Lexicon of The Summary of Physics Restored

A word-focused companion to the complete Latin and English Diotimos edition

Attributed to Jean d'Espagnet

Diotimos Editions 2026

About this lexicon

The *Summary of Physics Restored* asks how a created world can remain one ordered whole while its parts differ, change, generate and die. Its vocabulary carries that inquiry. Light gives form and communicates life; matter receives determination without becoming identical with its determining cause; the elements cooperate through qualities whose difference need not amount to hostility. Soul, spirit, body, innate heat and radical moisture must be distinguished precisely where the author brings them most closely together.

This lexicon accompanies the supplied Diotimos Latin–English edition of the *Enchiridion physicae restitutae*, following its complete 245-canon sequence, historical title, address to readers, epigram and original marginal notices. The historical work is anonymous in the supplied title; Jean d'Espagnet's name is retained as an attribution. The separate *Arcanum hermeticae philosophiae opus*, advertised on that title and known here as *The Secret Work of the Hermetic Philosophy*, is not folded into this book's canon sequence.

The lexicon contains 58 substantial articles and 622 contextual vocabulary records. The substantial entries follow words and conceptual families through their local arguments. Each gives a brief orientation, a fuller account of meaning and use, an annotated sequence of places to read, and a discussion of the supplied translation. Smaller vocabulary records explain concrete images, actions, technical distinctions and less prominent forms. They remain available through their own alphabetical directory rather than disappearing inside the longer articles. The indexes provide several ways into the same material: English subjects, printed Latin forms, source passages and connected themes.

The coverage is a reading of the complete supplied work with selected significant lexical attestations, not a complete word-by-word concordance. A family article can discuss several Latin words, and a single word can have more than one local sense. Article totals, explained-record totals, dictionary lemmas and occurrences therefore measure different things. Repeated words

with different roles are not forced into a single definition merely to reduce an index.

Using the entries

Begin with the entry's "At a Glance" for the governing distinction, then read "Use in the book" with the source open. "Places to read" gathers the cited passages in source order and explains what each contributes. References such as PR-C164 identify the stable passage in the supplied edition; the corresponding canon number is 164. PR-P identifies the address to readers, PR-T the historical title, PR-EPI the epigram, and PR-M an original marginal notice. Source page numbers refer to the 1653 printing as reported in the supplied edition, not to this lexicon's pages. The preliminaries and the canons have separate original pagination.

Printed page references in the directories lead to the matching PDF and Word layout. In the reflowable EPUB and Markdown they remain locators for that paginated companion; the live links take readers directly to the relevant entry. Latin headwords, printed inflections and longer phrases are distinguished when their difference affects interpretation. A translation assigned to a phrase should not be treated as the separate dictionary meaning of each of its words.

The entries explain the historical argument without requiring assent to its physical, astronomical or medical claims. "Spiritual" can include extremely subtle natures derived from matter; "element" need not mean a visible region or a modern chemical element; "rational" is extended to plant and animal forms without making them human reasoners. Conjectures, reported opinions, hypothetical concessions and emphatic conclusions retain their different force. A symbolic application is not substituted for a material claim that the author actually makes.

The modern Diotimos annotations are used as annotations, not attributed to the historical author. Where the Latin and English supplied by the edition openly diverge through a conjecture or a bracketed supplement, the relevant entry identifies the difference. The lexicon does not silently repair the source edition. Its source checking concerns the supplied bilingual text and apparatus; it is not a fresh collation of the seventeenth-century printed witness.

Historical discussions of remedies, generation, combustion and substances are interpretive material, not instructions for experimentation or treatment. The book's promise of a universal medicine remains a historical promise, not an established therapeutic result.

The course of the argument

Title and address to readers

PR-T001–002 name the handbook's restoration of natural philosophy, advertise the independent companion treatise and preserve the title device's maxim. PR-P001–006 place the author's withdrawal from public service inside a larger service to the world's commonwealth. Wonder becomes a desire for knowledge, love prompts publication, and reverence for ancient philosophers is separated from submission to their authority. PR-EPI001 turns restored natural philosophy into a woman returned to beauty, while its final birth image recalls Jupiter and Pallas.

Canons 1 to 12

The work establishes God as the root principle, describes the world through archetype and image, and distinguishes a universal secondary nature from its first cause. Its hierarchy of regions, laws and delegated powers does not make the maker one constituent of the created whole. Creation from nothing is distinguished from the persistence and recomposition of created substance.

Canons 13 to 25

Accounts of first matter are reported, criticized and tested against creation language. The discussion moves from ignorance about an ancient principle through the speculative language of Hyle and abyss to two created principles, one formal and luminous, the other material and dark. Their different causal roles matter more than a forced identification with familiar substances.

Canons 26 to 39

Divine love, the extension of light, its gathering in the Sun and the generation of living things form a connected cosmological account. The human being appears as a compendium and image, while the creation days receive a Christian typological interpretation. The order in which principles are described is not simply a statement about how long divine creation required.

Canons 40 to 49

Three proportions of form to matter explain the differences among the world's regions. The author locates corruptibility in matter's condition rather than an essential war of elements, rejects privation as an acting principle of generation and assigns corruption a preparatory role. First matter's expenditure in the world is followed by the enigmatic "dry water" as a surviving specimen or likeness.

Canons 50 to 70

The author separates Nature's imperceptible elements from the visible bodies or regions commonly called elements. Definitions, analogies and evidence from resolution lead into earth, water, fertility, moisture and mud. The two sensible residues of analysis do not exhaust all the powers required for generation. Water's mediating and changeable character is expressed through Mercury and Proteus.

Canons 71 to 82

The argument continues through the relations of moistness, air, bodily subtlety and celestial nature. Atmospheric circulation is pictured through distilling vessels. The author rejects a separate elemental sphere of destructive fire and insists on distinguishing familiar burning from Nature's life-giving fire.

Canons 83 to 93

Common fire is judged by its destructive effects, while the Sun is presented as the source of temperate natural heat. The account passes from universal fire to its implanted activity in each compound, then distinguishes light and heat by their offices. Reflected light communicates the dispositions of illuminated bodies as influences, without becoming a second independent first cause.

Canons 94 to 111

Love joins matter and form, elements and generated individuals. The attack on contrariety argues that qualified differences can cooperate, while extremes become hostile through excessive intensity. The four qualities work as Nature's instruments; the author's potter and wheels give a concrete image of their coordinated action.

Canons 112 to 120

The hypothetical need for a fifth reconciler leads to the ethereal spirit called the salt of Nature and bond of the elements. Light and darkness illustrate the tempering of extremes. The author then disputes an essential exchange among the world's visible regions, since such exchange would dissolve their stable order into confusion.

Canons 121 to 134

Exhalations, burning, aerial stones and mud are offered as explanations that do not require one cosmic region to become another. Water and air are close but not simply interchangeable: vapour is an intermediate condition, not legitimate air. Water's generative circulation, its destructive excesses and its role as a menstruum lead back to fire, moisture and seed.

Canons 135 to 152

Sublimation, descent and decoction form a cycle whose changing actions serve a continuing intention. Weather and seasonal disruption qualify any expectation of uniform effects. The microcosm is extended beyond humanity; celestial fermentation sustains living things. Salt, sulphur and mercury are introduced as proximate constitutive principles, distinguished from more remote elements.

Canons 153 to 164

A conciliatory reading of Democritus introduces fine mixture. Minerals, plants and animals are distinguished by modes of existence and activity, with qualifications about life in metals. Seeds, growth and sensation lead into the triad of body, spirit and soul, whose members are connected without being interchangeable.

Canons 165 to 178

The account of natural form explicitly excepts the superheavenly human soul. Generation involves material capacity, celestial assistance, forming agency and organized organs. Forms do not themselves generate forms in the sense rejected by canon 167. The work considers degrees of form and analogies between light's multiplication and the propagation of living things.

Canons 179 to 187

Plant and animal knowledge is described according to each nature's powers, not simply equated with human reasoning. Appointed times, material potentiality, death and generative corruption are distinguished. The account culminates in life as a harmonious actuality of matter and form and death as their separation; the incomplete enumeration in canon 186 remains a textual qualification.

Canons 188 to 199

Living things draw on bodily and spiritual nourishment, with respiration offered as evidence of an invisible contribution. "Spiritual" is broadened to include natures derived from matter but escaping the senses. Fire, light, rays and radiance are examined through their carriers and effects, ending in a distinction between visible sunlight and the invisible spirit of the universe.

Canons 200 to 212

Communicating light illustrates love and knowledge. The author distinguishes rays, radiance and the mediation of air and glass, then returns to spirits acting through bodies. Tinctures, smells and tastes become signs of inward formative powers. Rarefaction and condensation connect bodily and spiritual conditions within mixed bodies.

Canons 213 to 225

Innate heat and radical moisture bind the individual's form and matter. Ashes, glass and salts support the historical argument for an enduring root, whose identification with a vestige of first matter is expressly conjectural. The departure of an individual form is not the destruction of every generative condition. The section ends by distinguishing heat from moisture and naming the latter as a universal balsam or elixir.

Canons 226 to 236

Higher exemplars and lower recipients are joined by kinship, generative imagery and mutual contribution. Disease is described as a failure of proportion; music illustrates differences that can cooperate. Continuous movement, geometrical equality, changing seasons and celestial configurations explain order without requiring identical motions or unvarying effects.

Canons 237 to 245

The heavens are continuous rather than a stack of physically separated shells. The proposed first movable sphere is challenged; intelligences and delegated celestial powers remain within a hierarchy. The work questions whether the stars exist only for Earth, entertains other worlds and lunar inhabitants, and ends by distinguishing divine intellect and will while preserving the creator's difference from the created commonwealth.

Directory of substantial entries

Entries are grouped by subject and alphabetized within each group. Page locators refer to the matching paginated companion.

Inquiry and first principles

Chaos and darkness 9
Creation and time 12
First matter 16
Form and formation 20
God 24
Human being and microcosm 28
Intellect and will 31
Love and concord 35
Nature and cause 40
Order and harmony 43
Privation and corruption 47
Wonder and inquiry 51
World and archetype 55

Elements qualities and natural operations

Air 59
Atoms and mixture 63
Circulation 66
Contrariety 70
Conversion and constancy 74
Earth 78
Elements 82
Fermentation 86
Fifth element 89
Fire and heat 93
Mud and matrices 97
Rarity and density 101
Temperament and degree 105
The four qualities 109
The three proximate principles 113
Vapour and exhalation 117
Water and moisture 121
Water as menstruum 125

Living bodies and their powers

Animals and sensitive soul 129

Balsam and ferment 133
Body 136
Discord and disease 140
Enduring root and restoration 144
Innate heat 148
Knowledge in plants and animals 152
Life and death 155
Minerals and metals 159
Nutrition and respiration 162
Plants and growth 166
Radical moisture 170
Seeds 174
Signatures, smells, and tastes 178
Soul and specific form 181
Spirit 185
Spiritual natures 189

Light and its communication

Light 193
Rays and radiance 197
Sun 201
Transparent bodies and glass 204

The heavens and the created whole

Continuous heaven and the first movable sphere 208
Earth and Moon 212
Heavens 215
Intelligences and celestial government 219
Many worlds 223
Perpetual movement 226

Inquiry and first principles

Chaos and darkness

chao (PR-C004); *Abyssum* (PR-C019); *Hylam* (PR-C018); *tenebrae* (PR-C102)

At a Glance

The word. Chaos and abyss describe the confused material beginning; darkness names both its opacity and its lack of luminous formation. Hyle appears in a reported speculation about an even more remote material principle.

In the book. Light differentiates the abyss, presses denser darkness downward and makes the ordered regions possible. The later polemic insists that chaos was not already a battlefield of all four elementary qualities.

In this edition. Canon 18's Hylam is rendered "Hyle" and described as improperly named. "We may conjecture" in canon 19 preserves the tentative status of the proposed smoky, dark primordial substance.

A place to read. Canons 17–23 together: the warning about uncertain beginnings governs the subsequent images of hyle, abyss, vapour and illuminating spirit.

Meaning

Chaos is not merely disorder added to an already arranged physical universe. In the author's creation account it names the confused material condition from which distinct regions and elements emerge. Its darkness has a physical aspect—opacity, density, cold—and a formal aspect, the absence or weakness of illuminating determination. The book links these aspects without requiring every later metaphor of ignorance to become a material description.

Abyss likewise has a local range. It is the dark immediate matter of the world in the creation narrative, while canon 198 can call air a universal abyss or receptacle for lights and spiritual natures. The word's function as an encompassing receptacle is therefore more stable than an invariably watery location.

Use in the book

The divine spirit in canon 4 brings seeds confused in chaos from potentiality to actuality. The image anticipates a productive interpretation: confusion contains what will be unfolded, although it does not yet display the completed forms. In canon 16 the supposed water of the beginning is cautiously construed as smoke or moist dark vapour, not the water familiar

to present experience. Its aimless motion gives the description a contrast with the subsequently ordered world.

Canon 17 interrupts confident speculation. The earliest principle has not emerged into the light of human understanding; its author alone knows the truth. Canon 18 then reports some thinkers' belief in an obscure anterior principle called hyle. The catalogue of shadow, phantom, night and underworld stresses how inadequate imagination is to grasp it. The comparison with ears trying to convey sunlight to a person blind from birth is an argument about the failure of an explanatory faculty, not evidence that the entity has been observed.

Those same thinkers, canon 19 continues, considered the immediate abyss to have been created from that remote beginning. Scripture's names "earth" and "water" apply according to potentiality and destination, since the mass was neither in actuality. The author permits a conjecture that it resembled smoke or dark vapour. Attribution and modality remain important: canon 44 later affirms only matter and universal form as the two first simple principles.

In canons 20–23 light separates subtle from thick and kindles the finer homogeneous matter. The account moves from confused darkness to differentiated regions. Canon 23 compares the first illuminating action to lightning and to flame kindling nearby smoke; the lower unilluminated remainder stays night. Canon 27 carries the process downward until water and the dense earthy kernel emerge. Present earth-shadow is an image of the old abyss, perpetually retreating opposite the sun.

Canon 99 expressly rejects the poetic picture of cold fighting hot and moist fighting dry within ancient chaos. Coldness and moisture belonged to the material beginning; heat and dryness come from forming light. Canon 102 does allow an original hostility between the intense qualities of light and darkness. After their union, however, those qualities are tempered and enter the elements as a cooperative family. Thus the book does not simply deny every opposition: it relocates opposition to the intense extremes and denies its survival as the essential constitution of properly mixed elements.

