuality

actualization Potentiality and actuality

Acuity Subtlety, sharpness, and biting quality

Adam Old man and old Adam

Adaptation Magistery and accomplished work

adaptation Creator, production, and preservation; Emerald Table and its double sense; Magistery and accomplished work; Nature, art and the practitioner; One and the single thing

Adaptation and magistery Magistery and accomplished work

Adding life to life Life preserving life

addition Life preserving life

adjacent matter Place and adjacent matter

Admitted failed transmutation Admitted failed transmutation

adopted corrections Errata, adopted corrections and unresolved targets (editorial discussion)

adoption Digestion and incomplete perfection

adulteration Fraud, sophistication and calumny

Adustion Adustion and combustible earthiness

adustion Adustion and combustible earthiness; Pure substance and accidental impurity

Adustion and combustible earthiness Adustion and combustible earthiness

Adustion and scorching blackness Adustion and combustible earthiness

aerial Mercury Aerial Mercury and Raymond Lulle

Aerial Mercury and Raymond Lulle Aerial Mercury and Raymond Lulle

Aeson Jason, Medea and philosophical investigation; Stygian waters and Aeson

affinity Body, spirit and soul

after purification Pure substance and accidental impurity

afterwards Distillation and filtering

Age forty Sixtus IV, Latin translation, and age forty

aged father Winter, spring and apparent resurrection

Ageing Cold aconite of years and corrupting humours

Agency Burning, calcination and incineration

agency Fermentation and the ministering metals

Agent Action and receptivity

agent Action and receptivity; Sulphur: external, internal and fixed

agent and patient Action and receptivity

Agent, fixed grain and fire-element Sulphur: external, internal and fixed

Agent, patient, and self-vivification Action and receptivity

agree Mutual assistance

agreement Elements in one another; Sympathy and agreement

Air Celestial influences and receptive earth; Jupiter

air Air, wind and the breath of life; Wind carrying spirit in its belly

Air as cement and instrument Air, wind and the breath of life

Air as mirror carrying forms Air, wind and the breath of life

air as womb Cosmic parents, womb and nurse

Air, wind and the breath of life Air, wind and the breath of life

airy substance Fiery spirits and airy celestial globes

airy vaporous fire Earth as womb and vessel

Alembic Alembic; Cabasset-shaped vessel and rejected alembic

alembic Alembic; Mountains, vessels and harvesting

Alençon Duke of Alençon and Pindaric Ode

all forms Primordial and first matter

all in all Regeneration and second birth

all philosophers Philosophical consensus claims

Allegory Mythological interpretation and correspondences

alliance Body, spirit and soul; Love, marriage and conjunction of parts

allurement Bait, attraction and congruity

almonds Flesh, nerves, nuts and shells

almost corporeal Quasi-body

almost everything Reiteration and patient gentleness

almost miraculously Elixir and communicable perfection; Philosophical and ordinary gold and silver

alone Nourishment, assimilation and replenishment

also Reasoning, judgement and curious inquiry

Alternative explanation Reasoning, judgement and curious inquiry

Amalgam Amalgams, fusions, dissolutions, infusions, and confections

Amalgams, fusions, dissolutions, infusions, and confections Amalgams, fusions, dissolutions, infusions, and confections

ambiguous antecedent The dedication’s former–latter ambiguity (editorial discussion)

anatomize Anatomy, harmony, number and weight

anatomy Anatomy, harmony, number and weight

Anatomy and universal wisdom Anatomy, harmony, number and weight

Anatomy, harmony, number and weight Anatomy, harmony, number and weight

ancient authorities Experience, probable reasons and authority

Ancient authority Rozinus and Morien

Ancient theology Brahmans, gymnosophy, magic and cabala

ancient wisdom Brahmans, gymnosophy, magic and cabala

androgyne Androgyne and Hermaphrodite

Androgyne and Hermaphrodite Androgyne and Hermaphrodite

Angel Bacon, Englishman, and angel

angels Angels and demons

Angels and demons Angels and demons

animal Three kinds and genus

animal reason Reason in animals and humans

animals Three kinds and genus

animate Nature as mother and active agent; World as living animal

animating heat Earth as womb and vessel

annihilation Transformation rather than annihilation

Annotation attachment versus actual lexical location Annotation attachment versus actual lexical location (editorial discussion)

Anonymous gold-ring comparison Uncertain names, works and attributions (editorial discussion)

anonymous sage Uncertain names, works and attributions (editorial discussion)

antecedent The dedication’s former–latter ambiguity (editorial discussion)

Antidote Theriac, venom, use, and dose

Antimony Spirit of wine, antimony, and coral

Apollo Apollo and Asclepius; Delos, Latona, Apollo, and Diana

Apollo and Asclepius Apollo and Asclepius
Apostles Apostles as salt
Apostles as salt Apostles as salt
apostrophe Philosophy as ladder and queen of arts
apothecaries Physicians and apothecaries
Apparent prophecy Pimander and the creation account
apparent purity Pure substance and accidental impurity
Apparent purity and hidden dregs Pure substance and accidental impurity
apparent separation Body, spirit and soul
appear Perfection, natural and art-assisted
Appearance and qualified metallic generation Perfection, natural and art-assisted
appetite Love, marriage and conjunction of parts; Taste, dregs and the reader's palate
apple bite Temperance, justice and excess
apples Golden Fleece and Hesperidean apples
approach to perpetuity Head, members, principal and accessories
appropriate food Nourishment, assimilation and replenishment
aquefy Water and moist Nature
arcana Reasoning, judgement and curious inquiry; Sanctuary of natural mysteries
Archaeus Archee, digestive natural heat
Archee Archee, digestive natural heat
Archee definition Authorial marginal definitions (editorial discussion)
Archee, digestive natural heat Archee, digestive natural heat
archer Archer without a string
Archer without a string Archer without a string
arena Arena, barrier and prize
Arena, barrier and prize Arena, barrier and prize
argentify Making gold and silver
Ariadne Ariadne's thread, Theseus, and the Minotaur
Ariadne's thread and the labyrinth Ariadne's thread, Theseus, and the Minotaur
Ariadne's thread, Theseus, and the Minotaur Ariadne's thread, Theseus, and the Minotaur
Aristotle Aristotle and air's conversion to earth
Aristotle and air's conversion to earth Aristotle and air's conversion to earth
arms Disease, poverty and the arms of wisdom
Arnald Arnauld: moon, water and sweetening
Arnauld Arnauld: moon, water and sweetening; Uncertain names, works and attributions (editorial discussion)
Arnauld de Villeneufve Arnauld: moon, water and sweetening
Arnauld de Villeneuve Arnauld: moon, water and sweetening
Arnauld: moon, water and sweetening Arnauld: moon, water and sweetening
Arnauld's moon and the retained body-seed pair Arnauld: moon, water and sweetening
arrest Medicinal correction
arrows Arrows and one target
Arrows and one target Arrows and one target

Art Creator, production, and preservation; Nature, art and the practitioner

art Nature, art and the practitioner; Perfection, natural and art-assisted

Art revealing hidden substance Nature, art and the practitioner

Art through Nature and visible disclosure Nature, art and the practitioner

Art's imitation of Nature Nature, art and the practitioner

artificial Creator, production, and preservation; Magistery and accomplished work; Nature, art and the practitioner

Artist Nature, art and the practitioner

artist Light, illumination and truth

as if incorporated Burden of sin

Ascension Incarnation, two natures, and the preserved body

Ascent Ascent, descent and sublimation

ascent Ascent, descent and sublimation; Enoch, Elijah and the underworld heroes

Ascent toward origin Ascent, descent and sublimation

Ascent, descent and acquired powers Ascent, descent and sublimation

Ascent, descent and sublimation Ascent, descent and sublimation

Asclepius Apollo and Asclepius; Pimander and the creation account

ash Ash, residue and recovered salt; Corruption as transition and putrefaction

Ash and residue Ash, residue and recovered salt

Ash, residue and recovered salt Ash, residue and recovered salt

Aspects Celestial influences and receptive earth

aspects Celestial influences and receptive earth

assay Experience, probable reasons and authority

assimilation Nature’s cook and food; Nourishment, assimilation and replenishment

assist Mutual assistance

Assistance Potentiality and actuality

Assisting power Coelie, Vesta, and Ops

at least Nature does not go backwards

attenuation Vitrification and hardness

attenuation of moisture Two uses of vitrification without forced reconciliation (editorial discussion)

attraction Attraction and expulsion; Bait, attraction and congruity

Attraction and expulsion Attraction and expulsion

attractions Zoroaster and attractions

attribution Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion); Uncertain names, works and attributions (editorial discussion)

Augurel Augurel as poetic authority

Augurel as poetic authority Augurel as poetic authority

Augurello Augurel as poetic authority

Aurification Making gold and silver

aurification Making gold and silver

aurify Making gold and silver

authenticity Uncertain names, works and attributions (editorial discussion)

Author Creator, production, and preservation

author (originator) Regeneration and second birth

Author-specific operation classification The author’s operation names and classifications (editorial discussion)

Authorial marginal definitions Authorial marginal definitions (editorial discussion)

authorial marginalia Authorial marginal definitions (editorial discussion)

Authority Pupils, doctors, and oracles

authority Experience, probable reasons and authority

awaken Growth and concretion

B

Bacon Bacon, Englishman, and angel

Bacon, Englishman, and angel Bacon, Englishman, and angel

Baconian citation Bacon, Englishman, and angel

bain-marie Named contexts of moist heat

bait Bait, attraction and congruity

Bait, attraction and congruity Bait, attraction and congruity

balance Discordant concord and tempering; Pumice and lead

Balance and terrestrial stability Discordant concord and tempering

balm Balm of bodies

Balm of bodies Balm of bodies

balsam Soul, universal and particular

banishment Digestion and incomplete perfection; Transformation rather than annihilation

Bankruptcy Bankruptcy, duties, and charity

Bankruptcy, duties, and charity Bankruptcy, duties, and charity

Baptism Water and fire as separators

baptism Baptismal water and Spirit's fire

baptism analogy Biblical interpretation, quotation and analogy (editorial discussion)

Baptismal water and Spirit's fire Baptismal water and Spirit's fire

Bar Patronage and the Duke of Lorraine

Bark Surface, centre, heart and marrow

bark Flower-enamel, leaf and bark; Surface, centre, heart and marrow; Tree's connected parts

barrier Arena, barrier and prize

Barrois Nuysement, compilation and inherited learning

base Body, spirit and soul

basil Generation without parents

basilisk Generation without parents

Battlefield Cadmus, Mars, dragon’s teeth, and armed soldiers

bearer Mercury, multiform spirit; Wind carrying spirit in its belly

beauty Ornament and usefulness

begetters Cosmic parents, womb and nurse

begging Liberality and dependence

beginning Creator, production, and preservation

being Essence and being; Sensitive, vegetative and essential life; Specification and species

belief Generation without parents

Belly Cosmic parents, womb and nurse

belly Demogorgon, steward of generation

below Above, below and central direction

benign power Sap and venom, sweet and bitter salt

Bergeron Périer, Buisard and Bergeron

beyond nature Perfection, natural and art-assisted

Beyond unaided Nature Translation choices and false friends (editorial discussion)

Biblical interpretation versus quotation Biblical interpretation, quotation and analogy (editorial discussion)

Biblical interpretation, quotation and analogy Biblical interpretation, quotation and analogy (editorial discussion)

biblical quotation Biblical interpretation, quotation and analogy (editorial discussion)

binder Périer, Buisard and Bergeron; Royal printing privilege

bird by foot Bird caught by the foot

Bird caught by the foot Bird caught by the foot

birds Nourishment, assimilation and replenishment

Biting quality Subtlety, sharpness, and biting quality

bitter Separation, extraction and retained union

bitter salt Sap and venom, sweet and bitter salt

Bitter water Sweetness, bitterness and the salt’s centre

bitter water Sweetness, bitterness and the salt’s centre

bitterness Sweetness, bitterness and the salt’s centre

Black forest Poliphilus, Polia, and Vesta’s temple

black forest Black forest and earth's dungeons

Black forest and earth's dungeons Black forest and earth's dungeons

black fumes Common crystal and failed ignition

Black, violet and white fumes Common crystal and failed ignition

Blackening Mortifying and weakening

Blackness Regeneration and second birth

blessedness Plato and Socrates

blessing Favourable star and heavenly favour

blind opinion Light, illumination and truth

Blood Tincture and heat as its mother

blood Blood and humours

Blood and humours Blood and humours

Blood, redness, greenness, and false colours Tincture and heat as its mother

BnF scan The unlocated universal-spirit figure (editorial discussion)

bodily mass Excrements, dregs and bodily bulk

Bodily support and carriage Body, spirit and soul

bodily well-being Three goods: fortune, bodily well-being and knowledge

Body Body, spirit and soul

body Body, spirit and soul; Volatile spirit and fixed body

body of bodies Body of bodies and dimensions

Body of bodies and dimensions Body of bodies and dimensions

Body, spirit and soul Body, spirit and soul

Body, spirit, and their conjunction Body, spirit and soul

body-page citations Annotation attachment versus actual lexical location (editorial discussion)

bolus Medical testimony, failed trials and unverified efficacy (editorial discussion)

boluses Pills, boluses and drinks

bond Body, spirit and soul

bones Vitrification and hardness

Book III's embedded verse and the sonnets Verse, sonnet headings and the edition's segmentation (editorial discussion)

bookseller Périer, Buisard and Bergeron

Born of spirit Illuminated recipients, pearls, and swine

borrowed flowers Nuysement, compilation and inherited learning

bosom Earth as womb and vessel

bounty Patronage and the Duke of Lorraine

bouquet Nuysement, compilation and inherited learning

bowstring Archer without a string

Bracesco Brachesco, Bracesco and Toladanus

Bracesco and Toladanus Brachesco, Bracesco and Toladanus

Brachesco Brachesco, Bracesco and Toladanus; Uncertain names, works and attributions (editorial discussion)

Brachesco and Demogorgon Brachesco, Bracesco and Toladanus

Brachesco, Bracesco and Toladanus Brachesco, Bracesco and Toladanus

brackets Authorial marginal definitions (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

Brahmans Brahmans, gymnosophy, magic and cabala

Brahmans, Gymnosophists, and Egyptians Brahmans, gymnosophy, magic and cabala

Brahmans, gymnosophy, magic and cabala Brahmans, gymnosophy, magic and cabala

branch tips Flowers and branch tips

Branches Infernal Juno, root, and branches

branches Tree's connected parts

breadth Body of bodies and dimensions

breast Nature as mother and active agent

breath Vapour and fourfold exhalation

breath of life Air, wind and the breath of life

brightness Gold and dross, summer noon and winter night; Pure substance and accidental impurity

bring to light Embodiment and manifestation

Bringing work into effect Potentiality and actuality

brute beasts Reason in animals and humans

brute matter Divine intelligence and brute matter

building Foundations and roof

Bull Bulls, furnaces, yoke, and vents

Bulls, furnaces, yoke, and vents Bulls, furnaces, yoke, and vents

burden Burden of sin

Burden of sin Burden of sin

Burial Vessel as sepulchre

buried Seed, seed-fluid and hidden generation

Buried seeds and coming to light Seed, seed-fluid and hidden generation

burn analogy Greater and lesser heat

Burning Adustion and combustible earthiness

burning Burning, calcination and incineration

Burning cherub, flaming sword, and trees of life Burning cherub, flaming sword, and trees of life

Burning water Burning water, water of life, and water of vine

Burning water, water of life, and water of vine Burning water, water of life, and water of vine

Burning, calcination and incineration Burning, calcination and incineration

burnt impurity Adustion and combustible earthiness

busy Natural movement and forced displacement; Occupied, not impeded

Butter of the Sun Fermentation and the ministering metals

C

Cabacet Cabacet and the cabasset gloss (editorial discussion); Cabasset-shaped vessel and rejected alembic

Cabacet and the cabasset gloss Cabacet and the cabasset gloss (editorial discussion)

Cabacet reading Cabacet and the cabasset gloss (editorial discussion)

Cabacet reading and cabasset gloss Cabacet and the cabasset gloss (editorial discussion)

Cabala Cabala and occult philosophy

cabala Cabala and occult philosophy

Cabala and occult philosophy Cabala and occult philosophy

Cabasset Cabasset-shaped vessel and rejected alembic

cabasset Cabacet and the cabasset gloss (editorial discussion)

Cabasset spelling Cabacet and the cabasset gloss (editorial discussion)

Cabasset-shaped vessel and rejected alembic Cabasset-shaped vessel and rejected alembic

cabbage Cabbage, juice and marc

Cabbage, juice and marc Cabbage, juice and marc

cabinet Palace, chamber and treasury

Cabinet of Nature's secrets Palace, chamber and treasury

Cadmus Cadmus, Mars, dragon’s teeth, and armed soldiers

Cadmus, Mars, dragon’s teeth, and armed soldiers Cadmus, Mars, dragon’s teeth, and armed soldiers

Caduceus Caduceus, fateful rod, and Orcus

Caduceus, fateful rod, and Orcus Caduceus, fateful rod, and Orcus

Calcination Burning, calcination and incineration

calcination Burning, calcination and incineration; Five operations and two agents; Water and fire as separators

Calcination's four benefits Burning, calcination and incineration

calculus Calculus and salt as coagulator

Calculus and salt as coagulator Calculus and salt as coagulator

Calid Calid’s attributed teaching

Calid’s attributed teaching Calid’s attributed teaching

calumny Fraud, sophistication and calumny

Calx Calx

calx Calx; The author’s operation names and classifications (editorial discussion)

calx not lime The author’s operation names and classifications (editorial discussion)

Candale Candale, interpreter and teacher

Candale, interpreter and teacher Candale, interpreter and teacher

captive Heavenly and earthly man

Captivity Memory, oral transmission, writing, and displacement

Carcass Excrements, dregs and bodily bulk

cardinal Patronage and the Duke of Lorraine

care Nature as mother and active agent

carriage Body, spirit and soul

carrying Wind carrying spirit in its belly

case Case, titles and inventory

Case, titles and inventory Case, titles and inventory

cause Cause and symptoms of disease; Supplied letters and retained difficult readings (editorial discussion)

Cause and symptoms of disease Cause and symptoms of disease

cause to waste Sap and venom, sweet and bitter salt

Cavern Cavern, difficult return, and permitted bough

Cavern, difficult return, and permitted bough Cavern, difficult return, and permitted bough

Celestial and earthly suns Sun, parenthood and reciprocal nourishment

Celestial aspects and positions Celestial influences and receptive earth

celestial circuits Eagle, heavenly circuits and hidden reasons

celestial essence Celestial influences and receptive earth

celestial globes Fiery spirits and airy celestial globes

Celestial governors Cosmic parents, womb and nurse

Celestial impregnation Celestial influences and receptive earth

Celestial influence Celestial influences and receptive earth

celestial influence Celestial influences and receptive earth

Celestial influences Celestial influences and receptive earth

Celestial influences and receptive earth Celestial influences and receptive earth

Celestial influences, aspects, and embodiment Celestial influences and receptive earth

celestial origin Virgil’s poetic testimony

celestial power Celestial influences and receptive earth

celestial powers Terrification and earth-made Heaven

celestial spirits Fiery spirits and airy celestial globes

celestial sun Sun, parenthood and reciprocal nourishment

cellars Winter, spring and apparent resurrection

cement Air, wind and the breath of life; Body, spirit and soul

Cementing Digestion and incomplete perfection

central fire Sun, parenthood and reciprocal nourishment

Centre Earth’s centre as heart and mine; Surface, centre, heart and marrow

centre Earth’s centre as heart and mine; Return, sphere and centre; Surface, centre, heart and marrow; Sweetness, bitterness and the salt’s centre

Centre of health Centre of health

centre of health Centre of health

Centre of the world Demogorgon, steward of generation

Cerberus Hercules and the underworld rescue

chamber Palace, chamber and treasury

champion Arena, barrier and prize

champions Water and fire as separators

change of form Corruption as transition and putrefaction

changer of forms Transformation rather than annihilation

changing glance Sun, wax and clay

Chaos Limbus and chaos; Pan, Hyle, and the Orphic hymn

chaos Limbus and chaos

Chaos and ordering Limbus and chaos

chapter four Chapter omissions, pagination and corrected locators (editorial discussion)

Chapter omissions, pagination and corrected locators Chapter omissions, pagination and corrected locators (editorial discussion)

Chapter table and omitted division Chapter table and omitted division

chariot Excrements, dregs and bodily bulk

Charity Bankruptcy, duties, and charity

charlatan Medical claims and testimony

Charybdis Sirens, Charybdis and Scylla

Chastity Eleusinian goddesses, chastity, and forbidden disclosure

chaux Calx

chemical Chymical terminology in a modern translation (editorial discussion)

chemical formula Limits of modern substance identification (editorial discussion)

chemical identification Limits of modern substance identification (editorial discussion)

chemist Spagyry and chymical medicine

Cherub Burning cherub, flaming sword, and trees of life

chick Heat and moisture as generative partners

children Nature as mother and active agent

Children of flesh Illuminated recipients, pearls, and swine

children of gods Favourable star and heavenly favour

chimneys Soot and smoke-blackening

Christ Christ as magnet and mediator

Christ as magnet and mediator Christ as magnet and mediator

Christ as sole saviour and pattern Christ as magnet and mediator

Christ's blood as true water Christ's blood as true water

Chrysogonus Polydorus Suidas, Chrysogonus Polydorus, and Geber

chymical Chymical terminology in a modern translation (editorial discussion); Spagyry and chymical medicine

chymical art Spagyry and chymical medicine

Chymical art and medicine Spagyry and chymical medicine

chymical stone Natural stone and chymical stone

Chymical terminology in a modern translation Chymical terminology in a modern translation (editorial discussion)

chymical translation Chymical terminology in a modern translation (editorial discussion)

chymist Experience, probable reasons and authority; Spagyry and chymical medicine

Chymistry Spagyry and chymical medicine

chymistry Chymical terminology in a modern translation (editorial discussion); Spagyry and chymical medicine

circle Lines and centre

circular Natural movement and forced displacement

Circular growth Phoenix and the tail-biting serpent

circular movement Natural movement and forced displacement

Circularity and continuity Natural movement and forced displacement

circulation Water and moist Nature

circumference Earth’s centre as heart and mine; Lines and centre

cities Travel, war and fortified cities

Citrine Philosophical and ordinary gold and silver

clay Sun, wax and clay

clean Clean, not world; Translation choices and false friends (editorial discussion)

Clean, not world Clean, not world

cleanse Water and moist Nature

cleansed Stomach of the earth

clear Common crystal and failed ignition

Clear and floating Common crystal and failed ignition

clothe Body, spirit and soul

clothing Body, spirit and soul

Clothing and embodiment Body, spirit and soul

Clovis Hesteau de Nuysement Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Co-born but not consubstantial dregs Pure substance and accidental impurity

coagulable water Digestion and incomplete perfection

coagulating power Sulphur: external, internal and fixed

Coagulation Burning water, water of life, and water of vine; Dissolution and congelation

coagulation Coagulation, thickening and hardening; Salt, oil and water

Coagulation and congealing Coagulation, thickening and hardening

Coagulation, thickening and hardening Coagulation, thickening and hardening

coagulator Calculus and salt as coagulator

Coarse Elemental qualities and their agents

coarse Disposition, pliability and resistance; Lowly and coarse beginnings; Separation, extraction and retained union

coarse dregs Separation, extraction and retained union

cock’s egg Generation without parents

Cocytus Hercules and the underworld rescue

Coelie Coelie, Vesta, and Ops; Saturn and the contested lead interpretation

Coelie, Vesta, and Ops Coelie, Vesta, and Ops

coessential Heat and moisture as generative partners
Coessential moisture Heat and moisture as generative partners
cogitation Intellect, inference and the wing of thought
cohesion Sensitive, vegetative and essential life
Coils Self-renewing dragon and serpent
cold Elemental qualities and their agents
Cold aconite of years and corrupting humours Cold aconite of years and corrupting humours
Coldness Elemental qualities and their agents
coldness Glass, salt, mercury and triple earth
collusion Disease, poverty and the arms of wisdom; Intelligences as covert agreements
Colour Tincture and heat as its mother
colour Seed, seed-fluid and hidden generation; Tincture and heat as its mother
colours Colours and flavours as signs; Tincture and heat as its mother
Colours and flavours as signs Colours and flavours as signs
Colours and stages Tincture and heat as its mother
combined generation Androgyne and Hermaphrodite
combustibility Adustion and combustible earthiness
combustible Adustion and combustible earthiness
come to light Seed, seed-fluid and hidden generation
commentator Hortulan’s particular reading
common Body, spirit and soul
Common crystal and failed ignition Common crystal and failed ignition
common fire Fire
Common sense Common sense
common sense Common sense; Translation choices and false friends (editorial discussion)
communication of perfection Fermentation and the ministering metals
compass Anatomy, harmony, number and weight
Competing interpretation Saturn and the contested lead interpretation
compilation Nuysement, compilation and inherited learning
Compilation and inherited learning Nuysement, compilation and inherited learning
compiler Nuysement, compilation and inherited learning
completion Digestion and incomplete perfection
complexion Pallor and complexion
compost Universal spirit of the world
compressed formula Translation choices and false friends (editorial discussion)
Concealed perfection Saturn and the contested lead interpretation
concealment Envy as withheld knowledge
conceiving forms Imagination and the fashioning of forms
concoction Digestion and incomplete perfection
Concoction and mineral water Digestion and incomplete perfection
concretion Growth and concretion
condensation Coagulation, thickening and hardening
condense Volatile spirit and fixed body

conditional cure Medical claims and testimony; Medical testimony, failed trials and unverified efficacy (editorial discussion); Oat root, the simple and Pena; Spagyry and chymical medicine

conditional perfect cure Spagyry and chymical medicine

conductor Mercury, multiform spirit

conduit Excrements, dregs and bodily bulk

Confection Amalgams, fusions, dissolutions, infusions, and confections

Conflagration Conflagration and separation of good and wicked

Conflagration and separation of good and wicked Conflagration and separation of good and wicked

conformable Separation, extraction and retained union

conformity Regeneration and second birth; Sympathy and agreement

congeal Glass, salt, mercury and triple earth

congealing Coagulation, thickening and hardening

Congelation Dissolution and congelation

congelative water Elevative and congelative waters

congruence Sympathy and agreement

congruities Zoroaster and attractions

congruity Bait, attraction and congruity

Conjectural composition Body, spirit and soul

conjectural restoration Supplied letters and retained difficult readings (editorial discussion)

conjecture Scholastic learning, doubt and conjecture

Conjunction Body, spirit and soul

conjunction Love, marriage and conjunction of parts

connection Love, marriage and conjunction of parts

Connection and alliance Love, marriage and conjunction of parts

conqueror of fire Salt, true and particular

Conservation Creator, production, and preservation; Purity, penetration and duration

conservation not concentration Verse, sonnet headings and the edition’s segmentation (editorial discussion)

consistency Specification and species

constitution Harmony and constitution

consubstantial Pure substance and accidental impurity

consuming Sap and venom, sweet and bitter salt

consumption Sap and venom, sweet and bitter salt

Contagion Corruption as transition and putrefaction

contamination Inquinament or contamination

contemplation Creator, production, and preservation

contempt Obscurity, ignorance and patient reading

contents Chapter table and omitted division

continuity Burning, calcination and incineration

continuous Heat and moisture as generative partners

contraries Discordant concord and tempering; Pure substance and accidental impurity

Contraries together Pure substance and accidental impurity

contrariety Contrary cures contrary, and like substances

contrary Unlike and contrary

contrary cures contrary Contrary cures contrary, and like substances

Contrary cures contrary, and like substances Contrary cures contrary, and like substances

contrary effects Sun, wax and clay

contrary fire Fire contrary to Nature

contributions Nature as mother and active agent; Palace, chamber and treasury

conversion Elements in one another

cook Digestion and incomplete perfection; Nature’s cook and food

cooking Decoction

Cooking and digestion Digestion and incomplete perfection

copulation Generation without parents

Copy Embodiment and manifestation

Coral Spirit of wine, antimony, and coral

coral Pearl and coral

corporeality Embodiment and manifestation; Excrements, dregs and bodily bulk

corporification Embodiment and manifestation

Corrected text Errata, adopted corrections and unresolved targets (editorial discussion)

correction Errata, adopted corrections and unresolved targets (editorial discussion); Medicinal correction

correlatives Heat and moisture as generative partners

Correspondence Mythological interpretation and correspondences

correspondence Regeneration and second birth

corrosives Medical testimony, failed trials and unverified efficacy (editorial discussion); Oil of salt and corrosives

Corrupt weapons against corruption Corrupt weapons against corruption

corruptible man Heavenly and earthly man

corrupting Corrupt weapons against corruption

corrupting sulphur Transformation rather than annihilation

Corruption Corruption as transition and putrefaction

corruption Corruption as transition and putrefaction; Excrements, dregs and bodily bulk; Forbidden apple and first transgression

Corruption and dissolution Corruption as transition and putrefaction

Corruption and infection Corruption as transition and putrefaction

Corruption as transition and putrefaction Corruption as transition and putrefaction

Cosmic order and distinction Harmony and constitution

Cosmic parents, womb and nurse Cosmic parents, womb and nurse

Cosmic separation Separation, extraction and retained union

cosmic treasury Palace, chamber and treasury

Cosmopolite Cosmopolite and the third principle

Cosmopolite and the third principle Cosmopolite and the third principle

Count of the Trevisan March Trevisan and the fugitive pursued

Courage Poliphilus, Polia, and Vesta’s temple

Courtesans Eleusinian goddesses, chastity, and forbidden disclosure

Covered head Saturn and the contested lead interpretation

covert agreements Disease, poverty and the arms of wisdom; Intelligences as covert agreements
craftswoman Nature, art and the practitioner
Creation Creator, production, and preservation
creation Good creation and intelligent world
Creator Creator, production, and preservation
creator Good creation and intelligent world
Creator, production, and preservation Creator, production, and preservation
criminal Prison, captive and filth
Critique of ordinary preparations Ordinary medicine and its contested limits
Croesus Croesus and Irus
Croesus and Irus Croesus and Irus
Cross-species examples and the stated scope Nature, art and the practitioner
crudity Saturn and the contested lead interpretation
crystal Common crystal and failed ignition; Diamonds, crystals and Nature’s furnace
crystals Limits of modern substance identification (editorial discussion)
cucurbits Mountains, vessels and harvesting
Cupel Lead, salt, cupels, gold, and silver
cure Oat root, the simple and Pena
curiosity Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry
curious Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry
Cycle Saturn and the contested lead interpretation

D

[de] Supplied letters and retained difficult readings (editorial discussion)
Daedalus Daedalus, Icarus, wax, and feathers
Daedalus, Icarus, wax, and feathers Daedalus, Icarus, wax, and feathers
Damoetas Virgil’s poetic testimony
Dark redness Philosophical and ordinary gold and silver
darken Light, illumination and truth
darkness Demogorgon, steward of generation; Lustre and obscurity; Separation, extraction and retained union
day Harmony and constitution
Death Mortifying and weakening; Transformation rather than annihilation
death Transformation rather than annihilation
Death and life Theriac, venom, use, and dose
Death as perpetual guest Transformation rather than annihilation
Death as separation, not annihilation Transformation rather than annihilation
Death as tyrant, divider, and inevitable ending Transformation rather than annihilation
death-dealing dart Gems, gold and extraction
debilitation Evacuation and debilitation
Decay Corruption as transition and putrefaction
decline Transformation rather than annihilation
Decline rather than death Transformation rather than annihilation
declined precepts Secrecy, disclosure and withheld instruction

Decoction Decoction; Dissolution and congelation
decoction Decoction; Sulphur: external, internal and fixed
Default Bankruptcy, duties, and charity
defence Travel, war and fortified cities
deficiency Digestion and incomplete perfection
defilement Forbidden apple and first transgression; Inquinament or contamination
Defilement, vice and envious death Forbidden apple and first transgression
definition Secrecy, disclosure and withheld instruction
defying death Jason, Medea and philosophical investigation
degeneration Degeneration and restoration
Degeneration and restoration Degeneration and restoration
Delos Delos, Latona, Apollo, and Diana
Delos, Latona, Apollo, and Diana Delos, Latona, Apollo, and Diana
demigods Jason, Medea and philosophical investigation
Demogorgon Demogorgon, steward of generation
Demogorgon dialogue Brachesco, Bracesco and Toladanus
Demogorgon, mantle, throne, and heart Demogorgon, steward of generation
Demogorgon, steward of generation Demogorgon, steward of generation
demons Angels and demons
departure Sulphur: external, internal and fixed
dependence Liberality and dependence
deposit True earth and ordinary earth
depravity Worsening generations
depth Body of bodies and dimensions
des vertus Supplied letters and retained difficult readings (editorial discussion)
Descension Descension
descension Descension; Five operations and two agents
Descent Ascent, descent and sublimation; Cavern, difficult return, and permitted bough
descent Ascent, descent and sublimation
design Creator, production, and preservation
desire Love, marriage and conjunction of parts
desired good Jason, Medea and philosophical investigation
destructive heat Fire contrary to Nature; Innate, solar and elemental heat
determination to species Specification and species
Determined size and species-limit Determined size and species-limit
devour Satan and corrupting serpent
Devouring Saturn and the contested lead interpretation
Devouring, vomiting, and perpetual succession Saturn and the contested lead interpretation
dew Vapour and fourfold exhalation
dialogue Philon and Timon
diamond Diamonds, crystals and Nature’s furnace; Vitrification and hardness
diamonds Precious materials and salt
Diamonds, crystals and Nature’s furnace Diamonds, crystals and Nature’s furnace