The tension between fertile possibility and material weakness remains. The abyss is the source from which Nature is formed, but its opacity and unprepared moisture also explain the vulnerability of the lowest region. Reading chaos as either wholly empty nothingness or already finished elemental matter would miss both sides of that account.

Places to read

PR-C004 (1653, pp. 3, 4): The divine spirit actualises seeds confused in chaos.

PR-C016 (1653, p. 10): Primordial water is tentatively interpreted as dark moist vapour.

PR-C017 (1653, p. 11): The certainty of primordial accounts is expressly limited.
PR-C018 (1653, pp. 11, 12): An anterior hyle is reported through images of the limits of imagination.
PR-C019 (1653, p. 12): The immediate abyss is named earth and water potentially, not actually.
PR-C020 (1653, pp. 12, 13): Light separates unlike things and raises the finer matter into the empyrean.
PR-C021 (1653, pp. 13, 14): Moist continuity makes differentiation and extension of the fabric possible.
PR-C023 (1653, pp. 15, 16): Illumination divides the first day from the remaining lower darkness.
PR-C027 (1653, pp. 18, 19): Condensation produces water and earth; earth-shadow images the former abyss.
PR-C044 (1653, p. 31): Two first simple principles prevent the reported anterior hyle becoming an asserted third.
PR-C099 (1653, pp. 68, 69): The supposed warfare of four qualities within chaos is rejected.
PR-C102 (1653, pp. 70, 71): Original intense extremes are distinguished from their tempered elemental offspring.
PR-C198 (1653, pp. 143, 144): Air is called an abyss as universal receptacle of spiritual luminous natures.

Translation in this edition

In canon 18 the printed Hylam is an inflected form of the name rendered “Hyle”; the local qualification improprio nomine means “improperly called.” In canon 19 potestate ac destinatione is “in potentiality and destination,” preserving two reasons why Scripture may anticipate later names. The phrase “we may conjecture” represents licet coniicere; it must not become “the author proves.” In canon 102 the original hostilities depend on intense qualities, while the next stage expressly reduces their intensity through mixture.

Related vocabulary

Chaos

chao — The confused condition in which the seeds of things await actualisation. (PR-C004; 1653, pp. 3, 4.)

Abyss

Abyssum — The dark, unformed immediate matter from which world and elements are said to emerge. (PR-C019; 1653, p. 12.)

Hyle

Hylam — The name improperly given to a remote principle in a reported speculative account. (PR-C018; 1653, pp. 11, 12.)

Shadow

umbram — An image stressing the remoteness of the supposed anterior material principle. (PR-C018; 1653, pp. 11, 12.)

Phantom of being

Entis larvam — A deliberately inadequate image of what the mind cannot clearly conceive. (PR-C018; 1653, pp. 11, 12.)

Dark vapour

vapori tenebroso — The conjectured likeness of the immediate abyss before formation. (PR-C019; 1653, p. 12.)

Potentiality

potestate — The respect in which primordial matter may be called water or earth before being either actually. (PR-C019; 1653, p. 12.)

Destination

destinatione — The future determination anticipated by those primordial names. (PR-C019; 1653, p. 12.)

Sooty body

fuliginoso corpore — The thick material part from which the finer spirit-like portion is separated. (PR-C020; 1653, pp. 12, 13.)

Darkness

tenebrae — The material extreme whose intense cold and moisture are tempered through union with light. (PR-C102; 1653, pp. 70, 71.)

See also

First matter; Light; Creation and time; Form and formation; Contrariety.

Creation and time

creationis (PR-C039); *prius & posterius* (PR-C039); *Prædestinata* (PR-C181); *tempora* (PR-C181)

At a Glance

The word. Creation is the originating divine work; temporal order is the succession of before and after that Nature displays. The text distinguishes an intelligible ordering of principles from the duration of the creator's act.

In the book. The days of Genesis organise light, heavens, sun and humanity. A further interpretation uses their number to figure sacred history, while the later account places natural production under appointed times and necessary causes.

In this edition. Canon 39 retains "may, if it pleased him" and "seems": instantaneous creation is permitted, not asserted as a demonstrated reconstruction. Canon 181 exempts the supreme governor from the necessity he establishes.

A place to read. Canons 37–39 followed by 181: the numerical interpretation of creation is immediately qualified by a distinction between sequence in divine thought and the actual work of creation.

Meaning

"Before" and "after" can describe the explanatory ordering of principles without measuring intervals of divine labour. Canon 39 makes this distinction explicit. The order of successive Nature was delineated in the divine mind before Nature existed, while the omnipotent creator could have brought the work into light in a moment. The reader should therefore neither discard the creation days as meaningless nor insist that the author treats them only as ordinary elapsed days.

Predestined times in canon 181 concern the occurrences of Nature: conception, birth, life and death. The passage does not develop a separate doctrine of the salvation of individual souls. It argues that natural events, even when their causes are hidden from us, belong to appointed order rather than chance.

Use in the book

Canons 18–24 lead from reported speculation about material beginnings to the active differentiation of the dark abyss. The illuminating spirit produces the first day in canon 23. In canon 26 the expansion of light into the ethereal region gives the second day; in canon 27 the lower heaven becomes open to light and the third day appears. The earthly kernel and the separation of waters provide the dwelling of later living beings. These stages organise the causes and regions of the world, not simply a list of dates.

The sun gathers the previously dispersed light in canon 28, and canon 31 makes its greater power consequential for animal generation. Plants had appeared under weaker dispersed light; the more powerful solar male enables earth's further fertility. This is the author's cosmological reading of the order of Genesis. It should not be confused with a modern chronology of biological origins.

Canon 37 reserves humanity for the end of the sixth day. The delay permits the gifts of higher and lower Nature to converge and purer elements to furnish an especially fitting bodily vessel. Canon 38 then reads the numerical relations typologically: the sun's fourth-day formation and

humanity's appearance on the third day from it figure the incarnation and resurrection within millennial sacred history. These are the historical author's theological predictions and correspondences. The entry records their role without treating the predicted timetable as verified or as advice about future events.

Canon 39 immediately prevents a simplistic inference from narrative sequence to the time God needed. The Almighty may have made all in a moment by a nod. The author's preferred distinction is that the sacred philosopher seems to describe the order already delineated in the divine mind rather than the actual execution of creation. "Seems" and the conditional language leave interpretive space; they should not be removed in favour of a flat thesis that the six days never refer to time.

The later canon 181 carries order into the regular succession of generated things. Nature unfolds her contents at definite times prescribed by her author. Events in this year or another have necessary, though perhaps hidden, causes. Nature acts as deputy, foreknowing under divine prompting what her ministry is to accomplish. Yet the supreme governor does not suffer the law of necessity: he establishes it and can change all at his will. The necessity belongs to the created order deriving from decrees, not to a law superior to its maker.

These two discussions converge on the difference between pattern and unrestricted divine agency. Creation's ordered account and Nature's regular times are meaningful, but neither constrains God as a craftsman constrained by materials, hours or an external causal rule.

Places to read

PR-C018 (1653, pp. 11, 12): The creation account begins with an expressly reported speculation about a remote material origin.

PR-C023 (1653, pp. 15, 16): The first illuminating action differentiates day from remaining darkness.

PR-C026 (1653, pp. 17, 18): The second heaven is associated with the second day.

PR-C027 (1653, pp. 18, 19): The lower heaven, water and earth are differentiated in the account of the third day.

PR-C028 (1653, pp. 19, 20): Dispersed light is collected into the solar globe.

PR-C031 (1653, pp. 21, 22): The author distinguishes earlier plants from the later fertility enabled by concentrated solar power.

PR-C037 (1653, pp. 25, 26): Humanity completes the sixth day after the other gifts of Nature are ordered.

PR-C038 (1653, pp. 26, 27): Creation's day-numbering is interpreted through incarnation and resurrection.

PR-C039 (1653, pp. 27, 28): The order of principles may differ from the duration of creation's execution.

PR-C181 (1653, pp. 129, 130): Natural events have appointed times and necessary causes, while the divine governor remains exempt from necessity.

Translation in this edition

Canon 38 explicitly glosses the relevant "day" as millennium within its typological interpretation; the English does not introduce that conversion. Canon 39's "before and after" renders prius & posterius, naming the sequence under discussion. Its "seems to have expounded" preserves exposuisse videtur. In canon 181 the contrast is between necessitatis legem non patiente and statuente: the governor does not undergo the law but establishes it. "Predestined" should therefore be read within the canon's particular subject, the times of natural production and dissolution.

Related vocabulary

Creation

creationis — The divine originating work, distinguished from the sequence used to describe principles. (PR-C039; 1653, pp. 27, 28.)

Before and after

prius & posterius — The ordered relations of successive Nature in the divine conception. (PR-C039; 1653, pp. 27, 28.)

Moment

momento — The possible instantaneous execution of creation, conditional on divine pleasure. (PR-C039; 1653, pp. 27, 28.)

Sixth day

sextae lucis — The final stage assigned to humanity's appearance and completion of the ordered work. (PR-C037; 1653, pp. 25, 26.)

Millennium

millenario — The scale the author explicitly introduces in his theological reading of days. (PR-C038; 1653, pp. 26, 27.)

Resurrection

resurrectio — The promised event figured through the numbered relation of solar and human beginnings. (PR-C038; 1653, pp. 26, 27.)

Predestined

Prædestinata — The quality ascribed to the times at which natural things come into being. (PR-C181; 1653, pp. 129, 130.)

Times

tempora — The appointed spans of conception, birth, life and death. (PR-C181; 1653, pp. 129, 130.)

Necessary cause

causam quandam necessariam — The hidden or manifest ordered cause which excludes chance from the canon's account. (PR-C181; 1653, pp. 129, 130.)

Law of necessity

necessitatis legem — The created order's rule, established but not suffered by its supreme governor. (PR-C181; 1653, pp. 129, 130.)

See also

God; World and archetype; Sun; Human being and microcosm; Order and harmony.

First matter

Materiam quandam primam (PR-C013); *materia prima* (PR-C044); *materia secunda* (PR-C044); *actu nihil, potestate omnia* (PR-C013)

At a Glance

The word. First matter is the material principle from which the elements derive; second matter is the compound arising from their mixture. The book disputes a first matter that is only an abstract catalogue of absences and paradoxes.

In the book. Reported philosophical definitions are criticised, the earliest origin is treated cautiously, and canon 44 finally states that matter and universal form are the two simple first principles of Nature.

In this edition. "Actually nothing, potentially everything" translates a description attributed to earlier philosophers in canon 13. It should not be detached and presented as the author's settled positive definition.

A place to read. Canons 13–19, 44 and 48–49: move from criticism and speculation to the two-principle statement, then to the claim that first matter no longer exists separately from formed things.

Meaning

"First" is relational. First matter precedes the elements as their material source; it is not the familiar earth, water or air already arranged in the universe. "Second matter" is not a second independently created substance. It is the compound material subject produced when elements are mixed, and

so is immediately exposed to accidents and the alternations of generation and corruption.

The distinction between actuality and potentiality explains several contested statements. Something may contain the possibilities of later determinations without already possessing those determinations in their completed form. But the author objects to making this distinction a merely verbal refuge: a root of sensible bodies described as everywhere extended yet nowhere perceived can become, in his criticism, a shadowy foundation rather than a known explanation.

Use in the book

Canon 13 expressly reports what philosophers believed. Its long chain of paradoxes—without qualities yet their subject, without quantity yet the source of quantity, simple yet the seat of contraries—culminates in the accusation that they posited a fictitious, shadow-like basis. These are not a series of definitions which the lexicon should silently adopt as the author's own.

Canon 14 gives Aristotle a more qualified treatment. He is called cautious, sober and ambiguous; his matter is inseparable from the first bodies, although distinguishable in thought. Canon 15 identifies the fault the author would correct: matter should be freed from an intrinsic conflict of contraries. Opposition, he argues, comes from the intensity of qualities, while the moderated qualities of true elements cooperate in compounds.

Canons 16–19 stage alternative accounts rather than erase uncertainty. The identification of first matter with water is attributed to named ancient thinkers; the Genesis writer seems to agree. "Water" is conjecturally interpreted as a dark moist vapour rather than ordinary water. Canon 17 then says only Nature's author knows whether such accounts are true. Canons 18–19 report another hypothesis: a remote, obscure hyle preceding the immediate abyss. The grammatical "some" and "those same thinkers" keep that hypothesis attributed. It must not become the author's asserted third first principle.

The positive ordering arrives in canon 44: only first matter and its universal form were simple principles at the beginning. Their union yields elements, described as first matter variously formed; their mixture yields second matter. "Only two" here concerns that first tier, not the number of elementary or compound kinds subsequently recognised.

Canon 48 states that first matter was wholly expended in the elements and their compounds after illumination and differentiation. What once concealed things is now concealed within them. The author expressly denies its separate present existence. This is indispensable when reading canon 49's "specimen" of the old confused mass in dry, non-wetting water. A specimen or likeness is not a concession that an isolated reservoir of primordial matter survives after all.

Later, canon 100 locates corruption's taint in first matter's deficiency and undigested condition rather than in an original battle of four qualities. The explanation modifies the older conflict model while preserving a material source of instability. The distinction between universal source, elemental formation and particular compounded subject should therefore remain visible whenever "matter" appears; otherwise the book's central sequence is reduced to a single undifferentiated stuff.

Places to read

PR-C013 (1653, pp. 8, 9): The author criticises a reported first matter defined through paradoxical privations.

PR-C014 (1653, p. 9): Aristotle's inseparable matter is treated as cautious but ambiguous.

PR-C015 (1653, pp. 9, 10): The author rejects intrinsic contrariety in matter and the true elements.

PR-C016 (1653, p. 10): Water as first principle is reported and cautiously construed as dark vapour.

PR-C017 (1653, p. 11): Knowledge of the earliest principle is expressly limited.

PR-C018 (1653, pp. 11, 12): Some thinkers' hypothetical anterior hyle is described, not securely adopted.

PR-C019 (1653, p. 12): The same thinkers derive an immediate abyss from that remote principle.

PR-C044 (1653, p. 31): The definitive ordering gives two simple first principles, then elements, then second matter.

PR-C048 (1653, pp. 33, 34): First matter is wholly contained in formed things and no longer separately available.

PR-C049 (1653, p. 34): A specimen of its ancient confused condition is offered in enigmatic dry water.

PR-C100 (1653, p. 69): Original material deficiency, not an internal war of four qualities, explains instability.

Translation in this edition

The English of canon 14 says matter differs "in thought," corresponding to ratione differat, while remaining inseparable in the bodies themselves. Canon 44's "secondary principles" concerns the elements, not materia secunda, which the same sentence places after elemental mixture. Canon 49 uses specimen aliquod, translated "a certain specimen"; that modest noun should not be strengthened into "the original substance recovered." The evidence here is the edition's paired text: the lexicon neither identifies its dry water chemically nor claims an independent reconstruction of the author's laboratory practice.

Related vocabulary

First matter

materia prima — The simple material principle whose differentiated formation yields the elements. (PR-C044; 1653, p. 31.)

Universal form

forma universalis — The other simple principle, paired with matter before the elements arise. (PR-C044; 1653, p. 31.)

Second matter

materia secunda — The compound subject resulting from elemental mixture and undergoing generation and corruption. (PR-C044; 1653, p. 31.)

Actually nothing

actu nihil — Part of the earlier philosophers' paradoxical account criticised by the author. (PR-C013; 1653, pp. 8, 9.)

Potentially everything

potestate omnia — The capacity ascribed to that same reported first matter, not a completed inventory of things. (PR-C013; 1653, pp. 8, 9.)

Subject

subiectum — What supports qualities or accidents in the account under examination. (PR-C013; 1653, pp. 8, 9.)

Inseparable

inseparabilem — Matter's relation to the first bodies in the account attributed to Aristotle. (PR-C014; 1653, p. 9.)

Thought

ratione — The respect in which inseparable matter can nevertheless be distinguished. (PR-C014; 1653, p. 9.)

Specimen

specimen — A present likeness of the old confused mass, not expressly a surviving isolated portion of it. (PR-C049; 1653, p. 34.)

Expended

exhaustam — The claim that all first matter passed into the completed world's formed constituents. (PR-C048; 1653, pp. 33, 34.)

See also

Chaos and darkness; Form and formation; Elements; Privation and corruption; Mud and matrices.

Form and formation

forma universalis (PR-C032); *Informationis* (PR-C040); *formae & materiae* (PR-C041); *Forma* (PR-C176)

At a Glance

The word. Form is the active determination by which matter becomes something constituted and operative. Giving form, or information, is not the communication of news: it is the formative process itself.

In the book. Universal form is luminous; differences in its relation to matter produce different cosmic regions. A particular compound nevertheless has a single specific form, not a pile of complete elemental forms.

In this edition. The edition usually translates informatio as "formation" or "giving form." Canon 40's irrationalis means incommensurable or beyond proportion, not irrational in the sense of failing to reason.

A place to read. Canons 32 and 40–44, then 176: the universal source and degrees of formation should be read together with the later distinction between shaping a body and specifically informing it.

Meaning

Form is neither only visible outline nor a detached name assigned by a thinker. It supplies a thing's determining activity. The book calls solar light universal form because the rays communicate active and moving power to seeds and disposed matter. Specific form determines the completed mixed thing as the particular kind of being that it is.

Formation must be read relationally: its outcome depends on the proportion between form's power and matter's capacity or resistance. The book's three cosmic modes describe different results of that encounter. This permits an account of imperfect compounds without making imperfection the aim of form. It also distinguishes a formal cause from the materials and instruments needed for its effective operation.

Use in the book

Canon 22 identifies two created principles, formal and material, through the scriptural naming of heaven and earth. The highest heaven is the first formal principle within Nature, though a remote one. Canon 25 elaborates the opposition in active and passive, luminous and dark, male and female terms. These are the author's cosmological assignments; they organise a

relation of activity and receptivity rather than a modern statement about persons.

In canon 32 matter and elements receive their formation from light. Their shared luminous nature explains affinity instead of essential warfare. Solar light, more powerful than the earlier dispersed light, is called form of forms or universal form. Each individual contains a spark whose rays convey active and moving power to its seed. Canon 33 adds a prior preparation: a first slight tincture makes lower matter and elements fit to receive stronger light. Formation thus involves both an active source and a suitable recipient.

Canons 40–42 give three general modes. In the empyrean, luminous form exceeds matter beyond measure and nearly spiritualises it. In the ethereal heaven, the powers meet in just equality and yield what the author calls truly perfect formation. In the elemental region, form remains less powerful; matter's appetite is not satisfied, and the compound is exposed to instability. The most proportionate union is therefore not simply the one with the largest formal excess. Equality has its own positive status in the second mode.

Canon 43 locates corruption in the inadequately purified material source, while canon 44 sets the sequence: first matter and universal form yield elements, and elemental mixture yields second matter. The claim concerns successive levels of constitution. It does not say that every later thing is directly formed in an identical manner from an undifferentiated primordial mass.

The later canons clarify the individual level. Canon 164 names soul or form as a spark of Nature's fire and the efficient cause of life, acting according to the condition of matter and organs. Canon 165 immediately limits this natural-soul account: it excludes the supercelestial divine human soul, although even that soul joins its body through natural intermediaries. Canon 167 denies that forms, as such, generate further forms: generation belongs properly to bodies. Form disposes seminal matter through its organs, encloses a vivifying spark and imprints its specific character; the formative spirit later unfolds into the completed soul. Canon 176 then excludes several complete forms within one perfected compound. The elements shape its body, while the specific form informs that compound.

Canon 198 returns these individual forms to the universal luminous source on dissolution. Its circulation of form parallels, without simply identifying, the return of bodily constituents to their material principles. The word therefore moves across a causal scale: universal luminous source, preparatory formation of elements, and specific actuality of a completed living thing. Keeping those levels distinct is essential to the account.

Places to read

PR-C022 (1653, pp. 14, 15): Heaven and earth are construed as formal and material principles; the empyrean is a remote formal beginning.

PR-C025 (1653, pp. 16, 17): Luminous activity and dark receptivity are expressed through gendered cosmic personification.
PR-C032 (1653, p. 22): Solar light is universal form; individual sparks give seeds active power.
PR-C033 (1653, p. 23): A prior tincture of light prepares recipients for stronger formation.
PR-C040 (1653, p. 28): The empyrean exemplifies form exceeding matter beyond proportion.
PR-C041 (1653, pp. 28, 29): Equal powers yield truly perfect celestial formation.
PR-C042 (1653, p. 29): Insufficiently prevailing form leaves elemental matter dissatisfied and unstable.
PR-C043 (1653, p. 30): The causal explanation of material corruption includes a textual difficulty in the description of form.
PR-C044 (1653, p. 31): The ordered sequence runs from the two first principles to elements and compounds.
PR-C164 (1653, p. 116): Soul or form gives a living compound specific being and acts through bodily conditions.
PR-C165 (1653, pp. 116, 117): The natural celestial soul is distinguished from the divine human soul; both accounts retain mediation in embodiment.
PR-C167 (1653, p. 118): Bodies generate; form disposes the seed and impresses its specific character.
PR-C176 (1653, pp. 124, 125): A completed compound has one specific form; its elements shape rather than specifically inform its body.
PR-C198 (1653, pp. 143, 144): Natural forms return to their universal luminous source when released from bodily bonds.

Translation in this edition

The edition's "incommensurable" in canon 40 corresponds to irrationalis in a sentence immediately amplified by "beyond all proportion." It should not suggest a mindless or unreasonable agent. In canon 43, the supplied Latin prints debilis & sufficiens forma, whereas the English reads "weak and insufficient form"; the translation follows the contextual demand, but the discrepancy should be visible rather than silently repaired. This lexicon reports it without claiming fresh collation or certainty about the original intended reading. Canon 176's "shaping" and "informing" preserve the contrast between effingendi and informandi.

Related vocabulary

Universal form

forma universalis — Solar light considered as source of formative power throughout generation. (PR-C032; 1653, p. 22.)

Form of forms

forma formarum — The universal source from which particular natural forms receive their efficacy. (PR-C032; 1653, p. 22.)

Formation

Informationis — The process of giving matter determination, not transmitting factual information. (PR-C040; 1653, p. 28.)

Incommensurable

irrationalis — A relation without common proportion between dominant luminous form and its matter. (PR-C040; 1653, p. 28.)

Just balance

iustam lancem — The image of equality between formal and material powers in perfect formation. (PR-C041; 1653, pp. 28, 29.)

Appetite of matter

appetitus materiae — Its unsatisfied tendency toward further form, associated here with weakness and instability. (PR-C042; 1653, p. 29.)

Tincture

tincturâ — A slight initial impregnation with light preparing lower matter for fuller formation. (PR-C033; 1653, p. 23.)

Specific form

Forma itaque specifica — The one determining form constituting a perfected mixed body. (PR-C176; 1653, pp. 124, 125.)

Shaping

effingendi — The elements' work of constructing a body, distinguished from giving its specific form. (PR-C176; 1653, pp. 124, 125.)

Informing

informandi — The determining work which elemental mixture alone does not perform for the completed compound. (PR-C176; 1653, pp. 124, 125.)

Bound

limbus — Each of the two contrasted primordial principles is called a bound of the lower world; the term locates the field between luminous activity and dark material receptivity. (PR-C025; 1653, pp. 16, 17.)

See also

First matter; Light; Heavens; Privation and corruption; Soul and specific form; Spirit of the Universe.

God

Deus (PR-C001); *unitas infinita* (PR-C001); *lux immensa* (PR-C001); *spiritum illum divini opificis* (PR-C004)

At a Glance

The word. Deus names the eternal creator, not a further body or constituent within the universe. The first canon calls him infinite unity and the root principle of all things.

In the book. Divine creation, preservation and government are continuously connected. Nature has legitimate agency as a dependent instrument; the sun represents divine power without becoming the uncreated source it represents.

In this edition. "Root principle" renders radicale rerum omnium principium in canon 1. "His nod, a finished work" preserves the compressed parallel between command and accomplishment rather than describing a lengthy divine labour.

A place to read. Canons 1, 4–6 and 240: the opening claims about God and Nature are qualified at the end by the explicit statement that the Creator is in no way part of the world.

Meaning

The opening description is a series of identifications: eternal being, infinite unity, root principle; essence as immeasurable light, power as omnipotence, will as perfect good. Its brevity matters. It is a governing confession, not an attempt to inventory the divine essence exhaustively. The last sentence leads the reader who wants more into wonder, silence and an abyss of glory.

"Principle" consequently has more than one level in this book. God is the root of all things; matter and universal form are the two first simple principles of created Nature. Calling those two principles "first" does not place them before their creator. Equally, calling the universe a divine image does not make its material contents parts of God.

Use in the book

Canon 1 establishes the perspective from which the ensuing world is understood. The creator's command already implies the finished work. Canon 2 then presents creation through an archetype unfolded like a book and disclosed as though from a womb. Several formulations there are reported traditions or explanatory images; they are not a second definition replacing the opening account. The author calls the visible world an image of hidden divinity.

The political distinction becomes sharp in canon 4. Anyone who transfers supreme authority to a Nature other than divine Nature is said to

deny God. The criticism targets an independent uncreated authority, not every use of "Nature" as a cause. The same divine spirit that brooded over the first waters draws the seeds into actuality and continues to compose and dissolve lower things. Creation does not withdraw God from preservation.

Canons 5–7 distinguish agency without separating it into rival sovereignties. The creator retains the right to govern, and the same spirit presides over creation, generation and conservation. Yet a universal secondary Nature, moved by the first like an instrument, may directly move particular material things. The secondary nature is then identified with the life-giving power of created light gathered into the sun. Readers should preserve both assertions: the universe is actively governed through a created intermediary, and that intermediary is not a second uncreated god.

Canon 12 reserves creation from nothing and reduction to nothing to God alone. Natural dissolution takes compounds back into elements. The claim that nothing dies in the world therefore concerns destruction into non-being, not a denial that living individuals cease to live. The creator's exclusive right stands beyond the ordinary transformations regulated by Nature's law.

The solar account makes divinity perceptible through a likeness. Canon 35 sets out unity, a threefold office and luminous representation; canon 36 calls the sun a mirror because mortal nature cannot look directly upon divine light. Canon 87 later corrects the phrase "eye of the universe": the sun is the eye of the universe's creator. The possessive relationship keeps representation distinct from identity.

At the work's end, canon 240 explicitly states that the creator is no part of the worldly commonwealth. The musician is author of a harmony rather than one constituent sound. Its numerical comparison belongs to the author's conception of unity as principle and measure of number, not to a claim that modern arithmetic should exclude one. Canon 245 finally describes intellect and will as the two respects in which perfect divine unity seems to be articulated. The human soul and angelic nature receive corresponding faculties only according to their own measure. The text can thus affirm divine presence everywhere while denying that God is merely the sum of created things.

Places to read

PR-C001 (1653, p. 1): Opening attributes and the limit of speech concerning divinity.

PR-C002 (1653, pp. 1, 2): The world becomes the manifest image of hidden divinity through archetypal disclosure.

PR-C004 (1653, pp. 3, 4): An independent uncreated Nature is rejected; divine agency continues in natural alteration.

PR-C005 (1653, p. 4): The creator retains the right to govern what he created.

PR-C006 (1653, pp. 4, 5): Secondary Nature is legitimate as the first cause's dependent instrument.
PR-C007 (1653, p. 5): The subordinate agent is associated with created light and the sun.
PR-C012 (1653, pp. 7, 8): Creation from and annihilation into nothing belong to the creator alone.
PR-C035 (1653, p. 24): The sun expresses a threefold divine image through its offices.
PR-C036 (1653, p. 25): The solar mirror mediates knowledge of otherwise inaccessible divine glory.
PR-C087 (1653, pp. 60, 61): The sun is the creator's eye, not the universe's eye.
PR-C240 (1653, pp. 173, 174): The creator is expressly excluded from being a part of the created commonwealth.
PR-C245 (1653, p. 179): Intellect and will articulate divine operation; created intelligible beings possess measured analogues.

Translation in this edition

Canon 1's "immeasurable light" corresponds to lux immensa; it does not by itself name the light subsequently created and collected in the sun. In canon 6 the edition distinguishes "nature creating" and "nature created" for naturantem and naturatam. In canon 245 "seems in a certain way" preserves videtur with quodammodo, qualifying the account of divinity as consisting in intellect and will. These are translation choices checked against the supplied Latin, not claims that the present lexicon has collated the 1653 printed witness afresh.