Diana Cosmic parents, womb and nurse; Delos, Latona, Apollo, and Diana

die Corruption as transition and putrefaction

different Separation, extraction and retained union

different effects Contrary cures contrary, and like substances

digest Digestion and incomplete perfection

Digestion Digestion and incomplete perfection

digestion Digestion and incomplete perfection; Nature’s cook and food; Nourishment, assimilation and replenishment

Digestion and incomplete perfection Digestion and incomplete perfection

digestion weight Historical measurement premises (editorial discussion)

Digestion's invisible nourishment Nourishment, assimilation and replenishment

Digestion, union, and homogeneity Digestion and incomplete perfection

digestive agent Archee, digestive natural heat

dilatation Life preserving life; Universal spirit of the world

diminish Mortifying and weakening

Disappointed experiment Brachesco, Bracesco and Toladanus

Discolouration Tincture and heat as its mother

discordant concord Discordant concord and tempering

Discordant concord and tempering Discordant concord and tempering

discovery Easy practice, difficult discovery

Discretion Patience, gentleness and the danger of haste

disease Disease, poverty and the arms of wisdom

Disease, poverty and the arms of wisdom Disease, poverty and the arms of wisdom

disembodied release Transformation rather than annihilation

disembodiment Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

Disguise Seven metals and many names

dishes Taste, dregs and the reader’s palate

disposition Disposition, pliability and resistance

Disposition, pliability and resistance Disposition, pliability and resistance

dissipation Purity, penetration and duration

Dissolution Dissolution and congelation

dissolution Dissolution and congelation; Five operations and two agents; Salt, true and particular

Dissolution and congelation Dissolution and congelation

Dissolution and liquefaction Dissolution and congelation

dissolve Longevity, preservation and mortality

dissolved Limbus and chaos

distillation Distillation and filtering; Five operations and two agents; The author’s operation names and classifications (editorial discussion)

Distillation and filtering Distillation and filtering

distillation classification The author’s operation names and classifications (editorial discussion)

distinction Separation, extraction and retained union

Distribution according to nature Specification and species

Distributor Fountain, ocean, streams, and treasury

distributor Demogorgon, steward of generation
Divine favour Jupiter
divine fire Infernal and hell
Divine glory Creator, production, and preservation
divine inspiration Divine inspiration and discovery
Divine inspiration and discovery Divine inspiration and discovery
divine intelligence Divine intelligence and brute matter
Divine intelligence and brute matter Divine intelligence and brute matter
Divine meditation Divine meditation
divine meditation Divine meditation
divine Plato Plato and Socrates
divine purifier Regeneration and second birth
divine ray Light, illumination and truth
divine rays Sun of the Holy Spirit
Divine transcendence Monarch and prescribed laws
divine triangle Creator, production, and preservation
Divinely imposed or intensified fire Infernal and hell
Divinity Incarnation, two natures, and the preserved body
divinity Intellect, inference and the wing of thought
Division Transformation rather than annihilation
Divulger Eleusinian goddesses, chastity, and forbidden disclosure
Doctors Pupils, doctors, and oracles
dog Arnauld: moon, water and sweetening
dominion Intellect, inference and the wing of thought
Dose Theriac, venom, use, and dose
double mystery Emerald Table and its double sense
double power Sap and venom, sweet and bitter salt
double sense Emerald Table and its double sense
doubt Scholastic learning, doubt and conjecture
downward Above, below and central direction
dragon Self-renewing dragon and serpent
Dragon’s sleep Stygian waters and Aeson
Dragon’s teeth Cadmus, Mars, dragon’s teeth, and armed soldiers
draw out Separation, extraction and retained union
dream Dream, sleep and the soul’s prison
dream literature Scipio, Poliphilus and Lissias
Dream of Scipio Macrobius and the Dream of Scipio
Dream, sleep and the soul’s prison Dream, sleep and the soul’s prison
Dregs Excrements, dregs and bodily bulk
dregs Adustion and combustible earthiness; Taste, dregs and the reader’s palate
drink Nourishment, assimilation and replenishment; The dry drinking the moist
drinks Ordinary medicine and its contested limits; Pills, boluses and drinks
Drug Universal medicine and particular remedies

drunkenness Sobriety, fasting and appetite
dry Elemental qualities and their agents; Salt, oil and water; The dry drinking the moist
Dry and permanent water Dry and permanent water
dry land True earth and ordinary earth
dry water Dry and permanent water
Dryness Elemental qualities and their agents
dryness Elemental qualities and their agents; Glass, salt, mercury and triple earth
Dryness, moisture and heat Elemental qualities and their agents
ductility Fusibility, ductility and the hammer
Duke of Alençon and Pindaric Ode Duke of Alençon and Pindaric Ode
Duke of Lorraine Patronage and the Duke of Lorraine
dungeons Black forest and earth's dungeons
durability Purity, penetration and duration
Duration Purity, penetration and duration
Dust Serpent, dust, and Prince of Sepulchres
Dutiful affection Bankruptcy, duties, and charity
dwelling Excrements, dregs and bodily bulk

E

[Estoit] Supplied letters and retained difficult readings (editorial discussion)
eagle Eagle, heavenly circuits and hidden reasons
Eagle, heavenly circuits and hidden reasons Eagle, heavenly circuits and hidden reasons
Earth Ascent, descent and sublimation; Maya, grandmother, and birth
earth Water and moist Nature
Earth as fruitful nurse Earth as womb and vessel
earth as nurse Cosmic parents, womb and nurse
Earth as vessel and womb Earth as womb and vessel
Earth as womb and vessel Earth as womb and vessel
earth from fire Tinged into earth and entire power
earth mother Earth as womb and vessel
earth's stomach Stomach of the earth
Earth-made Heaven Terrification and earth-made Heaven
earth-made Heaven Terrification and earth-made Heaven
earthiness Adustion and combustible earthiness
earthing Terrification and earth-made Heaven
earthly counterweight Dream, sleep and the soul’s prison
earthly man Heavenly and earthly man
earthly mass Excrements, dregs and bodily bulk
Earthly slime Mucilage
earthly slime Pure substance and accidental impurity
Earth’s centre as heart and mine Earth’s centre as heart and mine
Earth’s renewed impregnation and crystals Earth’s renewed impregnation and crystals
Easy practice, difficult discovery Easy practice, difficult discovery

eating The upright gaze

Ecclesiasticus Biblical interpretation, quotation and analogy (editorial discussion)

editorial brackets Supplied letters and retained difficult readings (editorial discussion)

Editorial cautions on attributed identities and works Uncertain names, works and attributions (editorial discussion)

Editorial chapter omission and pagination Chapter omissions, pagination and corrected locators (editorial discussion)

Editorial chymical terminology Chymical terminology in a modern translation (editorial discussion)

Editorial former/latter ambiguity The dedication’s former–latter ambiguity (editorial discussion)

Editorial identification of authorial marginalia Authorial marginal definitions (editorial discussion)

Editorial incorporated errata Errata, adopted corrections and unresolved targets (editorial discussion)

Editorial missing figure The unlocated universal-spirit figure (editorial discussion)

Editorial privilege and monetary livre Livre as money in the royal privilege (editorial discussion)

Editorial restraint on chemical identifications Limits of modern substance identification (editorial discussion)

Editorial retention of compressed wording Translation choices and false friends (editorial discussion)

Editorial safeguards for translating key words Translation choices and false friends (editorial discussion)

Editorial solution: lumbus to plumbum The editorial lumbus–plumbum solution (editorial discussion)

Editorial title, attribution and dates Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Editorial unidentified Lissias Uncertain names, works and attributions (editorial discussion)

Editorial verse-unit presentation Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Editorially supplied [de] Sweetness, bitterness and the salt’s centre

Editorially supplied [Estoit] Divine inspiration and discovery

Editorially supplied [n’] Sweetness, bitterness and the salt’s centre

Editorially supplied [plus] Intellect, inference and the wing of thought

eels Generation without parents

Eels, flies and unsown wall-plants Generation without parents

effect Potentiality and actuality; Supplied letters and retained difficult readings (editorial discussion)

effects First causes, effects and causal knowledge

effort Nature resisting disease

egg Heat and moisture as generative partners

Egypt Plato and Socrates

Egyptian magic Brahmans, gymnosophy, magic and cabala

Egyptians Brahmans, gymnosophy, magic and cabala

Eight failures Nine vessels, eight lost

eight hundred livres Livre as money in the royal privilege (editorial discussion)

Elect Illuminated recipients, pearls, and swine

elect Elysian fields and underworld

element of fire Sulphur: external, internal and fixed

Elemental conversion Elements in one another

elemental fire Innate, solar and elemental heat

elemental mediator Air, wind and the breath of life

Elemental qualities and their agents Elemental qualities and their agents

Elemental qualities, heaviness, and subtlety Elemental qualities and their agents

Elements Elemental qualities and their agents

elements Elements in one another

Elements in one another Elements in one another

Eleusinian goddesses Eleusinian goddesses, chastity, and forbidden disclosure

Eleusinian goddesses, chastity, and forbidden disclosure Eleusinian goddesses, chastity, and forbidden disclosure

Elevating power Volatile spirit and fixed body

elevation Ascent, descent and sublimation; Elevation, renewal and multiplying forms

Elevation, renewal and multiplying forms Elevation, renewal and multiplying forms

Elevative and congelative waters Elevative and congelative waters

elevative water Elevative and congelative waters

Elijah Enoch, Elijah and the underworld heroes

Elixir Elixir and communicable perfection

elixir Elixir and communicable perfection

Elixir and communicable perfection Elixir and communicable perfection

Elixir and limits of disclosure Elixir and communicable perfection

Elysian fields Elysian fields and underworld

Elysian fields and underworld Elysian fields and underworld

embedded verse Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Embedded verse, printer wraps, and absent Latin Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Embodied spirit Body, spirit and soul

Embodiment Celestial influences and receptive earth; Embodiment and manifestation

embodiment Embodiment and manifestation; Terrification and earth-made Heaven

Embodiment and manifestation Embodiment and manifestation

Embrace Digestion and incomplete perfection

Emerald Table Emerald Table and its double sense

Emerald Table and its double sense Emerald Table and its double sense

Emerald Tablet Emerald Table and its double sense

emergence Hatching and cosmic birth

empeschee Occupied, not impeded

empire Demogorgon, steward of generation

employed in Occupied, not impeded

emptiness Life preserving life

enamel Flower-enamel, leaf and bark

Enclosure Body, spirit and soul

end Creator, production, and preservation; Nature's intention

Ending Transformation rather than annihilation

endpoint Nature's intention

Englishman Bacon, Englishman, and angel

engraved plate The unlocated universal-spirit figure (editorial discussion)

engraving The unlocated universal-spirit figure (editorial discussion)

Enigma Secrecy, disclosure and withheld instruction

enjoyment of life Paracelsus and Theophrastus

Enoch Enoch, Elijah and the underworld heroes

Enoch, Elijah and the underworld heroes Enoch, Elijah and the underworld heroes

Enquirer Jason, Medea and philosophical investigation

ensouled whole World as living animal

entire power Tinged into earth and entire power

entrenched disease Purity, penetration and duration; Spagyry and chymical medicine

entry Ingress, subtiliation and graduated fire

envious death Forbidden apple and first transgression

Envy Brachesco, Bracesco and Toladanus

envy Accused obstruction of a remedy; Envy as withheld knowledge; Paracelsus and Theophrastus

Envy as withheld knowledge Envy as withheld knowledge

Equal heat Phaethon, Phoebus, and the chariot’s middle course

Equal humanity, unequal powers Equal humanity, unequal powers

equilibrium Discordant concord and tempering

Errata Errata, adopted corrections and unresolved targets (editorial discussion)

errata Errata for the separate, excluded Philosophical Poem (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion); Original treatise errata: continuation (editorial discussion); Original treatise errata: first leaf (editorial discussion)

errata continuation Original treatise errata: continuation (editorial discussion)

errata first leaf Original treatise errata: first leaf (editorial discussion)

Errata for the excluded Philosophical Poem Errata for the separate, excluded Philosophical Poem (editorial discussion)

Errata for the separate, excluded Philosophical Poem Errata for the separate, excluded Philosophical Poem (editorial discussion)

Errata, adopted corrections and unresolved targets Errata, adopted corrections and unresolved targets (editorial discussion)

erratum Errata, adopted corrections and unresolved targets (editorial discussion)

error Light, illumination and truth

Esdras Esdras: sulphur as powder and reserved books

Esdras and powder Esdras: sulphur as powder and reserved books

Esdras, preserving powder and reserved books Esdras: sulphur as powder and reserved books

Esdras, seventy sages, and seventy books Esdras: sulphur as powder and reserved books

Esdras: sulphur as powder and reserved books Esdras: sulphur as powder and reserved books

essence Essence and being; Simple and indivisible substance

Essence and being Essence and being

Essence and degrees of power Essence and being

essential Pure substance and accidental impurity

Essential and accidental parts Pure substance and accidental impurity

essential life Sensitive, vegetative and essential life

Estoit Supplied letters and retained difficult readings (editorial discussion)
Eternal sleep Caduceus, fateful rod, and Orcus
eternity Round form and eternity
ethereal globes Earth as womb and vessel
Ethereal globes and earth’s porous womb Earth as womb and vessel
evacuation Evacuation and debilitation
Evacuation and debilitation Evacuation and debilitation
every body Microcosms in every body
every ill Sap and venom, sweet and bitter salt
evidence Case, titles and inventory
evident Celestial influences and receptive earth
Exaltation Ascent, descent and sublimation
examination Experience, probable reasons and authority
Examination by fire Experience, probable reasons and authority
Examiné Errata, adopted corrections and unresolved targets (editorial discussion)
Exanimé Errata, adopted corrections and unresolved targets (editorial discussion)
excellence Possessing, knowing and the purpose of life
except gold Gold and gemstones excepted
Excess Temperance, justice and excess
excess Temperance, justice and excess
excessive quantity Oil of salt and corrosives
Exclusive source Here or nowhere
Excrement Excrements, dregs and bodily bulk
excrement Excrements, dregs and bodily bulk; Generation without parents
Excrement and corporeal corruption Excrements, dregs and bodily bulk
Excrement as dwelling and chariot Excrements, dregs and bodily bulk
Excrement, dregs, and lifeless carcass Excrements, dregs and bodily bulk
Excrements, dregs and bodily bulk Excrements, dregs and bodily bulk
executioner Hidden poisons in nourishment
exhalation Vapour and fourfold exhalation
Exile Memory, oral transmission, writing, and displacement
existence Essence and being
expansion Life preserving life; Universal spirit of the world
Experience Experience, probable reasons and authority
experience Experience, probable reasons and authority
Experience, experiment, and testimony Experience, probable reasons and authority
Experience, probable reasons and authority Experience, probable reasons and authority
Experiment Experience, probable reasons and authority
experiment Experience, probable reasons and authority
Experimental loss Nine vessels, eight lost
expiration Vapour and fourfold exhalation
expulsion Attraction and expulsion; Digestion and incomplete perfection
extend Nature, art and the practitioner

extension Fusibility, ductility and the hammer
External fire Burning, calcination and incineration
external heat Innate, solar and elemental heat; Reverberation and penetration
external sulphur Sulphur: external, internal and fixed
external taste Infusion
extinguish Light, illumination and truth
extract Separation, extraction and retained union
Extracted tincture Spirit of wine, antimony, and coral
extraction Gems, gold and extraction
Extraction and release of constrained spirit Separation, extraction and retained union
Extraction and return of water Water and moist Nature
extremes Body, spirit and soul
Ezra Esdras: sulphur as powder and reserved books

F

fabulous wealth Golden Fleece and Hesperidean apples
Faeces Excrements, dregs and bodily bulk
failed experiment Medical testimony, failed trials and unverified efficacy (editorial discussion)
failed ignition Common crystal and failed ignition
failed transmutation Admitted failed transmutation
Failed transmutation and claimed medicine Medical testimony, failed trials and unverified efficacy (editorial discussion)
Failure Experience, probable reasons and authority
failure Life preserving life
faith The author’s limits and professions
Fall Forbidden apple and first transgression
False colours Tincture and heat as its mother
false friends Translation choices and false friends (editorial discussion)
fanciful Imaginary body
Farewell Patronage and the Duke of Lorraine
fashioning Imagination and the fashioning of forms
fasting Sobriety, fasting and appetite
fateful rod Caduceus, fateful rod, and Orcus
Fates Cavern, difficult return, and permitted bough
Father Primordial and first matter
father Sun, parenthood and reciprocal nourishment
Favour Patronage and the Duke of Lorraine
favour Favourable star and heavenly favour
Favour, blessing and children of gods Favourable star and heavenly favour
Favourable star Favourable star and heavenly favour
favourable star Divine inspiration and discovery
Favourable star and heavenly favour Favourable star and heavenly favour
favoured seekers Favourable star and heavenly favour
favours Philosophy as ladder and queen of arts

Fear of God Bankruptcy, duties, and charity
Feathered bird Winged and unwinged birds and dragons
Featherless bird Winged and unwinged birds and dragons
Feathers Daedalus, Icarus, wax, and feathers
felicity Philosophy as ladder and queen of arts
female Generation without parents; Heat and moisture as generative partners
female office Heat and moisture as generative partners
female seed Seed, seed-fluid and hidden generation
Fermentation Fermentation and the ministering metals
fermentation Fermentation and the ministering metals
Fermentation and the ministering metals Fermentation and the ministering metals
Fermentation, solar butter, mercury paste, and wheat Fermentation and the ministering metals
fern Fern, glasswort and soda
Fern, glasswort and soda Fern, glasswort and soda
field Water skimming a field
fiery colour Tincture and heat as its mother
Fiery spirits and airy celestial globes Fiery spirits and airy celestial globes
fiery substance Fiery spirits and airy celestial globes
fiery vigour Virgil’s poetic testimony
fifth Fifth essence and separation; Translation choices and false friends (editorial discussion)
fifth element Fifth essence and separation
Fifth essence and separation Fifth essence and separation
fifty-line Philon reply Verse, sonnet headings and the edition’s segmentation (editorial discussion)
fight Suffocation and struggle
figure Androgyne and Hermaphrodite
filth Forbidden apple and first transgression
Final conjunction Fermentation and the ministering metals
final testimony Emerald Table and its double sense
fine Royal printing privilege
Fire Burning, calcination and incineration; Fire; Self-renewing dragon and serpent; Water and fire as separators
fire Fire; Water and fire as separators
fire against Nature Fire contrary to Nature
Fire and moisture as correlatives Heat and moisture as generative partners
Fire contrary to Nature Fire contrary to Nature
Fire regulation Bulls, furnaces, yoke, and vents
fire test Experience, probable reasons and authority
Fire, graduated heat, and calcination Burning, calcination and incineration
fire-water Uncertain names, works and attributions (editorial discussion)
Fired earth Cabasset-shaped vessel and rejected alembic
Firmament Paracelsus and Theophrastus
first agent Separation, extraction and retained union
First and last matter First and last matter

First and secondary causes First causes, effects and causal knowledge

First causes First causes, effects and causal knowledge

First causes, effects and causal knowledge First causes, effects and causal knowledge

first father Old man and old Adam

first form Pure substance and accidental impurity

First matter Primordial and first matter

first matter First and last matter; Primordial and first matter; Seed, seed-fluid and hidden generation

first nature Pure substance and accidental impurity

First nature and first form Pure substance and accidental impurity

First parents First causes, effects and causal knowledge

first revealer Divine inspiration and discovery

first state Degeneration and restoration

First transgression Forbidden apple and first transgression

fish Nourishment, assimilation and replenishment; Plant-animals, oysters and sponges

fitness Bait, attraction and congruity; Three goods: fortune, bodily well-being and knowledge

Five operations and two agents Five operations and two agents

Fixable Volatile spirit and fixed body

Fixation Purity, penetration and duration

fixation Medical testimony, failed trials and unverified efficacy (editorial discussion); Purity, penetration and duration

Fixation, preservation, and duration Purity, penetration and duration

Fixed Volatile spirit and fixed body

fixed Purity, penetration and duration; Volatile spirit and fixed body

Fixed and permanent Volatile spirit and fixed body

fixed diseases Spagyry and chymical medicine

Fixed grain Seed, seed-fluid and hidden generation

fixed grain Sulphur: external, internal and fixed

fixed powder Dissolution and congelation

fixed sulphur Sulphur: external, internal and fixed

Fixing power Volatile spirit and fixed body

fixity Purity, penetration and duration

Fixity and resistance to dissipation Purity, penetration and duration

flame tips Reverberation and penetration

flames Petrarch

Flaming sword Burning cherub, flaming sword, and trees of life

flavour Salt, true and particular; Seed, seed-fluid and hidden generation

Flavour and salt Salt, true and particular

flavours Colours and flavours as signs

flesh Flesh, nerves, nuts and shells

Flesh, nerves, nuts and shells Flesh, nerves, nuts and shells

flies Generation without parents

floating Common crystal and failed ignition; Supplied letters and retained difficult readings (editorial discussion)

Floating rather than flowing Supplied letters and retained difficult readings (editorial discussion)

flood Flood, marble tablets and liberal arts

Flood, marble tablets and liberal arts Flood, marble tablets and liberal arts

flotante Supplied letters and retained difficult readings (editorial discussion)

Flower of Flowers Arnauld: moon, water and sweetening

Flower-enamel, leaf and bark Flower-enamel, leaf and bark

flowers Flowers and branch tips

Flowers and branch tips Flowers and branch tips

fly upward Elemental qualities and their agents

Fol. Chapter table and omitted division

folio Chapter omissions, pagination and corrected locators (editorial discussion)

fomentation Heat and moisture as generative partners

food Bait, attraction and congruity; Corruption as transition and putrefaction; Nature’s cook and food; Nourishment, assimilation and replenishment

food and excrement weight Historical measurement premises (editorial discussion)

Food, assimilation and the recipient Nourishment, assimilation and replenishment

foods Nourishment, assimilation and replenishment

Foods and victuals Nourishment, assimilation and replenishment

footsteps Nature, art and the practitioner

Forbidden apple Forbidden apple and first transgression

Forbidden apple and first transgression Forbidden apple and first transgression

forced motion Natural movement and forced displacement

Foreign parts Separation, extraction and retained union

Forest Pan, Hyle, and the Orphic hymn

forestalling Forbidden apple and first transgression

form Androgyne and Hermaphrodite; Intellect, inference and the wing of thought

Formation Embodiment and manifestation

formative cause Ideas and seminal reasons

formative intelligence Divine intelligence and brute matter

former The dedication’s former–latter ambiguity (editorial discussion)

former and latter The dedication’s former–latter ambiguity (editorial discussion)

formless seeds Generation and barrenness

forms Air, wind and the breath of life

fortification Travel, war and fortified cities

fortress Water and fire as separators

Fortune Favourable star and heavenly favour

fortune Disease, poverty and the arms of wisdom; Three goods: fortune, bodily well-being and knowledge

Forty days Esdras: sulphur as powder and reserved books

forty years Easy practice, difficult discovery

foul smell Foul smell and corruptive fumes

Foul smell and corruptive fumes Foul smell and corruptive fumes

foul vessel Foul vessel and infected house

Foul vessel and infected house Foul vessel and infected house

foundation Foundations and roof; True earth and ordinary earth

Foundations and roof Foundations and roof
Fountain Androgyne and Hermaphrodite; Fountain, ocean, streams, and treasury
fountain Cabala and occult philosophy; Fountain, ocean, streams, and treasury
Fountain of Lovers Fountain of Lovers
Fountain, ocean, streams, and treasury Fountain, ocean, streams, and treasury
four benefits Burning, calcination and incineration
four elements Fifth essence and separation
Four qualities Elemental qualities and their agents
Fourfold exhalation Vapour and fourfold exhalation
fourteen-line sonnets Verse, sonnet headings and the edition’s segmentation (editorial discussion)
fourth Paracelsus and Theophrastus
Fox Taking a marten for a fox
FR scan numbers Chapter omissions, pagination and corrected locators (editorial discussion)
fragrance Violet powder fragrance
François of Candale Candale, interpreter and teacher
fraud Fraud, sophistication and calumny
Fraud, sophistication and calumny Fraud, sophistication and calumny
free powers Separation, extraction and retained union
Freeing powers Separation, extraction and retained union
French Homer Ronsard
French quatrain Verse, sonnet headings and the edition’s segmentation (editorial discussion)
fruit Taste, dregs and the reader’s palate; Tree's connected parts
fruit stones Flesh, nerves, nuts and shells
Fruitfulness Seed, seed-fluid and hidden generation
Fugitive Trevisan and the fugitive pursued
fugitive Volatile spirit and fixed body
full knowledge Possessing, knowing and the purpose of life
fumes Foul smell and corruptive fumes
Furnace Bulls, furnaces, yoke, and vents
furnace of Nature Diamonds, crystals and Nature’s furnace
Furrows Self-renewing dragon and serpent
fusibility Fusibility, ductility and the hammer; Vapour and fourfold exhalation
Fusibility, ductility and the hammer Fusibility, ductility and the hammer
fusible bodies Descension
Fusion Amalgams, fusions, dissolutions, infusions, and confections
fusion Tincture and heat as its mother

G

Galen Galen
Garden Pigs, marjoram, and roses
garden Nuysement, compilation and inherited learning
gathering Salt, oil and water
gaze Intellect, inference and the wing of thought

Geber Geber; Suidas, Chrysogonus Polydorus, and Geber
gems Gems, gold and extraction
Gems, gold and extraction Gems, gold and extraction
general constitution Harmony and constitution
general seed Seed, seed-fluid and hidden generation
general spirit Universal spirit of the world
generalissimo genus Aerial Mercury and Raymond Lulle
generation Corruption as transition and putrefaction; Generation and barrenness
Generation and barrenness Generation and barrenness
Generation without parents Generation without parents
generations Worsening generations
generative faculty Seed, seed-fluid and hidden generation
generative fluid Seed, seed-fluid and hidden generation
Generative mass Limbus and chaos
generosity Liberality and dependence
Genesis Biblical interpretation, quotation and analogy (editorial discussion)
Gentleness and great skill Patience, gentleness and the danger of haste
gently Patience, gentleness and the danger of haste
Genus Microcosms in every body
genus Three kinds and genus
Genus of genera Aerial Mercury and Raymond Lulle; Microcosms in every body
Genus, species, macrocosm, and microcosms Microcosms in every body
Germination Mortifying and weakening
germination Growth and concretion
Germination and awakening Growth and concretion
giver of body Universal spirit of the world
giving Liberality and dependence
Glass Cabasset-shaped vessel and rejected alembic
glass Glass, salt, mercury and triple earth
Glass, salt and mercury triad Glass, salt, mercury and triple earth
Glass, salt, mercury and triple earth Glass, salt, mercury and triple earth
glassiness Vitrification and hardness
glassmaker Glass, salt, mercury and triple earth
Glassmakers and glass Glass, salt, mercury and triple earth
glasswort Fern, glasswort and soda
Glorious body Incarnation, two natures, and the preserved body
Glory Patronage and the Duke of Lorraine
glory Philosophy as ladder and queen of arts
glue Air, wind and the breath of life
gluttony Sobriety, fasting and appetite
God Creator, production, and preservation
God and man Christ as magnet and mediator
God, Nature and Art Creator, production, and preservation

God's help Rozinus and Morien

Gold Lead, salt, cupels, gold, and silver; Longevity, preservation and mortality; Philosophical and ordinary gold and silver

gold Gems, gold and extraction; Precious materials and salt; Sulphur: external, internal and fixed; The sun and man generate

gold alone Metals alone and the need for an agent

gold and dross Gold and dross, summer noon and winter night

Gold and dross, summer noon and winter night Gold and dross, summer noon and winter night

Gold and gemstones excepted Gold and gemstones excepted

gold formation Making gold and silver

gold ring Uncertain names, works and attributions (editorial discussion); White stone and silver-covered gold ring

Gold, terrestrial Sun, and magnetic lustre Philosophical and ordinary gold and silver

Golden apples Burning cherub, flaming sword, and trees of life

Golden bough Infernal Juno, root, and branches

Golden chain Golden chain

golden chain Golden chain

Golden Fleece Elixir and communicable perfection; Golden Fleece and Hesperidean apples; Jason, Medea and philosophical investigation

Golden Fleece and Hesperidean apples Golden Fleece and Hesperidean apples

goldmaking Making gold and silver

Gold's mercury and sulphur Sulphur: external, internal and fixed

Good Conflagration and separation of good and wicked

good Body, spirit and soul; Temperance, justice and excess

Good creation and intelligent world Good creation and intelligent world

good fortune Philosophy as ladder and queen of arts

Good works Christ as magnet and mediator

good world Good creation and intelligent world

goodness Good creation and intelligent world

goods Three goods: fortune, bodily well-being and knowledge

Gospel Spagyry and chymical medicine

governed fire Fire

Governed fire and preservation Fire

graded fire Ingress, subtiliation and graduated fire

gradual reception Ascent, descent and sublimation

Graduated heat Burning, calcination and incineration

Graduation Perfection, natural and art-assisted

graduation Ingress, subtiliation and graduated fire

Graduation and inseparable acquired accident Perfection, natural and art-assisted

grafted Nature grafted in fire

Grain Seed, seed-fluid and hidden generation

grain Corruption as transition and putrefaction; Seed, seed-fluid and hidden generation; Universal medicine and particular remedies

Grain and generative fluid Seed, seed-fluid and hidden generation

grain that dies Biblical interpretation, quotation and analogy (editorial discussion)
Grain's death Corruption as transition and putrefaction
Grandmother Maya, grandmother, and birth
granted from above Virgil’s poetic testimony
gratitude Patronage and the Duke of Lorraine
Gratitude, service and the closing death formula Patronage and the Duke of Lorraine
Graves Serpent, dust, and Prince of Sepulchres
great compound Universal spirit of the world
Great compound of the world Universal spirit of the world
Great mother Maya, grandmother, and birth
Great Physician Great Physician
Great world Microcosms in every body
greater and lesser Head, members, principal and accessories
Greater and lesser heat Greater and lesser heat
greater heat Greater and lesser heat
Greece Plato and Socrates
Greed Mines of Peru and the long voyage
greed Accused obstruction of a remedy
green cloak Demogorgon, steward of generation
Green cloak, rust and darkness Demogorgon, steward of generation
Green mantle Demogorgon, steward of generation
Greenness Tincture and heat as its mother
Growth Nourishment, assimilation and replenishment
growth Growth and concretion; Sensitive, vegetative and essential life
Growth and concretion Growth and concretion
Growth and embodiment Growth and concretion
growth limit Determined size and species-limit
Guarded garden Burning cherub, flaming sword, and trees of life
Guest Body, spirit and soul
guest Transformation rather than annihilation
guide Ariadne’s thread, Theseus, and the Minotaur
Gymnosophists Brahmans, gymnosophy, magic and cabala
Gymnosophy Brahmans, gymnosophy, magic and cabala
gymnosophy Brahmans, gymnosophy, magic and cabala
Gymnosophy, Egyptian magic and Jewish cabala Brahmans, gymnosophy, magic and cabala

H

Habituation Patience, gentleness and the danger of haste
Habituation to fire Reiteration and patient gentleness
hammer Fusibility, ductility and the hammer
Happiness Patronage and the Duke of Lorraine
happiness Philosophy as ladder and queen of arts
Happiness, honour and glory Philosophy as ladder and queen of arts

happy birth Palace, chamber and treasury

Harbour Voyage, strait and resumed course

harden Sun, wax and clay

hardening Coagulation, thickening and hardening

hardness Vitrification and hardness

Hardness and solidity Vitrification and hardness

hardness objection Salt, true and particular

harmony Anatomy, harmony, number and weight; Harmony and constitution

Harmony and constitution Harmony and constitution

harsh violence Sap and venom, sweet and bitter salt

harvest Mountains, vessels and harvesting

Haste Patience, gentleness and the danger of haste

haste Patience, gentleness and the danger of haste

Haste and violating Nature Patience, gentleness and the danger of haste

hatched Hatching and cosmic birth

Hatching and cosmic birth Hatching and cosmic birth

hazelnuts Flesh, nerves, nuts and shells

head Alembic; Head, members, principal and accessories; Mountains, vessels and harvesting; Purity, penetration and duration; Roots: origin, return and nourishment

Head, members, principal and accessories Head, members, principal and accessories

Healing Universal medicine and particular remedies

health Medical claims and testimony; Three goods: fortune, bodily well-being and knowledge

heart Earth’s centre as heart and mine; Surface, centre, heart and marrow

Heart as inward centre Surface, centre, heart and marrow

Heart, marrow, bark and surface Surface, centre, heart and marrow

Heat Burning, calcination and incineration; Elemental qualities and their agents

heat Celestial influences and receptive earth; Elemental qualities and their agents; Fire; Heat and moisture as generative partners; Tincture and heat as its mother

Heat and moisture as generative partners Heat and moisture as generative partners

Heat and moisture as the two keys Heat and moisture as generative partners

Heat degree Nine vessels, eight lost

Heaven Ascent, descent and sublimation

heaven Fifth essence and separation

Heaven and Earth Coelie, Vesta, and Ops

heaven and earth Ascent, descent and sublimation

heaven made earthly Uranogee

Heavenly and earthly man Heavenly and earthly man

Heavenly favour Favourable star and heavenly favour

heavenly fire Soul, universal and particular

Heavenly inhabitants Heavenly inhabitants

heavenly inhabitants Heavenly inhabitants

heavenly man Heavenly and earthly man

heavenly tears Celestial influences and receptive earth

heavenward face The upright gaze

Heaviness Elemental qualities and their agents
heavy Separation, extraction and retained union
Hebrews Sixtus IV, Latin translation, and age forty
Hebron Flood, marble tablets and liberal arts
height of knowledge Philosophy as ladder and queen of arts
hell Infernal and hell
hellebore Hellebore and quails
Hellebore and quails Hellebore and quails
Helmet Cabasset-shaped vessel and rejected alembic
Helmet gloss Cabacet and the cabasset gloss (editorial discussion)
helmet-shaped vessel Cabacet and the cabasset gloss (editorial discussion)
helpful power Potentiality and actuality
Helpful power submerged Potentiality and actuality
hen Heat and moisture as generative partners
Heraclitus Heraclitus
Hercules Enoch, Elijah and the underworld heroes; Hercules and the underworld rescue
Hercules and the underworld rescue Hercules and the underworld rescue
Here or nowhere Here or nowhere
hereditary disease Leprosy and hereditary disease
Hermaphrodite Androgyne and Hermaphrodite
hermaphrodite Androgyne and Hermaphrodite
Hermaphrodite and all seeds Androgyne and Hermaphrodite
Hermaphrodite and Salmacis Androgyne and Hermaphrodite
Hermes Emerald Table and its double sense; Hermes and thrice-great Mercury
Hermes and the Emerald Table Emerald Table and its double sense
Hermes and the Pimandre Hermes and thrice-great Mercury
Hermes and thrice-great Mercury Hermes and thrice-great Mercury
Hermes Trismegistus Emerald Table and its double sense
Hermetic creation Pimander and the creation account
Hesiod Orpheus and Hesiod
Hesperides Golden Fleece and Hesperidean apples
heterogeneous Digestion and incomplete perfection
hidden Body, spirit and soul
Hidden mines Cosmopolite and the third principle
hidden poison Hidden poisons in nourishment
Hidden poisons in nourishment Hidden poisons in nourishment
hidden power Nature, art and the practitioner
hidden presence Body, spirit and soul
hidden principles Body, spirit and soul
hidden reasons Eagle, heavenly circuits and hidden reasons
hidden seed Seed, seed-fluid and hidden generation
Hidden seeds and potential generation Seed, seed-fluid and hidden generation
Hidden sweetness and bitterness Sweetness, bitterness and the salt’s centre

High altar Nicolas Flamel and the Paris monuments

higher Participation, higher and lower

Highness Patronage and the Duke of Lorraine

Hippocrates Hippocrates

historical measurement claims Historical measurement premises (editorial discussion)

Historical measurement premises Historical measurement premises (editorial discussion)

historical operation taxonomy The author’s operation names and classifications (editorial discussion)

historical terminology Chymical terminology in a modern translation (editorial discussion)

historical treatment claims Medical testimony, failed trials and unverified efficacy (editorial discussion)

Holy Spirit Baptismal water and Spirit's fire; Water and fire as separators

Homer Croesus and Irus; Golden chain

Homogeneity Digestion and incomplete perfection

homogeneity Simple and indivisible substance

homogeneous Digestion and incomplete perfection

Homogeneous and heterogeneous Digestion and incomplete perfection

honey Sweetness, bitterness and the salt’s centre

honeybee Generation without parents

Honour Patronage and the Duke of Lorraine

honour Philosophy as ladder and queen of arts

honourable Possessing, knowing and the purpose of life

horse dung Named contexts of moist heat

Horses Phaethon, Phoebus, and the chariot’s middle course

Hortulan Hortulan’s particular reading

Hortulanus Hortulan’s particular reading

Hortulanus and the reserved spiritual portion Hortulan’s particular reading

Hortulan’s particular reading Hortulan’s particular reading

Host Body, spirit and soul

hot Elemental qualities and their agents

household Nature as mother and active agent

household affairs Nuysement, compilation and inherited learning

Household affairs and stolen time Nuysement, compilation and inherited learning

householder Nature as mother and active agent

human art Nature, art and the practitioner

Human excellence and perfection Possessing, knowing and the purpose of life

Human industry and the worker Nature, art and the practitioner

human perfection Possessing, knowing and the purpose of life

human-tree Nature, art and the practitioner

Humanity Creator, production, and preservation; Incarnation, two natures, and the preserved body

humanity Equal humanity, unequal powers

Humanity as instrument of divine glory Creator, production, and preservation

Humility The author’s limits and professions

Humours Cold aconite of years and corrupting humours

humours Blood and humours; Medical testimony, failed trials and unverified efficacy (editorial discussion)

Husk Regeneration and second birth

Hyle Pan, Hyle, and the Orphic hymn

I

I believe Accused obstruction of a remedy

I know not what Body, spirit and soul

Icarus Daedalus, Icarus, wax, and feathers

ice Ice and snow

Ice and snow Ice and snow

idea Ideas and seminal reasons

ideal intellect Divine intelligence and brute matter

ideas Ideas and seminal reasons

Ideas and informing Ideas and seminal reasons

Ideas and seminal reasons Ideas and seminal reasons

ignorance Obscurity, ignorance and patient reading

Iliaste Iliaste, the purveyor

Iliaste definition Authorial marginal definitions (editorial discussion)

Iliaste, the purveyor Iliaste, the purveyor

Illuminated Illuminated recipients, pearls, and swine

Illuminated recipients, pearls, and swine Illuminated recipients, pearls, and swine

Illumination Light, illumination and truth

illumination Light, illumination and truth

Image Embodiment and manifestation

Imaginary body Imaginary body

imaginary body Imaginary body

Imagination Reasoning, judgement and curious inquiry

imagination Imagination and the fashioning of forms

Imagination and the fashioning of forms Imagination and the fashioning of forms

imitation Nature, art and the practitioner

immortal Incorruptible celestial bodies

immortal man Heavenly and earthly man

immortality Longevity, preservation and mortality; Participation, higher and lower

Immovable island Delos, Latona, Apollo, and Diana

Impassible Incarnation, two natures, and the preserved body

impatience Obscurity, ignorance and patient reading

impeded Occupied, not impeded

imperfection Digestion and incomplete perfection

impiety Apollo and Asclepius

impossible Nature does not go backwards

Impostor Amalgams, fusions, dissolutions, infusions, and confections

impregnation Celestial influences and receptive earth

impression Air, wind and the breath of life

Impure Separation, extraction and retained union

impure Separation, extraction and retained union

impurity Excrements, dregs and bodily bulk

in their like Perfection, natural and art-assisted

inaccessible mountain Philosophy as ladder and queen of arts; Surface, centre, heart and marrow

Incarnation Incarnation, two natures, and the preserved body

Incarnation, two natures, and the preserved body Incarnation, two natures, and the preserved body

incineration Burning, calcination and incineration

Incombustibility Incombustibility

incombustibility Incombustibility

incorruptibility Purity, penetration and duration

incorruptible Incorruptible celestial bodies

Incorruptible celestial bodies Incorruptible celestial bodies

incorruptible life Christ as magnet and mediator

increase Androgyne and Hermaphrodite; Celestial influences and receptive earth; Growth and concretion

incubation Heat and moisture as generative partners

Indian wisdom Brahmans, gymnosophy, magic and cabala

Indiscriminate disclosure Pigs, marjoram, and roses

Indissoluble bond Body, spirit and soul

individual Growth and concretion

individual medicinal materials Simples; Universal medicine and particular remedies

indivisible Simple and indivisible substance

indivisible points Return, sphere and centre

Industry Nature, art and the practitioner

industry Nature, art and the practitioner

infallible maxim Philosophical consensus claims

Infection Corruption as transition and putrefaction

inference Seed, seed-fluid and hidden generation

infernal Infernal and hell

Infernal and hell Infernal and hell

Infernal Juno Infernal Juno, root, and branches

Infernal Juno, root, and branches Infernal Juno, root, and branches

Inflammability Burning water, water of life, and water of vine

influence Celestial influences and receptive earth

Influence as heavenly tears Celestial influences and receptive earth

influx Celestial influences and receptive earth

information Ideas and seminal reasons; Translation choices and false friends (editorial discussion)

informing Ideas and seminal reasons

infuse Celestial influences and receptive earth; Supplied letters and retained difficult readings (editorial discussion)

infuse reading Divine inspiration and discovery

Infusion Amalgams, fusions, dissolutions, infusions, and confections; Infusion

infusion Infusion
ingratitude Patronage and the Duke of Lorraine
ingredient identity Limits of modern substance identification (editorial discussion)
ingress Ingress, subtiliation and graduated fire
Ingress, subtiliation and graduated fire Ingress, subtiliation and graduated fire
inheritance Corruption as transition and putrefaction
Inherited and alimentary corruption Corruption as transition and putrefaction
inhumation Named contexts of moist heat
initiation Arena, barrier and prize
Innate capacity Potentiality and actuality
Innate fire Innate, solar and elemental heat
innate heat Innate, solar and elemental heat
Innate, solar and elemental heat Innate, solar and elemental heat
inner taste Sweetness, bitterness and the salt’s centre
inquinament Inquinament or contamination
Inquinament or contamination Inquinament or contamination
inquiring reader Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry
Inquiry Reasoning, judgement and curious inquiry
inquiry Reasoning, judgement and curious inquiry
Inquiry and curiosity Reasoning, judgement and curious inquiry
insects Generation without parents
insensible Sensitive, vegetative and essential life
Inseparability Digestion and incomplete perfection
inseparability Body, spirit and soul
Inseparability and hidden presence Body, spirit and soul
Inseparable accident Perfection, natural and art-assisted
inspiration Divine inspiration and discovery
instinct Experience, probable reasons and authority
instruction Experience, probable reasons and authority
Instrument Creator, production, and preservation
instrument Air, wind and the breath of life; Innate, solar and elemental heat
intellect Intellect, inference and the wing of thought
Intellect and inferred effects Intellect, inference and the wing of thought
Intellect and the wing of thought Intellect, inference and the wing of thought
Intellect, inference and the wing of thought Intellect, inference and the wing of thought
intellectual inheritance Nuysement, compilation and inherited learning
intellectual light Intellect, inference and the wing of thought
intellectual vantage Surface, centre, heart and marrow
intelligence Intellect, inference and the wing of thought
Intelligences Cabala and occult philosophy
intelligences Fountain, ocean, streams, and treasury; Intelligences as covert agreements
Intelligences as covert agreements Intelligences as covert agreements

Intemperance Temperance, justice and excess
intemperance Temperance, justice and excess
Intemperance and excess Temperance, justice and excess
Intention Surface, centre, heart and marrow
intention Nature's intention; Perfection, natural and art-assisted
interleaved leaves Chapter omissions, pagination and corrected locators (editorial discussion)
intermediate Embodiment and manifestation
Intermediate disposition Embodiment and manifestation
internal heat Reverberation and penetration
Internal sulphur Burning, calcination and incineration
internal sulphur Burning, calcination and incineration; Sulphur: external, internal and fixed
Internal sulphur's departure Sulphur: external, internal and fixed
internal use Oil of salt and corrosives
Interpretation Mythological interpretation and correspondences
interpretation Metals alone and the need for an agent
Interrupted project Sixtus IV, Latin translation, and age forty
Intimate mixture Digestion and incomplete perfection
invention Mechanical arts and theory
inventory Case, titles and inventory
inverted plant Roots: origin, return and nourishment
Investigation Reasoning, judgement and curious inquiry
investigation Reasoning, judgement and curious inquiry
Investigator Jason, Medea and philosophical investigation
invisible matter Primordial and first matter
inward causes Surface, centre, heart and marrow
inward enemies Disease, poverty and the arms of wisdom
Inward flames Inward flames
inward flames Biblical interpretation, quotation and analogy (editorial discussion); Inward flames
inward globe Surface, centre, heart and marrow
inward journey Oracle and inward journey
inward reason Reason in animals and humans
inward reflection Light, illumination and truth
inward substance First causes, effects and causal knowledge
Inward taste and virtue Sweetness, bitterness and the salt’s centre
Iris Mercury and Iris: speed of thought
Iron Cavern, difficult return, and permitted bough
iron dross Gold and dross, summer noon and winter night
Iron scum Brachesco, Bracesco and Toladanus
iron-coloured Demogorgon, steward of generation
Irus Croesus and Irus

J

Jacques de Nuisement Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Jason Jason, Medea and philosophical investigation
Jason and the desired good Jason, Medea and philosophical investigation
Jason, Medea and philosophical investigation Jason, Medea and philosophical investigation
Jason's father Jason, Medea and philosophical investigation
jealous withholding Envy as withheld knowledge
Jean de la Fontaine Jean de la Fontaine; Nature grafted in fire
Jesus Christ Christ as magnet and mediator
Jethro Jethro, Moses and Mary the prophetess
Jethro, Moses and Mary the prophetess Jethro, Moses and Mary the prophetess
Jewish cabala Brahmans, gymnosophy, magic and cabala
Jewish philosopher Calid's attributed teaching
Judgement Conflagration and separation of good and wicked; Reasoning, judgement and curious inquiry
judgement Creator, production, and preservation; Experience, probable reasons and authority
juice Cabbage, juice and marc
Jupiter Jupiter; Philemon and visiting Jupiter; Planetary qualities
Jupiter's local senses Jupiter
Justice Temperance, justice and excess
justice Temperance, justice and excess
Justice, virtue and vice Temperance, justice and excess
Jérémie Périer Périer, Buisard and Bergeron

K

Kabbalah Brahmans, gymnosophy, magic and cabala; Cabala and occult philosophy
key Philosophy as ladder and queen of arts; Pontanus, the key and two hundred failures
kinship Sympathy and agreement
know Possessing, knowing and the purpose of life

L

labour Creator, production, and preservation; Work and labour
Labyrinth Ariadne's thread, Theseus, and the Minotaur
labyrinth Ariadne's thread, Theseus, and the Minotaur
ladder Philosophy as ladder and queen of arts
Ladder and unique path Regeneration and second birth
languishing Life's stormy sea and vessel
languor Medical claims and testimony
last matter First and last matter
latent power Potentiality and actuality
Latent powers and species-limited manifestation Potentiality and actuality
Latin translation Sixtus IV, Latin translation, and age forty
Latona Delos, Latona, Apollo, and Diana
latter The dedication's former–latter ambiguity (editorial discussion)
Law Monarch and prescribed laws
le premier The dedication's former–latter ambiguity (editorial discussion)

le second The dedication’s former–latter ambiguity (editorial discussion)

Lead Lead, salt, cupels, gold, and silver; Saturn and the contested lead interpretation

lead Pumice and lead; The editorial lumbus–plumbum solution (editorial discussion)

lead riddle The editorial lumbus–plumbum solution (editorial discussion)

Lead, salt, cupels, gold, and silver Lead, salt, cupels, gold, and silver

leaden Pallor and complexion

leaf Flower-enamel, leaf and bark

learned Experience, probable reasons and authority; Spagyry and chymical medicine

learned error Scholastic learning, doubt and conjecture

learned title Spagyry and chymical medicine

learning Experience, probable reasons and authority

leaves Tree's connected parts

length Body of bodies and dimensions

leprosy Leprosy and hereditary disease

Leprosy and hereditary disease Leprosy and hereditary disease

lesser heat Greater and lesser heat

letter riddle Subject of the sages and the letter riddle; The editorial lumbus–plumbum solution (editorial discussion)

lexical location Annotation attachment versus actual lexical location (editorial discussion)

liberal arts Flood, marble tablets and liberal arts

liberality Liberality and dependence

Liberality and dependence Liberality and dependence

life itself Life preserving life

Life preserves life Life preserving life

Life preserving life Life preserving life

life to life Life preserving life

Life-giving spirit Universal spirit of the world

life-preserver Life preserving life

Lifeless Errata, adopted corrections and unresolved targets (editorial discussion); Excrements, dregs and bodily bulk

Life’s stormy sea and vessel Life’s stormy sea and vessel

light Limbus and chaos; Separation, extraction and retained union

light of intellect Black forest and earth's dungeons

Light of life Light, illumination and truth

light of life Light, illumination and truth

Light of Nature Light, illumination and truth

Light of Nature and the universal light Light, illumination and truth

Light, illumination and truth Light, illumination and truth

Lightness Elemental qualities and their agents

lightness Elemental qualities and their agents

Lightness and ascent Elemental qualities and their agents

lights Fiery spirits and airy celestial globes

Ligny Nuysement, compilation and inherited learning

like and unlike Contrary cures contrary, and like substances

like attracts like Bait, attraction and congruity

like nourishment Nourishment, assimilation and replenishment

Limbus Limbus and chaos

limbus Limbus and chaos

Limbus and chaos Limbus and chaos

Limbus, matrix, and chaos Limbus and chaos

limit Longevity, preservation and mortality; Tincture and heat as its mother

Limits of modern substance identification Limits of modern substance identification (editorial discussion)

Limits of operative instruction Secrecy, disclosure and withheld instruction

line count Verse, sonnet headings and the edition’s segmentation (editorial discussion)

lines Lines and centre

Lines and centre Lines and centre

liquefaction Dissolution and congelation

Lissias Scipio, Poliphilus and Lissias; Uncertain names, works and attributions (editorial discussion)

little by little Heat and moisture as generative partners

little creatures Polypodies

little crystals Earth’s renewed impregnation and crystals

Little world Microcosms in every body

little world Microcosms in every body

Little world and great world Microcosms in every body

living animal World as living animal

living gold Philosophical and ordinary gold and silver

Living light Light, illumination and truth

living silver Mercury, multiform spirit; Philosophical and ordinary gold and silver

livre Livre as money in the royal privilege (editorial discussion)

Livre as money in the royal privilege Livre as money in the royal privilege (editorial discussion)

livres Livre as money in the royal privilege (editorial discussion); Royal printing privilege

locality Place and adjacent matter

locator correction Chapter omissions, pagination and corrected locators (editorial discussion)

Lodging Body, spirit and soul

loin The editorial lumbus–plumbum solution (editorial discussion)

Long voyage Mines of Peru and the long voyage

Longevity Longevity, preservation and mortality

longevity Longevity, preservation and mortality

Longevity, preservation and mortality Longevity, preservation and mortality

Loose preserving-power construction Supplied letters and retained difficult readings (editorial discussion)

loose syntax Supplied letters and retained difficult readings (editorial discussion)

Loss of knowledge Memory, oral transmission, writing, and displacement

love Love, marriage and conjunction of parts

Love as cosmic mover Love, marriage and conjunction of parts

Love, marriage and conjunction of parts Love, marriage and conjunction of parts

lower Participation, higher and lower

lowly Lowly and coarse beginnings
Lowly and coarse beginnings Lowly and coarse beginnings
Ludwig Combach Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)
Lull Uncertain names, works and attributions (editorial discussion)
LUMBUS The editorial lumbus–plumbum solution (editorial discussion)
lumbus The editorial lumbus–plumbum solution (editorial discussion)
lunar influence Moon as mother
lunar moisture Moon as mother
lunar phases Radical moisture and lunar phases
Lustre Philosophical and ordinary gold and silver
lustre Lustre and obscurity
Lustre and obscurity Lustre and obscurity
luxuriating Self-renewing dragon and serpent
Lynceus Lynceus, Pluto and the nymphs
Lynceus, Pluto and the nymphs Lynceus, Pluto and the nymphs

M

Macrobius Macrobius and the Dream of Scipio
Macrobius and the Dream of Scipio Macrobius and the Dream of Scipio
Macrocosm Microcosms in every body
made by art Creator, production, and preservation; Magistery and accomplished work; Nature, art and the practitioner
made from Nourishment, assimilation and replenishment
Maecenas Patronage and the Duke of Lorraine
Magistery Magistery and accomplished work
magistery Magistery and accomplished work; Sweetness, bitterness and the salt’s centre
Magistery and accomplished work Magistery and accomplished work
magnet Christ as magnet and mediator
magnetic Bait, attraction and congruity
Magnetic attraction Philosophical and ordinary gold and silver
Magnetic likeness Bait, attraction and congruity
magnitude Determined size and species-limit
Maia Maya, grandmother, and birth
maintenance Nourishment, assimilation and replenishment
make room Separation, extraction and retained union
Making gold and silver Making gold and silver
male Generation without parents; Heat and moisture as generative partners
Male and female Heat and moisture as generative partners
male and female Love, marriage and conjunction of parts
Male and female seed-fluids Seed, seed-fluid and hidden generation
male office Heat and moisture as generative partners
male seed Seed, seed-fluid and hidden generation
malignity Blood and humours
malleability Fusibility, ductility and the hammer

manifestation Celestial influences and receptive earth; Embodiment and manifestation; Nature, art and the practitioner; Potentiality and actuality

mantle Sellers of smoke and painted mantle

marble Pearl and coral

marc Cabbage, juice and marc

marginal definitions Authorial marginal definitions (editorial discussion)

marginal notes Authorial marginal definitions (editorial discussion)

Marjoram Pigs, marjoram, and roses

marriage Love, marriage and conjunction of parts

Marriage allusion Love, marriage and conjunction of parts

Marrow Surface, centre, heart and marrow

marrow Surface, centre, heart and marrow

Mars Cadmus, Mars, dragon’s teeth, and armed soldiers; Planetary qualities

Marten Taking a marten for a fox

Marvellous generation and reserved belief Generation without parents

Mary Jethro, Moses and Mary the prophetess; Uncertain names, works and attributions (editorial discussion)

Mary the prophetess Uncertain names, works and attributions (editorial discussion)

mastery Magistery and accomplished work

material author Anatomy, harmony, number and weight

Material riches Mines of Peru and the long voyage

material supply Iliaste, the purveyor

Matrix Limbus and chaos

matrix Earth as womb and vessel

Matter and its effects First causes, effects and causal knowledge

Maturation Digestion and incomplete perfection

maturation Digestion and incomplete perfection

Maya Maya, grandmother, and birth

Maya, grandmother, and birth Maya, grandmother, and birth

Measure Temperance, justice and excess

measure Anatomy, harmony, number and weight; Perfection, natural and art-assisted

mechanical arts Mechanical arts and theory

Mechanical arts and theory Mechanical arts and theory

Medea Jason, Medea and philosophical investigation

Medea as investigation and Jason as enquirer Jason, Medea and philosophical investigation

Medea's disciples Jason, Medea and philosophical investigation

Mediating the extremes Body, spirit and soul

mediation Body, spirit and soul; Divine meditation

Mediation normalization Medication, meditation and rejected normalization (editorial discussion)

mediation not substituted Medication, meditation and rejected normalization (editorial discussion)

mediator Body, spirit and soul

medical claims Medical testimony, failed trials and unverified efficacy (editorial discussion)

Medical claims and testimony Medical claims and testimony

medical testimony Medical testimony, failed trials and unverified efficacy (editorial discussion)

Medical testimony, failed trials and unverified efficacy Medical testimony, failed trials and unverified efficacy (editorial discussion)

Medication Magistery and accomplished work

medication Medication, meditation and rejected normalization (editorial discussion)

Medication reading Medication, meditation and rejected normalization (editorial discussion)

Medication, meditation and rejected normalization Medication, meditation and rejected normalization (editorial discussion)

Medication, meditation, and rejected silent normalization Medication, meditation and rejected normalization (editorial discussion)

Medicinal correction Medicinal correction

medicine Spagyry and chymical medicine; Universal medicine and particular remedies

Medicine drawn from earth Universal medicine and particular remedies

medicine's inventor Apollo and Asclepius

Meditation Magistery and accomplished work; Reasoning, judgement and curious inquiry

meditation Divine meditation; Medication, meditation and rejected normalization (editorial discussion); One and the single thing

Meditation reading Medication, meditation and rejected normalization (editorial discussion)

members Head, members, principal and accessories; Nature as mother and active agent; Palace, chamber and treasury; Purity, penetration and duration

Memory Memory, oral transmission, writing, and displacement

Memory, oral transmission, writing, and displacement Memory, oral transmission, writing, and displacement

Mercurial fire-water Mercurial fire-water

mercurial fire-water Mercurial fire-water

Mercurial water Water and moist Nature

mercurial water Water and moist Nature

Mercury Mercury, multiform spirit

mercury Glass, salt, mercury and triple earth; Mercury, multiform spirit

Mercury and Iris: speed of thought Mercury and Iris: speed of thought

Mercury as bearer and conductor Mercury, multiform spirit

Mercury as messenger Mercury and Iris: speed of thought

mercury of gold Sulphur: external, internal and fixed

Mercury of Mercuries Mercury, multiform spirit

Mercury of the sages Mercury, multiform spirit

Mercury thrice great Hermes and thrice-great Mercury

Mercury, multiform spirit Mercury, multiform spirit

Metal names Seven metals and many names

metal-herb Nature, art and the practitioner

metallic generation Perfection, natural and art-assisted

Metallic matter Primordial and first matter

Metallic perfection Elixir and communicable perfection

Metallic perfection and projection Elixir and communicable perfection

metals Three kinds and genus

metals alone Metals alone and the need for an agent

Metals alone and the need for an agent Metals alone and the need for an agent

metamorphosis Admitted failed transmutation

Metaphysics Cabala and occult philosophy

metaphysics Fountain, ocean, streams, and treasury

Microcosm Microcosms in every body

microcosm Microcosms in every body

Microcosms in every body Microcosms in every body

middle Creator, production, and preservation

Middle course Daedalus, Icarus, wax, and feathers

middle substance Preserved intermediate substance

Miletus Thales

Mine Nourishment, assimilation and replenishment

mine Earth’s centre as heart and mine; Place and adjacent matter; Roots: origin, return and nourishment

mineral Three kinds and genus

mineral formation Growth and concretion

mineral seed Potentiality and actuality

mineral water Digestion and incomplete perfection

Mines Mines of Peru and the long voyage

Mines of Peru and the long voyage Mines of Peru and the long voyage

ministry Fermentation and the ministering metals

Minotaur Ariadne’s thread, Theseus, and the Minotaur

miraculous medicine Universal medicine and particular remedies

Mire Embodiment and manifestation

Miriam Jethro, Moses and Mary the prophetess; Uncertain names, works and attributions (editorial discussion)

mirror Air, wind and the breath of life

mischievous Body, spirit and soul

Misnumbering Chapter omissions, pagination and corrected locators (editorial discussion)

misprint Errata, adopted corrections and unresolved targets (editorial discussion)

misprinted 218 Chapter omissions, pagination and corrected locators (editorial discussion)

missing figure The unlocated universal-spirit figure (editorial discussion)

missing plate The unlocated universal-spirit figure (editorial discussion)

mist Vapour and fourfold exhalation

Mistaken identity Taking a marten for a fox

Mixture Digestion and incomplete perfection

moderate Heat and moisture as generative partners

Moderation and continuity Heat and moisture as generative partners

modern chemical identification Limits of modern substance identification (editorial discussion)

modern chemistry Limits of modern substance identification (editorial discussion)

Modern notes that discuss neighboring units Annotation attachment versus actual lexical location (editorial discussion)

modification Modification and most pure essence

Modification and most pure essence Modification and most pure essence

moist Elemental qualities and their agents; Salt, oil and water; The dry drinking the moist

Moist Nature Water and moist Nature

moist nature Water and moist Nature

Moisture Elemental qualities and their agents

moisture Aristotle and air’s conversion to earth; Elemental qualities and their agents; Glass, salt, mercury and triple earth; Heat and moisture as generative partners

Monarch Monarch and prescribed laws

Monarch and prescribed laws Monarch and prescribed laws

monde Translation choices and false friends (editorial discussion)

Monde meaning clean Translation choices and false friends (editorial discussion)

money Livre as money in the royal privilege (editorial discussion)

Monsters Poliphilus, Polia, and Vesta’s temple

Moon Celestial influences and receptive earth; Cosmic parents, womb and nurse; Planetary qualities

moon Eagle, heavenly circuits and hidden reasons; Moon as mother

Moon as mother Moon as mother

moon as mother Cosmic parents, womb and nurse

Moral discipline Temperance, justice and excess

more or less Essence and being

Morien Rozinus and Morien

Morien and the Roman hermit Rozinus and Morien

Morienus Rozinus and Morien

mors Errata for the separate, excluded Philosophical Poem (editorial discussion)

Mortal envelope Regeneration and second birth

Mortal husk, blackness, and clear immortality Regeneration and second birth

Mortality Incarnation, two natures, and the preserved body

mortality Longevity, preservation and mortality

Mortification Mortifying and weakening

mortification Biblical interpretation, quotation and analogy (editorial discussion); Mortifying and weakening; Transformation rather than annihilation

Mortification and non-bodily regeneration Biblical interpretation, quotation and analogy (editorial discussion)

Mortification, putrefaction, and renewed life Mortifying and weakening

mortify Mortifying and weakening

Mortifying and weakening Mortifying and weakening

Moses Jethro, Moses and Mary the prophetess; Moses; Serpent, dust, and Prince of Sepulchres

most general genus Three kinds and genus

mother Moon as mother; Nature as mother and active agent

motion Natural movement and forced displacement

Motion and movement Natural movement and forced displacement

mountains Mountains, vessels and harvesting

Mountains, vessels and harvesting Mountains, vessels and harvesting

movement Natural movement and forced displacement; Primordial and first matter

mover Action and receptivity

moving cause Primordial and first matter

Mucilage Embodiment and manifestation; Mucilage

mucilage Mucilage

mucilaginous Mucilage

mud Generation without parents

multiform Mercury, multiform spirit

Multiplication Nourishment, assimilation and replenishment

multiplication Elevation, renewal and multiplying forms; Life preserving life; Universal spirit of the world

Multiplication of metals Elixir and communicable perfection

multiply Nature, art and the practitioner

mutation Elevation, renewal and multiplying forms

Mutual assistance Mutual assistance

Mystical sense Mythological interpretation and correspondences

Mythography Mythological interpretation and correspondences

Mythological interpretation and correspondences Mythological interpretation and correspondences

N

[n’] Supplied letters and retained difficult readings (editorial discussion)

Naked Nature Eleusinian goddesses, chastity, and forbidden disclosure

Named contexts of moist heat Named contexts of moist heat

Names and titles as witnessed Uncertain names, works and attributions (editorial discussion)

native heat Aristotle and air’s conversion to earth

natural Natural movement and forced displacement

natural agency Nature as mother and active agent

Natural and accidental influence Celestial influences and receptive earth

Natural and violent death Transformation rather than annihilation

Natural and violent modes Natural movement and forced displacement

natural change Natural movement and forced displacement

natural composition Longevity, preservation and mortality

natural death Transformation rather than annihilation

natural heat Archee, digestive natural heat

natural influence Celestial influences and receptive earth

Natural movement and forced displacement Natural movement and forced displacement

natural perfection Perfection, natural and art-assisted

natural philosophy Cabala and occult philosophy; Fountain, ocean, streams, and treasury

natural purifier Regeneration and second birth

Natural reasons Monarch and prescribed laws

natural stone Natural stone and chymical stone

Natural stone and chymical stone Natural stone and chymical stone

Nature Creator, production, and preservation; Nature as mother and active agent; Nature, art and the practitioner

Nature and art Nature, art and the practitioner

Nature as careful mother Nature as mother and active agent

Nature as craftswoman Nature, art and the practitioner

Nature as mother and active agent Nature as mother and active agent
Nature as mother and householder Nature as mother and active agent
Nature does not go backwards Nature does not go backwards
Nature does not produce itself Action and receptivity
Nature grafted in fire Nature grafted in fire
Nature originates, art multiplies Nature, art and the practitioner
Nature resisting disease Nature resisting disease
Nature's intention Nature's intention
Nature, art and the practitioner Nature, art and the practitioner
Nature, art, and the artist Nature, art and the practitioner
Nature, experience and instruction Experience, probable reasons and authority
Nature’s cook Nature’s cook and food
Nature’s cook and food Nature’s cook and food
Nature’s first-born Body, spirit and soul
Nature’s limit and return Longevity, preservation and mortality
Nature’s six lines Verse, sonnet headings and the edition’s segmentation (editorial discussion)
navel Roots: origin, return and nourishment
Navigation Voyage, strait and resumed course
Navigation, harbour, and uncertain trial Voyage, strait and resumed course
near Celestial influences and receptive earth
Nearness and easier manifestation Celestial influences and receptive earth
Necessary conjunction Love, marriage and conjunction of parts
negative Supplied letters and retained difficult readings (editorial discussion)
neighboring passages Annotation attachment versus actual lexical location (editorial discussion)
Neighbour Bankruptcy, duties, and charity
Neptune Cosmopolite and the third principle; Neptune
nerves Flesh, nerves, nuts and shells
never ceases Natural movement and forced displacement
New Chymical Light Arnauld: moon, water and sweetening
new life Regeneration and second birth
New Light Arnauld: moon, water and sweetening
Nicolas Flamel Nicolas Flamel and the Paris monuments
Nicolas Flamel and the Paris monuments Nicolas Flamel and the Paris monuments
night Harmony and constitution
nine sonnets Verse, sonnet headings and the edition’s segmentation (editorial discussion)
Nine vessels Nine vessels, eight lost
Nine vessels, eight lost Nine vessels, eight lost
Nitrosity Nitrosity
nitrosity Nitrosity
nitrous quality Nitrosity
no further progression Tincture and heat as its mother
no going backwards Nature does not go backwards
Not bodily death Mortifying and weakening

not bodily death Mortifying and weakening
not contrary Separation, extraction and retained union
not created pure Pure substance and accidental impurity
Not everything bodily is excrement Excrements, dregs and bodily bulk
not generated Salt, true and particular
not idle Natural movement and forced displacement
not my profession The author’s limits and professions
not of Substance and accidents
Not practising medicine The author’s limits and professions
not properly dying Transformation rather than annihilation
not severed Love, marriage and conjunction of parts
not teaching Elixir and communicable perfection
not that Sublunary scope
not their like Perfection, natural and art-assisted
not wholly excrement Excrements, dregs and bodily bulk
not yet body Embodiment and manifestation
note anchors Annotation attachment versus actual lexical location (editorial discussion)
note attachment Annotation attachment versus actual lexical location (editorial discussion)
nothing Nothing from nothing
Nothing from nothing Nothing from nothing
Nourished by that from which made Nourishment, assimilation and replenishment
nourishing soul Soul, universal and particular
Nourishing soul and balsam Soul, universal and particular
nourishment Nourishment, assimilation and replenishment
Nourishment and sustenance Nourishment, assimilation and replenishment
Nourishment like its recipient Nourishment, assimilation and replenishment
Nourishment, assimilation and replenishment Nourishment, assimilation and replenishment
Nuisement Nuysement, compilation and inherited learning; Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)
number Anatomy, harmony, number and weight
Nurse Cosmic parents, womb and nurse
nurse Earth as womb and vessel
nutrition Nourishment, assimilation and replenishment
Nuysement Nuysement, compilation and inherited learning
Nuysement and the compiler’s office Nuysement, compilation and inherited learning
Nuysement, compilation and inherited learning Nuysement, compilation and inherited learning
nymphs Lynceus, Pluto and the nymphs