Related vocabulary

Eternal being

Ens aeternum — The opening description locates God outside the succession of generated individuals. (PR-C001; 1653, p. 1.)

Infinite unity

unitas infinita — The uncreated source from which the book derives the ordered multiplicity of creatures. (PR-C001; 1653, p. 1.)

Root principle

radicale rerum omnium principium — God's foundational relation to all things, distinct from the two created natural principles. (PR-C001; 1653, p. 1.)

Essence

Essentia — The aspect of the opening description identified with immeasurable light. (PR-C001; 1653, p. 1.)

Omnipotence

omnipotentia — Divine power, later related explicitly to the efficacy of divine will. (PR-C001; 1653, p. 1.)

Perfect good

bonum perfectum — The opening identification of the divine will's character. (PR-C001; 1653, p. 1.)

Nod

Nutus — The compressed image of a command sufficient for a completed work. (PR-C001; 1653, p. 1.)

Finished work

opus absolutum — The accomplishment paired directly with the divine nod. (PR-C001; 1653, p. 1.)

Divine maker

divini opificis — The creator whose spirit remains active in preservation and transformation. (PR-C004; 1653, pp. 3, 4.)

Musician

Musicus — The analogy distinguishing the harmony's author from a part within it. (PR-C240; 1653, pp. 173, 174.)

From nothing

ex nihilo — The originating power reserved to the creator; ordinary natural transformation does not possess the corresponding power of annihilation into nothing. (PR-C012; 1653, pp. 7, 8.)

See also

Nature and cause; World and archetype; Light; Sun; Order and harmony.

homo (PR-C037); *mundanae fabricae compendium* (PR-C037); *Microcosmi* (PR-C052); *hominis animâ* (PR-C034)

At a Glance

The word. Homo is the human being; "microcosm" names a small world whose constitution analogically answers to the larger one. The author extends that latter designation to every perfected compound, not humanity alone.

In the book. The human being completes the creation account as a gathering of higher and lower gifts and an image of divine Nature. The human soul is expressly distinguished from the natural souls of other living compounds.

In this edition. "Compendium" in canon 37 preserves the image of a gathered summary of the world's fabric. Canon 52 makes the microcosm claim "by analogy"; it does not say every small body contains a literal miniature sky.

A place to read. Canons 34, 37 and 52, then 165: read humanity's exceptional soul alongside the shared analogical constitution of compounds and their need for natural mediation.

Meaning

A compendium draws a larger order together in a smaller unity. In canon 37 humanity is a compendium of the world's fabric because the gifts of higher and lower things converge in its constitution. This claim belongs to the book's theological anthropology and creation narrative. It is not a claim that the anatomical human body reproduces every physical detail of the heavens.

Microcosm is broader. Canon 52 licenses the title for any compound whose parts proportionately correspond to the world's parts. Solid, moist, spiritual and heat-bearing constituents receive elemental names by analogy. Humanity's special status therefore cannot rest simply on being the only small world. Its distinctive account involves divine image, intellect and will, and the exceptional source of its soul.

Use in the book

Canon 34 first states the important exception. The souls of living things are rays of celestial light, but the human soul alone is a ray of supercelestial, uncreated light. The statement distinguishes the soul's origin or character; it does not remove the human body from the material or generative order that the book describes.

Canon 37 introduces the human being as the maker's final labour, the work's crowning addition. All the furnishings of Nature are ready; higher

and lower gifts flow into human nature as into another Pandora. The comparison is the author's image of collected endowments, not a complete retelling of the myth. Creation is deferred so that strengthened Nature may combine purer elements in a fitting temperament and purer clay in an exquisite earthen vessel. Bodily perfection is consequently still explained through material preparation and degree.

The human ruler belongs specifically to the lower globe and its inhabitants in that passage. Canon 38 then connects the timing of human creation with its theological reading of the sun, incarnation and resurrection. Canon 39 qualifies the relation of the ordered creation story to actual divine execution. The sequence is not merely an account of human anatomy; it locates humanity within a sacred and cosmological order.

Canon 52 broadens the small-world comparison. In a finished compound, the solid parts may be called earth, moister parts water, spiritual parts air, innate heat Nature's fire, and hidden essential powers celestial or astral natures. The permission depends on proportional resemblance. It is not a catalogue of separately recoverable pure elements. The name microcosm celebrates that structured likeness in every compound.

Later, canons 162–165 explain the living compound through body, spirit and soul. Body is made from mud; spirit serves as the intermediate bond; soul gives specific being and life. Canon 165 expressly says that its account of a celestial natural soul is not an account of humanity's supercelestial divine soul. Yet even the latter, the author adds, enters fellowship with the human body through natural intermediaries. Exception does not mean absence of mediation.

Canon 245 supplies the final point of resemblance to divinity: angelic nature and human soul have intellect and will according to their own weight and measure. Their likeness is limited and measured, not equality with divine faculties. Conversely, canons 241–242 reject the notion that all heavenly bodies exist solely for earthly inhabitants. Human dignity within the lower world therefore should not be inflated into a claim that the entire universal order has no other end or possible inhabitants.

Places to read

PR-C034 (1653, p. 23): The human soul alone is excepted from the account of natural souls as created celestial rays.

PR-C037 (1653, pp. 25, 26): Humanity completes the work as compendium, divine image and ruler of the lower globe.

PR-C038 (1653, pp. 26, 27): Its time of creation enters the author's typological reading of sacred history.

PR-C039 (1653, pp. 27, 28): The chronology is qualified as potentially an order of principles rather than elapsed divine work.

PR-C052 (1653, p. 36): Every compound may be named a microcosm by proportionate analogy.

PR-C146 (1653, p. 106): Little worm and seaweed are also small worlds; the author rejects humanity's exclusive claim to the name microcosm.
PR-C162 (1653, pp. 115, 116): The body of a perfected living compound is derived from mud.
PR-C163 (1653, p. 116): Spirit binds soul and body as an intermediate nature.
PR-C164 (1653, p. 116): Natural soul or form gives specific being and life through the disposition of organs.
PR-C165 (1653, pp. 116, 117): The human soul is expressly distinguished but still joins its body through natural intermediaries.
PR-C241 (1653, pp. 174, 175): The heavenly bodies are not made solely for the terrestrial globe's benefit.
PR-C242 (1653, pp. 176, 177): Possible other inhabitants and worlds extend the universal commonwealth beyond humanity.
PR-C245 (1653, p. 179): Human and angelic intelligible natures receive measured faculties of intellect and will.

Translation in this edition

The English "human being" keeps homo distinct from any assumption that the passage concerns only one sex. The historical author nevertheless uses gendered imagery elsewhere for cosmic functions; those analogies should be described as his rather than silently endorsed. In canon 37 the Latin imaguncula is a "little image," while compendium retains a sense of concentrated gathering. In canon 52 analogicè is decisive: the microcosm designation is expressly analogical. In canon 165 the distinction is between cælesti and supercælesti souls, not merely between stronger and weaker examples of the same natural form.

Related vocabulary

Human being

homo — The final created figure gathering the gifts of the already ordered world. (PR-C037; 1653, pp. 25, 26.)

Compendium

mundanae fabricae compendium — The concentrated gathering of the world's constitution in human nature. (PR-C037; 1653, pp. 25, 26.)

Little image

imaguncula — Humanity's likeness to divine Nature, presented as derivative rather than equal. (PR-C037; 1653, pp. 25, 26.)

Pandora

Pandoram — The mythic comparison for the convergence of many gifts in one recipient. (PR-C037; 1653, pp. 25, 26.)

Earthen vessel

vas fictile — The formed human body, whose excellence depends on prepared clay and elements. (PR-C037; 1653, pp. 25, 26.)

Human soul

hominis animâ — The soul explicitly excepted from created celestial rays. (PR-C034; 1653, p. 23.)

Microcosm

Microcosmi — The small-world designation permitted for every compound through proportional analogy. (PR-C052; 1653, p. 36.)

By analogy

analogicè — The qualification governing the comparison between a compound and the world. (PR-C052; 1653, p. 36.)

Perfect temperament

temperamentum perfectum — The fitting blend of purer elements prepared for human embodiment. (PR-C037; 1653, pp. 25, 26.)

Weight and measure

pondus suum & mensuram — The finite degree in which intelligible creatures possess faculties resembling divine intellect and will. (PR-C245; 1653, p. 179.)

See also

God; Creation and time; Elements; Mud and matrices; Soul and specific form; Intellect and will; Many worlds.

Intellect and will

intellectu & voluntate (245; 1653, p. 179) · *Scientia & sapientia* (245; 1653, p. 179) · *voluntas omnipotens* (245; 1653, p. 179) · *imagunculæ* (245; 1653, p. 179)

At a Glance

The word. Intellect is assigned knowledge; will, operation. The final canon distinguishes their offices while qualifying any appearance of division within perfect divine unity.

In the book. Created intellectual beings resemble their divine source through these faculties, but possess them only according to their own measure. Likeness does not confer divine omnipotence.

In this edition. "In a certain way" and "seems" preserve quodammodo and videtur. The word "instrument" describes created intellect and will, not two independent substances inside God.

A place to read. Read the first and last canons together, then 177 and 240: knowing light, differentiated faculties, and obedience prepare the closing distinction.

Meaning

The noun intellectus names intellect or understanding; voluntas, will. Their closing contrast is between cognition and operation, not simply between abstract theory and emotion. Scientia and sapientia belong to intellect, while goodness, justice, mercy, and the virtues related to conduct are assigned to will. The distinction is first made of divinity and then of created intelligible natures as its limited likenesses. The grammatical movement between those two subjects controls how much power each term claims.

Use in the book

Canon 1 opens with divine unity and connects will with perfect good, power with omnipotence, and the divine nod with a finished work. Canon 245 returns to that beginning, now organising the attributes under two faculties. The return gives the conclusion a deliberate theological shape: it is not a late departure from an otherwise wholly impersonal account of matter. The natural order has depended throughout on a knowing and willing source.

The intervening discussion makes human knowing more differentiated than the final pair alone might suggest. Canon 37 calls humanity a small image of divine nature within a compendium of the world's gifts. Canon 160 includes the inward faculties of sense in that bodily microcosm. Canon 177 distinguishes outward sensation and inward imagination, shared with animals, from intellect as a third light specially given to humanity. Intellect permits a more perfect knowledge through causes. These divisions should not be erased by reading the last canon as if it were an exhaustive anatomical list of every perceptual or vital power.

Canon 188 refuses to enslave intellect to the senses. The mind can search beyond their boundaries into hidden effective essences; sensible creation can also serve as an image through which its imperceptible Creator is apprehended. The argument gives intellect a reach beyond immediate perception, but it does not make every human conjecture true. The late speculation about worlds remains marked by probability, and canon 244

explains human ignorance through the Fall and the loss of unified knowledge. Intellectual privilege coexists with acknowledged limits.

The higher parallel appears in canon 240, where Intelligences receive divine illumination, read commands in it, and are kindled to obedience. Knowing and acting are connected but have distinct descriptions. Their receiving, reading, and obeying prepare the final distribution of scientia and operatio. They are derived powers within a created hierarchy; the same canon has explicitly denied that the Creator is one part of that hierarchy.

Canon 245 begins by calling divinity the most perfect unity, then says that it "nevertheless seems in a certain way" to consist and be completed in intellect and will. The qualifications prevent an unguarded claim of two separable divine components. Through intellect divinity knows all things eternally; through will it performs all things perfectly. The moral attributes are assigned to will, and omnipotence itself is explained as omnipotent will. No corresponding unlimited range is granted when the subject changes to angels and the human soul.

These created natures are little images of divinity and have the two faculties according to their own weight and measure. Intellect is their instrument of knowledge, will their instrument of operation; they can do nothing beyond these. Within this concluding account of intellectual nature, the pair sets both a likeness and a boundary. It does not license a claim that a human wish necessarily accomplishes its object, nor that human knowledge reaches everything known by the divine source. The entry's central relation is therefore distinction within unity, followed by measured participation rather than equality.

Places to read

Canon 1 — PR-C001; 1653, p. 1. Divine unity, good will, omnipotence, and finished action at the opening.

Canon 37 — PR-C037; 1653, pp. 25, 26. Humanity as a small image of divine nature.

Canon 160 — PR-C160; 1653, pp. 114, 115. The human microcosm includes inward sensory faculties.

Canon 177 — PR-C177; 1653, pp. 125, 126, 127. Sensation and imagination distinguished from the added light of intellect.

Canon 188 — PR-C188; 1653, pp. 134, 135. The mind's reach beyond sensory judgement.

Canon 240 — PR-C240; 1653, pp. 173, 174. Illuminated Intelligences know commands and obey within a created order.

Canon 244 — PR-C244; 1653, pp. 177, 178. The author's account of lost unified knowledge and human limits.

Canon 245 — PR-C245; 1653, p. 179. The qualified divine distinction and its measured created likeness.

Translation in this edition

The final canon opens with quodammodo and videtur, rendered “in a certain way” and “seems”; both are integral to the claim. “Knowledge and wisdom” follows Scientia & sapientia, while “operation” follows operationis. The phrase ad pondus suum & mensuram is “according to their own weight and measure,” explicitly restricting the created faculties. Imagunculæ is a diminutive, “little images,” not identities. In 177 knowledge “through their causes” belongs to per causas, specifying the distinctive reach of intellect without denying the two preceding kinds of animal apprehension.

Related vocabulary

quodammodo

In a certain way, a qualification of the divine twofold distinction. — Canon 245; PR-C245; 1653, p. 179.

videtur

Seems, a second restraint upon the language of divine composition. — Canon 245; PR-C245; 1653, p. 179.

Scientia

Knowledge, assigned to intellect. — Canon 245; PR-C245; 1653, p. 179.

sapientia

Wisdom, paired with knowledge on the intellectual side. — Canon 245; PR-C245; 1653, p. 179.

bonitas

Goodness, assigned with the moral attributes to will. — Canon 245; PR-C245; 1653, p. 179.

iustitia

Justice, likewise placed on the side of divine will. — Canon 245; PR-C245; 1653, p. 179.

clementia

Mercy or clemency, another operative moral attribute. — Canon 245; PR-C245; 1653, p. 179.

voluntas omnipotens

Omnipotent will, the definition of divine omnipotence in the passage. — Canon 245; PR-C245; 1653, p. 179.

imagunculæ

Little images, the limited likeness of created intellectual natures to divinity. — Canon 245; PR-C245; 1653, p. 179.

ad pondus suum & mensuram

According to their weight and measure, restricting the creature's endowment. — Canon 245; PR-C245; 1653, p. 179.

organum scientiæ

Instrument of knowledge, the office of created intellect. — Canon 245; PR-C245; 1653, p. 179.

operationis

Of operation, the complementary office of created will. — Canon 245; PR-C245; 1653, p. 179.