O

Oak Longevity, preservation and mortality
oak Acorn and oak
Oat root, the simple and Pena Oat root, the simple and Pena
oat roots Oat root, the simple and Pena
oats Oat root, the simple and Pena

oblivion Phoenix and the tail-biting serpent
obscurity Obscurity, ignorance and patient reading
Obscurity, ignorance and patient reading Obscurity, ignorance and patient reading
observed relief Spagyry and chymical medicine
obstruct Obstruction and stopping up
obstruction Pure substance and accidental impurity
Obstruction and stopping up Obstruction and stopping up
occult philosophy Cabala and occult philosophy
occupied Natural movement and forced displacement; Occupied, not impeded
Occupied, not impeded Occupied, not impeded
Ocean Fountain, ocean, streams, and treasury
odour Seed, seed-fluid and hidden generation
Offending humour Blood and humours
offending humour Blood and humours
often dissolved Reiteration and patient gentleness
oil Salt, oil and water
Oil of life Oil of life
oil of life Oil of life
oil of salt Oil of salt and corrosives
Oil of salt and corrosives Oil of salt and corrosives
oily Salt, oil and water
old man Biblical interpretation, quotation and analogy (editorial discussion); Old man and old Adam
Old man and old Adam Old man and old Adam
omitted chapter Chapter omissions, pagination and corrected locators (editorial discussion); Chapter table and omitted division
omniform Mercury, multiform spirit; Primordial and first matter
Omniform power Primordial and first matter
Omniform spirit and first matter Primordial and first matter
one One and the single thing; Simple and indivisible substance
One and the single thing One and the single thing
One face Androgyne and Hermaphrodite
One heart Androgyne and Hermaphrodite
One matter Seven metals and many names
one may also say Reasoning, judgement and curious inquiry
One subject Magistery and accomplished work
one thing Emerald Table and its double sense
only Potentiality and actuality
only excrements Separation, extraction and retained union
Only excrements are removed Separation, extraction and retained union
Opis Saturn and the contested lead interpretation
oppilate Obstruction and stopping up
Ops Coelie, Vesta, and Ops; Saturn and the contested lead interpretation
oracle Oracle and inward journey

Oracle and inward journey Oracle and inward journey

Oracles Pupils, doctors, and oracles

Oral teaching Secrecy, disclosure and withheld instruction

Oral transmission Memory, oral transmission, writing, and displacement

Orange Philosophical and ordinary gold and silver

orbicular Natural movement and forced displacement

orbit Natural movement and forced displacement

Orcus Caduceus, fateful rod, and Orcus

ordinary earth True earth and ordinary earth

Ordinary fire Fire

ordinary fire Fire

ordinary gold Philosophical and ordinary gold and silver

ordinary lifetime Nature does not go backwards

ordinary medicine Spagyry and chymical medicine

Ordinary medicine and its contested limits Ordinary medicine and its contested limits

Ordinary mercury Mercury, multiform spirit

ordinary mercury Mercury, multiform spirit

ordinary procedure Ordinary medicine and its contested limits

Ordinary quicksilver Mercury, multiform spirit

ordinary silver Philosophical and ordinary gold and silver

origin Ascent, descent and sublimation; Cause and symptoms of disease; Nourishment, assimilation and replenishment

original errata Errata, adopted corrections and unresolved targets (editorial discussion)

Original errata and adopted readings Errata, adopted corrections and unresolved targets (editorial discussion)

original mixture Pure substance and accidental impurity

Original mixture and necessary dregs Pure substance and accidental impurity

Original treatise errata: continuation Original treatise errata: continuation (editorial discussion)

Original treatise errata: first leaf Original treatise errata: first leaf (editorial discussion)

original vigor Pristine vigour

originate Nature, art and the practitioner

originator Regeneration and second birth

ornament Ornament and usefulness

Ornament and usefulness Ornament and usefulness

Orpheus Enoch, Elijah and the underworld heroes; Orpheus and Hesiod; Pan, Hyle, and the Orphic hymn

Orpheus and Hesiod Orpheus and Hesiod

Orque Caduceus, fateful rod, and Orcus

Orthodox submission The author’s limits and professions

orthodoxy The author’s limits and professions

ounce Universal medicine and particular remedies

Ouroboros Phoenix and the tail-biting serpent

Outward meaning Surface, centre, heart and marrow

ox entrails Generation without parents

oyster shells Flesh, nerves, nuts and shells
oysters Plant-animals, oysters and sponges

P

1620 poem errata Errata for the separate, excluded Philosophical Poem (editorial discussion)
[plus] Supplied letters and retained difficult readings (editorial discussion)
page 332 Chapter omissions, pagination and corrected locators (editorial discussion)
Page jump Chapter omissions, pagination and corrected locators (editorial discussion)
page numbering Chapter omissions, pagination and corrected locators (editorial discussion)
Pagination Chapter omissions, pagination and corrected locators (editorial discussion)
pagination Chapter omissions, pagination and corrected locators (editorial discussion)
pain Greater and lesser heat
paint Sellers of smoke and painted mantle
palace Palace, chamber and treasury
Palace, chamber and treasury Palace, chamber and treasury
palate Taste, dregs and the reader’s palate
pallor Pallor and complexion
Pallor and complexion Pallor and complexion
palpable Visible and tangible knowledge
Pan Pan, Hyle, and the Orphic hymn
Pan, Hyle, and the Orphic hymn Pan, Hyle, and the Orphic hymn
Panic terrors Poliphilus, Polia, and Vesta’s temple
Paracelsus Paracelsus and Theophrastus
Paracelsus and fire as firmament Paracelsus and Theophrastus
Paracelsus and glass as fourth end Paracelsus and Theophrastus
Paracelsus and Theophrastus Paracelsus and Theophrastus
parental seed Corruption as transition and putrefaction
parents Body, spirit and soul; Heat and moisture as generative partners
Paris Nicolas Flamel and the Paris monuments
part and whole Case, titles and inventory
Partial agreement Saturn and the contested lead interpretation
participation Body, spirit and soul; Elements in one another; Participation, higher and lower
Participation, higher and lower Participation, higher and lower
particle Nature’s cook and food
particular bodies Specification and species; Universal spirit of the world
particular faculty Calculus and salt as coagulator
Particular powers Universal spirit of the world
Particular remedy Universal medicine and particular remedies
passage identifiers Annotation attachment versus actual lexical location (editorial discussion)
Passibility Passibility
Passible Incarnation, two natures, and the preserved body
passible Passibility
passion Action and receptivity; Translation choices and false friends (editorial discussion)

Passions Incarnation, two natures, and the preserved body

Passive vivification Action and receptivity

Paste Fermentation and the ministering metals

Pastoral song Virgil’s poetic testimony

path Regeneration and second birth

Patience Patience, gentleness and the danger of haste

patience Reiteration and patient gentleness

Patience, gentleness and the danger of haste Patience, gentleness and the danger of haste

Patience, haste, and habituation Patience, gentleness and the danger of haste

Patient Action and receptivity

patient Action and receptivity; Translation choices and false friends (editorial discussion)

Patient as receiver of action Translation choices and false friends (editorial discussion)

patient gentleness Patience, gentleness and the danger of haste

Patron Patronage and the Duke of Lorraine

patron Patronage and the Duke of Lorraine

Patronage and the Duke of Lorraine Patronage and the Duke of Lorraine

Pattern Christ as magnet and mediator; Embodiment and manifestation

pattern Microcosms in every body

pause Purity, penetration and duration

pearl Pearl and coral

Pearl and coral Pearl and coral

Pearls Illuminated recipients, pearls, and swine

pearls Precious materials and salt

pearly tears Celestial influences and receptive earth

peccant humour Blood and humours

Pena Medical testimony, failed trials and unverified efficacy (editorial discussion); Oat root, the simple and Pena

penetrate Celestial influences and receptive earth

penetrating sight Lynceus, Pluto and the nymphs

Penetration Digestion and incomplete perfection

penetration Purity, penetration and duration

Penetration and fixation Purity, penetration and duration

Penetration and reception Purity, penetration and duration

perfect imperfect metals Elixir and communicable perfection

Perfection Ascent, descent and sublimation

perfection Creator, production, and preservation; Elixir and communicable perfection; Natural movement and forced displacement

Perfection beyond Nature Perfection, natural and art-assisted

Perfection, natural and art-assisted Perfection, natural and art-assisted

perhaps Infernal and hell

period Transformation rather than annihilation

Period medical terminology and claims Medical testimony, failed trials and unverified efficacy (editorial discussion)

perish Transformation rather than annihilation

permanent Volatile spirit and fixed body

permanent water Dry and permanent water

permeability Porosity and passage

Perpetuity Purity, penetration and duration

persist Longevity, preservation and mortality

persistent disease Purity, penetration and duration; Spagyry and chymical medicine

Peru Mines of Peru and the long voyage

petitioner Périer, Buisard and Bergeron; Royal printing privilege

Petrarch Petrarch; Uncertain names, works and attributions (editorial discussion)

Petrarch attribution Uncertain names, works and attributions (editorial discussion)

Phaethon Phaethon, Phoebus, and the chariot’s middle course

Phaethon, Phoebus, and the chariot’s middle course Phaethon, Phoebus, and the chariot’s middle course

Philemon Philemon and visiting Jupiter

Philemon and visiting Jupiter Philemon and visiting Jupiter

Philo Philon and Timon

Philon Philon and Timon

Philon and Timon Philon and Timon

Philon’s fifty lines Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Philosopher Jason, Medea and philosophical investigation

Philosophers The author’s limits and professions

philosophers’ stone Natural stone and chymical stone

Philosophers’ Sun and Moon Cosmic parents, womb and nurse

Philosophical and ordinary gold and silver Philosophical and ordinary gold and silver

Philosophical Breviary Arnauld: moon, water and sweetening

Philosophical cabala Cabala and occult philosophy; Emerald Table and its double sense

Philosophical consensus claims Philosophical consensus claims

philosophical gold Philosophical and ordinary gold and silver

Philosophical mercury Mercury, multiform spirit

Philosophical Poem Errata for the separate, excluded Philosophical Poem (editorial discussion)

Philosophical Romance Jean de la Fontaine; Nature grafted in fire

philosophy Philosophy as ladder and queen of arts

Philosophy as ladder and queen of arts Philosophy as ladder and queen of arts

Phoebus Cosmic parents, womb and nurse; Phaethon, Phoebus, and the chariot’s middle course; Phoebus and Python

Phoebus and Python Phoebus and Python

Phoenix Phoenix and the tail-biting serpent

phoenix Phoenix and the tail-biting serpent

Phoenix and the tail-biting serpent Phoenix and the tail-biting serpent

Phoenix, rebirth and recovery Phoenix and the tail-biting serpent

physical PDF pages Chapter omissions, pagination and corrected locators (editorial discussion)

physical stone Natural stone and chymical stone

Physician Amalgams, fusions, dissolutions, infusions, and confections

physicians Physicians and apothecaries

Physicians and apothecaries Physicians and apothecaries
Pico della Mirandola Cabala and occult philosophy
Pico, cabala, and intelligences Cabala and occult philosophy
Pigs Pigs, marjoram, and roses
Pigs, marjoram, and roses Pigs, marjoram, and roses
pills Pills, boluses and drinks
Pills, boluses and drinks Pills, boluses and drinks
Pimander Hermes and thrice-great Mercury; Pimander and the creation account
Pimander and Asclepius Pimander and the creation account
Pimander and Table The dedication’s former–latter ambiguity (editorial discussion)
Pimander and the creation account Pimander and the creation account
Pimandre Hermes and thrice-great Mercury; Uncertain names, works and attributions (editorial discussion)
Pindar Ronsard
Pindaric Ode Duke of Alençon and Pindaric Ode
pine nuts Flesh, nerves, nuts and shells
place Place and adjacent matter
Place and adjacent matter Place and adjacent matter
plague Pure substance and accidental impurity
plague house Foul vessel and infected house
plain path Ariadne’s thread, Theseus, and the Minotaur
planet Mercury Planetary Mercury
Planetary Mercury Planetary Mercury
Planetary qualities Planetary qualities
plant ash Fern, glasswort and soda
plant-animals Plant-animals, oysters and sponges
Plant-animals, oysters and sponges Plant-animals, oysters and sponges
plant-ox Nature, art and the practitioner
plants Three kinds and genus
plate The unlocated universal-spirit figure (editorial discussion)
Plato Plato and Socrates
Plato and Socrates Plato and Socrates
Plato as example Plato and Socrates
plausible reasons Obscurity, ignorance and patient reading
Pleasure Forbidden apple and first transgression
pliant Disposition, pliability and resistance
PLUMBUM The editorial lumbus–plumbum solution (editorial discussion)
plumbum The editorial lumbus–plumbum solution (editorial discussion)
PLUMBUS The editorial lumbus–plumbum solution (editorial discussion)
plumbus The editorial lumbus–plumbum solution (editorial discussion)
plus Supplied letters and retained difficult readings (editorial discussion)
Pluto Lynceus, Pluto and the nymphs; Pluto and subterranean wealth
Pluto and subterranean wealth Pluto and subterranean wealth

Poetic authority Virgil’s poetic testimony
Poetic fiction Mythological interpretation and correspondences
poetic testimony Augurel as poetic authority
Poimandres Pimander and the creation account
Poison Corruption as transition and putrefaction
poisonous moisture Mucilage
Polia Poliphilus, Polia, and Vesta’s temple
Poliphilus Poliphilus, Polia, and Vesta’s temple; Scipio, Poliphilus and Lissias
Poliphilus, Polia, and Vesta’s temple Poliphilus, Polia, and Vesta’s temple
Polipodes Limits of modern substance identification (editorial discussion)
Polipodes without a modern species identification Limits of modern substance identification (editorial discussion)
Polished lustre Cosmopolite and the third principle
Polydorus Suidas, Chrysogonus Polydorus, and Geber
Polypodies Polypodies
polypodies Limits of modern substance identification (editorial discussion); Polypodies
polysemy Translation choices and false friends (editorial discussion)
Pontanus Pontanus, the key and two hundred failures
Pontanus, the key and two hundred failures Pontanus, the key and two hundred failures
poppy red Tincture and heat as its mother
pores Air, wind and the breath of life; Porosity and passage
Pores and permeability Porosity and passage
porosity Porosity and passage
Porosity and passage Porosity and passage
porous womb Earth as womb and vessel
positions Celestial influences and receptive earth
possess Possessing, knowing and the purpose of life
Possessing, knowing and the purpose of life Possessing, knowing and the purpose of life
Potentiality Potentiality and actuality
potentiality Potentiality and actuality; Seed, seed-fluid and hidden generation
Potentiality and action Potentiality and actuality
Potentiality and actuality Potentiality and actuality
Potentiality, actuality, and art’s assistance Potentiality and actuality
pots Mountains, vessels and harvesting
pouring soul Universal spirit of the world
poverty Disease, poverty and the arms of wisdom
powder Dissolution and congelation; Esdras: sulphur as powder and reserved books
power Gold and dross, summer noon and winter night; Potentiality and actuality
Power retained in embodiment Embodiment and manifestation
powerful athlete Candale, interpreter and teacher
powers Equal humanity, unequal powers
powers of both Ascent, descent and sublimation
Powers of influence Celestial influences and receptive earth

practice Easy practice, difficult discovery; Mechanical arts and theory
Practitioner Nature, art and the practitioner
practitioner Light, illumination and truth; Nature, art and the practitioner
Practitioner, blind opinion and truth Light, illumination and truth
Prayer to philosophy Philosophy as ladder and queen of arts
prayers Philosophy as ladder and queen of arts
preceding Action and receptivity
Preceding mover Action and receptivity
precepts Divine inspiration and discovery
precious Body, spirit and soul
precious blood Christ's blood as true water
Precious materials and salt Precious materials and salt
precious stones Diamonds, crystals and Nature’s furnace; Gold and gemstones excepted
precipitation Patience, gentleness and the danger of haste
predisposition Disposition, pliability and resistance
Preface Suidas, Chrysogonus Polydorus, and Geber
pregnancy Celestial influences and receptive earth
prejacent Prejacent subject
prejacent matter Primordial and first matter
Prejacent subject Prejacent subject
Premature death Cold aconite of years and corrupting humours
preparation Sap and venom, sweet and bitter salt
Preparation and the sap–venom separation Sap and venom, sweet and bitter salt
Prepared mercury Fermentation and the ministering metals; Mercury, multiform spirit
Preservation Purity, penetration and duration
preservation Flood, marble tablets and liberal arts; Terrification and earth-made Heaven
preserve Celestial influences and receptive earth; Separation, extraction and retained union
Preserved intermediate substance Preserved intermediate substance
Preserver Christ as magnet and mediator
Prime matter Primordial and first matter
Primordial and first matter Primordial and first matter
primordial matter Primordial and first matter
Prince of Sepulchres Serpent, dust, and Prince of Sepulchres
Princely patron as witness Patronage and the Duke of Lorraine
principal Head, members, principal and accessories; Purity, penetration and duration
principle Nothing from nothing
principles Divine inspiration and discovery
Printed effect rather than emended cause Supplied letters and retained difficult readings (editorial discussion)
printed pages Chapter omissions, pagination and corrected locators (editorial discussion); Chapter table and omitted division
Printed pagination and interleaved leaves Chapter omissions, pagination and corrected locators (editorial discussion)

Printed pagination discontinuities Chapter omissions, pagination and corrected locators (editorial discussion)

printer Périer, Buisard and Bergeron

Printer wraps Verse, sonnet headings and the edition’s segmentation (editorial discussion)

printer wraps Verse, sonnet headings and the edition’s segmentation (editorial discussion)

printer’s corrections Errata for the separate, excluded Philosophical Poem (editorial discussion); Original treatise errata: continuation (editorial discussion); Original treatise errata: first leaf (editorial discussion)

printing monopoly Royal printing privilege

printing rights Livre as money in the royal privilege (editorial discussion)

prison Dream, sleep and the soul’s prison; Heavenly and earthly man; Prison, captive and filth

Prison, captive and filth Prison, captive and filth

pristine Pristine vigour; Translation choices and false friends (editorial discussion)

Pristine vigour Pristine vigour

privation Natural movement and forced displacement

prize Arena, barrier and prize

Probability and experiential claim Experience, probable reasons and authority

probable Body, spirit and soul; Experience, probable reasons and authority

probable reasons Experience, probable reasons and authority

Production Creator, production, and preservation

profit Possessing, knowing and the purpose of life

progenitor Demogorgon, steward of generation

Projection Elixir and communicable perfection

prolongation of life Longevity, preservation and mortality

propagation Seed, seed-fluid and hidden generation; Translation choices and false friends (editorial discussion)

Proper earth Separation, extraction and retained union

Proper elements Love, marriage and conjunction of parts

Proper fire Separation, extraction and retained union

proper to its species Nourishment, assimilation and replenishment

prophetess Jethro, Moses and Mary the prophetess

proportion Aristotle and air’s conversion to earth; Digestion and incomplete perfection

protected Preserved intermediate substance

Protected knowledge Secrecy, disclosure and withheld instruction

protection Patronage and the Duke of Lorraine

Proteus Proteus

provinces Nature as mother and active agent; Palace, chamber and treasury

provision of body Body, spirit and soul

prowl Satan and corrupting serpent

Prudence Patience, gentleness and the danger of haste

pumice Pumice and lead

Pumice and lead Pumice and lead

Pungency Subtlety, sharpness, and biting quality

Punishment Forbidden apple and first transgression

Pupil The author’s limits and professions

Pupil of the philosophers, not theologian The author’s limits and professions

Pupils Pupils, doctors, and oracles

Pupils, doctors, and oracles Pupils, doctors, and oracles

Pure Separation, extraction and retained union

pure Separation, extraction and retained union

pure earth Digestion and incomplete perfection

pure essence Modification and most pure essence

pure gold Pure gold of each body

Pure gold of each body Pure gold of each body

Pure hand Cavern, difficult return, and permitted bough

pure soul Regeneration and second birth

Pure substance Tincture and heat as its mother

pure substance Pure substance and accidental impurity

Pure substance and accidental impurity Pure substance and accidental impurity

Pure wheat Fermentation and the ministering metals

purge Celestial influences and receptive earth; Purging and restoring together; Separation, extraction and retained union

Purging and restoring together Purging and restoring together

Purification Regeneration and second birth

purification Life preserving life; Modification and most pure essence

Purification by water and fire Water and fire as separators

purity Pure substance and accidental impurity; Purity, penetration and duration

Purity and fixation Purity, penetration and duration

Purity of substance Pure substance and accidental impurity

Purity, penetration and duration Purity, penetration and duration

purpose Nature's intention

Purpose and endpoint Nature's intention

Pursuer Trevisan and the fugitive pursued

purveyor Iliaste, the purveyor

Putrefaction Mortifying and weakening

putrefaction Corruption as transition and putrefaction; Mortifying and weakening

putrefy Water and moist Nature

Python Phoebus and Python

Périer, Buisard and Bergeron Périer, Buisard and Bergeron

Q

quails Hellebore and quails

Qualified impossibility Nature does not go backwards

quality Tincture and heat as its mother

quarrel Suffocation and struggle

Quasi-body Quasi-body

quasi-body Quasi-body

queen of arts Philosophy as ladder and queen of arts

quicksilver Mercury, multiform spirit; Philosophical and ordinary gold and silver
quintessence Fifth essence and separation
Quintessence and its mistaken seekers Fifth essence and separation
quintessence makers Fifth essence and separation

R

Radiance Regeneration and second birth
radical humidity Radical moisture and lunar phases
Radical moisture Radical moisture and lunar phases
radical moisture Fire contrary to Nature; Radical moisture and lunar phases
Radical moisture and lunar phases Radical moisture and lunar phases
radical spirit Earth’s centre as heart and mine
Radical sulphur Sulphur: external, internal and fixed
radical sulphur Sulphur: external, internal and fixed
rain Petrarch
Ramon Llull Aerial Mercury and Raymond Lulle
Raven Longevity, preservation and mortality
Rawness Lead, salt, cupels, gold, and silver
rawness Saturn and the contested lead interpretation
Raymond Lull Aerial Mercury and Raymond Lulle
Raymond Lull and genus of genera Aerial Mercury and Raymond Lulle
Raymond Lulle Aerial Mercury and Raymond Lulle
Readdition Hortulan’s particular reading
Reason Reasoning, judgement and curious inquiry
reason Intellect, inference and the wing of thought; Reason in animals and humans
Reason and experience Experience, probable reasons and authority
Reason in animals and humans Reason in animals and humans
Reasonableness The author’s limits and professions
Reasoning Reasoning, judgement and curious inquiry
reasoning Possessing, knowing and the purpose of life
Reasoning, judgement and curious inquiry Reasoning, judgement and curious inquiry
Reasoning, judgement, and inquiry Reasoning, judgement and curious inquiry
rebirth Phoenix and the tail-biting serpent
receive before giving Participation, higher and lower
receiver general Nuysement, compilation and inherited learning
receptacle Celestial influences and receptive earth
receptivity Action and receptivity; Translation choices and false friends (editorial discussion)
recipient Action and receptivity; Nourishment, assimilation and replenishment; Translation choices and false friends (editorial discussion)
reciprocal parenthood Sun, parenthood and reciprocal nourishment
recognition Primordial and first matter
reconciliation Christ as magnet and mediator
Redeemer Christ as magnet and mediator
Redness Tincture and heat as its mother

Redness as limit Tincture and heat as its mother
reduction Reduction and return to beginnings
Reduction and return to beginnings Reduction and return to beginnings
Refiner Lead, salt, cupels, gold, and silver
reformation Degeneration and restoration
refractory Burning, calcination and incineration
regards Celestial influences and receptive earth
Regeneration Phoenix and the tail-biting serpent; Regeneration and second birth
regeneration Regeneration and second birth
Regeneration and second birth Regeneration and second birth
Regeneration and the pure soul Regeneration and second birth
Regeneration, purification, and salvation Regeneration and second birth
regermination Earth’s renewed impregnation and crystals
reimpregnation Earth’s renewed impregnation and crystals
reiteration Reiteration and patient gentleness
Reiteration and patient gentleness Reiteration and patient gentleness
Rejuvenation Stygian waters and Aeson
release Separation, extraction and retained union
release from body Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation
released life Transformation rather than annihilation
relief Medical claims and testimony; Oat root, the simple and Pena; Spagyry and chymical medicine
remaking Transformation rather than annihilation
remove corruption Separation, extraction and retained union
Renewal Regeneration and second birth
renewal Elevation, renewal and multiplying forms; Regeneration and second birth
Renewal of the world Conflagration and separation of good and wicked
Renewed life Mortifying and weakening
Repeated operations Dissolution and congelation
repetition Reiteration and patient gentleness
Replenishment Nourishment, assimilation and replenishment
replenishment Life preserving life; Nourishment, assimilation and replenishment
Replenishment, multiplication, and vegetation Nourishment, assimilation and replenishment
research Reasoning, judgement and curious inquiry
Reserve Hortulan’s particular reading
Reserved books Esdras: sulphur as powder and reserved books
Residue Excrements, dregs and bodily bulk
residue Ash, residue and recovered salt; Cabbage, juice and marc
resist Nature resisting disease
resistance Purity, penetration and duration
resolution Corruption as transition and putrefaction
resolve Separation, extraction and retained union
respiration Air, wind and the breath of life

responsive Disposition, pliability and resistance

Restoration Universal medicine and particular remedies

restoration Degeneration and restoration; Longevity, preservation and mortality

Restoration, longevity and mortality Longevity, preservation and mortality

restorations Regeneration and second birth

restore Celestial influences and receptive earth; Purging and restoring together

restored negative Supplied letters and retained difficult readings (editorial discussion)

Restored negative in the apothecary criticism Supplied letters and retained difficult readings (editorial discussion)

Restorer Christ as magnet and mediator

restorer Regeneration and second birth

Restraint Winged and unwinged birds and dragons

Resurrection Regeneration and second birth

resurrection Winter, spring and apparent resurrection

retain Pure substance and accidental impurity

retained power Embodiment and manifestation

Retaining impurities Pure substance and accidental impurity

retrogression Nature does not go backwards

Return Cavern, difficult return, and permitted bough

return Longevity, preservation and mortality; Natural movement and forced displacement; Return, sphere and centre; Water and moist Nature

Return, sphere and centre Return, sphere and centre

reunion Return, sphere and centre

reveal Nature, art and the practitioner

Revelation Secrecy, disclosure and withheld instruction

Reverberation Reverberation and penetration

reverberation Reverberation and penetration

Reverberation and penetration Reverberation and penetration

reversion Reduction and return to beginnings

revival Phoenix and the tail-biting serpent

revolt Nature resisting disease

riches Pluto and subterranean wealth

river Cabala and occult philosophy; Fountain, ocean, streams, and treasury

river of knowledge Fountain, ocean, streams, and treasury

rivers Petrarch

Robert Turner Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

rock hollows Porosity and passage

Rod Caduceus, fateful rod, and Orcus

Roman hermit Rozinus and Morien

Ronsard Ronsard

roof Foundations and roof

Root Infernal Juno, root, and branches

root Roots: origin, return and nourishment; Tree's connected parts

root moisture Radical moisture and lunar phases

root of species Nature, art and the practitioner
rooted moisture Radical moisture and lunar phases
roots Mountains, vessels and harvesting; Roots: origin, return and nourishment
Roots in air and heads in earth Roots: origin, return and nourishment
Roots, navel and severance Roots: origin, return and nourishment
Roots: origin, return and nourishment Roots: origin, return and nourishment
Roses Pigs, marjoram, and roses
Rosinus Rozinus and Morien
rot Corruption as transition and putrefaction
rotation Earth as womb and vessel
Rouillasque Mercurial fire-water; Uncertain names, works and attributions (editorial discussion)
round form Round form and eternity
Round form and eternity Round form and eternity
round machine World as living animal
Round world-machine World as living animal
rounded world Light, illumination and truth
roundness Discordant concord and tempering; Return, sphere and centre
rouse Growth and concretion
route Voyage, strait and resumed course
Royal printing privilege Royal printing privilege
royal privilege Royal printing privilege
Rozinus Rozinus and Morien
Rozinus and Morien Rozinus and Morien
rubies Precious materials and salt
rule Anatomy, harmony, number and weight; Perfection, natural and art-assisted
rung Regeneration and second birth
running water Water skimming a field
rust Demogorgon, steward of generation
Rusty mantle Demogorgon, steward of generation

S

[s] Supplied letters and retained difficult readings (editorial discussion)
sacrilege Apollo and Asclepius
sailors Pearl and coral
Saint Innocent Nicolas Flamel and the Paris monuments
Sainte-Geneviève-des-Ardents Nicolas Flamel and the Paris monuments
Sal Lumen Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)
saline Salt, true and particular
Salmacis Androgyne and Hermaphrodite
salsuginous Salt, true and particular
Salt Lead, salt, cupels, gold, and silver; Salt, true and particular
salt Calculus and salt as coagulator; Glass, salt, mercury and triple earth; Limits of modern substance identification (editorial discussion); Salt, oil and water; Salt, true and particular
Salt distinguished from ash Ash, residue and recovered salt

salt of earth Apostles as salt
Salt surviving rather than generated by fire Salt, true and particular
salt versus ash Ash, residue and recovered salt
Salt, oil and water Salt, oil and water
Salt, true and particular Salt, true and particular
saltiness Salt, true and particular
Salvation Regeneration and second birth
same ill The same ill
same rule Nature, art and the practitioner
same subject Hellebore and quails
sanctuary Sanctuary of natural mysteries
Sanctuary of natural mysteries Sanctuary of natural mysteries
sap Sap and venom, sweet and bitter salt
Sap and venom, sweet and bitter salt Sap and venom, sweet and bitter salt
sapience Cabala and occult philosophy; Fountain, ocean, streams, and treasury
Satan Satan and corrupting serpent
Satan and corrupting serpent Satan and corrupting serpent
Saturn Jupiter; Planetary qualities; Saturn and the contested lead interpretation
Saturn and the contested lead interpretation Saturn and the contested lead interpretation
savant Experience, probable reasons and authority; Spagyry and chymical medicine
saved Preserved intermediate substance
Saviour Christ as magnet and mediator
Scales Self-renewing dragon and serpent
Scan continuity Chapter omissions, pagination and corrected locators (editorial discussion)
scan locators Chapter omissions, pagination and corrected locators (editorial discussion)
scholastic learning Scholastic learning, doubt and conjecture
Scholastic learning, doubt and conjecture Scholastic learning, doubt and conjecture
science Anatomy, harmony, number and weight; Cabala and occult philosophy; Fountain, ocean, streams, and treasury
sciences Three goods: fortune, bodily well-being and knowledge
Scipio Macrobius and the Dream of Scipio; Scipio, Poliphilus and Lissias
Scipio, Poliphilus and Lissias Scipio, Poliphilus and Lissias
scope qualification Nature, art and the practitioner
Scorched blackness Adustion and combustible earthiness
Scorching Adustion and combustible earthiness
scorching Adustion and combustible earthiness; Pure substance and accidental impurity
scorpion Generation without parents
Scylla Sirens, Charybdis and Scylla
Scythe Saturn and the contested lead interpretation
sea Heraclitus; Neptune
Sea of Nature Voyage, strait and resumed course
seasons Eagle, heavenly circuits and hidden reasons; Winter, spring and apparent resurrection
seat of life Radical moisture and lunar phases

second generation Regeneration and second birth
Secondary causes First causes, effects and causal knowledge
Secondary parents First causes, effects and causal knowledge
Secrecy Secrecy, disclosure and withheld instruction
secrecy Apollo and Asclepius
Secrecy, disclosure and withheld instruction Secrecy, disclosure and withheld instruction
Secrecy, revelation, and enigmatic covering Secrecy, disclosure and withheld instruction
secret fire Incombustibility; Pontanus, the key and two hundred failures
Secret moisture Water and moist Nature
secret moisture Water and moist Nature
Secret sublimation Ascent, descent and sublimation
secret sublimation Ascent, descent and sublimation
secret understandings Intelligences as covert agreements
secrets Palace, chamber and treasury
Seed Seed, seed-fluid and hidden generation
seed Seed, seed-fluid and hidden generation
Seed and propagation Seed, seed-fluid and hidden generation
Seed and seed-fluid Seed, seed-fluid and hidden generation
seed propagation Seed, seed-fluid and hidden generation
Seed, seed-fluid and hidden generation Seed, seed-fluid and hidden generation
Seed, sperm, grain, and specification Seed, seed-fluid and hidden generation
seed-fluid Seed, seed-fluid and hidden generation; Sulphur: external, internal and fixed
seeds Androgyne and Hermaphrodite
Seeds of flavours, colours and odours Seed, seed-fluid and hidden generation
seeds of world Earth as womb and vessel
seeker Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry
seems Body, spirit and soul
self-knowledge Light, illumination and truth
Self-motion Action and receptivity; Macrobius and the Dream of Scipio
self-motion Natural movement and forced displacement
Self-movement and circular return Natural movement and forced displacement
self-multiplication Life preserving life; Universal spirit of the world
Self-nourishment Nourishment, assimilation and replenishment
Self-regeneration Action and receptivity
Self-renewing dragon and serpent Self-renewing dragon and serpent
self-vivification Action and receptivity
sellers of smoke Sellers of smoke and painted mantle
Sellers of smoke and painted mantle Sellers of smoke and painted mantle
semen Seed, seed-fluid and hidden generation
seminal cause Ideas and seminal reasons
seminal reason Ideas and seminal reasons
sensation Sensitive, vegetative and essential life
senses Experience, probable reasons and authority

sensible Sensitive, vegetative and essential life

sensitive life Sensitive, vegetative and essential life

Sensitive, vegetative and essential life Sensitive, vegetative and essential life

sentiment Sensitive, vegetative and essential life

separate Celestial influences and receptive earth; Separation, extraction and retained union

separate 1620 poem Errata for the separate, excluded Philosophical Poem (editorial discussion)

Separating the unlike and conserving the like Separation, extraction and retained union

Separation Separation, extraction and retained union

Separation of impurity and preservation of proper parts Separation, extraction and retained union

separation of sap and venom Sap and venom, sweet and bitter salt

Separation, extraction and retained union Separation, extraction and retained union

Separative contrasts Separation, extraction and retained union

Sepulchre Vessel as sepulchre

Serpent Serpent, dust, and Prince of Sepulchres

serpent Self-renewing dragon and serpent

Serpent, dust, and Prince of Sepulchres Serpent, dust, and Prince of Sepulchres

servant Patronage and the Duke of Lorraine

Servant of Art Nature, art and the practitioner

servant of art Nature, art and the practitioner

Settled foundation and deposit True earth and ordinary earth

settling Subsidence of the coarse

Seven metals Seven metals and many names

Seven metals and many names Seven metals and many names

seven tablets Flood, marble tablets and liberal arts

Seventy books Esdras: sulphur as powder and reserved books

Seventy sages Esdras: sulphur as powder and reserved books

severance Roots: origin, return and nourishment

Sharpness Subtlety, sharpness, and biting quality

shells Vitrification and hardness

Shining bough Cavern, difficult return, and permitted bough

shining sparks Earth’s renewed impregnation and crystals

ship of life Life’s stormy sea and vessel

shipwreck Phoenix and the tail-biting serpent

sign Primordial and first matter

Signs of first matter Primordial and first matter

Silver Lead, salt, cupels, gold, and silver

silver Precious materials and salt

silver covering White stone and silver-covered gold ring

silvermaking Making gold and silver

simple Oat root, the simple and Pena; Specification and species

simple action Creator, production, and preservation; Magistery and accomplished work; Nature, art and the practitioner

Simple and indivisible substance Simple and indivisible substance

Simple and natural perfection Perfection, natural and art-assisted

simple perfection Perfection, natural and art-assisted

Simple perfection and Art's further work Perfection, natural and art-assisted

simple spirit Fifth essence and separation

simple substance Simple and indivisible substance

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Simplest parts and proportion Digestion and incomplete perfection

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sin Burden of sin

single thing One and the single thing

Sirach Biblical interpretation, quotation and analogy (editorial discussion)

Sirens Sirens, Charybdis and Scylla

Sirens, Charybdis and Scylla Sirens, Charybdis and Scylla

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six letters Subject of the sages and the letter riddle

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Sixtus IV Sixtus IV, Latin translation, and age forty

Sixtus IV, Latin translation, and age forty Sixtus IV, Latin translation, and age forty

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Skill Nature, art and the practitioner

skill Divine inspiration and discovery; Patience, gentleness and the danger of haste; Regeneration and second birth

sleep Dream, sleep and the soul’s prison

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Slime Embodiment and manifestation

slime Mucilage

Slime, mucilage, mire, and copied pattern Embodiment and manifestation

Small nutritive portion Nourishment, assimilation and replenishment

small quantity Nourishment, assimilation and replenishment

Smallest parts Digestion and incomplete perfection

Smallest parts, embrace, and inseparability Digestion and incomplete perfection

Smoke Self-renewing dragon and serpent

smoke-blackened ceilings Soot and smoke-blackening

snails Flesh, nerves, nuts and shells

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sobriety Sobriety, fasting and appetite

Sobriety, fasting and appetite Sobriety, fasting and appetite

Socrates Plato and Socrates

soda Fern, glasswort and soda

sodium chloride Limits of modern substance identification (editorial discussion)

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soften Sun, wax and clay
solar father Sun, parenthood and reciprocal nourishment
solar fire Innate, solar and elemental heat; Sun, parenthood and reciprocal nourishment
solar rays Sun, parenthood and reciprocal nourishment
Soldiers Cadmus, Mars, dragon’s teeth, and armed soldiers
solemn inquiry Medical claims and testimony
Solomon Universal medicine and particular remedies
Solomon attribution Biblical interpretation, quotation and analogy (editorial discussion)
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solubility limit Two uses of vitrification without forced reconciliation (editorial discussion)
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some duration Head, members, principal and accessories
Son Primordial and first matter
soot Soot and smoke-blackening
Soot and smoke-blackening Soot and smoke-blackening
Sophistical dissolution Amalgams, fusions, dissolutions, infusions, and confections
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Soul, universal and particular Soul, universal and particular
souls Soul, universal and particular
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source reading Errata, adopted corrections and unresolved targets (editorial discussion)
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Spagyria, chymistry, and Gospel comparison Spagyry and chymical medicine
Spagyric and ordinary medicine Spagyry and chymical medicine
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Spagyrical art Spagyry and chymical medicine
Spagyrists Spagyry and chymical medicine
spagyrists Spagyry and chymical medicine
Spagyry and chymical medicine Spagyry and chymical medicine
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spirit of the universe Universal spirit of the world
Spirit of wine Spirit of wine, antimony, and coral
Spirit of wine, antimony, and coral Spirit of wine, antimony, and coral
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spiritual Spirituous and spiritual; Translation choices and false friends (editorial discussion)
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Spiritual portion Hortulan’s particular reading
Spiritueuse and spirituelle Translation choices and false friends (editorial discussion)
spirituous Spirituous and spiritual; Translation choices and false friends (editorial discussion)
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splendour Lustre and obscurity
split chaos Limbus and chaos
sponges Plant-animals, oysters and sponges
spontaneous generation Generation without parents
spring Winter, spring and apparent resurrection
spring flowers Flower-enamel, leaf and bark
springs Winter, spring and apparent resurrection
Stability Purity, penetration and duration
stability Discordant concord and tempering; Purity, penetration and duration
staff Scholastic learning, doubt and conjecture
Stag Longevity, preservation and mortality
Stag, raven, oak, and gold Longevity, preservation and mortality
stars Eagle, heavenly circuits and hidden reasons
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Steel Cosmopolite and the third principle

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stones Calculus and salt as coagulator; Vitrification and hardness

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strait Voyage, strait and resumed course

Streams Fountain, ocean, streams, and treasury

strength Three goods: fortune, bodily well-being and knowledge

stripping Longevity, preservation and mortality; Return, sphere and centre; Transformation rather than annihilation

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Stygian waters and Aeson Stygian waters and Aeson

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subject of the sages Subject of the sages and the letter riddle

Subject of the sages and the letter riddle Subject of the sages and the letter riddle

Sublimation Ascent, descent and sublimation

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sublimation classification The author’s operation names and classifications (editorial discussion)

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sublunary Sublunary scope

Sublunary scope Sublunary scope

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subordinate Subordinate powers

Subordinate powers Subordinate powers

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Subsidence of the coarse Subsidence of the coarse

Substance Body, spirit and soul

substance Substance and accidents

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substantial body Excrements, dregs and bodily bulk

subtiliation Ingress, subtiliation and graduated fire

subtilisation Ingress, subtiliation and graduated fire

Subtle Elemental qualities and their agents

subtle Separation, extraction and retained union; Tinged into earth and entire power

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Subtlety, sharpness, and biting quality Subtlety, sharpness, and biting quality

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Suffering Incarnation, two natures, and the preserved body

Suffocation Bulls, furnaces, yoke, and vents

suffocation Air, wind and the breath of life; Suffocation and struggle

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Suidas Suidas, Chrysogonus Polydorus, and Geber

Suidas, Chrysogonus Polydorus, and Geber Suidas, Chrysogonus Polydorus, and Geber

Sulphur Volatile spirit and fixed body

sulphur Sulphur: external, internal and fixed

Sulphur and its distinctions Sulphur: external, internal and fixed

sulphur of gold Sulphur: external, internal and fixed

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summer Harmony and constitution

summer noon Gold and dross, summer noon and winter night

summit Philosophy as ladder and queen of arts; Roots: origin, return and nourishment; Surface, centre, heart and marrow

summits Mountains, vessels and harvesting

Sun Celestial influences and receptive earth; Cosmic parents, womb and nurse; Planetary qualities

sun Eagle, heavenly circuits and hidden reasons; Sun, parenthood and reciprocal nourishment

sun and man The sun and man generate; Translation choices and false friends (editorial discussion)

sun as father Cosmic parents, womb and nurse

Sun of Holy Spirit Sun of the Holy Spirit

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Sun, moon, air and earth as parents, womb and nurse Cosmic parents, womb and nurse

Sun, Moon, nurse, and airy belly Cosmic parents, womb and nurse

Sun, parenthood and reciprocal nourishment Sun, parenthood and reciprocal nourishment

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Superfluities Cold aconite of years and corrupting humours

superfluous Lowly and coarse beginnings

supernatural Perfection, natural and art-assisted

Supplied and uncertain French readings Supplied letters and retained difficult readings (editorial discussion)

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supplied letters Supplied letters and retained difficult readings (editorial discussion)

Supplied letters and retained difficult readings Supplied letters and retained difficult readings (editorial discussion)

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Supreme redness Perfection, natural and art-assisted

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Surface, centre, and inward power Surface, centre, heart and marrow

Surface, centre, heart and marrow Surface, centre, heart and marrow

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sustenance Nourishment, assimilation and replenishment

sweats Medical claims and testimony

sweet Separation, extraction and retained union

sweet salt Sap and venom, sweet and bitter salt

sweeten Sweetness, bitterness and the salt’s centre

Sweetening the bitter and magistery Sweetness, bitterness and the salt’s centre

sweetness Sweetness, bitterness and the salt’s centre

Sweetness, bitterness and the salt’s centre Sweetness, bitterness and the salt’s centre

Swine Illuminated recipients, pearls, and swine

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Sympathy and agreement Sympathy and agreement

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Tail-biting serpent and phoenix Phoenix and the tail-biting serpent

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taking body Embodiment and manifestation

taming Intellect, inference and the wing of thought

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target Arrows and one target; Celestial influences and receptive earth

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Taste, dregs and the reader’s palate Taste, dregs and the reader’s palate

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Teacher of Teachers Apostles as salt

Teachers Pupils, doctors, and oracles

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Temperance, justice and excess Temperance, justice and excess

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testimony Experience, probable reasons and authority

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The dedication’s former–latter ambiguity The dedication’s former–latter ambiguity (editorial discussion)

The dry drinking the moist The dry drinking the moist

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The first revealer and divine inspiration Divine inspiration and discovery

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The three goods Three goods: fortune, bodily well-being and knowledge

The unlocated universal-spirit figure The unlocated universal-spirit figure (editorial discussion)

The upright gaze The upright gaze

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Theriac, venom, use, and dose Theriac, venom, use, and dose
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thread Ariadne’s thread, Theseus, and the Minotaur
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Three kinds and genus Three kinds and genus
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Three sulphurs Sulphur: external, internal and fixed
three sulphurs Sulphur: external, internal and fixed
three together Body, spirit and soul
threefold earth Glass, salt, mercury and triple earth
threefold seed Universal spirit of the world
Throne Demogorgon, steward of generation
throne Demogorgon, steward of generation
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Tincture Tincture and heat as its mother
tincture Tincture and heat as its mother
Tincture and heat as its mother Tincture and heat as its mother
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Tinged into earth and entire power Tinged into earth and entire power

Tinging power Tincture and heat as its mother

Tint Tincture and heat as its mother

Title, attribution and the dates 1620, 1621 and 1657 Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

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Toladanus Brachesco, Bracesco and Toladanus

Tomb Vessel as sepulchre

tortoises Flesh, nerves, nuts and shells

Tower Daedalus, Icarus, wax, and feathers

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traduction Seed, seed-fluid and hidden generation; Translation choices and false friends (editorial discussion)

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Translation choices and false friends Translation choices and false friends (editorial discussion)

translation difficulty Translation choices and false friends (editorial discussion)

Transmission of testimony Suidas, Chrysogonus Polydorus, and Geber

Transmutation Elixir and communicable perfection

transmute Longevity, preservation and mortality

transubstantiate Nourishment, assimilation and replenishment

Transubstantiating food Nourishment, assimilation and replenishment

travel Travel, war and fortified cities

Travel, war and fortified cities Travel, war and fortified cities

Treasury Fountain, ocean, streams, and treasury

treasury Palace, chamber and treasury

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treatises on salt Original treatise errata: continuation (editorial discussion); Original treatise errata: first leaf (editorial discussion)

tree birds Generation without parents

Tree of life Burning cherub, flaming sword, and trees of life

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Trevisan and the fugitive pursued Trevisan and the fugitive pursued

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tribute Pluto and subterranean wealth

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Triple earth and its three operations Glass, salt, mercury and triple earth

triple in one Primordial and first matter

triple Mercury Mercury, multiform spirit

Trismegistus Emerald Table and its double sense; Hermes and thrice-great Mercury

true door Bird caught by the foot

true earth True earth and ordinary earth

True earth and ordinary earth True earth and ordinary earth

True salt Salt, true and particular

true salt Salt, true and particular

true water Christ's blood as true water

trunk Flowers and branch tips

truth Light, illumination and truth; Possessing, knowing and the purpose of life

Turner Supplied letters and retained difficult readings (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

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two ancient Latin verses Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Two bodies Androgyne and Hermaphrodite

Two champions and adversaries Water and fire as separators

two hundred failures Pontanus, the key and two hundred failures

two keys Heat and moisture as generative partners

Two kinds of separation Separation, extraction and retained union

two means Baptismal water and Spirit's fire

two men Biblical interpretation, quotation and analogy (editorial discussion)

Two natures Incarnation, two natures, and the preserved body

two paths Water and fire as separators

two purifiers Regeneration and second birth

Two purifiers and two restorations Regeneration and second birth

two seed-fluids Seed, seed-fluid and hidden generation

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Two unreconciled uses of vitrification Two uses of vitrification without forced reconciliation (editorial discussion)

Two uses of vitrification without forced reconciliation Two uses of vitrification without forced reconciliation (editorial discussion)

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un mesme effect Supplied letters and retained difficult readings (editorial discussion)

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Uncertainty Light, illumination and truth
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undergo action Passibility
underlying subject Prejacent subject
understanding Creator, production, and preservation
Underworld Caduceus, fateful rod, and Orcus
underworld Elysian fields and underworld; Enoch, Elijah and the underworld heroes; Hercules and the underworld rescue
Undigested mass Limbus and chaos
undigested mass Limbus and chaos
unfailing Incorruptible celestial bodies
unidentified title Uncertain names, works and attributions (editorial discussion)
Union Digestion and incomplete perfection
union Love, marriage and conjunction of parts
unit of account Livre as money in the royal privilege (editorial discussion)
Universal all Pan, Hyle, and the Orphic hymn
universal cure Universal medicine and particular remedies
Universal first matter and first metallic matter Primordial and first matter
universal life World as living animal
Universal light Light, illumination and truth
Universal matter Primordial and first matter
universal matter Universal spirit of the world
Universal medicine and particular remedies Universal medicine and particular remedies
Universal mercury Mercury, multiform spirit
universal Mercury Mercury, multiform spirit
Universal mercury and ordinary mercury Mercury, multiform spirit
universal progenitor Demogorgon, steward of generation
Universal remedy Universal medicine and particular remedies
Universal remedy and particular medicines Universal medicine and particular remedies
Universal spirit Universal spirit of the world
universal spirit Universal spirit of the world
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Universal spirit of the world Universal spirit of the world
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Unlike and contrary Unlike and contrary
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unnamed matter Envy as withheld knowledge
Unnamed poet Here or nowhere

unparented generation Generation without parents
Unresolved Rouillasque Uncertain names, works and attributions (editorial discussion)
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uproot Cause and symptoms of disease
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Vapour and breath Vapour and fourfold exhalation
Vapour and fourfold exhalation Vapour and fourfold exhalation
variation Elevation, renewal and multiplying forms
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vegetable oil Descension
Vegetation Nourishment, assimilation and replenishment
vegetation Growth and concretion; Sensitive, vegetative and essential life
Vegetation and sensation Sensitive, vegetative and essential life
vegetative life Sensitive, vegetative and essential life
vegetative power Mercury, multiform spirit
Vehicle Celestial influences and receptive earth
Veil Secrecy, disclosure and withheld instruction
veins Porosity and passage
Venom Theriac, venom, use, and dose
venom Sap and venom, sweet and bitter salt
Vent Bulls, furnaces, yoke, and vents
Venus Planetary qualities
verdict Metals alone and the need for an agent
vermin Polypodies; Prison, captive and filth
Verse lines Verse, sonnet headings and the edition’s segmentation (editorial discussion)
verse lines Verse, sonnet headings and the edition’s segmentation (editorial discussion)
Verse, sonnet headings and the edition’s segmentation Verse, sonnet headings and the edition’s segmentation (editorial discussion)
Vessel Vessel as sepulchre
vessel Earth as womb and vessel; Life’s stormy sea and vessel
Vessel as sepulchre Vessel as sepulchre
Vessel shape Cabasset-shaped vessel and rejected alembic

Vesta Coelie, Vesta, and Ops; Poliphilus, Polia, and Vesta’s temple; Saturn and the contested lead interpretation

viandes Medical testimony, failed trials and unverified efficacy (editorial discussion)

vice Forbidden apple and first transgression; Temperance, justice and excess

victuals Nourishment, assimilation and replenishment

vigor Medical claims and testimony

violent Natural movement and forced displacement

violent death Transformation rather than annihilation

violent movement Void and violent motion

violet fumes Common crystal and failed ignition

violet powder Violet powder fragrance

Violet powder fragrance Violet powder fragrance

Virgil Virgil’s poetic testimony

Virgil and Damoetas Virgil’s poetic testimony

Virgil’s poetic testimony Virgil’s poetic testimony

Virgin earth Virgin earth

virgin earth Virgin earth

virtue Temperance, justice and excess

visibility Nature, art and the practitioner

visible Visible and tangible knowledge

Visible and tangible knowledge Visible and tangible knowledge

visionary writing Dream, sleep and the soul’s prison

Vital and destructive fire Innate, solar and elemental heat

Vital colour Tincture and heat as its mother

vital heat Innate, solar and elemental heat

vital soul Reason in animals and humans

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vitrification Two uses of vitrification without forced reconciliation (editorial discussion); Vitrification and hardness

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Vitrification and hardness Vitrification and hardness

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vivification Life preserving life

Vivification and purification Life preserving life

vivify Celestial influences and receptive earth; Nature as mother and active agent

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Void and violent motion Void and violent motion

Volatile Volatile spirit and fixed body

volatile Volatile spirit and fixed body

Volatile spirit and fixed body Volatile spirit and fixed body

Volatile spirits Volatile spirit and fixed body

Volatile, fixed, and fixable Volatile spirit and fixed body

Volatility Volatile spirit and fixed body

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vows Philosophy as ladder and queen of arts

Voyage Voyage, strait and resumed course

Voyage, strait and resumed course Voyage, strait and resumed course

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waking Air, wind and the breath of life

wall plants Generation without parents

walnuts Flesh, nerves, nuts and shells

Wand Caduceus, fateful rod, and Orcus

waning Radical moisture and lunar phases

war Travel, war and fortified cities

warming Heat and moisture as generative partners

Warming, egg and incubation Heat and moisture as generative partners

washing Water and fire as separators

Washing and calcination Water and fire as separators

waste away Sap and venom, sweet and bitter salt

wasting away Sap and venom, sweet and bitter salt

Watchful dragon Self-renewing dragon and serpent

Watchful dragon, smoke, and winding furrows Self-renewing dragon and serpent

Water Water and fire as separators; Water and moist Nature

water Glass, salt, mercury and triple earth; Salt, oil and water; Water and fire as separators; Water and moist Nature

Water and fire as separators Water and fire as separators

Water and fire of purification Water and fire as separators

Water and moist Nature Water and moist Nature

Water of life Burning water, water of life, and water of vine

Water of the vine Burning water, water of life, and water of vine

Water skimming a field Water skimming a field

watering Salt, oil and water

wax Sun, wax and clay

Wax wings Daedalus, Icarus, wax, and feathers

waxing Radical moisture and lunar phases

weaken Mortifying and weakening

wealth Three goods: fortune, bodily well-being and knowledge

wealth disparity Croesus and Irus

weapons Corrupt weapons against corruption

weighing Pumice and lead

weight Anatomy, harmony, number and weight; Livre as money in the royal privilege (editorial discussion); Nourishment, assimilation and replenishment

wells Winter, spring and apparent resurrection

What God has joined Love, marriage and conjunction of parts

Wheel tracks Phaethon, Phoebus, and the chariot’s middle course

White beard Saturn and the contested lead interpretation

White beard, covered head, and scythe Saturn and the contested lead interpretation

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White hair Saturn and the contested lead interpretation

white stone White stone and silver-covered gold ring

White stone and silver-covered gold ring White stone and silver-covered gold ring

Whiteness Regeneration and second birth

Wicked Conflagration and separation of good and wicked

wind Air, wind and the breath of life; Voyage, strait and resumed course

Wind carrying spirit in its belly Wind carrying spirit in its belly

winds Vapour and fourfold exhalation

wind's belly Wind carrying spirit in its belly

wing of thought Intellect, inference and the wing of thought

Winged and unwinged birds and dragons Winged and unwinged birds and dragons

Winged dragon Winged and unwinged birds and dragons

wings Philosophy as ladder and queen of arts

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The themes offer another route into the lexicon. They gather related questions without imposing a single modern system on the work's different cosmological, medical, theological and poetic arguments.

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Pupils, doctors, and oracles; Périer, Buisard and Bergeron; Reasoning, judgement and curious inquiry; Ronsard; Royal printing privilege; Rozinus and Morien

Scholastic learning, doubt and conjecture; Scipio, Poliphilus and Lissias; Secrecy, disclosure and withheld instruction; Sellers of smoke and painted mantle; Sixtus IV, Latin translation, and age forty; Spagyry and chymical medicine

Spirit of wine, antimony, and coral; Subject of the sages and the letter riddle; Suidas, Chrysogonus Polydorus, and Geber; Taste, dregs and the reader’s palate; Thales; The author’s limits and professions

Trevisan and the fugitive pursued; Virgil’s poetic testimony; White stone and silver-covered gold ring; Zeno; Zoroaster and attractions; Chapter omissions, pagination and corrected locators (editorial discussion)

Errata for the separate, excluded Philosophical Poem (editorial discussion); Livre as money in the royal privilege (editorial discussion); Original treatise errata: continuation (editorial discussion); Original treatise errata: first leaf (editorial discussion); The editorial lumbus–plumbum solution (editorial discussion); The unlocated universal-spirit figure (editorial discussion)

Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion); Uncertain names, works and attributions (editorial discussion)

Textual readings and editorial cautions

Divine inspiration and discovery; Five operations and two agents; Infusion; Royal printing privilege; Subject of the sages and the letter riddle; Sweetness, bitterness and the salt’s centre

Tinged into earth and entire power; Annotation attachment versus actual lexical location (editorial discussion); Authorial marginal definitions (editorial discussion); Biblical interpretation, quotation and analogy (editorial discussion); Cabacet and the cabasset gloss (editorial discussion); Chapter omissions, pagination and corrected locators (editorial discussion)

Chymical terminology in a modern translation (editorial discussion); Errata for the separate, excluded Philosophical Poem (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion); Historical measurement premises (editorial discussion); Limits of modern substance identification (editorial discussion); Livre as money in the royal privilege (editorial discussion)

Medical testimony, failed trials and unverified efficacy (editorial discussion); Medication, meditation and rejected normalization (editorial discussion); Original treatise errata: continuation (editorial discussion); Original treatise errata: first leaf (editorial discussion); Supplied letters and retained difficult readings (editorial discussion); The author’s operation names and classifications (editorial discussion)

The dedication’s former–latter ambiguity (editorial discussion); The editorial lumbus–plumbum solution (editorial discussion); The unlocated universal-spirit figure (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion); Translation choices and false friends (editorial discussion); Two uses of vitrification without forced reconciliation (editorial discussion)

Uncertain names, works and attributions (editorial discussion); Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Passage index

The passage index follows the supplied edition's order. Each stable passage identifier carries a summary and routes to the explanations that discuss it. Historical printed-page and scan locators are distinguished from physical pages of the supplied bilingual PDF.

Title and royal privilege

SL_TITLES001

Source 1621 Unnumbered title page · scans FR004 · source PDF p. 15

Title announces collected treatises on true salt and universal spirit, tied to the Cosmopolite's third principle and chymical medicine.

Cosmopolite and the third principle; Harmony and constitution; Nuysement, compilation and inherited learning; Obscurity, ignorance and patient reading; Périer, Buisard and Bergeron; Reasoning, judgement and curious inquiry

Salt, true and particular; Spagyry and chymical medicine; Universal spirit of the world; Chymical terminology in a modern translation (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

SL_PRIVILEGES001

Source 1621 Unnumbered preliminary page · scans FR005 · source PDF p. 16

Royal privilege authorizes Périer's printing and circulation for six years and penalizes competing editions.

Périer, Buisard and Bergeron; Royal printing privilege; Livre as money in the royal privilege (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

The reader's riddle

SL_READERS001

Source 1621 Unnumbered preliminary verse · scans FR006 · source PDF p. 17

The reader's six-line riddle directs the addition of p and substitution of m for s in a six-letter bodily-part name, promising the subject of the sages without printing the answer.

Subject of the sages and the letter riddle; Universal spirit of the world; The editorial lumbus–plumbum solution (editorial discussion); The unlocated universal-spirit figure (editorial discussion)

The historical chapter tables

SL_CONTENTSS001

Source 1621 Unnumbered preliminary tables · scans FR007 · source PDF p. 18

First-book table outlines the living world, threefold constitution, spirit's parentage, nourishment, perfection and specification.

Chapter table and omitted division; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_CONTENTSS002

Source 1621 Unnumbered preliminary tables · scans FR008 · source PDF pp. 18–19

The second-book table lists embodiment, conversion into earth and separation of fire from earth, then the third treatise; it omits the ascent-and-descent chapter present in the book's body.

Chapter table and omitted division; Chapter omissions, pagination and corrected locators (editorial discussion)

Dedication, inheritance and the double sense

SL_DEDICATIONS001

Source 1621 Unnumbered preliminary pages · scans FR009, FR010, FR011 · source PDF pp. 20–21

Dedication to Lorraine praises Candale’s practical/theoretical excellence and recovery of obscure Pimander as heroic underworld rescue.

Candale, interpreter and teacher; Dream, sleep and the soul’s prison; Flood, marble tablets and liberal arts; Hercules and the underworld rescue; Mechanical arts and theory; Obscurity, ignorance and patient reading

Patronage and the Duke of Lorraine; Phoenix and the tail-biting serpent; Pimander and the creation account

SL_DEDICATIONS002

Source 1621 Unnumbered preliminary pages · scans FR011, FR012, FR013 · source PDF pp. 21–22

The dedication reports traditions identifying Hermes with Jethro, teacher of Moses and Mary, and recovering flood-preserved liberal arts; dream literature illustrates the soul’s release from bodily encumbrance.

Cabala and occult philosophy; Dream, sleep and the soul’s prison; Flood, marble tablets and liberal arts; Hermes and thrice-great Mercury; Jethro, Moses and Mary the prophetess; Scipio, Poliphilus and Lissias

Uncertain names, works and attributions (editorial discussion)

SL_DEDICATIONS003

Source 1621 Unnumbered preliminary pages · scans FR013, FR014 · source PDF pp. 22–23

Candale’s tutelage is an opened arena; borrowed flowers and Socratic relics defend the compiler’s debt.

Arena, barrier and prize; Candale, interpreter and teacher; Hermes and thrice-great Mercury; Nuysement, compilation and inherited learning; Plato and Socrates

SL_DEDICATIONS004

Source 1621 Unnumbered preliminary pages · scans FR014, FR015, FR016 · source PDF pp. 23–24

Nuysement binds the Emerald Table to the Pimander through a single mystery with two senses, opposing an exclusively metallic reading to his account of universal creation, animation, generation and return.

Candale, interpreter and teacher; Emerald Table and its double sense; Hortulan’s particular reading; Longevity, preservation and mortality; Obscurity, ignorance and patient reading; Pimander and the creation account

Reasoning, judgement and curious inquiry; Sympathy and agreement; Three kinds and genus; Universal spirit of the world; The dedication’s former–latter ambiguity (editorial discussion)

SL_DEDICATIONS005

Source 1621 Unnumbered preliminary pages · scans FR016, FR017 · source PDF pp. 24–25

Repeated patronage is justified as gratitude, and the sentence “born only to die” resolves into devoted service.

Nuysement, compilation and inherited learning; Patronage and the Duke of Lorraine

Knowledge rather than a promise of riches

SL_PREFACES001

Source 1621 Unnumbered preliminary pages · scans FR018 · source PDF p. 26

Preface opposes greed-driven possession to knowledge and gives food, life and reasoning ordered ends in truth.

Light, illumination and truth; Obscurity, ignorance and patient reading; Possessing, knowing and the purpose of life

SL_PREFACES002

Source 1621 Unnumbered preliminary pages · scans FR018, FR019 · source PDF pp. 26–27

Readers are warned against expecting Golden Fleece or Hesperidean wealth and directed to first natural principles.

Golden Fleece and Hesperidean apples; Obscurity, ignorance and patient reading; Reasoning, judgement and curious inquiry; Spagyry and chymical medicine

SL_PREFACES003

Source 1621 Unnumbered preliminary pages · scans FR019, FR020 · source PDF pp. 27–28

The preface claims that chymical experience reveals natural principles and universal matter, proposing consideration and fire as means of perfecting the spirit; it asks judgement by plausible reasons and ancient authorities.

Experience, probable reasons and authority; Modification and most pure essence; Obscurity, ignorance and patient reading; Spagyry and chymical medicine; Taste, dregs and the reader’s palate; Limits of modern substance identification (editorial discussion)

Book I.1: the living world

SL_I_01S001

Source 1621 pp 1–3 · scans FR021, FR022, FR023 · source PDF pp. 30–31

Cosmic life is argued from Nature’s continuous action and natural motion toward form, with earth-centre as nourishing heart.

Earth’s centre as heart and mine; Growth and concretion; Natural movement and forced displacement; Nature as mother and active agent; Salt, true and particular; Sensitive, vegetative and essential life

Universal spirit of the world; World as living animal

SL_I_01S002

Source 1621 pp 3–5 · scans FR023, FR024, FR025 · source PDF pp. 31–32

Poetic Demogorgon serves divine creative thought as steward: Iliaste supplies generative materials and Archee acts on them as natural heat, together distributing forms, nourishment and growth.

Archee, digestive natural heat; Demogorgon, steward of generation; Digestion and incomplete perfection; Earth’s centre as heart and mine; Iliaste, the purveyor; Authorial marginal definitions (editorial discussion)

SL_I_01S003

Source 1621 pp 5–7 · scans FR025, FR026, FR027 · source PDF pp. 32–33

Material disposition conditions sensitive, vegetative or essential life; minerals cannot produce their like unless their constrained spirit is freed by purification and resolution into first-matter subtlety.

Augurel as poetic authority; Celestial influences and receptive earth; Disposition, pliability and resistance; Growth and concretion; Seed, seed-fluid and hidden generation; Sensitive, vegetative and essential life

Separation, extraction and retained union; Three kinds and genus; Universal spirit of the world; Translation choices and false friends (editorial discussion)

SL_I_01S004

Source 1621 pp 7 · scans FR027 · source PDF p. 33

Augurel’s verse attributes hidden metallic life to God/Nature but says heavy matter prevents display until human extraction.

Augurel as poetic authority; Nature, art and the practitioner; Perfection, natural and art-assisted; Separation, extraction and retained union; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_I_01S005

Source 1621 pp 7–9 · scans FR027, FR028, FR029 · source PDF pp. 33–34

Purified minerals generate perfection in their like, not like bodies; living parts and life-giving heavens support a living whole.

Augurel as poetic authority; Elixir and communicable perfection; Participation, higher and lower; Perfection, natural and art-assisted; World as living animal; Annotation attachment versus actual lexical location (editorial discussion)

SL_I_01S006

Source 1621 pp 9–11 · scans FR029, FR030, FR031 · source PDF pp. 34–35

Self-moving world soul guides circular heavens; individual lives participate in the complete world-animal and hidden elemental seeds.

Generation without parents; Natural movement and forced displacement; Participation, higher and lower; Seed, seed-fluid and hidden generation; World as living animal; Annotation attachment versus actual lexical location (editorial discussion)

Errata, adopted corrections and unresolved targets (editorial discussion)

SL_I_01S007

Source 1621 pp 11–13 · scans FR031, FR032, FR033 · source PDF pp. 35–36

Visible and hidden seeds, unsown growth and alleged parentless animals support shared life; plant-animals complicate categories.

Generation without parents; Plant-animals, oysters and sponges; Seed, seed-fluid and hidden generation; World as living animal; Annotation attachment versus actual lexical location (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion)

SL_I_01S008

Source 1621 pp 13–15 · scans FR033, FR034, FR035 · source PDF pp. 36–37

The good, intelligent, male-and-female world joins its members through mutual love and generates microcosms through action and receptivity; artificial incubation illustrates life communicated without the hen’s brooding.

Action and receptivity; Generation without parents; Good creation and intelligent world; Heat and moisture as generative partners; Ideas and seminal reasons; Love, marriage and conjunction of parts

Microcosms in every body; Translation choices and false friends (editorial discussion)

SL_I_01S009

Source 1621 pp 15–16 · scans FR035, FR036 · source PDF pp. 37–38

Extraordinary generation stories are treated with reservation; perpetual remaking denies total annihilation, illustrated by solar wax/clay effects.