Cherubin

Cherub, the guardian of Paradise whose fiery sword and dazzling light figure humanity's punishment and exclusion from Nature's secrets in the author's interpretation. — Canon 244; PR-C244; 1653, pp. 177, 178.

See also

God; Knowledge in plants and animals; Intelligences and celestial government; Light; Human being and microcosm.

Love and concord

Amor (PR-C026); *amorem* (PR-C032); *Concordiae* (PR-C111); *amoris nexum* (PR-C095); *Porum* (PR-C095); *Peniam* (PR-C095).

At a Glance

The word. Love is the desire and bond by which different natures come together; concord is their agreement in the work they perform.

In the book. The author makes love a principle of Nature, opposing both privation as a productive principle and a permanent warfare among the elements. The language ranges from divine self-communication to the propagation of individual creatures.

In this edition. "Love," "desire," "appetite," and "concord" translate different Latin words. Their alliance is part of the argument, not a licence to treat them as synonyms.

A place to read. Canons 94–102, where Love's three degrees lead directly into the dispute about the elements and their qualities.

Meaning

The central noun is *Amor*. Its scope is wider than affection between people: love names an outward movement towards another, a desire for form, a union of principles, and the inclination to reproduce. *Concordia* identifies the agreement that permits these different partners to act together. The author does not begin with identical things and then add a feeling between them. His problem is how unlike things can form a lasting, active whole.

The family and civic images are therefore consequential. A marriage binds matter and form; brothers share an inheritance; a treaty joins the qualities; a knot binds higher and lower things. These images distinguish participants while explaining their cooperation. Love is not mere sameness, and concord is not the abolition of differences.

Use in the book

The first extended movement begins with divine love. In canon 26 love reaches outside itself: divine Nature commands the extension of already-created light, multiplying its image. This is the author's explanatory account, not a reported human emotion or a declaration that God first acquired a previously missing perfection. The account gives light's expansion a direction and a purpose.

In canon 32 common participation in light becomes kinship. First matter and the elements, having been informed by light, enter a close love rather than the hostility attributed to them by common opinion. Their embrace permits bodies differentiated by species to arise. The shared origin does not make all compounds the same: precisely this affinity makes their different combinations possible.

Canon 45 then gives love a formal place in the argument. Those who add privation to matter and form as a third natural principle are accused of misrepresenting Nature's intention. The end of generation is acquiring form; absence of form cannot explain the positive movement towards it. Love better deserves the title of principle because it mediates between the desiring and the desirable. The author does not deny that matter loses a form. He denies that the absence, considered merely as absence, performs the work attributed to the desire for a new one.

The personification becomes explicit in canon 94. Love, called the oldest god by Plato, is set over newborn Nature as her Genius. The historical margin names this role; it is not a heading supplied by the modern lexicon. The following canon orders love in three degrees: first between universal matter and form; next among the elements; finally in compounds drawn towards propagating their like. The allusions to Poros and Penia are immediately glossed as abundance and want. Their work here is to represent complementary inequality, not to supply an independent account of Plato's dialogue.

The polemic of canons 96–98 tests whether another theory can accommodate the very appetite it acknowledges. The questions addressed to the Academy are challenges: how can matter desire form if its own constituents wage an endless civil war? In canon 98 the statement that nonhuman forms are drawn from matter's hidden power is explicitly presented as the Academy's doctrine. It must not be lifted out as an unqualified summary of everything this book later says about forms. The hypothetical resistant parents would produce monstrous rather than uniform offspring; the author deploys that consequence against perpetual elemental hostility.

Canons 101–102 supply the positive alternative. Form perfects matter into a proportionate concord. Intense qualities are moderated by union and then pass into the elemental family. Canon 111 asks to erase the contrary doctrine and inscribe Concord in its place. Yet the book has not forgotten unequal principles or actual disturbances. In canon 169 all powers contribute to generation; in canon 223 an earlier aversion is described as tamed into love. Concord is achieved and maintained through ordered relations. It is not a claim that every event experienced in the lower world is peaceful.

Canon 227 returns to the world's double generative nature: the upper heavenly side is active and masculine, the lower elemental side passive and feminine, and earth receives heavenly seed as a womb. Life and strength are assigned to the male side, corruption and death to the female. This unequal historical scheme belongs to the author's cosmological account; concord does not make its partners interchangeable or remove that hierarchy.

Places to read

PR-C026 — 1653, pp. 17, 18. Divine love extends created light beyond itself.

PR-C032 — 1653, p. 22. Shared luminous origin is figured as kinship, enabling distinct compounds.

PR-C045 — 1653, pp. 31, 32. Love, rather than privation, is proposed as a principle mediating desire and form.

PR-M-C094-01 — 1653, p. 65. The original marginal heading identifies Love as Nature's Genius.

PR-C094 — 1653, p. 65. Love becomes Nature's presiding Genius.

PR-C095 — 1653, pp. 65, 66. Three degrees connect universal principles, elements, and propagating compounds.

PR-C096 — 1653, p. 66. Erotic union replaces a picture of elemental war.

PR-M-C097-01 — 1653, p. 67. The historical margin supplies book 1, chapter 9 of On Nature for the appeal to the Academy's chief.

PR-C097 — 1653, pp. 66, 67. The Academy is challenged over appetite and contraries.

PR-C098 — 1653, pp. 67, 68. The hostile-parent hypothesis tests an opponent's position.
PR-C099 — 1653, pp. 68, 69. Material weakness, rather than elemental war, explains corruption.
PR-C100 — 1653, p. 69. Original matter's disorders are distinguished from inherent contrariety.
PR-C101 — 1653, p. 70. Form's purpose is harmonious perfection of matter.
PR-C102 — 1653, pp. 70, 71. Moderation makes the previously opposed qualities friendly.
PR-C111 — 1653, p. 77. Concord is to replace the doctrine of contraries.
PR-C169 — 1653, p. 119. Universal powers join in mutual love for an individual's generation.
PR-C223 — 1653, p. 162. An initial aversion is reconciled through the first luminous tincture.
PR-C227 — 1653, pp. 165, 166. The world's two sexes and earth's womb restate the author's unequal cosmic pairing.

Translation in this edition

The translation preserves the difference between *Amor*, *appetitus* ("appetite," canon 97), and *cupidinem* ("desire," canon 98). "Magical knot" in canon 95 renders the phrase *nodum magicum*: the adjective belongs to the knot, not to every occurrence of love. The Academy's "chief" in canon 97 is part of the author's polemical presentation; its accompanying historical citation points to book 1, chapter 9, *On Nature*. These entries describe the author's use of inherited authorities without independently confirming his attribution. The matrimonial and gendered comparisons remain historical language, not the lexicon's account of human relationships.

Related vocabulary

Reaching beyond oneself

extra se porrigitur — The movement attributed to love before the extension of created light. **PR-C026; 1653, pp. 17, 18.**

Kinship

iure sanguinis — Blood relationship figures the common luminous origin of matter and elements. **PR-C032; 1653, p. 22.**

Mediator

mediator — Love's role between the desiring subject and its desired form. **PR-C045; 1653, pp. 31, 32.**

Genius

Genius — The presiding power assigned to newborn Nature. **PR-C094; 1653, p. 65.**

Inheritance division

familiae erciscundae — The legal image through which Love assigns the first brothers their portions. **PR-C094; 1653, p. 65.**

Bond

vinculum — A connection that preserves the distinction between its partners. **PR-C095; 1653, pp. 65, 66.**

Little fires

igniculis — The implanted impulses carrying compounds towards propagation. **PR-C095; 1653, pp. 65, 66.**

Appetite

appetitus — The vehement desire for form acknowledged in the opponent's theory. **PR-C097; 1653, pp. 66, 67.**

Marriage

matrimonio — The union of Love and Nature threatened by the hypothetical gladiators. **PR-C098; 1653, pp. 67, 68.**

Gentle union

blanda copulatio — The joining of active and passive principles through Concord. **PR-C111; 1653, p. 77.**

Cube

cubus — Love as Nature's stable basis and bond between higher and lower things; the text supplies no geometrical diagram to reconstruct. **PR-C095; 1653, pp. 65, 66.**

See also

Contrariety; The four qualities; Form and formation; Nature and cause; Seeds.

causam secundam universalem (PR-C006); *instrumentum* (PR-C006); *Naturae* (PR-C008); *Natura* (PR-C009)

At a Glance

The word. Natura names both an ordered domain and a power at work within it. The canons distinguish the uncreated first authority from a created, universal secondary cause.

In the book. Nature moves particular material things as an instrument moved by the first cause. Her productive acts are personified as government, craft and generation; these descriptions explain roles rather than introduce independent deities.

In this edition. The paired terms naturantem and naturatam are "nature creating" and "nature created." Instrumental language is retained wherever the book distinguishes principal action from the means by which it is exercised.

A place to read. Canons 4–9 form a connected sequence: an independent Nature is rejected, subordinate Nature is admitted, and the world becomes a workshop whose maker remains present.

Meaning

"Nature" cannot be given one rigid replacement throughout the book. It can mean the constitution of a thing, the total order of natural things, or the agent directing generation and change. The immediate context determines which meaning is active. The earliest canons concentrate on the third without forgetting the other two.

A cause can be subordinate without being inactive. Canon 6 gives secondary Nature the direct movement of particulars while making her own movement dependent on the first cause. Instrument and principal agent therefore answer different questions. The instrument describes how an effect is carried out; the first cause explains the authority and originating power under which it occurs. The book does not use these distinctions to remove all efficacy from the created world.

Use in the book

Canon 4 opens with a prohibition: supreme universal right cannot be transferred to a nature other than divine Nature. It immediately explains what would make that transfer objectionable—recognising another uncreated divinity in production or preservation. Its positive account is dynamic. The divine maker's spirit draws seeds from potency into act and conducts lower things through a continuing wheel of composition and dissolution.

Canon 5 calls this creative and governing spirit the world's soul. A reader who stops there may wrongly assume that every later "soul of the world" means precisely the same thing. Canon 7 applies the title within a report of Zoroaster and Heraclitus to the fiery spirit or life-giving power of created light. Between them, canon 6 expressly inserts the distinction of first and secondary cause. The sequence permits a layered usage; it does not justify erasing the difference between uncreated agent and created vivifying power.

Nature's order in canon 8 is an unfolded sequence of eternal laws. The legal image makes life and death the outer margins of the last volume, while intermediate processes move toward one or the other. Canon 9 switches to a craftsman's circular work. Nature administers the changing links as deputy, and the maker continuously repairs those worn by use. The figure gives the subordinate agent a real office within an ongoing dependence.

The causal terminology becomes more precise when the book describes particular operations. Canon 21 calls heat fire's instrument: acting on moisture, it rarefies one part while the earthy part becomes denser. Canon 46 calls corruption an instrumental and necessary cause of generation because it disposes matter to receive form. Neither instrument should be confused with the formal principle acquired through the process. In canon 34 light is the vehicle, source and immediate cause of life; the scale of description differs from the preparatory work of corruption.

The later doctrine of living compounds confirms why these distinctions matter. Canon 164 calls soul or form the proximate principle and efficient cause of life, while saying that it acts according to matter's disposition and the powers of the organs. This does not make light's universal action and a particular soul rival explanations. The book moves from a universal source to the specific living actuality and then to the bodily conditions of its exercise.

A useful limit on personification appears in canon 129: the supreme maker uses Nature as his art. The craft images do not establish a workshop independent of its maker. At the same time the phrase does not collapse all observable operations into an undifferentiated command. Vapours, heat, moisture, organs and spirits retain their local offices. To read "Nature" well is therefore to ask at each occurrence whether the author names the whole domain, a particular constitution, the subordinate agent, or the order governing the operation.

Places to read

PR-C004 (1653, pp. 3, 4): The author denies a second uncreated Nature while affirming continued divine activity.

PR-C005 (1653, p. 4): The creative and governing spirit is called world soul.

PR-C006 (1653, pp. 4, 5): Nature is explicitly a universal secondary cause and a moved instrument.

PR-C007 (1653, p. 5): Secondary Nature is the vivifying power of created solar light; reported names include world soul.
PR-C008 (1653, p. 5): Order is described as the unfolding of eternal laws.
PR-C009 (1653, p. 6): Nature administers changes as deputy within the present maker's workshop.
PR-C021 (1653, pp. 13, 14): Heat is distinguished as the instrument of fire's differentiating operation.
PR-C034 (1653, p. 23): Light is described as life's vehicle, source and immediate cause.
PR-C046 (1653, pp. 32, 33): Corruption is a necessary instrumental cause preparing matter for generation.
PR-C129 (1653, pp. 93, 94, 95): The maker is said to use Nature as his art.
PR-C164 (1653, p. 116): Particular soul or form is life's proximate principle and efficient cause, conditioned by organs.

Translation in this edition

The supplied English's "directly moving individual things" in canon 6 belongs to Nature, not to the first cause without mediation: the Latin places immediatè with the instrument's movement of particulars. "Nature creating" and "nature created" retain the active/passive contrast of the two printed forms. "World's soul" in canon 5 and "soul of the world" in canon 7 should not be levelled into a single unqualified theological identification; their surrounding descriptions differ. In canon 46 the causal label is specifically "instrumental," whereas canon 164 explicitly says "efficient."

Related vocabulary

Secondary cause

causam secundam universalem — Nature's universal but dependent agency in moving particular material things. (PR-C006; 1653, pp. 4, 5.)

Instrument

instrumentum — The moved means of action, not an independent source of supreme authority. (PR-C006; 1653, pp. 4, 5.)

Nature creating

naturantem — The active side of the distinction between first agency and created dependence. (PR-C006; 1653, pp. 4, 5.)

Nature created

naturatam — The dependent side of that distinction, capable of subordinate operation. (PR-C006; 1653, pp. 4, 5.)

Servant

ministram — The relational name for secondary Nature in service to the first. (PR-C007; 1653, p. 5.)

Life-giving power

virtutem vivificam — The effective power attributed to light created first and gathered in the sun. (PR-C007; 1653, p. 5.)

Order of Nature

Ordo Naturae — The sequence of laws through which the universe performs its movements. (PR-C008; 1653, p. 5.)

Deputy

vicaria — Nature's administrative role within the maker's continuously maintained work. (PR-C009; 1653, p. 6.)

Instrumental cause

causa instrumentalis — Corruption's preparatory role in making matter capable of generation. (PR-C046; 1653, pp. 32, 33.)

Efficient cause

causa efficiens — The causal title assigned to a living compound's soul or specific form. (PR-C164; 1653, p. 116.)

See also

God; Order and harmony; Form and formation; Light; Privation and corruption; Soul and specific form.

Order and harmony

ordo (PR-C011); *symmetria* (PR-C011); *harmonia* (PR-C047); *concentum* (PR-P002)

At a Glance

The word. Order concerns the arrangement and succession of things; harmony names their concordant relation. Symmetry in canon 11 is the proportioned ordering of the whole, not simply mirror-image geometry.

In the book. A secret connection joins high and low through intermediaries. Shared matter and form permit differences of perfection, position and mixture without turning the universe into a war of incompatible elements.

In this edition. The title's CONCENTVS is "harmony"; canon 47's harmonia is likewise "harmony." The English convergence joins related

words, not a claim that a single Latin term underlies every musical or political image.

A place to read. Canons 3, 8–11 and 47 establish cosmic concord; canon 240 returns to its author, comparing the creator with the musician rather than a sound within the performance.

Meaning

Harmony is agreement among distinguishable parts, not the disappearance of difference. The book's highest and lowest regions can be intermingled without confusion precisely because the relations among them remain ordered. Its dominant images—chain, commonwealth, hierarchy and musical concord—make the whole dependent on relations, offices and proportion.

This vocabulary also crosses from space to process. The placement of regions is ordered, but so are obedience, causal communication and the succession of life and death. The "unfolded sequence" of laws in canon 8 describes an intelligible activity. Harmony therefore belongs as much to what the world does as to the way its bodies are arranged.

Use in the book

The title promises Nature's true harmony and the exposure of philosophical errors through canons and demonstrations. In the preface, harmony is one of the subjects that first moves the author to wonder. The promise is polemical: a restoration of concord will require reconsidering inherited accounts of antagonistic elements and arbitrary separations.

Canon 3 gives the first sustained picture. Highest and lowest resemble each other through an analogy, with imperceptible intermediaries tying the extremes together by a secret connection. They agree both in obedience to the supreme governor and for the benefit of lower Nature. The qualification "without confusion" keeps resemblance from becoming indistinction. What unites the fabric is a structured relation, not merely the fact that everything exists.

In canon 8 the universe follows laws recorded as though across pages for its many peoples. Life and death occupy the margins of the last volume. Canon 9 turns these legal relations into mutually clasping chain-links: a worn link matters because the parts belong to one connected work. Canon 11 expresses the hierarchy succinctly: lower obey middle, middle obey higher, higher respond directly to the supreme ruler. This is called both the universe's order and its symmetry.

The fuller account in canon 47 connects that hierarchy to material constitution. The world's different regions and elements arise from the proportioned mixture of first matter and its form. They possess common principles but differ in the ratio of their mixture, their situation and their perfection. The author returns to Hermes' likeness of above and below as a

compressed account of this shared origin. His reading makes neither the lower identical with the higher nor their difference an absolute break.

The rejection of contrariety in canon 101 reinforces the argument. The essence and purpose of form is to perfect matter and compose it into the best harmony and temperament its power permits. That final limitation matters: the passage does not promise equal or complete perfection in every compound. The earlier threefold account of formation allows less adequate formation in the elemental region.

At the close, canon 239 depicts lower operations as dances in measured time, prompted through the hierarchy of powers received from the archetype. Canon 240 calls divine love the bond of the threefold universe and distinguishes the musician from the harmony he authors. The explanation returns to the original problem: how many ranks and operations belong to one order. It gives an intelligible pattern to cosmic difference without making the creator one member of the series. The later assertion that many worlds can agree in universal harmony, canon 241, enlarges rather than dismantles this relational conception.

Places to read

PR-T001 (1653, unnumbered title): The historical title promises Nature's true harmony.

PR-P002 (1653, pp. 4, 5): Harmony appears among the objects of the author's wonder.

PR-C003 (1653, pp. 2, 3): Analogy, intermediaries and a secret connection bind extremes without confusion.

PR-C008 (1653, p. 5): Nature's order is an unfolded series of eternal laws.

PR-C009 (1653, p. 6): The world's parts clasp each other as links maintained by their maker.

PR-C011 (1653, p. 7): Hierarchical obedience defines the universe's order and symmetry.

PR-C047 (1653, p. 33): Differences arise from proportioned formation of common matter.

PR-M-C047-01 (1653, p. 33): Local printed form checked for the lexical or translation discussion in this entry.

PR-C101 (1653, p. 70): Form perfects matter into the harmony and temperament its powers allow.

PR-C239 (1653, p. 173): The ordered communication of powers is figured as a measured dance.

PR-C240 (1653, pp. 173, 174): Love binds the triad; the musician is author rather than part of the harmony.

PR-C241 (1653, pp. 174, 175): A proposed plurality of worlds is integrated into universal concord.

Translation in this edition

The printed title has CONCENTVS, rendered “harmony,” while canon 47 has harmonia and its historical margin HARMONIA UNIVERSI. Canon 101 sets harmoniam, concentum and temperamentum beside one another; the English gives “harmony, concord and a temperament,” preserving their cumulative work rather than using one uniform equivalent. “Proportioned mixture” in canon 47 belongs to the printed ponderatâ with mixtione. It should not be replaced by an invented numerical recipe: the canon supplies no quantities.

Related vocabulary

Harmony

harmonia — Agreement grounded in graduated formations of the same material and formal principles. (PR-C047; 1653, p. 33.)

Order

ordo — The prescribed hierarchy of obedience among lower, intermediate and higher things. (PR-C011; 1653, p. 7.)

Symmetry

symmetria — The proportionate arrangement of that whole hierarchy. (PR-C011; 1653, p. 7.)

Analogy

analogiâ — A relation of likeness between high and low, compatible with their remaining distinct. (PR-C003; 1653, pp. 2, 3.)

Secret connection

secreto quodam nexu — The bond by which distant extremes adhere through imperceptible intermediaries. (PR-C003; 1653, pp. 2, 3.)

Intermediaries

media insensibilia — Unperceived links that prevent the hierarchy from becoming a disconnected set of regions. (PR-C003; 1653, pp. 2, 3.)

Eternal laws

legum aeternarum — The ordinances whose unfolding constitutes Nature’s orderly motion. (PR-C008; 1653, p. 5.)

Mixture

mixtionis — One of the respects in which commonly constituted regions differ. (PR-C047; 1653, p. 33.)

Position

situs — Spatial rank as a source of distinction within the common universe. (PR-C047; 1653, p. 33.)

Perfection

perfectionis — The achieved degree of formation, not an equally distributed property of every region. (PR-C047; 1653, p. 33.)

See also

World and archetype; Form and formation; Heavens; Love; Temperament and degree; Intelligences and celestial government.

Privation and corruption

privationem (PR-C045); *Privatio* (PR-C046); *Corruptio* (PR-C046); *corruptio* (PR-C046)

At a Glance

The word. Privation is the lack of form; corruption is an active alteration or dissolution. The book refuses to make mere absence a productive principle, but gives corruption a necessary instrumental role in generation.

In the book. Matter's instability explains decay, while corruptive preparation can make a fresh generation possible. These are compatible claims about different aspects of a process, not a simple celebration or condemnation of destruction.

In this edition. Canon 46 says "instrumental and necessary cause," not the complete or sole cause of generation. Canon 43 contains a printed Latin/English discrepancy concerning whether form is sufficient, noted below.

A place to read. Canons 42–46: dissatisfied matter and imperfect formation lead into the distinction between a mere lack of form and the active preparation through which another form can be received.

Meaning

Privation lacks the activity that a principle of generation ought to have. It names the absence of a form, but naming an absence does not explain how matter is moved toward a new determination. The author's objection is teleological as well as causal: Nature seeks the attainment of form, whereas privation, considered simply as its absence, is opposed to that aim.

Corruption differs because it does something. It changes and disposes matter. In this role it is not the final achievement of a living form, and the text does not call it an independent universal form. Its work is preparatory

and instrumental. This distinction makes it possible for one compound's breakdown to enter the making of another.

Use in the book

Canon 42 personifies incompletely formed matter as longing for new couplings. The imagery represents instability arising from deficient satisfaction of its appetite, not an independent moral judgment about human women. In canon 43 the ferment of alteration, corruption and death is traced to the impaired material source rather than a supposed essential warfare of elemental qualities. The scriptural tree of life is then understood as protection against material decay, from which humanity is excluded after the fall.

Canon 44 states the basic two-principle account: first matter and universal form, then elements and second matter. Against this background, canon 45 rejects privation as an added third principle. Since Nature's end in generating is possession of form, a principle opposed to that end cannot belong to her intention. Love, the author says, would be a truer candidate because it mediates between desiring matter and desirable form. This is a comparative argument, not a revision that quietly establishes three equally original principles after all.

Canon 46 compares corruption directly with privation. Corruption moves matter through successive stages of alteration, preparing it for the reception of form; privation does nothing in the generative work. The go-between imagery makes corruption a mediator arranging a union, not the lover, offspring and union all at once. The conclusion assigns it a necessary instrumental causality.

The early material explanation must be read with the later treatment of qualities. Canon 99 again assigns frailty to the poverty and weakness of first matter rather than conflict among elements. Canon 102 allows that light and darkness initially possessed opposed, intense qualities; their mixture abated those qualities into concord. Thus the author does not deny every event of opposition. He denies that the temperate elemental constituents of a proper generation are intrinsically hostile and that this hostility explains all corruption.

The earthly example in canons 62–63 shows productive corruption at work. Moderate putrefaction prepares seeds to receive vivifying celestial heat. The moist, impure heat rising from earth corrupts; pure celestial heat rouses implanted heat. The two homogeneous heats finally said to join are the celestial and implanted heats, not the corruptive rising heat and the celestial heat. This sequence distinguishes preparation from vivification even when both are needed.

Finally, the prohibition of natural annihilation in canon 12 and the definition of death in canon 187 set the outer limits. A living compound can cease through separation of matter and form without its material principles

becoming nothing. Corruption is therefore a real loss of an individual's completed being, yet also a transformation within the continuing natural order. It should not be translated either into mere appearance or into absolute destruction.

Places to read

PR-C012 (1653, pp. 7, 8): Natural dissolution returns compounds to principles rather than annihilating substance.

PR-C042 (1653, p. 29): Inadequately formed matter is figured as dissatisfied and unstable.

PR-C043 (1653, p. 30): Material imperfection, not elemental contrariety, explains corruption; the tree of life provides a theological comparison.

PR-C044 (1653, p. 31): The two-principle account supplies the basis for rejecting privation as an added principle.

PR-C045 (1653, pp. 31, 32): Privation is absence, whereas love more plausibly mediates toward Nature's generative end.

PR-C046 (1653, pp. 32, 33): Corruption actively prepares matter and is a necessary instrumental cause.

PR-C062 (1653, pp. 43, 44): Moderate putrefaction disposes seeds for vivification.

PR-C063 (1653, pp. 44, 45): Corruptive earthy heat is distinguished from the celestial and implanted heats that unite in generation.

PR-C099 (1653, pp. 68, 69): The later polemic again locates frailty in material deficiency.

PR-C102 (1653, pp. 70, 71): Originally intense opposed qualities become cooperative after tempering through mixture.

PR-C187 (1653, p. 134): Death terminates living actuality through separation of form and matter.

Translation in this edition

Privatio is "privation" in the argument, while its explanation is "mere absence of form," corresponding to mera formae absentia in canon 45. Corruptio is consistently a process, not simply a missing quality. In canon 43 the printed phrase debilis & sufficiens forma is translated "weak and insufficient form." The context supports the English interpretation, but the Latin as supplied says sufficiens; this lexicon records the discrepancy and does not silently alter the reading. Canon 46's causa instrumentalis & necessaria must retain both qualifiers.

Related vocabulary

Privation

Privatio — The lack of an active formal principle, without productive work of its own. (PR-C046; 1653, pp. 32, 33.)

Absence of form

formae absentia — The author's concise explanation of what privation actually amounts to. (PR-C045; 1653, pp. 31, 32.)

Corruption

Corruptio — The altering movement which can prepare matter for another generation. (PR-C046; 1653, pp. 32, 33.)

Instrumental cause

causa instrumentalis — The preparatory causal status assigned to corruption, distinct from completed form. (PR-C046; 1653, pp. 32, 33.)

Necessary

necessaria — The qualification that makes this preparation required within the described generative process. (PR-C046; 1653, pp. 32, 33.)

Alteration

alterationis — The successive changes through which matter becomes receptive. (PR-C046; 1653, pp. 32, 33.)

Go-between

mediatrix — The image for corruption's arrangement of a future union of matter and form. (PR-C046; 1653, pp. 32, 33.)

Attainment of form

adeptio formae — Nature's generative end, against which a proposed principle is judged. (PR-C045; 1653, pp. 31, 32.)

Moderate putrefaction

modicâ putrefactione — The limited corruptive preparation of seeds, not a demand for unlimited destruction. (PR-C062; 1653, pp. 43, 44.)

Separation

separatio — The loss of the matter–form union constituting an individual's living actuality. (PR-C187; 1653, p. 134.)

See also

First matter; Form and formation; Creation and time; Love; Fermentation; Life and death.

admiratio (PR-P002); *amorem scientiæ* (PR-P003); *Naturæ lumine* (PR-P003); *verisimilius* (PR-C017)

At a Glance

The word. The preface's admiratio is wonder: both an admission that one does not know and an impulse to find out. Its vocabulary of light connects intellectual discovery with the natural philosophy that follows.

In the book. The anonymous author asks readers to reconsider inherited doctrines without withholding honour from their authors. He describes his own movement from wonder to inquiry and from inquiry to publication, while repeatedly distinguishing probable conjecture from certainty.

In this edition. "Wonder" renders admiratio in the preface; "what is more probable" renders verisimilius in canon 17. The historical author's professions of certainty and uncertainty are preserved, not replaced by the modern editor's judgments.

A place to read. Read the whole address, especially PR-P002–PR-P005, beside canon 17: confidence in a reform of philosophy coexists with an express limit on knowledge of its earliest principle.