Generation without parents; Sun, wax and clay; Transformation rather than annihilation

Book I.2: body, spirit and soul

SL_I_02S001

Source 1621 pp 17–19 · scans FR037, FR038, FR039 · source PDF pp. 39–40

Spirit mediates coarse body and subtle soul, analogized to Christ’s reconciliation; formal changes reveal intelligence, not brute matter.

Bait, attraction and congruity; Body, spirit and soul; Christ as magnet and mediator; Divine intelligence and brute matter; Elevation, renewal and multiplying forms; Plato and Socrates

Soul, universal and particular; Virgil’s poetic testimony

SL_I_02S002

Source 1621 pp 19–20 · scans FR039, FR040 · source PDF pp. 40–41

Virgilian world-soul lines are followed by Augurel’s mediator between soul and body.

Augurel as poetic authority; Body, spirit and soul; Soul, universal and particular; Virgil’s poetic testimony; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Book I.3: first matter and fifth essence

SL_I_03S001

Source 1621 pp 21–22 · scans FR041, FR042 · source PDF pp. 42–43

Nourishment implies common origin in separable fifth essence, solar heat multiplying seeds to species-determined size.

Determined size and species-limit; Essence and being; Fifth essence and separation; Nourishment, assimilation and replenishment; Primordial and first matter; Universal spirit of the world

Virgil’s poetic testimony; Translation choices and false friends (editorial discussion)

SL_I_03S002

Source 1621 pp 22–23 · scans FR042, FR043 · source PDF p. 43

Multiform Mercury distributes life according to material predisposition; purer receivers admit celestial heat more deeply and last longer.

Disposition, pliability and resistance; Mercury, multiform spirit; Purity, penetration and duration; Errata, adopted corrections and unresolved targets (editorial discussion)

SL_I_03S003

Source 1621 pp 23–25 · scans FR043, FR044, FR045 · source PDF pp. 43–44

Gold’s predisposed mercury and sulphur form a seed-fluid slowly hardened by inherent coagulating power and continuous heat; heat, called mother of tinctures, supports the argument for solar fatherhood.

Adustion and combustible earthiness; Coagulation, thickening and hardening; Esdras: sulphur as powder and reserved books; Purity, penetration and duration; Seed, seed-fluid and hidden generation; Sulphur: external, internal and fixed

Tincture and heat as its mother

Book I.4: solar fatherhood and different levels of perfection

SL_I_04S001

Source 1621 pp 25–26 · scans FR045, FR046 · source PDF pp. 45–46

Objection asks how sun fathers matter that preceded it; response distinguishes primordial innate sun/fire from later celestial action.

Celestial influences and receptive earth; Earth as womb and vessel; Hermes and thrice-great Mercury; Imagination and the fashioning of forms; Primordial and first matter; Sun, parenthood and reciprocal nourishment

SL_I_04S002

Source 1621 pp 26–28 · scans FR046, FR047, FR048 · source PDF p. 46

Seasonal solar revival and earth’s conception explain reciprocal fatherhood and spirit’s passage into body.

Earth as womb and vessel; Embodiment and manifestation; Nourishment, assimilation and replenishment; Sun, parenthood and reciprocal nourishment; Winter, spring and apparent resurrection

SL_I_04S003

Source 1621 pp 28–30 · scans FR048, FR049, FR050 · source PDF p. 47

Hortulan’s solar-gold reading is accepted: the stone’s subject contains gold and silver potentially and quicksilver in nature; invisible living gold and silver need ordinary metals at fermentation to communicate their almost miraculous perfection.

Elixir and communicable perfection; Emerald Table and its double sense; Experience, probable reasons and authority; Fermentation and the ministering metals; Hortulan’s particular reading; Magistery and accomplished work

Philosophical and ordinary gold and silver

SL_I_04S004

Source 1621 pp 30–31 · scans FR050, FR051 · source PDF pp. 47–48

Hermes touches universal and particular strings: general one/spirit differs from mineral single thing produced within earth.

Anatomy, harmony, number and weight; Emerald Table and its double sense; Essence and being; Hermes and thrice-great Mercury; One and the single thing; Medication, meditation and rejected normalization (editorial discussion)

SL_I_04S005

Source 1621 pp 31–33 · scans FR051, FR052, FR053 · source PDF pp. 48–49

Nature’s universal stone generates all three kinds while chymical stone perfects like metals; sun/air/earth provide parent, bearer and nurse.

Aerial Mercury and Raymond Lulle; Digestion and incomplete perfection; Earth as womb and vessel; Elixir and communicable perfection; Embodiment and manifestation; Natural stone and chymical stone

Philosophical and ordinary gold and silver; Primordial and first matter; Universal spirit of the world; Wind carrying spirit in its belly; Chymical terminology in a modern translation (editorial discussion)

SL_I_04S006

Source 1621 pp 33–35 · scans FR053, FR054, FR055 · source PDF pp. 49–50

Prepared universal matter is said to reject unlike corruption and preserve what agrees with it; metallic seeds still require the universal spirit as agent, for Nature here does not produce itself, as Pontanus’ reported failures illustrate.

Action and receptivity; Macrobius and the Dream of Scipio; Magistery and accomplished work; Making gold and silver; Metals alone and the need for an agent; Phoenix and the tail-biting serpent

Pontanus, the key and two hundred failures; Potentiality and actuality; Rozinus and Morien; Separation, extraction and retained union; Sympathy and agreement; Universal spirit of the world

SL_I_04S007

Source 1621 pp 35–36 · scans FR055, FR056 · source PDF pp. 50–51

Triple Mercury coagulates, receives tincture and specifies by place and adjacent matter under necessary solar heat.

Coagulation, thickening and hardening; Mercury, multiform spirit; Place and adjacent matter; Tincture and heat as its mother

Book I.5: lunar maternity and inseparable principles

SL_I_05S001

Source 1621 pp 37–38 · scans FR057, FR058 · source PDF p. 52

Body, spirit and soul are always together; apparent separation conceals two in the third, detectable by examination with fire.

Body, spirit and soul; Experience, probable reasons and authority; Moon as mother; Separation, extraction and retained union; Universal spirit of the world

SL_I_05S002

Source 1621 pp 38–39 · scans FR058, FR059 · source PDF pp. 52–53

Heat/moisture as male/female offices bring corruption then generation; egg and two-seed human examples explain Mercury’s carrying function.

Corruption as transition and putrefaction; Heat and moisture as generative partners; Mercury, multiform spirit; Moon as mother; Seed, seed-fluid and hidden generation

SL_I_05S003

Source 1621 pp 40–41 · scans FR060, FR061 · source PDF pp. 53–54

Solar heat brings innate heat into action while lunar influence fosters radical moisture; generation requires their temperate balance and the cooperation of contrary fire and water, described as discordant concord.

Decoction; Discordant concord and tempering; Heat and moisture as generative partners; Innate, solar and elemental heat; Moon as mother; Potentiality and actuality

Radical moisture and lunar phases; The sun and man generate; Translation choices and false friends (editorial discussion)

SL_I_05S004

Source 1621 pp 41–43 · scans FR061, FR062, FR063 · source PDF pp. 54–55

Particular philosophical moon mediates body/sun and seed/Mercury and is expressly not ordinary silver.

Arnauld: moon, water and sweetening; Love, marriage and conjunction of parts; Moon as mother; Uncertain names, works and attributions (editorial discussion)

Book I.6: air, roots and mediation

SL_I_06S001

Source 1621 pp 43–44 · scans FR063, FR064 · source PDF p. 56

Moving air is wind and breath of life; air strengthens and manifests hidden spirit, explaining roots in air and heads in earth.

Air, wind and the breath of life; Calid’s attributed teaching; Roots: origin, return and nourishment; Wind carrying spirit in its belly

SL_I_06S002

Source 1621 pp 44–46 · scans FR064, FR065, FR066 · source PDF p. 57

A particular reading distinguishes volatile spirit from the more fixed body and interprets mountains and harvesting as vessel imagery; Morien’s return-of-water account conditions completion on cleansing and God’s help.

Calid’s attributed teaching; Daedalus, Icarus, wax, and feathers; Envy as withheld knowledge; Magistery and accomplished work; Mountains, vessels and harvesting; Roots: origin, return and nourishment

Rozinus and Morien; Volatile spirit and fixed body; Water and moist Nature; The author’s operation names and classifications (editorial discussion)

SL_I_06S003

Source 1621 pp 46–48 · scans FR066, FR067, FR068 · source PDF p. 58

Air is reported as elemental cement/instrument and mirror of forms, then native heat thickens received moisture into earth.

Air, wind and the breath of life; Aristotle and air’s conversion to earth; Celestial influences and receptive earth; Wind carrying spirit in its belly

Book I.7: receptive earth and renewed generation

SL_I_07S001

Source 1621 pp 48–50 · scans FR068, FR069, FR070 · source PDF pp. 59–60

Earth offers the nearest visible spirit manifestation and receives renewed celestial impregnation even after stripping, yielding crystals/sparks.

Celestial influences and receptive earth; Earth as womb and vessel; Earth’s renewed impregnation and crystals; Universal spirit of the world; Limits of modern substance identification (editorial discussion)

SL_I_07S002

Source 1621 pp 50–51 · scans FR070, FR071 · source PDF p. 60

Earth nourishes and finally resolves things into herself; moist or dry exhalations produce mists and dews or airy phenomena outside her, fusible substances or non-fusible stones within her.

Longevity, preservation and mortality; Vapour and fourfold exhalation; Errata, adopted corrections and unresolved targets (editorial discussion)

Book I.8: perfection, hardness and a distinctive triad

SL_I_08S001

Source 1621 pp 51–53 · scans FR071, FR072, FR073 · source PDF pp. 61–62

One spirit differentiates lower genera and higher substances, perfecting by balanced powers limited here to simple natural perfection.

Discordant concord and tempering; Fiery spirits and airy celestial globes; Perfection, natural and art-assisted; Potentiality and actuality; Three kinds and genus; Translation choices and false friends (editorial discussion)

SL_I_08S002

Source 1621 pp 53–55 · scans FR073, FR074, FR075 · source PDF pp. 62–63

Three operations support a triple earth of vitrifying, saline and mercurial powers: dryness vivifies, cold coagulates and moisture joins; salt–glass–mercury is contrasted with reported Paracelsian principles and illustrated by bodies and shells.

Elemental qualities and their agents; Flesh, nerves, nuts and shells; Glass, salt, mercury and triple earth; Paracelsus and Theophrastus; Salt, true and particular; Vitrification and hardness

SL_I_08S003

Source 1621 pp 55–56 · scans FR075, FR076 · source PDF p. 63

Taste supports salt; hypothetical salt-hardness objection is rebutted through moisture resistance and Nature’s gem-producing furnace.

Diamonds, crystals and Nature’s furnace; Experience, probable reasons and authority; Fern, glasswort and soda; Glass, salt, mercury and triple earth; Salt, true and particular; Vitrification and hardness

Limits of modern substance identification (editorial discussion)

SL_I_08S004

Source 1621 pp 56–57 · scans FR076, FR077 · source PDF pp. 63–64

Fusibility and response to the hammer distinguish stones from metals, with corrupting sulphur and combustible earthiness qualifying their hardening; glass gives hardness, salt matter and mercury or water conjunction.

Adustion and combustible earthiness; Coagulation, thickening and hardening; Fusibility, ductility and the hammer; Glass, salt, mercury and triple earth; Salt, true and particular; Vitrification and hardness

Errata, adopted corrections and unresolved targets (editorial discussion)

Book I.9: specification and the receiving body

SL_I_09S001

Source 1621 pp 57–59 · scans FR077, FR078, FR079 · source PDF p. 65

Soul’s seminal reasons shape species through spirit and permit restoration; fitting forms attract soul but not ideal intellect.

Bait, attraction and congruity; Degeneration and restoration; Divine intelligence and brute matter; Ideas and seminal reasons; Soul, universal and particular; Specification and species

Zoroaster and attractions

SL_I_09S002

Source 1621 pp 59–60 · scans FR079, FR080 · source PDF p. 66

Each species draws only fitting powers from the world soul and transforms common food into its own nature; the difference is attributed to the receiver, not to distinct nourishments already contained in the food.

Ideas and seminal reasons; Nourishment, assimilation and replenishment; Sympathy and agreement

SL_I_09S003

Source 1621 pp 60–62 · scans FR080, FR081, FR082 · source PDF pp. 66–67

United soul/spirit/body embody forms; mineral spirit gains ingress but manifests only seed-powers proper to its receiving species.

Body, spirit and soul; Disposition, pliability and resistance; Embodiment and manifestation; Imagination and the fashioning of forms; Ingress, subtiliation and graduated fire; Potentiality and actuality

Seed, seed-fluid and hidden generation; Separation, extraction and retained union; Specification and species; Three kinds and genus; The author’s operation names and classifications (editorial discussion)

SL_I_09S004

Source 1621 pp 62–63 · scans FR082, FR083 · source PDF pp. 67–68

Absurd cross-kind generation is rejected at specification level; universal Mercury adapts, but Nature alone originates species and art multiplies from roots.

Aerial Mercury and Raymond Lulle; Here or nowhere; Mercury, multiform spirit; Nature as mother and active agent; Nature does not go backwards; Nature, art and the practitioner

Specification and species; Three kinds and genus; Universal spirit of the world

Book II.1: how spirit takes body

SL_II_01S001

Source 1621 pp 63–65 · scans FR083, FR084, FR085 · source PDF pp. 69–70

The author turns from the spirit's producing bodies to its own embodiment, expressly limiting the account to natural sublunary generation rather than celestial or supernatural embodiment. Earth is its vessel and womb; a preceding mover brings potentiality into action. The spirit must possess the corporeal capacity it gives and clothes itself in a body.

Action and receptivity; Body, spirit and soul; Earth as womb and vessel; Embodiment and manifestation; Nature's intention; Potentiality and actuality

Sublunary scope; Universal spirit of the world; Vapour and fourfold exhalation

SL_II_01S002

Source 1621 pp 65–66 · scans FR085, FR086 · source PDF p. 70

Fire or heat moving first in air is named as mover. Its upward motion begins at the world's centre, where Demogorgon governs and distributes life; its immediate action is moist vapour, named from Hermes.

Demogorgon, steward of generation; Earth’s centre as heart and mine; Elemental qualities and their agents; Fire; Hermes and thrice-great Mercury; Natural movement and forced displacement

Vapour and fourfold exhalation; Water and moist Nature; Uncertain names, works and attributions (editorial discussion)

SL_II_01S003

Source 1621 pp 66–68 · scans FR086, FR087, FR088 · source PDF pp. 70–71

An imagined objector asks how moist vapour can come from hot, dry fire. The author replies that moisture is fire's necessary nourishment and receptive subject. Action has priority over passion, but agent and recipient coexist inseparably. Zeno, Thales and Heraclitus are aligned with parts of the explanation; Moses' divine spirit is interpreted by Nuysement as fire.

Action and receptivity; Heat and moisture as generative partners; Heraclitus; Moses; Nourishment, assimilation and replenishment; Seed, seed-fluid and hidden generation

Thales; Vapour and fourfold exhalation; Zeno; Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_01S004

Source 1621 pp 68–70 · scans FR088, FR089, FR090 · source PDF pp. 71–72

The author makes fire the first craftsman and final destroyer or changer of forms. Human seed is potentially contained in seed-fluid separated and digested by heat. Fire remains the operator through generation and growth; excessive excremental sulphurous inflammation dries life's radical moisture and brings resolution to ash. Final matter permits transformation but no further progression.

Corruption as transition and putrefaction; Digestion and incomplete perfection; Fire; Radical moisture and lunar phases; Seed, seed-fluid and hidden generation; Separation, extraction and retained union

Sulphur: external, internal and fixed; Transformation rather than annihilation

SL_II_01S005

Source 1621 pp 70–71 · scans FR090, FR091 · source PDF pp. 72–73

A burning-and-residue argument seeks first matter through final matter: ash shelters pure salt with hidden incombustible fire. Fire is here called salt's sole father and multiplier, a local formulation to retain beside the later denial that fire generates salt. Spagyrists' experience is invoked; Nature then speaks six lines attributed to Jean de la Fontaine, calling salt as witness to her being grafted in fire.

Ash, residue and recovered salt; Balm of bodies; Fire; First and last matter; Incombustibility; Jean de la Fontaine

Nature grafted in fire; Pure gold of each body; Salt, true and particular; Spagyry and chymical medicine

SL_II_01S006

Source 1621 pp 71–73 · scans FR091, FR092, FR093 · source PDF pp. 73–74

Dissolution and coagulation are interpreted as evidence that salt contains moisture and innate heat. Demogorgon's moist central action raises the world spirit or Mercury of Mercuries, an intermediate not yet capable of generation without body.

Coagulation, thickening and hardening; Dissolution and congelation; Embodiment and manifestation; Mercury, multiform spirit; Preserved intermediate substance; The dry drinking the moist

Vapour and fourfold exhalation

SL_II_01S007

Source 1621 pp 73–75 · scans FR093, FR094, FR095 · source PDF pp. 74–75

Subtle vapour rises through earth's pores and becomes mercurial water through contact with infused air and earth, compared with an alembic head away from the central

hearth. Its own innate fire gradually thickens it through a varied mucilaginous intermediate; ideas inform it, and continued digestion produces metals. These share substance and differ only through accidents of place or womb.

Alembic; Decoction; Heat and moisture as generative partners; Ideas and seminal reasons; Innate, solar and elemental heat; Mucilage

Porosity and passage; Substance and accidents; Vapour and fourfold exhalation; Water and moist Nature; Translation choices and false friends (editorial discussion)

SL_II_01S008

Source 1621 pp 75–77 · scans FR095, FR096, FR097 · source PDF pp. 75–76

The subtler vapour is arrested at earth's surface and cannot remain idle. An acorn illustrates latent power awakened by central fire, itself attracted and fostered by celestial solar rays, until the intended oak is produced.

Acorn and oak; Growth and concretion; Innate, solar and elemental heat; Natural movement and forced displacement; Sun, parenthood and reciprocal nourishment

SL_II_01S009

Source 1621 pp 77–79 · scans FR097, FR098, FR099 · source PDF pp. 76–77

The oak declines into earth rather than simply dying; persistent vapour generates polypodies, vermin or new vegetation. The author denies growth by acorn enlargement or soil addition and uses digestive mass claims to conclude that spirit alone embodies.

Acorn and oak; Determined size and species-limit; Elemental qualities and their agents; Excrements, dregs and bodily bulk; Growth and concretion; Nourishment, assimilation and replenishment

Polypodies; Transformation rather than annihilation; Historical measurement premises (editorial discussion); Limits of modern substance identification (editorial discussion)

Book II.2: spirit made earth and power retained

SL_II_02S001

Source 1621 pp 79–81 · scans FR099, FR100, FR101 · source PDF pp. 78–79

The author rejects several accounts: knowledge reserved to angels or demons, a spirit-body confined to the whole cosmos, reversal of perfected bodies, and volatile extracts called quintessence. He distinguishes embodying spirits from spiritualizing bodies and calls earth the first condition of embodiment. Since all bodies arise from this spirit, he nevertheless says it must be drawn from them, while condemning an initial fiery 'heaven' as roofing before foundations.

Angels and demons; Common sense; Embodiment and manifestation; Fifth essence and separation; Foundations and roof; Nature does not go backwards

Nature's intention; Palace, chamber and treasury; Reduction and return to beginnings; Terrification and earth-made Heaven; Visible and tangible knowledge; Translation choices and false friends (editorial discussion)

SL_II_02S002

Source 1621 pp 81–83 · scans FR101, FR102, FR103 · source PDF pp. 79–80

First-seed seekers have a more plausible aim than quintessentialists but take the wrong route: reversal of perfected bodies is called impossible, or at least too difficult and lengthy for an ordinary lifetime, and yields an imaginary rather than natural body. Embodiment requires an underlying subject capable of becoming earthly; fire dries and

coagulates its vapour within earth. Nothing comes from nothing under Nature's ordinance.

Coagulation, thickening and hardening; Imaginary body; Nature does not go backwards; Nothing from nothing; Prejacent subject; Primordial and first matter

Reduction and return to beginnings; Visible and tangible knowledge

SL_II_02S003

Source 1621 pp 83–86 · scans FR103, FR104, FR105, FR106 · source PDF pp. 80–81

Opening mother earth is preferred to destroying mature metallic children, but seekers fail because the germ is invisible. Intellect and reason infer a quasi-bodily vapour in earth's pores, acquiring dryness and secret moisture before specification.

Earth as womb and vessel; Imaginary body; Intellect, inference and the wing of thought; Making gold and silver; Primordial and first matter; Quasi-body

Specification and species; Visible and tangible knowledge; Water and moist Nature; Work and labour

SL_II_02S004

Source 1621 pp 86–88 · scans FR106, FR107, FR108 · source PDF pp. 82–83

Water unites with dissoluble earthly substance through its smallest parts; innate dryness congeals it and prolonged decoction gives metallic hardness. The author identifies salt as the first tangible body, cites Lulle's virgin earth, and attributes hardness and visible form to salt. Vitrification is both a limit preventing dissolution and, later in the same unit, a name for first embodiment through attenuation of moisture; the formulations are retained rather than harmonized.

Aerial Mercury and Raymond Lulle; Digestion and incomplete perfection; Glass, salt, mercury and triple earth; Salt, true and particular; Virgin earth; Vitrification and hardness

Water and moist Nature; Two uses of vitrification without forced reconciliation (editorial discussion); Uncertain names, works and attributions (editorial discussion)

SL_II_02S005

Source 1621 pp 88–89 · scans FR108, FR109 · source PDF p. 83

Decay and burning are offered as evidence that elemental compounds return to salt. Glassmakers and works attributed to Arnauld support the sages' dry or permanent water and salt's necessity. Ordinary quicksilver supplies a non-wetting comparison, not a stated identification of that water. The archer-without-string image leads into a quotation from the Fountain of Lovers.

Archer without a string; Arnauld: moon, water and sweetening; Burning, calcination and incineration; Dry and permanent water; Fountain of Lovers; Glass, salt, mercury and triple earth

Mercury, multiform spirit; Uncertain names, works and attributions (editorial discussion)

SL_II_02S006

Source 1621 pp 89 · scans FR109 · source PDF p. 83

The Fountain of Lovers couplet says no useful work can be effected without salt.

Fountain of Lovers; Potentiality and actuality; Salt, true and particular

SL_II_02S007

Source 1621 pp 89–91 · scans FR109, FR110, FR111 · source PDF p. 84

The author claims philosophical consensus that composition and final resolution share their principle; ice and snow returning to water illustrate first and last matter. Salt is

called pure true earth, explicitly not the walked-on earthly dregs. He turns to an operation used to figure creation, joining Hermes' moist Nature with Moses' spirit borne over water.

First and last matter; Ice and snow; Nature, art and the practitioner; Philosophical consensus claims; True earth and ordinary earth

SL_II_02S008

Source 1621 pp 91–93 · scans FR111, FR112, FR113 · source PDF pp. 84–85

A hypothetical question about earth emerging from waters is answered by a probable separation analogy. Elevative water rises, congelative water stays; sun attracts and fire expels. A salt deposit makes dry earth visible from the watery limbus.

Attraction and expulsion; Elevative and congelative waters; Experience, probable reasons and authority; Limbus and chaos; Natural movement and forced displacement; Nature, art and the practitioner

Sweetness, bitterness and the salt’s centre; True earth and ordinary earth

SL_II_02S009

Source 1621 pp 93–97 · scans FR113, FR114, FR115, FR116, FR117 · source PDF pp. 85–87

Apparently white, bright salt retains dregs and internal moisture; a temper of dry and moist makes it capable of effects analogous to all three kinds, not literal production of herbs, metals and animals as earth produces them. Nuysement reports colours and poppy-red fusion but denies achieving metallic transmutation. He claims medical relief through sweats, princely witness and formal hearings; his charge against the cardinal's physician and belief in a possible saving outcome remain allegations and counterfactual testimony.

Accused obstruction of a remedy; Admitted failed transmutation; Coagulation, thickening and hardening; Common crystal and failed ignition; Discordant concord and tempering; Elixir and communicable perfection

Experience, probable reasons and authority; Fraud, sophistication and calumny; Jupiter; Lustre and obscurity; Making gold and silver; Medical claims and testimony

Nine vessels, eight lost; Patronage and the Duke of Lorraine; Philemon and visiting Jupiter; Proteus; Pure substance and accidental impurity; Sellers of smoke and painted mantle

Sulphur: external, internal and fixed; Sweetness, bitterness and the salt’s centre; Three kinds and genus; Tincture and heat as its mother; Universal medicine and particular remedies; Water and moist Nature

White stone and silver-covered gold ring; Medical testimony, failed trials and unverified efficacy (editorial discussion); Translation choices and false friends (editorial discussion)

SL_II_02S010

Source 1621 pp 97–100 · scans FR117, FR118, FR119, FR120 · source PDF pp. 87–89

Salt as earthly universal spirit is said to retain its powers. The author contrasts easy practice with difficult discovery and the rarity of knowledge among his acquaintances. He distinguishes purpose from endpoint: Plato's generation is directed to his soul, his virtues to blessedness, and his journey ends in Egypt while aiming at wisdom. Heavenly circular motion accordingly communicates powers to lower receivers and continually returns upon itself.

Celestial influences and receptive earth; Easy practice, difficult discovery; Natural movement and forced displacement; Nature's intention; Plato and Socrates; Terrification and earth-made Heaven

SL_II_02S011

Source 1621 pp 101–102 · scans FR121, FR122 · source PDF pp. 89–90

Continual influence must reach lower bodily recipients because only bodies undergo action. Earth is asserted as sole self-subsistent natural body and goal of Nature; celestial powers penetrate, heat, purge, separate, enliven, increase, preserve and restore, terminating centrally.

Above, below and central direction; Body of bodies and dimensions; Celestial influences and receptive earth; Experience, probable reasons and authority; Passibility

SL_II_02S012

Source 1621 pp 102–105 · scans FR122, FR123, FR124, FR125 · source PDF pp. 90–91

Subtle celestial powers penetrate solid earth and must pause and gather centrally rather than skim its surface. Their concentration is figured through the poets' division among Jupiter, Neptune and wealthy Pluto.

Earth’s centre as heart and mine; Elysian fields and underworld; Incorruptible celestial bodies; Infernal and hell; Jupiter; Neptune

Pluto and subterranean wealth; Purity, penetration and duration; Water skimming a field

SL_II_02S013

Source 1621 pp 105–107 · scans FR125, FR126, FR127 · source PDF pp. 91–92

The author challenges the inference that natural central stellar fire torments souls: according to the premises he invokes, souls are simple, light and unlocated, and like fire has no natural dominion over them. He tentatively allows sin's burden or a conjectural composition, and a separately created or divinely intensified fire, while professing orthodox faith. This is not a flat denial of hell.

Body, spirit and soul; Burden of sin; Elysian fields and underworld; Infernal and hell; Soul, universal and particular; The author’s limits and professions

SL_II_02S014

Source 1621 pp 107–110 · scans FR127, FR128, FR129, FR130 · source PDF pp. 92–94

Central stellar fire is defended as vital, not consuming. Seasonal observations of wells, springs, cellars and metallic cooking support innate terrestrial heat; the celestial sun magnetically draws this heat upward rather than alone causing growth.

Attraction and expulsion; Bait, attraction and congruity; Innate, solar and elemental heat; Primordial and first matter; Radical moisture and lunar phases; Reverberation and penetration

Sun, parenthood and reciprocal nourishment; Winter, spring and apparent resurrection; Errata, adopted corrections and unresolved targets (editorial discussion)

SL_II_02S015

Source 1621 pp 110–112 · scans FR130, FR131, FR132 · source PDF pp. 94–95

Planetary qualities mix to temper central heat rather than produce extreme burning. The resulting spirit distributes qualities and sensory seeds; its separative influx removes nonspecific excrement, said to exceed true substance.

Elemental qualities and their agents; Excrements, dregs and bodily bulk; Planetary Mercury; Planetary qualities; Seed, seed-fluid and hidden generation; Separation, extraction and retained union

Translation choices and false friends (editorial discussion)

SL_II_02S016

Source 1621 pp 112–114 · scans FR132, FR133, FR134 · source PDF pp. 95–96

Food bulk is evacuated while invisible juice becomes flesh. The earth's excrementitious bulk settles evenly about the lowest centre, explaining immobility, but the author denies that it contains only excrement: pure spirit needs bodily carriage and accompanies bodily formation.

Body, spirit and soul; Discordant concord and tempering; Excrements, dregs and bodily bulk; Lines and centre; Nourishment, assimilation and replenishment

SL_II_02S017

Source 1621 pp 114–116 · scans FR134, FR135, FR136 · source PDF pp. 96–97

Earth is a supporting vessel and storehouse rather than the nutritive substance retained in generation. Separation aims to vivify by freeing seeds from suffocating excrements; the death discussed is expressly natural, not violent or forced. Continuous stellar action distributes life according to each species' composition, adding life to life with powers of increase and restoration.

Earth as womb and vessel; Life preserving life; Seed, seed-fluid and hidden generation; Specification and species; Transformation rather than annihilation; Annotation attachment versus actual lexical location (editorial discussion)

SL_II_02S018

Source 1621 pp 116–118 · scans FR136, FR137, FR138 · source PDF pp. 97–98

Unfailing supply brings preservation and replenishment; embodied first matter renews itself like a luxuriant dragon/serpent and persists after washing/burning. A hypothetical objection about vicious qualities receives a two-influence answer.

Celestial influences and receptive earth; Mortifying and weakening; Nourishment, assimilation and replenishment; Primordial and first matter; Self-renewing dragon and serpent; Annotation attachment versus actual lexical location (editorial discussion)

SL_II_02S019

Source 1621 pp 118–120 · scans FR138, FR139, FR140 · source PDF pp. 98–99

Natural stellar influence preserves universally and remains fixed; accidental influence varies with positions and aspects, touching effects and bodily surfaces rather than inward matter. First matter retains the natural celestial powers in its earthing.

Celestial influences and receptive earth; First causes, effects and causal knowledge; Hermes and thrice-great Mercury; Volatile spirit and fixed body; Annotation attachment versus actual lexical location (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

SL_II_02S020

Source 1621 pp 120–121 · scans FR140, FR141 · source PDF p. 99

To explain retained power, the author calls matter as it were a receptacle of supreme ideas, full of forms potentially rather than actually. It is quasi-body, not properly body, and desires to receive form; celestial fire moves it toward that informing. Orpheus and Hesiod call this love, and Ronsard, praised as the French Homer and Pindar, is introduced for the following stanza.

Ideas and seminal reasons; Love, marriage and conjunction of parts; Orpheus and Hesiod; Potentiality and actuality; Quasi-body; Ronsard

SL_II_02S021

Source 1621 pp 121–122 · scans FR141, FR142 · source PDF pp. 99–100

In the quoted six-line stanza personified Love speaks in first person as master of gods, mover of heavens and governor of the world, hatching from mass and splitting chaos to give light.

Hatching and cosmic birth; Limbus and chaos; Love, marriage and conjunction of parts; Orpheus and Hesiod; Ronsard; World as living animal

SL_II_02S022

Source 1621 pp 122–123 · scans FR142, FR143 · source PDF pp. 100–101

The author argues that embodiment cannot remove the powers which cause it. Earthly first matter remains inwardly pure despite elemental admixture; only after purification is it said to resist destructive fire, penetrate bodies and preserve their radical moisture. Medicine drawn from earth is attributed by the historical witness to Solomon, while Christ's apostolic salt comparison is preferred to hypothetical alternatives such as gems or gold.

Apostles as salt; Embodiment and manifestation; Precious materials and salt; Pure substance and accidental impurity; Radical moisture and lunar phases; Universal medicine and particular remedies

Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_02S023

Source 1621 pp 123–125 · scans FR143, FR144, FR145 · source PDF p. 101

Medicine banishes heterogeneous and adopts homogeneous parts. The heaven-born earthly virgin retains parental powers and is named Uranogee by analogy with an undeveloped androgyne/hermaphrodite; intellectual light and granted access lead through forest and subterranean darkness.

Androgyne and Hermaphrodite; Black forest and earth's dungeons; Body, spirit and soul; Digestion and incomplete perfection; Terrification and earth-made Heaven; Uranogee

Virgil’s poetic testimony

Book II.3: kinds of separation and the work of purification

SL_II_03S001

Source 1621 pp 125–127 · scans FR145, FR146, FR147 · source PDF pp. 102–103

Nature as craftswoman teaches correct beginning/end and inward/outward knowledge. Hermes imitates divine world-making by acquiring appropriate first matter and the skill to work it, fashioning a little world with the larger world's powers.

Foundations and roof; Great Physician; Microcosms in every body; Nature's intention; Nature, art and the practitioner; Patience, gentleness and the danger of haste

Sanctuary of natural mysteries; Separation, extraction and retained union; The author’s operation names and classifications (editorial discussion); Translation choices and false friends (editorial discussion)

SL_II_03S002

Source 1621 pp 127–129 · scans FR147, FR148, FR149 · source PDF pp. 103–104

Hermes begins perfection from lowly coarse material by separating contrary natures. Universal creation and particular generation/nutrition alike are argued to begin with separation, which orders chaos into distinctions.

Bird caught by the foot; Harmony and constitution; Limbus and chaos; Lowly and coarse beginnings; Separation, extraction and retained union

SL_II_03S003

Source 1621 pp 129–131 · scans FR149, FR150, FR151 · source PDF pp. 104–105

Separation is defined as division/distinction of unlike things. Its first species distinguishes different but not contrary parts, such as tree parts and heaven/earth, which remain connected; Homer supplies the golden-chain image.