Meaning

Wonder has two faces in the opening address. It can spur a liberal mind to seek knowledge, yet it is itself evidence of ignorance. The author does not resolve that opposition by dismissing wonder once explanations begin. His account makes the recognition of a lack productive: the mind desires to understand what it is ashamed not to know. This is an intellectual emotion rather than a demonstration of any particular cosmological proposition.

The vocabulary of inquiry is also judicial. Received doctrines return to the anvil; authoritative names must not preoccupy the court; readers are asked to judge a case before condemning it. Such figures explain why "restoration" is not simply a claim to repeat ancient wisdom. The book claims the right to repair an inheritance while keeping its best achievements.

Use in the book

The address begins in retirement from public business (PR-P001). Leaving the court is represented not as deserting all responsibility but as entering the service of a larger commonwealth, the universe. Nature repays the relinquished splendour of fortune with her own light. This is an authorial self-presentation: the calm of domestic retreat permits a return to questions that have occupied him since youth.

In PR-P002 the objects of contemplation are deliberately many: Nature's government, laws, order, harmony, effects, causes and resources. Wonder precedes assent. Nature first seems to offer another light through clouds,

uncertain and distant; only gradually does the mind claim greater clarity. The passage makes the author's conviction a narrated development rather than a premise readers are required to inherit unquestioningly.

PR-P003 identifies first matter, universal form and the elements as the most consequential disputed subjects. Their errors are roots of other errors. Wonder becomes love of knowledge, and love brings the mind toward Nature's more sacred approaches. Yet the same paragraph slows publication: hostile reception, the hazards of reputation and attachment to entrenched opinions make communication dangerous. The author is defending not only what he thinks but his decision to make it public.

The appeal concerning Plato and Aristotle in PR-P004 is carefully double. Their names and authority should be set aside as grounds of prejudgment; their intellectual greatness should not be diminished. They nurtured philosophy in its infancy, but infancy could not possess a mature and exhaustive account of Nature. PR-P005 extends this developmental image: later generations can improve discoveries, and age can discredit an error as well as establish it. The decisive contrast is advancing boundary stones rather than abolishing boundaries. The closing invitation, PR-P006, even permits the work's value to consist in provoking something better.

Canon 17 transfers this restraint into the canons themselves. About the earliest principle, only Nature's author knows whether the many theological and philosophical accounts are true. A probable account of obscure things deserves indulgence. Canon 39 similarly says that Genesis seems to describe an order, and canon 72 offers the flood explanation as conjecture. Those qualifications belong to the argument and must survive a summary.

Near the end, canon 244 prevents a simple story of limitless intellectual progress. There the author treats humanity's obscured understanding as part of the punishment for sin and says Scripture permits more wonder than knowledge concerning other worlds. This is his theological account of intellectual limits, not a modern editorial explanation. Together the preface and conclusion make inquiry both ambitious and bounded: inherited authority is revisable, but the human mind is not made an unrestricted measure of divine Nature.

Places to read

PR-T001 (1653, unnumbered title): The historical title presents a handbook of restored natural philosophy and ends with the Christian motto of hope in the Lamb.

PR-T002 (1653, unnumbered title): The title-device maxim expresses reciprocal restraint toward others.

PR-P001 (1653, pp. 3, 4): Retirement becomes service to the universe's commonwealth; Nature's light replaces worldly splendour.

PR-P002 (1653, pp. 4, 5): Wonder is both a spur to knowledge and evidence of ignorance.

PR-P003 (1653, pp. 5, 6): First principles become the focus of revision; love of knowledge meets the risks of publication.
PR-P004 (1653, pp. 6, 7): Honour for Plato and Aristotle is distinguished from submission to their names.
PR-P005 (1653, p. 7): The author asks whether philosophy's boundaries have been advanced rather than removed.
PR-P006 (1653, pp. 7, 8): The gift may prove useful by provoking readers toward something better.
PR-C017 (1653, p. 11): Only Nature's author knows the earliest principle with certainty; probability is defended.
PR-C039 (1653, pp. 27, 28): Genesis is said, tentatively, to describe creation's order rather than its execution.
PR-C072 (1653, p. 52): The proposed origin of the deluge is expressly conjectural.
PR-C244 (1653, pp. 177, 178): The closing theological account links human ignorance with the fall and limits what Scripture discloses.

Translation in this edition

The "light of natural philosophy" in the address translates LVCIS PHYSICÆ, not a reference to the modern discipline of physics alone. The work's vocabulary brings illumination and inquiry close together without making every "light" an optical claim. In PR-P004, the edition's "No evil eye!" renders the printed Præfiscini as an apotropaic expression within the author's warning about illustrious names. In canon 17, "what is more probable" preserves a comparative qualification; it does not turn conjecture into an established historical or physical fact.

Related vocabulary

Wonder

admiratio — A response that both discloses ignorance and urges the mind toward knowledge. (PR-P002; 1653, pp. 4, 5.)

Spur

calcar — The goad image makes wonder an incentive, not itself an explanation. (PR-P002; 1653, pp. 4, 5.)

Anvil

incudem — The testing place to which received philosophical decrees are brought back. (PR-P002; 1653, pp. 4, 5.)

Love of knowledge

amorem scientiæ — The motive that carries inquiry beyond its initial astonishment. (PR-P003; 1653, pp. 5, 6.)

Authority

authoritatem — The prestige readers must suspend when judging an argument, not the achievement they must deny. (PR-P004; 1653, pp. 6, 7.)

Trust

fidem — The reader's assent, which great names have bound to themselves and which should remain freely judged. (PR-P004; 1653, pp. 6, 7.)

Boundary stones

terminos — The figure for philosophy's limits, claimed to be advanced rather than sacrilegiously abolished. (PR-P005; 1653, p. 7.)

More probable

verisimilius — The allowable epistemic standard for an obscure beginning whose certainty belongs to God. (PR-C017; 1653, p. 11.)

Conjecture

coniicere — The verb explicitly marks the flood explanation as an inference rather than a witnessed event. (PR-C072; 1653, p. 52.)

Light of natural philosophy

LVCIS PHYSICÆ — The address's name for the illumination sought by students of Nature. (PR-P001; 1653, pp. 3, 4.)

Handbook

ENCHIRIDION — The historical title calls the work a handbook or manual; the edition's reading title "Summary" belongs to its English title tradition. (PR-T001; 1653, unnumbered title.)

Restoration

RESTITVTÆ — The title's claim that natural philosophy has been restored is developed in the preface as correction and advancement, not simple rejection of the ancients. (PR-T001; 1653, unnumbered title.)

Lamb

AGNO — The title motto places hope in the Lamb, making the Christian profession part of the historical framing before the natural-philosophical canons begin. (PR-T001; 1653, unnumbered title.)

Reciprocity

ALTERI NE FECERIS — The title device forbids doing to another what one would not wish done to oneself; it is a framing maxim, not one of the numbered physical canons. (PR-T002; 1653, unnumbered title.)

No evil eye

Præfiscini — The formula is inserted as protection against the spell of illustrious philosophical names, preserving admiration while resisting prejudgment. (PR-P004; 1653, pp. 6, 7.)

See also

God; First matter; Chaos and darkness; Creation and time; Light.

World and archetype

Mundum (PR-C002); *Archetypus* (PR-C002); *Mundum Idaealem* (PR-C002); *imago* (PR-C002)

At a Glance

The word. Mundus is the world as an ordered whole; the archetype is its prior intelligible pattern. Canon 2 describes the pattern as wholly light and the material world as a manifest image of hidden divinity.

In the book. Book, womb, mirror and craft images explain the relation of a concealed pattern to an expressed work. They are followed by a connected, hierarchical universe whose differences need not destroy its unity.

In this edition. "Ideal world" renders Mundum Idaealem; "actual, material existence" explains the following actualem & materialem. "Ideal" here concerns an archetype, not merely an especially desirable world.

A place to read. Canon 2 beside canons 3 and 9: an archetypal pattern becomes an ordered, interconnected fabric rather than an aggregate of unrelated things.

Meaning

The archetype is a model or originating pattern. The local account makes it luminous and inward before its expression in a material universe. Its priority is not that of an earlier manufactured object. It belongs to the divine mind in which the work is already delineated. The world expresses that pattern without exhausting it.

"Image" is an operative relation throughout the opening: something hidden becomes perceptible through a likeness. This relation should not be turned into bare identity. The work can call the world an image of divinity and still insist that its creator is not part of the created whole. Nor does "ideal" here mean imaginary in the dismissive sense. The contrast is between the model and its actual material expression.

Use in the book

Canon 2 begins with attribution: many wise persons have held that the world was delineated from eternity in its archetype. The author then unfolds that account through a book which was closed within itself, shining for itself alone, and opened in production. The model previously concealed in mind, as in a womb, becomes manifest by a certain extension. The repeated comparisons mark an effort to describe disclosure without presenting a literal account of divine anatomy.

Trismegistus is next invoked as intimating the same thing through a reported change of divine form and sudden manifestation in light; the historical margin names the Pimander. The reader is being shown how the author interprets a source, not a complete quotation whose wording has been independently checked here. The further claim that the ancients seem to have understood the universe's birth in the extraction of Pallas from Jupiter's brain is equally an interpretive proposal. Vulcan becomes divine fire or light within that interpretation.

Canon 3 supplies what the archetypal account should yield: an organised mass in which highest and lowest are mingled without confusion and linked by imperceptible intermediaries. Its appeal to Hermes, with the Emerald Tablet named in the margin, gives likeness between above and below a function. Resemblance makes the parts communicable; it does not abolish distinctions of rank, position or material constitution.

Canon 9 offers a complementary image. The world is a craftsman's work turned into a circle, with mutually clasping chain-links. Nature is deputy, while the maker remains present to repair what wears. This is no abandoned artifact. The work's structure and continued operation both depend on its maker. Canon 47 later specifies the common ground of higher and lower things as the same matter and form, differently proportioned, situated and perfected.

The archetype returns in canon 166 at the scale of species. The first individuals receive a specific character, transmitted to descendants through generation so that species endure through the replacement of individuals. The archetype is therefore not merely an ornament to the first cosmological pages: it supports an account of ordered continuity in living production.

At the close, canons 241–242 propose many individual worlds within one universe. The shift shows that "world" can also designate a celestial globe as an ordered domain. The author presents the plurality as more probable and asks whether a single universal empire can contain many provincial worlds. This usage does not cancel the earlier universal world; it nests smaller orders within the larger one. Canon 240 supplies the controlling distinction throughout: the commonwealth may be completed in its threefold constitution, but the creator is no component of it.

Places to read

PR-EPI001 (1653, p. 9): The encomiastic epigram personifies Physics as a restored beauty, compares her with Venus and invokes birth from Jupiter's brain.

PR-C002 (1653, pp. 1, 2): Archetype, book and womb; the author interprets Trismegistus and the Pallas myth.

PR-M-C002-02 (1653, p. 2): The original margin identifies the cited Hermetic work as the Pimander.

PR-C003 (1653, pp. 2, 3): Highest and lowest resemble one another and are joined through intermediaries.

PR-M-C003-01 (1653, p. 3): The margin associates the above-and-below saying with the Emerald Tablet.

PR-C009 (1653, p. 6): The chain-like world is maintained by a present maker through Nature's deputyship.

PR-C047 (1653, p. 33): Common matter and form underlie differences of place, mixture and perfection.

PR-C166 (1653, pp. 117, 118): The ideal archetype's character is transmitted in species through successive individuals.

PR-C240 (1653, pp. 173, 174): The creator remains outside the enumeration of the world's constituent parts.

PR-C241 (1653, pp. 174, 175): Individual globes are tentatively described as distinct worlds within a universal empire.

PR-C242 (1653, pp. 176, 177): The plurality of worlds is fitted within a single universal structure.

Translation in this edition

In canon 2, "folded within itself" and "opened and unfolded itself" follow complicatus and se aperuit & explicuit; the book metaphor is part of the Latin, not an explanatory addition by the translator. "As though" must be retained around the doubled divine image, since quasi marks comparison rather than a literal duplication of God. The concluding videntur makes the interpretation of Pallas tentative. The supplied reading text, not the cited ancient witnesses, is the evidence for these accounts of Trismegistus and the myth.

Related vocabulary

Archetype

Archetypus — The luminous pattern in which the world is conceived before material expression. (PR-C002; 1653, pp. 1, 2.)

Ideal world

Mundum Idaealem — The world considered in its pattern rather than its actual material manifestation. (PR-C002; 1653, pp. 1, 2.)

Book

liber — The image of a concealed order that opens and becomes readable. (PR-C002; 1653, pp. 1, 2.)

Womb

matrice — The analogy for the divine mind's prior concealment of its work. (PR-C002; 1653, pp. 1, 2.)

Image

imago — A manifest likeness through which otherwise hidden divinity is disclosed. (PR-C002; 1653, pp. 1, 2.)

Pallas

Palladem — The goddess whose birth the author tentatively reads as a figure of cosmic emergence. (PR-C002; 1653, pp. 1, 2.)

Vulcan

Vulcani — The helper in that myth, interpreted locally as divine fire or light. (PR-C002; 1653, pp. 1, 2.)

Organised mass

organicam Mundi molem — The world's structured whole, with parts related without being confused. (PR-C003; 1653, pp. 2, 3.)

Chain-links

cathenae annuli — The mutually embracing parts in the circular-work analogy. (PR-C009; 1653, p. 6.)

Specific character

caractere — The archetypal stamp transmitted through the succession of a species' individuals. (PR-C166; 1653, pp. 117, 118.)

Physics personified

Physice — The epigram presents natural philosophy as a woman whose beauty and dowry are restored, then imagines a fresh birth rather than mere repair. (PR-EPI001; 1653, p. 9.)

Venus

Venus — The goddess's emergence from the sea supplies the epigram's comparison for the recovered beauty of personified Physics; it is poetic praise, not a new cosmological thesis. (PR-EPI001; 1653, p. 9.)

Jupiter's brain

Iouis — The epigram imagines Physics born from Jupiter's brain; canon 2 separately interprets the Pallas-birth myth as cosmic emergence through divine fire or light. (PR-EPI001; 1653, p. 9.)

See also

God; Order and harmony; Creation and time; Heavens; Many worlds.