Bird caught by the foot; Golden chain; Love, marriage and conjunction of parts; Lowly and coarse beginnings; Separation, extraction and retained union; Tree's connected parts

Unlike and contrary

SL_II_03S004

Source 1621 pp 131–134 · scans FR151, FR152, FR153, FR154 · source PDF pp. 105–106

Connected tree parts agree, assist and support each other. The second separation removes alien, contrary superfluities whose coexistence can destroy or obstruct action; their coexistence is not denied. Shared substance allows subordinate degrees, not simultaneously opposed effects in the same receiver. Hellebore's alleged nourishment of quails and harm to humans illustrate recipient difference; cabbage's contrary effects are then introduced as an objection.

Bird caught by the foot; Cabbage, juice and marc; Digestion and incomplete perfection; Golden chain; Hellebore and quails; Love, marriage and conjunction of parts

Mutual assistance; Pure substance and accidental impurity; Separation, extraction and retained union; Simple and indivisible substance; Subordinate powers; Tree's connected parts

Unlike and contrary; Medical testimony, failed trials and unverified efficacy (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

SL_II_03S005

Source 1621 pp 134–136 · scans FR154, FR155, FR156 · source PDF pp. 106–107

The author answers the cabbage objection by excluding its nonnutritive residue from the true substance. Substance admits more and less in actions and powers, not in essence: people can differ in capacities without being more or less human. Colours and flavours signify graded qualities in simples, while flowers and upper tips are said to be subtler in power than trunks and lower parts.

Cabbage, juice and marc; Colours and flavours as signs; Equal humanity, unequal powers; Essence and being; Flowers and branch tips; Simple and indivisible substance

Simples; Substance and accidents; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_03S006

Source 1621 pp 136–138 · scans FR156, FR157, FR158 · source PDF pp. 107–108

Nature differentiates plant parts for beauty and creatures' needs, reaching simple perfection. Art begins there and elevates through the same separative path; the second separation removes what is with but not of substance to preserve it and free its powers.

Fiery spirits and airy celestial globes; Nature as mother and active agent; Ornament and usefulness; Perfection, natural and art-assisted; Separation, extraction and retained union; Substance and accidents

Sympathy and agreement

SL_II_03S007

Source 1621 pp 138–140 · scans FR158, FR159, FR160 · source PDF pp. 108–109

Impurity is an enemy suffocating pure substance, which as simple is declared incorruptible. Earthly humans live among dregs like prisoners fed spoiled refuse; foods contain little nutritive substance amid hidden poison that digestion struggles to separate.

Excrements, dregs and bodily bulk; Hidden poisons in nourishment; Nourishment, assimilation and replenishment; Prison, captive and filth; Pure substance and accidental impurity; Simple and indivisible substance

Suffocation and struggle

SL_II_03S008

Source 1621 pp 140–142 · scans FR160, FR161, FR162 · source PDF pp. 109–110

The author says accumulating poisons darken life's light unless medicine and separation intervene. He traces corruption through impure parental seed and excrement-rich food, linking inherited bodily disorder to Satan and progressively worse generations. Medicines are expressly said capable of arresting this corruptive course; the account does not make inherited corruption an unalterable fate.

Corruption as transition and putrefaction; Leprosy and hereditary disease; Light, illumination and truth; Medicinal correction; Satan and corrupting serpent; Worsening generations

SL_II_03S009

Source 1621 pp 142–144 · scans FR162, FR163, FR164 · source PDF pp. 110–111

The creator orders pure/subtle above and coarse dregs below; pure substance seeks its origin while corruptible creatures eat contaminated lower products. Contamination is said to produce bad blood/humours in varying degrees; heavenly-like life is posed as a counterfactual.

Ascent, descent and sublimation; Blood and humours; Heavenly inhabitants; Inquinament or contamination; Nourishment, assimilation and replenishment; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_03S010

Source 1621 pp 144–146 · scans FR164, FR165, FR166 · source PDF pp. 111–112

Separation can remove the corruption of earthly products. The author professes respect for physicians but attacks inadequate apothecary purification: corrupted remedies overwhelm their small helpful portion and burden Nature, compared with fighting corruption using corrupt weapons.

Corrupt weapons against corruption; Ordinary medicine and its contested limits; Petrarch; Physicians and apothecaries; Potentiality and actuality; Uncertain names, works and attributions (editorial discussion)

SL_II_03S011

Source 1621 pp 146–148 · scans FR166, FR167, FR168 · source PDF pp. 112–113

Food offers only weak support without removing disease's cause. Nature or highly purified medicines must restore original vigor and uproot disease. True medicine must purge and restore together; common laxation is criticized for missing causes and causing dangerous excess evacuation.

Cause and symptoms of disease; Corrupt weapons against corruption; Evacuation and debilitation; Nature resisting disease; Ordinary medicine and its contested limits; Perfection, natural and art-assisted

Physicians and apothecaries; Pristine vigour; Purging and restoring together; Translation choices and false friends (editorial discussion)

SL_II_03S012

Source 1621 pp 148–151 · scans FR168, FR169, FR170, FR171 · source PDF pp. 113–115

Violent purgation and void are said to weaken Nature. When cures occur, the author assigns them alternatively to Nature overcoming an impure remedy and using its small substance, or to expelled poisonous matter attracting like offending humour with it. Medicines must suit Nature and be purified. Nuysement disclaims medicine as his profession and returns to separation's protection of pure substance.

Blood and humours; Physicians and apothecaries; Pills, boluses and drinks; Sympathy and agreement; The author’s limits and professions; Void and violent motion

Voyage, strait and resumed course; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_03S013

Source 1621 pp 151–153 · scans FR171, FR172, FR173 · source PDF pp. 115–116

Philosophers extend Nature's secret simple digestion through complete separation, digestions and sublimations, giving things a second generation. Mortification, explicitly putrefaction/dissolution, precedes regeneration as the grain must first rot.

Ascent, descent and sublimation; Corruption as transition and putrefaction; Mortifying and weakening; Regeneration and second birth; Universal spirit of the world; Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_03S014

Source 1621 pp 153–155 · scans FR173, FR174, FR175 · source PDF pp. 116–117

Christ's grain teaching is interpreted as death of the old man, not bodily death. The Fall is read through intemperate eating and the serpent's poison; vice expels justice, defined as temperate desire and progress toward good.

Baptismal water and Spirit's fire; Christ as magnet and mediator; Corruption as transition and putrefaction; Mortifying and weakening; Old man and old Adam; Regeneration and second birth

Satan and corrupting serpent; Self-renewing dragon and serpent; Temperance, justice and excess; Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_03S015

Source 1621 pp 155–157 · scans FR175, FR176, FR177 · source PDF pp. 117–118

Sobriety and fasting are urged against inward passions. Heavenly and earthly 'men' are figured as captive and prison, not two anatomical persons; foul-vessel and infected-house comparisons explain the risk to inward purity. The author interprets the apple as intemperance and says Christ taught only two means of regeneration here, baptismal water and the Holy Spirit's fire.

Baptismal water and Spirit's fire; Foul vessel and infected house; Heavenly and earthly man; Inward flames; Prison, captive and filth; Sobriety, fasting and appetite

Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_03S016

Source 1621 pp 157–159 · scans FR177, FR178, FR179 · source PDF pp. 118–119

Christ's blood/true water washes vice and the Spirit's fire consumes sin; analogous material water/fire remove impurities. Spirit's sun heats the heart against old Adam's affections, while chymical fire prepares for later distillative separation.

Baptismal water and Spirit's fire; Christ's blood as true water; Distillation and filtering; Old man and old Adam; Reverberation and penetration; Sun of the Holy Spirit

Surface, centre, heart and marrow; Water and fire as separators

SL_II_03S017

Source 1621 pp 159–161 · scans FR179, FR180, FR181 · source PDF pp. 119–120

Second birth frees powers formerly buried; the old-Adam prison supplies analogy. The author resumes definition: substance is essential/pure, excrement accidental/corruptive, and only excrement should be removed from passible sublunary things.

Passibility; Pure substance and accidental impurity; Separation, extraction and retained union; Subsidence of the coarse; Annotation attachment versus actual lexical location (editorial discussion)

SL_II_03S018

Source 1621 pp 161–162 · scans FR181, FR182 · source PDF p. 120

Earth formed from central dregs contains true substance. The author explicitly decodes Phoebus killing Python as innate dryness absorbing excess moisture through natural heat. The hidden spirituous substance is properly called earth here and embodies according to individual ideas. It is never idle but ceaselessly occupied in generating and vivifying: empeschee à does not mean prevented from. Nuysement then introduces his own Alençon ode.

Duke of Alençon and Pindaric Ode; Ideas and seminal reasons; Limbus and chaos; Mucilage; Natural movement and forced displacement; Occupied, not impeded

Phoebus and Python; The same ill; True earth and ordinary earth; Annotation attachment versus actual lexical location (editorial discussion)

SL_II_03S019

Source 1621 pp 162–163 · scans FR182, FR183 · source PDF p. 121

In eighteen quoted verse lines the spirit separates heavy/light and night/day, balances a colder heavy round earth with water/air, then pours in soul and world-seeds, making earth the fruitful nurse of heaven and fires.

Discordant concord and tempering; Duke of Alençon and Pindaric Ode; Earth as womb and vessel; Limbus and chaos; Phoebus and Python; The same ill

Universal spirit of the world; Annotation attachment versus actual lexical location (editorial discussion); Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_03S020

Source 1621 pp 163–166 · scans FR183, FR184, FR185, FR186 · source PDF pp. 121–123

Fiery subtle matter rises into immortal rounded heavens; earthly mixtures retain corruption. Original first matter is argued not to be purely unmixed, since generation needs difference and a patient. Dregs are co-born sisters, not consubstantial, even when matter looks clear.

Action and receptivity; Divine inspiration and discovery; Lustre and obscurity; Pure substance and accidental impurity; Round form and eternity; Substance and accidents

Sweetness, bitterness and the salt’s centre; Annotation attachment versus actual lexical location (editorial discussion); Translation choices and false friends (editorial discussion)

SL_II_03S021

Source 1621 pp 166–170 · scans FR186, FR187, FR188, FR189, FR190 · source PDF pp. 123–124

Nutritive spirit rather than bulk supplies life's oil; excrement is its dwelling/chariot. The author qualifies that not all corporeal material is mere excrement, distinguishes invisible substance from displayed bulk, and argues art can reveal what natural digestion only demonstrates by effects.

Common sense; Excrements, dregs and bodily bulk; Intellect, inference and the wing of thought; Nature, art and the practitioner; Oil of life; Prison, captive and filth

Spirituous and spiritual; Transformation rather than annihilation; Visible and tangible knowledge; Historical measurement premises (editorial discussion); Translation choices and false friends (editorial discussion)

SL_II_03S022

Source 1621 pp 170–171 · scans FR190, FR191 · source PDF pp. 124–125

The practitioner imitates Nature's fire but regulates it to remove excrement without destroying central substance. At purity fire becomes conserving/tincturing rather than destructive; ash shelters salt, explicitly not generated by fire but victorious over it like each body's pure gold.

Adustion and combustible earthiness; Ash, residue and recovered salt; Balm of bodies; Clean, not world; Dry and permanent water; Elements in one another

Fire; Incombustibility; Jean de la Fontaine; Mercurial fire-water; Nature grafted in fire; Nature, art and the practitioner

Pure gold of each body; Salt, true and particular; Spagyry and chymical medicine; Tincture and heat as its mother; Translation choices and false friends (editorial discussion)

SL_II_03S023

Source 1621 pp 171–174 · scans FR191, FR192, FR193, FR194 · source PDF pp. 125–126

Salt, not the ash from which it is drawn, is final matter. Moisture turns it into water and heat congeals it again; the hidden water is identified within the author's account as the bodies' true mercury. Rouillasque is cited for mercurial fire-water. Fire and moisture are correlatives, and each element participates in the others, enabling conversion and sympathy; this paragraph's fire-making language remains beside the previous denial of salt's generation by fire.

Ash, residue and recovered salt; Dry and permanent water; Elements in one another; First and last matter; Heat and moisture as generative partners; Mercurial fire-water

Salt, true and particular; Uncertain names, works and attributions (editorial discussion)

SL_II_03S024

Source 1621 pp 174–176 · scans FR194, FR195, FR196 · source PDF pp. 126–127

The author sums up that only accidental excrement should be removed and fire facilitates it. Distinction/adornment belongs to Nature alone; the operative discussion concerns division/removal. Substance remains simple and one in essence, power and quality at universal and specific levels.

Separation, extraction and retained union; Simple and indivisible substance; Specification and species

SL_II_03S025

Source 1621 pp 176–178 · scans FR196, FR197, FR198 · source PDF pp. 127–129

Two agents, fire/water, remove two corruptive components, combustible airy adustion and earthly dregs, protecting an intermediate substance. Hippocrates is cited for food/air disease origins; smells and fumes are evidence in this theory.

Adustion and combustible earthiness; Air, wind and the breath of life; Foul smell and corruptive fumes; Hippocrates; Nourishment, assimilation and replenishment; Preserved intermediate substance

Volatile spirit and fixed body; Water and fire as separators; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_03S026

Source 1621 pp 178–180 · scans FR198, FR199, FR200 · source PDF pp. 129–130

Dregs block penetration while adustion prevents fixation. Subtle, stable life-nourishment feeds the central light like hidden oil; medicine must penetrate and maintain the centre. Paracelsus is praised as restoring ancient knowledge.

Centre of health; Obstruction and stopping up; Oil of life; Paracelsus and Theophrastus; Purity, penetration and duration; Volatile spirit and fixed body

Water skimming a field; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_03S027

Source 1621 pp 180–182 · scans FR200, FR201, FR202 · source PDF pp. 130–131

A medicinal body remaining in its first dreg-filled form lacks penetration and fixed permanence. The author criticizes ordinary preparations taken in substance for violent purgation, and infusions for extracting nitrous quality, dregs and outward bitterness rather than inward power. Added sugar or honey is not the natural sweetness sought through another purification. The restored French negative says most apothecaries lack the requisite skill.

Infusion; Nitrosity; Ordinary medicine and its contested limits; Pure substance and accidental impurity; Sap and venom, sweet and bitter salt; Sweetness, bitterness and the salt’s centre

Supplied letters and retained difficult readings (editorial discussion)

SL_II_03S028

Source 1621 pp 182–184 · scans FR202, FR203, FR204 · source PDF pp. 131–132

Arnauld's sweetening maxim and Brachesco's Demogorgon support hidden sweetness released from dregs and adustion. Earthly excrements explain flavours; volatile sulphur explains stench and soot that darken Nature's light, with lustre signaling purity.

Arnauld: moon, water and sweetening; Brachesco, Bracesco and Toladanus; Lustre and obscurity; Magistery and accomplished work; Salt, true and particular; Soot and smoke-blackening

Sulphur: external, internal and fixed; Sweetness, bitterness and the salt’s centre; Uncertain names, works and attributions (editorial discussion)

SL_II_03S029

Source 1621 pp 184–187 · scans FR204, FR205, FR206, FR207 · source PDF pp. 132–133

The oracle's inward turn leads the author to interpret illness's leaden pallor through smoky sulphurous pollution reaching the pores. He then offers withdrawal of clear blood to the heart as an additional explanation, not a replacement stated as certain. Earthly dross and adustion are blamed for ruin, with gold and precious stones excepted as perfected by Nature as far as she can achieve.

Centre of health; Earth’s centre as heart and mine; Gold and gemstones excepted; Oracle and inward journey; Pallor and complexion; Porosity and passage

Reasoning, judgement and curious inquiry; Surface, centre, heart and marrow; Transformation rather than annihilation

SL_II_03S030

Source 1621 pp 187–189 · scans FR207, FR208, FR209 · source PDF pp. 133–134

Maternal Nature arms fire and water as champions against sulphurous adustion and earthy dross. Cosmic ordering by the Lord's spirit supplies the precedent; practitioners adopt them as coadjutors, and metallic perfection is linked to earth's digestive cleansing.

Generation and barrenness; Separation, extraction and retained union; Stomach of the earth; Water and fire as separators; Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_03S031

Source 1621 pp 189–192 · scans FR209, FR210, FR211, FR212 · source PDF pp. 134–136

Different compositions call for different operations: calcination, sublimation and descension are classed under fire, distillation and dissolution under water. Declining detailed precepts, the author defines calcination for resistant continuous bodies and names four aims: remove impure sulphur, ease removal of alien earth, fix internal sulphur, and facilitate dissolution. Volatile spirits require a different relation to fixed matter; the sulphur to retain is not indiscriminately the sulphur removed.

Burning, calcination and incineration; Descension; Five operations and two agents; Preserved intermediate substance; Secrecy, disclosure and withheld instruction; Sulphur: external, internal and fixed

Volatile spirit and fixed body; The author’s operation names and classifications (editorial discussion)

SL_II_03S032

Source 1621 pp 193 · scans FR213 · source PDF p. 136

Sublimation is distinguished from calcination that could carry pure substance upward together with dregs. Force is said necessary only in the specified case of a sublimable thing deeply joined to a fixed body's dregs or calx; the claimed safest method has an exception where dregs remain behind of themselves. Descension is defined through vegetable oil without burning and cleansing fusible bodies before they become fugitive.

Ascent, descent and sublimation; Burning, calcination and incineration; Calx; Descension; Five operations and two agents; Pure substance and accidental impurity

The author’s operation names and classifications (editorial discussion)

SL_II_03S033

Source 1621 pp 194–196 · scans FR214, FR215, FR216 · source PDF pp. 136–137

Water-mediated distillation means tilting and filtering; alembic distillation is instead classed with upward sublimation. Purifying by washing can itself be called secret sublimation because it elevates perfection. Dissolution's several named contexts share the target of liquefaction. The author favors patient repetition because continuous excessive fire can drive off the sought portion and vitrify the residue.

Alembic; Arrows and one target; Ascent, descent and sublimation; Burning, calcination and incineration; Common crystal and failed ignition; Dissolution and congelation

Distillation and filtering; Five operations and two agents; Named contexts of moist heat; Patience, gentleness and the danger of haste; Reiteration and patient gentleness; Vitrification and hardness

The author’s operation names and classifications (editorial discussion)

SL_II_03S034

Source 1621 pp 196–198 · scans FR216, FR217, FR218 · source PDF pp. 137–138

Nuysement reports ruining common crystal by prolonged ignition that vitrified it with its dregs. He also describes fumes and odour changes as signs in an account of repeated purification, without stating that the ruined batch was recovered. Repetition is then credited with stability and penetration, and with transforming the patient's state from disease to health, not metallic transmutation.

Burning, calcination and incineration; Coagulation, thickening and hardening; Common crystal and failed ignition; Diamonds, crystals and Nature’s furnace; Glass, salt, mercury and triple earth; Medical claims and testimony

Patience, gentleness and the danger of haste; Reiteration and patient gentleness; Violet powder fragrance; Medical testimony, failed trials and unverified efficacy (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

SL_II_03S035

Source 1621 pp 198–200 · scans FR218, FR219, FR220 · source PDF pp. 138–139

Hermes' gentle, skilful separation becomes a warning to retain the light volatile spirit rather than lose it with a larger separable portion. Three sulphurs have distinct statuses: external and internal are removable here, while fixed Nature-sulphur remains the agent or fixed grain. Before departure the internal sulphur displays black and intermediate colours, then white and red; redness is the stated end of further progression by art and fire.

Patience, gentleness and the danger of haste; Separation, extraction and retained union; Sulphur: external, internal and fixed; Tincture and heat as its mother; The author’s operation names and classifications (editorial discussion)

SL_II_03S036

Source 1621 pp 200–203 · scans FR220, FR221, FR222, FR223 · source PDF pp. 140–141

Proteus figures changing colours attributed to internal sulphur; white reveals Nature-sulphur, described under Geber's authority as white outside and red within. An unnamed sage's silver-covered gold ring figures the white stone. Nuysement recalls his colour trial without establishing transmutation, declines full elixir instruction, addresses Medea's inquiring disciples, and defends philosophy against fraudulent practitioners and slander while noting time taken from economic affairs.

Admitted failed transmutation; Decoction; Elixir and communicable perfection; Fraud, sophistication and calumny; Geber; Jason, Medea and philosophical investigation

Nuysement, compilation and inherited learning; Proteus; Sellers of smoke and painted mantle; Sirens, Charybdis and Scylla; Sulphur: external, internal and fixed; White stone and silver-covered gold ring

Uncertain names, works and attributions (editorial discussion)

Book II.4: ascent, return and guarded interpretation

SL_II_04S001

Source 1621 pp 203–205 · scans FR223, FR224, FR225 · source PDF pp. 142–143

God’s foresight establishes remedies both to perfect things made for human use and to preserve human beings. In the author’s account, corruption injures embodied spirit along with its host; the loss is explicitly explained as the extinction of life-giving powers. Humanity is presented as the appointed instrument of divine glory.

Ascent, descent and sublimation; Body, spirit and soul; Corruption as transition and putrefaction; Creator, production, and preservation; Nature, art and the practitioner; Purity, penetration and duration

Transformation rather than annihilation; Universal medicine and particular remedies; Universal spirit of the world; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_II_04S002

Source 1621 pp 205–207 · scans FR225, FR226, FR227 · source PDF p. 143

Bodily excess is said to corrupt the indwelling spirit as well as its host, leading to failures of duty towards God, family and neighbour. Spirit shares punishment as it has shared pleasure. Against the ruin traced to the forbidden apple, God provides a remedy beyond human comprehension.

Bankruptcy, duties, and charity; Body, spirit and soul; Corruption as transition and putrefaction; Creator, production, and preservation; Forbidden apple and first transgression; Regeneration and second birth

Temperance, justice and excess

SL_II_04S003

Source 1621 pp 207–209 · scans FR227, FR228, FR229 · source PDF pp. 144–145

Christ alone mediates between heaven and earth by participating in both natures while retaining his entire divinity. Regeneration renews spirit and body. At the ascension he sheds only bodily accidents and passions, not the incorruptible body itself; his future descent after the universal conflagration renews the world and separates the good from the wicked.

Body, spirit and soul; Christ as magnet and mediator; Conflagration and separation of good and wicked; Corruption as transition and putrefaction; Creator, production, and preservation; Fountain, ocean, streams, and treasury

Incarnation, two natures, and the preserved body; Regeneration and second birth; Substance and accidents; Temperance, justice and excess; Water and fire as separators

SL_II_04S004

Source 1621 pp 209–211 · scans FR229, FR230, FR231 · source PDF pp. 145–146

Heaven provides a preserver for the body joined with spirit, to be discovered through Nature’s light by human reasoning and judgement. The author charges humanity, apart from a favoured few, with preferring perishable riches to heavenly gifts and even its more discerning members with lingering at the surface instead of discovering central powers. Medicine and philosophy consequently wander in uncertainty.

Creator, production, and preservation; Favourable star and heavenly favour; Light, illumination and truth; Nature, art and the practitioner; Reasoning, judgement and curious inquiry; Surface, centre, heart and marrow

Universal medicine and particular remedies; Errata, adopted corrections and unresolved targets (editorial discussion)

SL_II_04S005

Source 1621 pp 211–214 · scans FR231, FR232, FR233, FR234 · source PDF pp. 146–147

Speaking as a pupil of the philosophers rather than as a theologian, Nuysement offers conceptions to be accepted insofar as they are reasonable. Knowledge from universal light must reach first causes: genus before species, macrocosm before microcosms, and heaven and earth before their human offspring. Human and cosmic limbus, original and copy, explain this movement from formation to particular beings.

Cosmic parents, womb and nurse; Creator, production, and preservation; Embodiment and manifestation; First causes, effects and causal knowledge; Light, illumination and truth; Limbus and chaos

Microcosms in every body; Primordial and first matter; Reasoning, judgement and curious inquiry; Surface, centre, heart and marrow; The author’s limits and professions

SL_II_04S006

Source 1621 pp 214–217 · scans FR234, FR235, FR236, FR237 · source PDF pp. 147–149

The Creator produces and preserves: creation remains hidden and is imaged in generation, whereas preservation is accessible at least to the enlightened. Christ provides its highest pattern. In the corresponding natural account, celestial influences generate a life-giving spirit in earth; taking body there, it distributes powers to creatures according to their capacities.

Celestial influences and receptive earth; Christ as magnet and mediator; Creator, production, and preservation; First causes, effects and causal knowledge; Fountain, ocean, streams, and treasury; Illuminated recipients, pearls, and swine

Nature, art and the practitioner; Purity, penetration and duration; Universal spirit of the world

SL_II_04S007

Source 1621 pp 217–220 · scans FR237, FR238, FR239, FR240 · source PDF pp. 149–151

As Christ is compared to the ocean from which human perfections flow, Nature’s complete healing power is sought at its source in earth, rather than solely in derivative creatures. The author nevertheless commends particular remedies for certain external ailments and explicitly refuses to abandon them. Earth is matrix and treasury; God exceeds natural laws. Trismegistus’ place first after the Flood is qualified as the report of some authorities.

Celestial influences and receptive earth; Christ as magnet and mediator; Creator, production, and preservation; Emerald Table and its double sense; First causes, effects and causal knowledge; Fountain, ocean, streams, and treasury

Limbus and chaos; Monarch and prescribed laws; Nature, art and the practitioner; Purity, penetration and duration; Simples; Universal medicine and particular remedies

Universal spirit of the world; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_II_04S008

Source 1621 pp 221–223 · scans FR241, FR242, FR243 · source PDF pp. 151–152

Nuysement reads Pimander, Asclepius and the Emerald Table as sacred philosophy, finding what seems to him a prophecy of regeneration through Christ. The one subject perfected by adaptation mirrors divine action. Sun and moon communicate celestial powers through mediating air into earth; the spirit retains its entire strength on embodiment, as Christ retains his divinity in becoming human.

Celestial influences and receptive earth; Christ as magnet and mediator; Cosmic parents, womb and nurse; Emerald Table and its double sense; Incarnation, two natures, and the preserved body; Magistery and accomplished work

Mythological interpretation and correspondences; Pimander and the creation account; Regeneration and second birth; Universal spirit of the world; Errata, adopted corrections and unresolved targets (editorial discussion); Medication, meditation and rejected normalization (editorial discussion)

SL_II_04S009

Source 1621 pp 223–225 · scans FR243, FR244, FR245 · source PDF pp. 152–153

God wills Christ’s humanity regenerated as pattern, not because his centre needs purging; he is passible/mortal without stain. Nature’s son is as-it-were renewed by impurity removal, not severing proper earth/fire.

Baptismal water and Spirit's fire; Body, spirit and soul; Christ as magnet and mediator; Corruption as transition and putrefaction; Elemental qualities and their agents; Foul vessel and infected house

Incarnation, two natures, and the preserved body; Love, marriage and conjunction of parts; Passibility; Pure substance and accidental impurity; Regeneration and second birth; Separation, extraction and retained union

Surface, centre, heart and marrow; Tree's connected parts; Water and fire as separators; Biblical interpretation, quotation and analogy (editorial discussion)

SL_II_04S010

Source 1621 pp 225–227 · scans FR245, FR246, FR247 · source PDF pp. 153–154

A second, more hidden reading of separation concerns qualities: moist coldness gives way to warm dryness, and ascent means progress from imperfection to perfection. Nature’s subject must pass through mortification and blackness towards an impassible essence. Seeds, the relation of head to members and principal to accessories, and Christ’s grain comparison support this account of renewed life.

Ascent, descent and sublimation; Christ as magnet and mediator; Elemental qualities and their agents; Head, members, principal and accessories; Incarnation, two natures, and the preserved body; Mortifying and weakening

Paracelsus and Theophrastus; Purity, penetration and duration; Regeneration and second birth; Seed, seed-fluid and hidden generation

SL_II_04S011

Source 1621 pp 227–230 · scans FR247, FR248, FR249, FR250 · source PDF pp. 154–156

Morien’s fixed grain must putrefy and blacken before completion. Nuysement urges reasoning from excellent life-preserving creatures towards their Creator. Mortification must preserve the embodied subject: Christ’s body retains its centre and germ of life, and his two natures never abandon one another. In the ensuing natural comparison, elevating power first predominates, before the fixed retains the volatile through assisting heat.

Body, spirit and soul; Burning, calcination and incineration; Elemental qualities and their agents; Elixir and communicable perfection; Incarnation, two natures, and the preserved body; Mortifying and weakening

Pupils, doctors, and oracles; Purity, penetration and duration; Reasoning, judgement and curious inquiry; Regeneration and second birth; Rozinus and Morien; Seed, seed-fluid and hidden generation

Volatile spirit and fixed body

SL_II_04S012

Source 1621 pp 230–232 · scans FR250, FR251, FR252 · source PDF pp. 156–157

Feathered and featherless birds, winged and wingless dragons, and plants restrained by their own earth illustrate volatile and fixed powers. The desired subtle spirituality is expressly distinguished from corrupting, separable volatile sulphur. Sublimation here means perfection; mercury’s capacity for fixation is present potentially but requires art to become actual.

Ascent, descent and sublimation; Mercury, multiform spirit; Nature, art and the practitioner; Nicolas Flamel and the Paris monuments; Potentiality and actuality; Primordial and first matter

Purity, penetration and duration; Reiteration and patient gentleness; Subtlety, sharpness, and biting quality; Sulphur: external, internal and fixed; Surface, centre, heart and marrow; Volatile spirit and fixed body

Winged and unwinged birds and dragons

SL_II_04S013

Source 1621 pp 232–235 · scans FR252, FR253, FR254, FR255 · source PDF pp. 157–158

Nature preserves toward perpetuity but all things beginning must end. Relative fixation and integrated digestion explain stag/raven/oak/gold durability; death divides what union resists.

Digestion and incomplete perfection; Elemental qualities and their agents; Longevity, preservation and mortality; Purity, penetration and duration; Transformation rather than annihilation

SL_II_04S014

Source 1621 pp 235–237 · scans FR255, FR256, FR257 · source PDF pp. 158–159

Art can surpass Nature only while following her and remaining unable to act by itself. Its account of fixation joins homogeneous parts while removing foreign ones. Because already specified bodies have undergone too compact a union and digestion, the undiminished original power must be sought in its maternal source, earth; restoring it after extraction would be long and doubtful. A single quoted verse concludes: here, or nowhere.

Digestion and incomplete perfection; Here or nowhere; Limbus and chaos; Nature does not go backwards; Nature, art and the practitioner; Primordial and first matter

Purity, penetration and duration; Separation, extraction and retained union

SL_II_04S015

Source 1621 pp 237–239 · scans FR257, FR258, FR259 · source PDF pp. 159–160

Root/marrow matters more than branches/bark. Bacon’s specified metallic mercury-sulphur subject is praised but not identified with author’s universal parent matter; Raymond Lull’s genus supports that priority.

Aerial Mercury and Raymond Lulle; Bacon, Englishman, and angel; Experience, probable reasons and authority; Infernal Juno, root, and branches; Mercury, multiform spirit; Microcosms in every body

Nature, art and the practitioner; Primordial and first matter; Secrecy, disclosure and withheld instruction; Seven metals and many names; Surface, centre, heart and marrow; Taking a marten for a fox

SL_II_04S016

Source 1621 pp 239–241 · scans FR259, FR260, FR261 · source PDF p. 161

Artist needs one subject with both giving-life and receiving-life capacities, not two separate agents/patients. Principle renews from itself; Macrobius’s human-soul reasoning is expressly transferred to world spirit.

Action and receptivity; First causes, effects and causal knowledge; Macrobius and the Dream of Scipio; Metals alone and the need for an agent; Nourishment, assimilation and replenishment; Phoenix and the tail-biting serpent

Potentiality and actuality; Reasoning, judgement and curious inquiry; Universal spirit of the world

SL_II_04S017

Source 1621 pp 241–243 · scans FR261, FR262, FR263 · source PDF pp. 161–162

The author argues that self-moving universal spirit retains its powers when embodied and replenishes life through its own multiplication. Universal mercury is said to regrow within its mine. It is generated within earth, not from earth. The serpent and Prince of Sepulchres images concern its movement and transformation of bodies; dead bodies and earth are its feeding-place, expressly not its food.

Action and receptivity; Body, spirit and soul; Celestial influences and receptive earth; Earth as womb and vessel; Macrobius and the Dream of Scipio; Maya, grandmother, and birth

Mercury, multiform spirit; Metals alone and the need for an agent; Nourishment, assimilation and replenishment; Phoenix and the tail-biting serpent; Serpent, dust, and Prince of Sepulchres; Universal spirit of the world

SL_II_04S018

Source 1621 pp 243–245 · scans FR263, FR264, FR265 · source PDF pp. 162–164

A six-line speech attributed to Medea warns Jason of the watchful dragon and illustrates the spirit’s restless motion. Returning to prose, Nuysement identifies mercury’s fixable power with a life-preserving essence and says fixation gives it tincture. Red blood, green plants and metallic colours support his comparison between visible colour, vital condition and perfection.

Adustion and combustible earthiness; Blood and humours; Corruption as transition and putrefaction; Jason, Medea and philosophical investigation; Nourishment, assimilation and replenishment; Purity, penetration and duration

Self-renewing dragon and serpent; Tincture and heat as its mother; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_04S019

Source 1621 pp 245–248 · scans FR265, FR266, FR267, FR268 · source PDF pp. 164–165

Nuysement distinguishes gold’s natural colour and perfection from the heightened red tincture he attributes to art. Ordinary gold cannot by itself perfect other metals or fully preserve human bodies, despite practitioners’ claims. The proposed heat removes impurities rather than bodily substance. Reading Paracelsus, Nuysement himself judges that the relevant mercury must be the sages’ mercury, not ordinary mercury.

Amalgams, fusions, dissolutions, infusions, and confections; Burning, calcination and incineration; Elixir and communicable perfection; Gold and gemstones excepted; Mercury, multiform spirit; Nature, art and the practitioner

Paracelsus and Theophrastus; Perfection, natural and art-assisted; Philosophical and ordinary gold and silver; Purity, penetration and duration; Spirit of wine, antimony, and coral; Substance and accidents

Subtlety, sharpness, and biting quality; Tincture and heat as its mother; Universal medicine and particular remedies

SL_II_04S020

Source 1621 pp 248–250 · scans FR268, FR269, FR270 · source PDF pp. 165–166

Tincture is described as pure substance, with the body deprived of it compared to a powerless carcass. The account of fixation contrasts patient preservation of fugitive spirit with haste that lets its colouring power escape. Such a body is then lifeless, as the errata specify. Spirit is the agent that colours, while fire is its means.

Adustion and combustible earthiness; Amalgams, fusions, dissolutions, infusions, and confections; Body, spirit and soul; Burning, calcination and incineration; Corruption as transition and putrefaction; Excrements, dregs and bodily bulk

Fire; Patience, gentleness and the danger of haste; Purity, penetration and duration; Tincture and heat as its mother; Volatile spirit and fixed body; Errata, adopted corrections and unresolved targets (editorial discussion)

SL_II_04S021

Source 1621 pp 250–252 · scans FR270, FR271, FR272 · source PDF pp. 166–167

Burial in a vessel and resurrection are explicitly interpreted as putrefaction, removal of corrupting things and perfection through fixation. The account gives two aims: preserving tincture and removing combustible volatile sulphur. It distinguishes the body’s internal sulphur, which fixes spirit with external fire’s assistance, from excessive heat that would drive the spirit away prematurely.

Ascent, descent and sublimation; Burning, calcination and incineration; Mortifying and weakening; Purity, penetration and duration; Regeneration and second birth; Separation, extraction and retained union

Trevisan and the fugitive pursued; Vessel as sepulchre; Volatile spirit and fixed body; The author’s operation names and classifications (editorial discussion)

SL_II_04S022

Source 1621 pp 252–255 · scans FR272, FR273, FR274, FR275 · source PDF pp. 167–168

An imagined objector asks how a fixed subject can be sublimed again. Daedalus and Icarus illustrate the danger of extremes and impatient rivalry; an eight-line warning by Phaethon’s teacher continues the lesson of a measured course. Nuysement then promises to explain the intention concealed in these fables.

Ascent, descent and sublimation; Burning, calcination and incineration; Daedalus, Icarus, wax, and feathers; Mythological interpretation and correspondences; Patience, gentleness and the danger of haste; Phaethon, Phoebus, and the chariot’s middle course

Purity, penetration and duration; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_04S023

Source 1621 pp 255, 266–267 · scans FR275, FR276, FR277 · source PDF pp. 169–170

Nuysement expressly denies that Hermes’ ascent requires matter to rise to the vessel’s top. He interprets ascent and descent as changes between an airy consistency and earthly fixation through dissolution and congelation. Repetition is explained by intimate union of the smallest parts, while the purified spirit retains volatility and the body acquires fixation.

Above, below and central direction; Ascent, descent and sublimation; Body, spirit and soul; Burning, calcination and incineration; Daedalus, Icarus, wax, and feathers; Digestion and incomplete perfection

Dissolution and congelation; Excrements, dregs and bodily bulk; Hortulan’s particular reading; Purity, penetration and duration; Separation, extraction and retained union; Volatile spirit and fixed body

Winged and unwinged birds and dragons; Chapter omissions, pagination and corrected locators (editorial discussion); The author’s operation names and classifications (editorial discussion)

SL_II_04S024

Source 1621 pp 267–268 · scans FR277, FR278 · source PDF pp. 170–171

French quatrain explains unprinted Latin verses; perfected body penetrates and purges. Hermaphrodite/Salmacis embrace figures conjunction; immovable Delos and offspring figure fixation of Sun/Moon-containing matter.

Androgyne and Hermaphrodite; Ascent, descent and sublimation; Conflagration and separation of good and wicked; Cosmic parents, womb and nurse; Delos, Latona, Apollo, and Diana; Digestion and incomplete perfection

Dissolution and congelation; Mythological interpretation and correspondences; Purity, penetration and duration; Separation, extraction and retained union; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_04S025

Source 1621 pp 268–270 · scans FR278, FR279, FR280 · source PDF pp. 171–172

Nuysement refuses a promise of Peruvian riches and says he has not resolved to undertake the long journey he describes, despite claiming knowledge of its paths. His stated offer is instead a life-preserving treasure, supported by his own report of relieving a hundred sufferers. Poliphilus’s courage through the dark forest towards Polia becomes an image of perseverance where others retreat.

Coelie, Vesta, and Ops; Experience, probable reasons and authority; Favourable star and heavenly favour; Mines of Peru and the long voyage; Nature, art and the practitioner; Poliphilus, Polia, and Vesta’s temple

Secrecy, disclosure and withheld instruction; Trevisan and the fugitive pursued; Universal medicine and particular remedies; Voyage, strait and resumed course; Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_II_04S026

Source 1621 pp 270–273 · scans FR280, FR281, FR282, FR283 · source PDF pp. 172–173

Nature’s treasure and the cavern’s entrance are offered to everyone, but not everyone has Ariadne’s thread or Theseus’s strength. A six-line quotation contrasts easy descent with difficult return; fourteen further lines on the bough stress heavenly favour, a pure hand and permission from the fates. Force cannot substitute for that permission.

Ariadne’s thread, Theseus, and the Minotaur; Cavern, difficult return, and permitted bough; Favourable star and heavenly favour; Infernal Juno, root, and branches; Jupiter; Mythological interpretation and correspondences

Secrecy, disclosure and withheld instruction; Virgil’s poetic testimony; Voyage, strait and resumed course; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_04S027

Source 1621 pp 273–274 · scans FR283, FR284 · source PDF pp. 173–174

Nature conceals through forms; sages veil while showing. Pig/plant, naked Nature, and Eleusinian chastity images justify restraint; experience judges worthy speech.

Eleusinian goddesses, chastity, and forbidden disclosure; Experience, probable reasons and authority; Illuminated recipients, pearls, and swine; Mythological interpretation and correspondences; Pigs, marjoram, and roses; Secrecy, disclosure and withheld instruction

SL_II_04S028

Source 1621 pp 274–277 · scans FR284, FR285, FR286, FR287 · source PDF pp. 174–175

Nuysement defends his Christian comparisons as honouring sacred mysteries, not profaning them. Spagyria is presented as testing Nature’s powers through fire. His account of ancient wisdom and the Bracesco–Toladanus quarrel supports the guarded use of metal-names: the matter’s alleged inclusion of all seven metals does not identify it as ordinary iron, nor does the Cosmopolite’s “steel” mean the ordinary metal.

Brachesco, Bracesco and Toladanus; Brahmans, gymnosophy, magic and cabala; Burning, calcination and incineration; Cosmopolite and the third principle; Mercury, multiform spirit; Mythological interpretation and correspondences

Nature, art and the practitioner; Neptune; Paracelsus and Theophrastus; Secrecy, disclosure and withheld instruction; Seven metals and many names; Spagyry and chymical medicine

SL_II_04S029

Source 1621 pp 277–280 · scans FR287, FR288, FR289, FR290 · source PDF pp. 175–177

Nuysement interprets Demogorgon as the universal spirit, bringing things to light in obedience to the Lord and sustaining them from earth’s centre. Its green, rusty mantle is earth’s vegetated surface. He reads Virgil’s Jupiter similarly and proposes that Pan may be understood in the same way; a twelve-line hymn attributed to Orpheus praises Pan’s universal life-giving agency.

Celestial influences and receptive earth; Creator, production, and preservation; Demogorgon, steward of generation; Jupiter; Limbus and chaos; Mythological interpretation and correspondences

Nourishment, assimilation and replenishment; Pan, Hyle, and the Orphic hymn; Saturn and the contested lead interpretation; Surface, centre, heart and marrow; Universal spirit of the world; Virgil’s poetic testimony

Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_II_04S030

Source 1621 pp 280–282, 293 · scans FR290, FR291, FR292, FR293 · source PDF pp. 177–178

Saturn represents universal renewal; genealogy and attributes are decoded. Opponent proposes lead, salt, cupels; author allows some fit but claims his own reading fits all.

Adustion and combustible earthiness; Coelie, Vesta, and Ops; Corruption as transition and putrefaction; Digestion and incomplete perfection; Lead, salt, cupels, gold, and silver; Mythological interpretation and correspondences

Nourishment, assimilation and replenishment; Phoenix and the tail-biting serpent; Purity, penetration and duration; Saturn and the contested lead interpretation; Self-renewing dragon and serpent; Seven metals and many names

Subtlety, sharpness, and biting quality; Universal spirit of the world; Chapter omissions, pagination and corrected locators (editorial discussion); The editorial lumbus–plumbum solution (editorial discussion)

SL_II_04S031

Source 1621 pp 293–295 · scans FR293, FR294, FR295 · source PDF pp. 179–180

Maya represents earth, from which universal mercury is born through Jupiter’s pure invisible seed, here identified as air. Mercury’s wings, hat and serpent-entwined rod signify volatility, concealed perfection, renewal and powers above and below. Theriac and venom name the author’s contrasting life-giving and deadly uses, not an assurance of safety. Suidas, as reported by Polydorus, introduces the Jason and Medea interpretation.

Ascent, descent and sublimation; Caduceus, fateful rod, and Orcus; Celestial influences and receptive earth; Cosmopolite and the third principle; Jupiter; Maya, grandmother, and birth

Mercury, multiform spirit; Mythological interpretation and correspondences; Phoenix and the tail-biting serpent; Suidas, Chrysogonus Polydorus, and Geber; Surface, centre, heart and marrow; Temperance, justice and excess

Theriac, venom, use, and dose; Virgil’s poetic testimony; Volatile spirit and fixed body

SL_II_04S032

Source 1621 pp 295–297 · scans FR295, FR296, FR297 · source PDF pp. 180–181

Claimed Medea etymology equates her with reasoned investigation and Jason with enquirer; two aims are transmutation and restoration. Navigation signifies arduous uncertain trial that may last a lifetime unsuccessfully.

Cold aconite of years and corrupting humours; Elixir and communicable perfection; Experience, probable reasons and authority; Golden Fleece and Hesperidean apples; Jason, Medea and philosophical investigation; Mythological interpretation and correspondences

Reasoning, judgement and curious inquiry; Self-renewing dragon and serpent; Universal medicine and particular remedies; Voyage, strait and resumed course

SL_II_04S033

Source 1621 pp 297–299 · scans FR297, FR298, FR299 · source PDF pp. 181–182

The bulls are interpreted as furnaces, and mastery of fire is tested by Nuysement’s reported loss of eight of nine vessels. Cadmus’s killing of the dragon signifies fixation of universal mercury. The field of Mars becomes a vessel whose helmet-like form is contrasted with Polydorus’s glass alembic; the familiar growth figured as spear-bearing soldiers is deliberately left unnamed.

Bulls, furnaces, yoke, and vents; Burning, calcination and incineration; Cabasset-shaped vessel and rejected alembic; Cadmus, Mars, dragon’s teeth, and armed soldiers; Experience, probable reasons and authority; Jason, Medea and philosophical investigation

Mythological interpretation and correspondences; Nine vessels, eight lost; Purity, penetration and duration; Self-renewing dragon and serpent; Suidas, Chrysogonus Polydorus, and Geber; Vessel as sepulchre

Cabacet and the cabasset gloss (editorial discussion)

SL_II_04S034

Source 1621 pp 299–302 · scans FR299, FR300, FR301, FR302 · source PDF pp. 182–183

The dragon’s sleep is interpreted as renewed dissolution and fixation. Prepared mercury is said to lack the two promised effects until a final fermentation, figured through solar butter, paste and wheat. The returning Jason’s wealth and Aeson’s restoration complete the allegory. Burning water is expressly of life, not of the vine; its apparent inflammability and deadly venom conceal the fixed, life-preserving power asserted by the author.

Brachesco, Bracesco and Toladanus; Burning water, water of life, and water of vine; Corruption as transition and putrefaction; Dissolution and congelation; Elixir and communicable perfection; Fermentation and the ministering metals

Jason, Medea and philosophical investigation; Mercury, multiform spirit; Mythological interpretation and correspondences; Purity, penetration and duration; Self-renewing dragon and serpent; Stygian waters and Aeson

Surface, centre, heart and marrow; Theriac, venom, use, and dose; Universal medicine and particular remedies

SL_II_04S035

Source 1621 pp 302–303 · scans FR302, FR303 · source PDF pp. 183–184

The burning cherub and Nature’s dragon are compared as guardians of life and hidden knowledge. Exclusively oral teaching risks loss through failing memory and the displacement of a people. In the account transmitted here, Esdras gathers seventy sages to write the arcana; after forty days the Lord directs publication of the earlier writings but reservation of the last seventy books for the wise.

Brahmans, gymnosophy, magic and cabala; Burning cherub, flaming sword, and trees of life; Cabala and occult philosophy; Creator, production, and preservation; Esdras: sulphur as powder and reserved books; Flood, marble tablets and liberal arts

Golden Fleece and Hesperidean apples; Memory, oral transmission, writing, and displacement; Mythological interpretation and correspondences; Secrecy, disclosure and withheld instruction

SL_II_04S036

Source 1621 pp 303–305 · scans FR303, FR304, FR305 · source PDF pp. 184–185

A passage attributed to Pico praises the cabala books as theology, wisdom, metaphysics and natural philosophy, reporting their interrupted Latin translation under Sixtus IV and restriction to readers aged forty. Nuysement then closes his own interpretation of Hermes’ Table as philosophical cabala and turns towards the claim that true philosophy is the world’s happiness, honour and glory.

Brahmans, gymnosophy, magic and cabala; Cabala and occult philosophy; Emerald Table and its double sense; Fountain, ocean, streams, and treasury; Mythological interpretation and correspondences; Patronage and the Duke of Lorraine

Secrecy, disclosure and withheld instruction; Sixtus IV, Latin translation, and age forty

Book III.1–3: the palace of Nature and human capacities

SL_IIIS001

Source 1621 pp 305–306 · scans FR305, FR306 · source PDF p. 186

A prince commissions a secure treasure chamber so that he can give directly, without servants mediating or refusing his generosity.

Liberality and dependence; Nature as mother and active agent; Palace, chamber and treasury; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_IIIS002

Source 1621 pp 306–308 · scans FR306, FR307, FR308 · source PDF pp. 186–187

Nature built the world-palace through divine meditation, placed earth centrally as treasury, and sustains sensible and insensible creatures through it; roots receive nourishment like an umbilical attachment.

Divine meditation; Earth’s centre as heart and mine; Experience, probable reasons and authority; Growth and concretion; Nature as mother and active agent; Nourishment, assimilation and replenishment

Palace, chamber and treasury; Roots: origin, return and nourishment; Sensitive, vegetative and essential life

SL_IIIS003

Source 1621 pp 308–311 · scans FR308, FR309, FR310, FR311 · source PDF pp. 187–189

Creatures’ search for nourishment leads humanity to investigate the prolongation of life. Nuysement grants animals inward reason in differing degrees and allows a few

exceptional arts, but assigns human beings the distinctive capacity to learn and teach through instruction. Philosophy is the prize of this wider inquiry. He introduces his dialogue in which Philon and Timon dispute human happiness.

Divine inspiration and discovery; Experience, probable reasons and authority; Galen; Intellect, inference and the wing of thought; Nourishment, assimilation and replenishment; Philon and Timon

Possessing, knowing and the purpose of life; Reason in animals and humans; Reasoning, judgement and curious inquiry; The upright gaze; Original treatise errata: first leaf (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

Book III.4–8: Philon’s reply to Timon

SL_IIIS004

Source 1621 pp 311–312 · scans FR311, FR312 · source PDF p. 189

In the opening ten lines of the quoted dialogue, Philon challenges an inventory of misfortunes that represents the whole human being through the lesser part alone. Using the language of a legal case, he urges Timon to consider humanity’s nobler form and its distinctive light.

Case, titles and inventory; Intellect, inference and the wing of thought; Philon and Timon; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS005

Source 1621 pp 312–313 · scans FR312, FR313 · source PDF p. 190

Continuing Philon’s verse, intellect travels upon the wing of thought faster than Mercury or Iris. The eagle image praises its steady contemplation of sun, moon and stars, its distinction of celestial circuits and its inquiry into seasonal change.

Eagle, heavenly circuits and hidden reasons; Intellect, inference and the wing of thought; Mercury and Iris: speed of thought; Philon and Timon; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS006

Source 1621 pp 313–314 · scans FR313, FR314 · source PDF pp. 190–191

Philon’s verse continues its praise of intellect through celestial influences, the graded formation of flower, leaf and bark, and the universal spirit’s threefold seed, whose components are not named here. Gems, gold and the proposed extraction of spirit against death extend the same poetic account of life-giving powers.

Celestial influences and receptive earth; Flower-enamel, leaf and bark; Gems, gold and extraction; Philon and Timon; Primordial and first matter; Salt, oil and water

Scholastic learning, doubt and conjecture; Universal spirit of the world; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS007

Source 1621 pp 314–315 · scans FR314, FR315 · source PDF p. 191

Philon figures intellect as the penetrating eye of Lynceus, able to investigate hidden earth and sea, pearl and coral. His verse then turns from natural inquiry to navigation, warfare, the building and defence of cities.

Intellect, inference and the wing of thought; Lynceus, Pluto and the nymphs; Pearl and coral; Philon and Timon; Travel, war and fortified cities; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS008

Source 1621 pp 315 · scans FR315 · source PDF pp. 191–192

Four concluding lines complete Philon’s fifty-line speech: intellect anatomises the world’s great body, imitates celestial harmony and subjects things to the ordering laws of compass, rule, number and weight.

Anatomy, harmony, number and weight; Philon and Timon; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Book III.9–13: philosophy, life and its limits

SL_IIIS009

Source 1621 pp 315–316 · scans FR315, FR316 · source PDF p. 192

Returning to prose, Nuysement associates humanity’s heavenward gaze with its privileged intelligence and presents a longer, healthier life as necessary for complete knowledge. He reports Paracelsus’s complaint that Nature grants such life to animals he calls irrational and useless while denying it to humans.

Galen; Intellect, inference and the wing of thought; Paracelsus and Theophrastus; Possessing, knowing and the purpose of life; Reason in animals and humans; The upright gaze

SL_IIIS010

Source 1621 pp 316–318 · scans FR316, FR317, FR318 · source PDF pp. 192–193

Human art seeks the restoration and longevity Nature has not supplied. The three goods are those of fortune, bodily well-being and knowledge. The first two cannot secure life by themselves; genuinely effective knowledge of Nature is claimed to supply and preserve the others, making the remaining sciences steps towards it. The praise of philosophy as happiness, honour and glory is a distinct formulation.

Intellect, inference and the wing of thought; Longevity, preservation and mortality; Philosophy as ladder and queen of arts; Possessing, knowing and the purpose of life; Reasoning, judgement and curious inquiry; Three goods: fortune, bodily well-being and knowledge

Chapter omissions, pagination and corrected locators (editorial discussion)

SL_IIIS011

Source 1621 pp 318–320 · scans FR318, FR319, FR320 · source PDF pp. 193–194

Life is described as heavenly and sustained by what gave it being: its preserver is ultimately life itself. Nature’s cook extracts life-bearing nourishment from food, but the author considers ordinary food too impure and insufficiently fixed to support exceptional longevity against destructive fire and loss of radical moisture. He therefore argues for a purer source of replenishment.

Excrements, dregs and bodily bulk; Fire; Fire contrary to Nature; Life preserving life; Longevity, preservation and mortality; Nature’s cook and food

Nourishment, assimilation and replenishment; Purity, penetration and duration; Radical moisture and lunar phases; Sensitive, vegetative and essential life; Spagyry and chymical medicine; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_IIIS012

Source 1621 pp 320–323 · scans FR320, FR321, FR322, FR323 · source PDF pp. 194–196

Universal life carries its own multiplication and can replenish humans only as far as their natural bodily composition permits. It cannot make embodied humans immortal: the subsequent reunion with universal life presupposes stripping away the body. The

fifth element is an all-pervading simple spirit, not a layer above the four; bodily death separates and banishes this spirit rather than annihilating it.

Dream, sleep and the soul’s prison; Elixir and communicable perfection; Excrements, dregs and bodily bulk; Fifth essence and separation; Fire contrary to Nature; Gems, gold and extraction

Head, members, principal and accessories; Heavenly and earthly man; Hidden poisons in nourishment; Jason, Medea and philosophical investigation; Life preserving life; Longevity, preservation and mortality

Palace, chamber and treasury; Paracelsus and Theophrastus; Philosophy as ladder and queen of arts; Purity, penetration and duration; Return, sphere and centre; Soul, universal and particular

Specification and species; Surface, centre, heart and marrow; Three goods: fortune, bodily well-being and knowledge; Transformation rather than annihilation; Universal medicine and particular remedies; Universal spirit of the world

Medical testimony, failed trials and unverified efficacy (editorial discussion)

SL_IIIS013

Source 1621 pp 323–325 · scans FR323, FR324, FR325 · source PDF pp. 196–197

An argument from spherical form and its centre supports the author’s location of life’s treasury in earth. Philosophy alone holds its key, but access is restricted to favoured seekers. Biblical ascent and heroic descent figure this access, while Croesus and Irus, summer noon and winter night, and gold and iron dross magnify philosophy’s claimed superiority.

Croesus and Irus; Enoch, Elijah and the underworld heroes; Favourable star and heavenly favour; Gold and dross, summer noon and winter night; Hercules and the underworld rescue; Lines and centre

Nature as mother and active agent; Palace, chamber and treasury; Philosophy as ladder and queen of arts; Return, sphere and centre

Book III.14–18: praise, adversaries and competing medicine

SL_IIIS014

Source 1621 pp 325–326 · scans FR325, FR326 · source PDF p. 197

In an address to personified philosophy, Nuysement praises its gift of hidden knowledge and claims that possession of its supreme medicine secures the two blessings of long healthy life and inexhaustible wealth. He then introduces a separate quotation presented as Nature’s lament.

Favourable star and heavenly favour; Philosophy as ladder and queen of arts; Three goods: fortune, bodily well-being and knowledge; Universal medicine and particular remedies; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS015

Source 1621 pp 326 · scans FR326 · source PDF p. 198

Nature’s six-line quotation praises the medicine as ending disease and poverty, but its final couplet expressly says that the creature eventually dies, content with God and Nature.

Liberality and dependence; Longevity, preservation and mortality; Philosophy as ladder and queen of arts; Three goods: fortune, bodily well-being and knowledge; Universal medicine and particular remedies; Medical testimony, failed trials and unverified efficacy (editorial discussion)

Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS016

Source 1621 pp 326–328 · scans FR326, FR331, FR332 (printed range corrected in this lexicon) · source PDF pp. 198–199

Without the praised blessings, life is figured as a storm-tossed vessel besieged by disease and poverty, which conspire through secret agreements. Wisdom arms the human spirit against fortune. The first discoverer who joined experience to reason is then praised in a one-line verse as god-born or divinely inspired.

Disease, poverty and the arms of wisdom; Divine inspiration and discovery; Divine intelligence and brute matter; Experience, probable reasons and authority; Intelligences as covert agreements; Life’s stormy sea and vessel

Surface, centre, heart and marrow; Three goods: fortune, bodily well-being and knowledge; Chapter omissions, pagination and corrected locators (editorial discussion); Original treatise errata: first leaf (editorial discussion); Supplied letters and retained difficult readings (editorial discussion); Verse, sonnet headings and the edition’s segmentation (editorial discussion)

SL_IIIS017

Source 1621 pp 328–329 · scans FR332, FR333 (printed range corrected in this lexicon) · source PDF pp. 199–200

An inherited story of Apollo and Asclepius presents medicine as precious guarded knowledge. The possessor of true philosophy is compared to someone on an inaccessible summit, while ordinary sciences remain at the surface. Nuysement identifies this philosophy with several ancient traditions and opposes its inward examination to scholastic conjecture, a labyrinth without Ariadne’s thread.

Apollo and Asclepius; Ariadne’s thread, Theseus, and the Minotaur; Brahmans, gymnosophy, magic and cabala; Flower-enamel, leaf and bark; Mountains, vessels and harvesting; Philosophy as ladder and queen of arts

Pumice and lead; Scholastic learning, doubt and conjecture; Surface, centre, heart and marrow; Chapter omissions, pagination and corrected locators (editorial discussion)

SL_IIIS018

Source 1621 pp 329–331 · scans FR333, FR334, FR339 (printed range corrected in this lexicon) · source PDF pp. 200–201

Nuysement criticises ordinary medicine’s superficial foundations without denying its practitioners’ learning. He reports witnessing Pena relieve stone sufferers with oat roots, but proposes a perfect cure only conditionally. Salt against salt-caused calculus is defended by contrasting effects rather than names. His conditional reply to the corrosiveness objection and harmful burn analogy remain historical claims, not evidence of safety.

Calculus and salt as coagulator; Coagulation, thickening and hardening; Contrary cures contrary, and like substances; Decoction; Greater and lesser heat; Medical claims and testimony

Oat root, the simple and Pena; Oil of salt and corrosives; Ordinary medicine and its contested limits; Physicians and apothecaries; Purity, penetration and duration; Salt, true and particular

Sap and venom, sweet and bitter salt; Scholastic learning, doubt and conjecture; Simples; Spagyry and chymical medicine; Surface, centre, heart and marrow; Chapter omissions, pagination and corrected locators (editorial discussion)

Medical testimony, failed trials and unverified efficacy (editorial discussion)

Sonnet I: the spirit-body

SL_SONNET_01S001

Source 1621 Unnumbered sonnet leaf 1 · scans FR327 · source PDF p. 202

The spirit-body unites opposed predicates: hidden and common, precious and base, preserving and destroying. Its substance is explicitly salt, oil and pure water. Art through Nature makes it visible; its central powers and hermaphroditic capacity explain growth through the seeds it contains.

Androgyne and Hermaphrodite; Body, spirit and soul; Gems, gold and extraction; Glass, salt, mercury and triple earth; Nature, art and the practitioner; Primordial and first matter

Salt, oil and water; Universal spirit of the world; Visible and tangible knowledge

Sonnet II: the nourishing spirit

SL_SONNET_02S001

Source 1621 Unnumbered sonnet leaf 2 · scans FR328 · source PDF p. 203

The great created body is filled with an omniform, moving spirit that animates all and serves as the nourishing soul of earth and heavens. Vapour below and fire above, it is triple in one substance, containing bodily balsam. Sun and moon are its begetters, air its medium, and earth its nourishing womb.

Cosmic parents, womb and nurse; Primordial and first matter; Salt, oil and water; Soul, universal and particular; Universal spirit of the world

Sonnet III: a verse presentation of Hermes’ Table

SL_SONNET_03S001

Source 1621 Unnumbered sonnet leaf 3 · scans FR329 · source PDF p. 204

Under a heading identifying the poem as an exposition of Hermes’ Table, one above and below supports marvellous effects by adaptation. Meditation, ordered parentage and nurture lead to the thing’s entire power when tinged into earth. Separation of subtle from thick and earth from fire precedes ascent and descent receiving both powers.

Ascent, descent and sublimation; Cosmic parents, womb and nurse; Divine meditation; Emerald Table and its double sense; Moon as mother; Separation, extraction and retained union

Tinged into earth and entire power; Medication, meditation and rejected normalization (editorial discussion); The author’s operation names and classifications (editorial discussion); Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Sonnet IV: divine, natural and artificial making

SL_SONNET_04S001

Source 1621 Unnumbered sonnet leaf 4 · scans FR330 · source PDF p. 205

God, Nature and Art form a triad of design, labour and perfection. God remains inimitable in his highest purposes; Nature follows his intention and Art adds to her action. Their ordering, producing and perfecting form a verbal divine triangle of beginning, middle and end.

Creator, production, and preservation; Magistery and accomplished work; Nature, art and the practitioner; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Sonnet V: powers in chaos and specified bodies

SL_SONNET_05S001

Source 1621 Unnumbered sonnet leaf 5 · scans FR335 · source PDF p. 206

Universal spirit has both nourishing and destructive powers, figured as sap and venom and sweet and bitter salt. These effects persist when it is drawn from its limbus onto earth; emergence alone does not remove them. Only after receiving separation through preparation does the poem call it wholly good and set it against every ill.

Good creation and intelligent world; Limbus and chaos; Nourishment, assimilation and replenishment; Salt, true and particular; Sap and venom, sweet and bitter salt; Specification and species

Temperance, justice and excess; Universal spirit of the world

Sonnet VI: separating accidental impurity

SL_SONNET_06S001

Source 1621 Unnumbered sonnet leaf 6 · scans FR336 · source PDF p. 207

Art follows Nature’s initial differentiation of the undigested mass, separating pure substance from accidental impurity. Washing and calcination are paired with water and fire. Art is said to separate and regenerate all in all, freeing the pure soul from vice; knowledge of the two paths leads towards Nature’s secrets.

Excrements, dregs and bodily bulk; Limbus and chaos; Pure substance and accidental impurity; Regeneration and second birth; Water and fire as separators; The author’s operation names and classifications (editorial discussion)

Sonnet VII: embodiment and preservation

SL_SONNET_07S001

Source 1621 Unnumbered sonnet leaf 7 · scans FR337 · source PDF p. 208

Rotating heavens send animating influence into earth’s porous womb; vaporous fire and radical moisture become coagulable mineral water and pure earth retaining heavenly powers, named earth-made Heaven.

Celestial influences and receptive earth; Digestion and incomplete perfection; Earth as womb and vessel; Radical moisture and lunar phases; Terrification and earth-made Heaven; Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Sonnet VIII: the two restorers

SL_SONNET_08S001

Source 1621 Unnumbered sonnet leaf 8 · scans FR338 · source PDF p. 209

God establishes two purifiers as remedies for soul and body and provides for and forestalls the ills of both. The divine and natural restorers remain two agents; participation in earth and heaven enables their mediation between extremes. Their corresponding descent, ascent and renewed descent express this conformity without making the two restorations identical.

Ascent, descent and sublimation; Body, spirit and soul; Christ as magnet and mediator; Forbidden apple and first transgression; Regeneration and second birth; Biblical interpretation, quotation and analogy (editorial discussion)

Verse, sonnet headings and the edition’s segmentation (editorial discussion)

Sonnet IX: philosophy’s concluding good

SL_SONNET_09S001

Source 1621 pp 332 · scans FR340 · source PDF p. 210

Philosophy and practice are praised as dispelling opinion’s night of error and disclosing truth from Nature. Jason’s acquired good and experience figure health and wealth beyond expectation, returning to the refrain of happiness, honour and glory. His poetic defiance of death does not cancel the work’s explicit denial of bodily immortality.

Experience, probable reasons and authority; Jason, Medea and philosophical investigation; Light, illumination and truth; Philosophy as ladder and queen of arts; Chapter omissions, pagination and corrected locators (editorial discussion)

Treatise errata: first leaf

SL_ERRATA_TREATISES001

Source 1621 Original errata leaf, recto · scans FR341 · source PDF pp. 211–212

Eighteen printed instructions correct letters, agreement, punctuation and substantial readings, including seed, chymical, dews, Mercury and the winter-cooking negation. The page-3 seed correction has a doubtful target, the page-40 instruction remains unmatched, and the isolated iner and supplied [s] retain their editorial qualifications.

Chymical terminology in a modern translation (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion); Original treatise errata: first leaf (editorial discussion); Supplied letters and retained difficult readings (editorial discussion)

Treatise errata: continuation

SL_ERRATA_TREATISES002

Source 1621 Original errata leaf, verso · scans FR342 · source PDF pp. 212–213

Thirteen further printed instructions correct phrases and remove one question mark across treatise pages 148–250. Their consequences include qualified quantities and comparisons, heaven and earth as first parents, angelic illumination of divinity, and the lifeless body reading exanimé. Most instructions supply a replacement without giving the complete earlier wording.

Errata, adopted corrections and unresolved targets (editorial discussion); Original treatise errata: continuation (editorial discussion)

Errata for the separate Philosophical Poem

SL_ERRATA_POEMS001

Source 1621 Original errata leaf, verso · scans FR342 · source PDF p. 214

Four printed corrections refer to the separate 1620 Philosophical Poem, excluded from this edition rather than represented by its nine sonnets. They alter punctuation, encore, a marginal maux and the Tyrian-purple expression. The prescribed mors remains without an added t, and its sense cannot be settled from the isolated instruction.

Errata for the separate, excluded Philosophical Poem (editorial discussion); Errata, adopted corrections and unresolved targets (editorial discussion); Title, attribution and the dates 1620, 1621 and 1657 (editorial discussion)

Coverage and review statement

This lexicon was prepared with AI assistance. Every main article, supporting entry and editorial record received a separate source-based editorial review, with attention to retained word families, source-language forms, agency, negation, qualifications and the distinction between historical wording, translation and modern commentary. The main and supporting registers were compared with their complete cited source contexts. The full supplied work was considered in closing the vocabulary, and all 185 aligned units have reviewed passage summaries and explained reading destinations. These are editorial checks, not external scholarly certification or a claim to an exhaustive word-by-word concordance.

The supplied DOCX and PDF were compared in their complete aligned language bodies, notes and historical headings using ordered normalized text; the originals were preserved unchanged. Selected historical images and catalogue records support the bibliographic and locator checks described above, but no fresh complete collation of every historical witness is claimed. The three late Book III locator corrections belong to this lexicon and do not silently alter the supplied edition.

All four formats derive from one reviewed master. Checks covered ordered text, the preservation of selected exact forms, citation coverage, internal navigation and PDF link destinations; every PDF page was visually inspected. The editable and reflowable files were structurally checked, and the DOCX was rendered for this proof; interactive testing in Word or e-reader applications was not performed. Pagination and reflow may differ with the reading application.

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