Elements qualities and natural operations

Air

Aër (PR-C076); *Naturae cribrum* (PR-C077); *spiritus nomine* (PR-C077); *alembici* (PR-C078)

At a Glance

The word. Air names the subtle region between earthly and higher bodies and, more broadly, heaven as a transmitting expanse. The philosophers' designation "spirit" belongs to its relative subtlety, not to the claim that it has no material basis.

In the book. Air receives and conveys influences while keeping few qualities firmly as its own. Its lower, middle and upper regions differ; clouds mark the upper boundary of the lowest rather than occupying the true middle region.

In this edition. Canon 75 distinguishes "thin and fluid" from "moist." Canon 77's "nature's sieve" renders cribrum: the air transmits powers through its intervening space.

A place to read. Canons 75–80: the correction of air's alleged supreme moisture leads into its transmitting office, the alembic comparison and the rejection of a destructive sphere of fire near the moon.

Meaning

The author's air is wider than the familiar weather-bearing atmosphere, although its lowest tract includes weather. It can name the luminous, transparent medium joining dispersed cosmic natures. Its proximity to spirit is a relation of rarity and purity within the book's graded material continuum. Calling it spirit in secret philosophical discourse does not make every spirit merely ordinary air, nor equate air with an uncreated divine agent.

The first distinction is between fluidity and moisture. An inability to keep a self-defined boundary belongs to thin and flowing bodies. It does not prove that one such body is more watery than another. This permits the

author to describe air as rarer than water without assigning it water's most proper quality.

Use in the book

Canon 75 targets a received definition that gives maximum moisture to air because it is contained easily by another boundary but not by its own. The author argues that this property belongs even more strongly to rarer fire and heaven. Only firm dense bodies maintain their own outline. The conclusion is carefully comparative: air is rarer, not moister.

Canon 76 denies that air has an intense quality of itself. In its intermediate situation it readily borrows the qualities and affections of neighbours. Seasonal changes felt in the lower region arise from changes in nearby water and earth, easily altered by heat and cold. The claim is not that no air can ever be hot or cold, but that such intensity is received rather than its fixed essential constitution.

Canon 77 gathers its offices. Air is heaven, the universe's field, Nature's sieve, and the joining medium of scattered natures. It is likened to exceedingly subtle smoke kindled by celestial fire, a subject for light and shadow, day and night, which does not tolerate a vacuum. Readiness to receive almost every quality goes with poor retention of any one. "Spirit" is consequently a name appropriate to its nearness to spiritual nature in this context.

Canon 78 makes the lowest region the upper part and neck of an alembic. Vapours ascend, condense and return under their weight. Nature refines and enriches water through repeated distillations and returns; earth serves as the cucurbit and receiver. The clouds are the vaulted roof of this lower tract, which is denser and less pure than the regions above.

Canon 79 explicitly corrects the name of the middle region. It lies above the clouds, beyond the height reached by weighty watery vapours. Sulphurous exhalations can rise there and ignite through movement. The author infers a fatty rather than watery moisture suitable to feeding fire, with greater tranquillity than the lower weather-bearing region. This is his historical meteorology, not an interchangeable description of modern atmospheric layers. A later wording remains in tension with this careful division: canon 140 speaks of vapours raised into the middle region and condensed there. The lexicon preserves that discrepancy rather than silently relocating the later vapours or pretending the terminology is perfectly uniform.

Canon 80 makes the upper region near the moon pure air, not fire. Canons 81–82 develop the objection: a separate sphere of intensely burning fire would consume its surroundings and ruin the world. Life-giving celestial light, not such a destructive furnace, is Nature's true fire. The account of air therefore joins cosmological classification to a causal criticism. A medium suited to communication and temperate activity cannot be replaced by a

region whose defining intensity would destroy the very order it is supposed to serve.

Places to read

PR-C027 (1653, pp. 18, 19): The last heaven opened to light is called air or lower heaven.

PR-C075 (1653, pp. 53, 54): Fluidity and lack of a self-boundary do not establish supreme moistness.

PR-C076 (1653, p. 54): Air borrows intense qualities from its neighbours rather than possessing them essentially.

PR-C077 (1653, p. 55): Air is transmitting field, sieve, transparent medium and relatively spiritual nature.

PR-C078 (1653, pp. 55, 56): The lower airy region operates as an alembic with the cloud-region as its roof.

PR-C079 (1653, pp. 56, 57): The true middle region lies above clouds and admits lighter sulphurous exhalations.

PR-C080 (1653, p. 57): The upper lunar-neighbouring region is pure air, not a fiery sphere.

PR-C081 (1653, pp. 57, 58): Celestial light is defended as Nature's true fire rather than a separate fourth fiery region.

PR-C082 (1653, p. 58): The imagined sphere of intense burning fire would destroy its surroundings.

PR-C140 (1653, p. 102): The later description puts condensed vapours in the middle region, creating a terminology tension with canon 79.

Translation in this edition

Canon 75 distinguishes liquidorum from humidorum, "fluid" from "moist"; this is the article's defining contrast, not a stylistic variation in the English. Canon 77's cribrum is "sieve," while diaphanorum primum is "foremost among transparent things." Canon 78 translates cohobando by the explanatory phrase "repeatedly returning it." Its cucurbita remains "cucurbit," the lower vessel in the distillation comparison, not a literal claim about a plant-shaped earth. The regional divisions should be retained as this author's rather than relabelled with present atmospheric terminology.

Related vocabulary

Air

Aër — The intermediate subtle nature which receives neighbouring qualities without having an intense one of its own. (PR-C076; 1653, p. 54.)

Fluid bodies

liquidorum corporum — Bodies whose flow and lack of self-boundary do not by themselves establish moisture. (PR-C075; 1653, pp. 53, 54.)

Moist bodies

humidorum — The category expressly distinguished from mere thinness or fluidity. (PR-C075; 1653, pp. 53, 54.)

Nature's sieve

Naturae cribrum — Air's transmitting office for powers and influences from other bodies. (PR-C077; 1653, p. 55.)

Field of the universe

area Universi — The common intervening expanse joining dispersed natures. (PR-C077; 1653, p. 55.)

Spirit-name

spiritus nomine — The philosophical designation earned by air's proximity to spiritual subtlety. (PR-C077; 1653, p. 55.)

Alembic

alembici — The distilling apparatus whose neck and head model the lower airy region. (PR-C078; 1653, pp. 55, 56.)

Cucurbit

cucurbita — Earth as the lower vessel in the comparison with natural distillation. (PR-C078; 1653, pp. 55, 56.)

Cohobation

cohobando — Repeated return of distilled moisture, by which Nature refines and enriches it. (PR-C078; 1653, pp. 55, 56.)

Sulphurous exhalations

sulfureae exhalationes — The lighter emissions able to rise above the cloud-region and feed fiery meteors. (PR-C079; 1653, pp. 56, 57.)

See also

Heavens; Water and moisture; Rarity and density; Vapour and exhalation; Fire and heat; Circulation.

Atomis (PR-C153); *minima* (PR-C153); *actu indiuisibilia corpuscula* (PR-C153); *corpus continuum* (PR-C153).

At a Glance

The word. Atoms enter as minute, actually indivisible corpuscles through which the author explains a true mixture. They are not presented as modern atomic species.

In the book. The author defends Democritus by interpreting his obscure language as a veiled account of Nature's exceedingly subtle mixtures, whose result is a continuous natural body.

In this edition. The cautious "we may affirm" and the interpretation "it is sounder to believe" mark the author's reconstruction of an ancient view, not independent verification of that view.

A place to read. Canon 153, read with the distinction between imperceptible elements and sensible world-bodies in canons 50–52.

Meaning

The printed *Atomis* is the inflected form used in reporting Democritus's opinion that bodies arise from atoms. The author then supplies his explanatory phrase *actu indiuisibilia corpuscula*: corpuscles indivisible in actuality. This is a description of the extreme minuteness needed for mixture, not a modern account of chemical atoms, molecular bonding, or indivisibility under every imaginable operation.

mixtio, represented by several inflections in the canon, denotes a joining that produces a natural continuous body. The problem is how a mixture can be genuinely one rather than an aggregate of gross portions. Smallness serves unity. The passage therefore combines corpuscular language with a positive insistence on bodily continuity, instead of simply opposing particles to a continuum.

Use in the book

The book's earlier distinction is crucial. In canon 50 the simple elements cannot be found separated from every mixture. In canon 51 Nature's generative elements are too fine for sense until they come together in a dense body. Canon 52 allows the completed compound's parts to receive familiar elemental names by analogy. These claims explain why the author can employ imperceptible corpuscles without making them objects that the reader has already isolated and directly inspected.

Canon 153 opens with a defence of Democritus against slander. Its claim is not that every doctrine associated with that name is true; it says that the opinion concerning bodies and atoms need not be foreign to Nature. The author then proposes an intention for the ancient philosopher: to veil the

mixture of elements in obscure language without wholly concealing it. This is a charitable reinterpretation offered by the present author. No separate quotation from Democritus is supplied here to establish that intention independently.

The argument itself turns on the production of unity. Mixture suited to Nature's intention must occur through the smallest actually indivisible corpuscles; otherwise the elements would not coalesce into a continuous natural body. The statement treats fineness as a condition for thorough union. It does not say that the finished body lacks unity because its sources can be called corpuscles.

The appeal to experience comes next. Artificial resolutions and compositions conducted through distillations are said to show that perfect mixing of two or more bodies occurs in subtle vapour. Nature's own mixtures are declared still subtler and in some measure spiritual. The relation is analogical and hierarchical: art supplies an example of refinement, and the author attributes a more excellent version to Nature. It would reverse that relation to treat an artificial operation as a demonstrated full reproduction of Nature's work.

The conclusion is comparative: the more things are attenuated, the fitter they become for mixture, because grossness obstructs it. This establishes an explanatory gradient rather than merely attaching authority to the name Democritus. The account connects with canon 130, where excellent mixture in vapour can still yield an imperfect body if the matrix is wrong. Fineness and mixture are necessary considerations, not an exhaustive explanation of every successful generation.

Canon 174 later applies the same logic to metals: an exceptionally subtle mixture can form an exceptionally compact finished body. Thus the subtle state of the constituents during formation does not mean the result must remain light, diffuse, or invisible. The work uses fine mixture to explain coherence and receptivity to celestial powers even in dense matter. The entry's point is this local causal use, not a genealogy that makes the text an anticipation of modern physics.

Places to read

PR-C050 — 1653, p. 35. Simple elements are not available as isolated sensible ingredients.

PR-C051 — 1653, pp. 35, 36. Generative principles remain imperceptible until they coalesce into body.

PR-C052 — 1653, p. 36. Elemental names are applied analogically to completed compounds.

PR-C130 — 1653, pp. 95, 96. Excellent mixture can still be impaired by an unsuitable matrix.

PR-C153 — 1653, pp. 110, 111. The complete defence and reinterpretation of Democritus.

PR-C174 — 1653, pp. 122, 123. Subtle mixture produces the compact body of metal and makes it receptive to higher powers.

Translation in this edition

In canon 153 *licet affirmare* is permissive and cautious: "we may affirm." The later *saniùs credendum est* is rendered "it is sounder to believe," marking a proposed interpretation. The phrase *actu indiuisibilia* should retain "actually," rather than being expanded into an unsupported assertion of absolute metaphysical indivisibility. "In some measure spiritual" renders another qualification, *quodammodo spirituales*. The article treats the reported distillation experience as the author's evidence; it supplies neither an experimental procedure nor a present scientific validation.

Related vocabulary

Atoms

Atomis — The inflected name in the reported Democritean claim. **PR-C153; 1653, pp. 110, 111.**

Smallest

minima — The size condition required by the author's account of complete mixture. **PR-C153; 1653, pp. 110, 111.**

Actually indivisible corpuscles

actu indiuisibilia corpuscula — The explanatory phrase applied to the constituents at the stage of mixing. **PR-C153; 1653, pp. 110, 111.**

Continuous body

corpus continuum — The unified result that the minute constituents are meant to explain. **PR-C153; 1653, pp. 110, 111.**

Obscure language

obscuro sermone — The veil the author attributes to Democritus's manner of teaching. **PR-C153; 1653, pp. 110, 111.**

Subtle vapour

subtili vapore — The artificial analogue from which the author argues to finer natural mixture. **PR-C153; 1653, pp. 110, 111.**

Grossness

crassities — The bodily condition said to obstruct perfect mixing. **PR-C153; 1653, pp. 110, 111.**

Attenuated

attenuantur — The comparative refinement that makes constituents more fit for union. **PR-C153; 1653, pp. 110, 111.**

See also

Elements; Rarity and density; Vapour and exhalation; The three proximate principles; Minerals and metals.

Circulation

Circulationem (PR-C135); *Sublimatione* (PR-C135); *Demissione* (PR-C135); *Decoctione* (PR-C135).

At a Glance

The word. Circulation is a linked succession of rising, returning, and digesting. It carries moisture through different conditions and renews both the world and individual compounds.

In the book. The three operations succeed one another so that one end becomes another beginning. Their unity lies in a shared generative purpose rather than in identical direction or intensity.

In this edition. "Decoction" here is explained by the text as digestion and maturation into nourishment; the lexical entry is not a laboratory recipe.

A place to read. Canons 135–145, especially the complete cycle and its necessary ordering in 141–142.

Meaning

The family of *circulatio* names an ordered return, not simply a body travelling around a geometrical circle. The account joins spatial movement, qualitative alteration, nourishment, and the succession of tasks. It uses wheels because distinct turns cooperate in one operation. "Sublimation," "descent," and "decoction" are names for Nature's actions in this explanatory scheme.

Their relation differs from the theory of elemental conversion rejected immediately beforehand. Canon 129 insists that water alone circulates through the atmospheric process. The hidden elements carried in it travel too, but the large cosmic regions do not turn into one another. Circular change can therefore preserve enduring natures while refreshing their interactions.

Use in the book

Canon 129 presents water's cycle as provision for earth's fertility. Moisture rises, condenses, and returns enriched; the lower air is compared to

an alembic. Repeated distillations and cohobations describe the reiteration of Nature's work. The analogy carries causal claims about enrichment and receiving heavenly powers; it does not license a reader to treat the passage as a complete set of instructions for an artificial operation.

Canon 133 extends circulation from the world to the individual. Generation and nutrition alike employ moist material, rarefaction and condensation, and the mediation of spirits. The same pattern can operate on different scales without the author claiming identical visible anatomy in every compound.

Canon 135 divides the cycle into three actions. Sublimation, descent or pouring back, and decoction require different temperings, yet opposite paths pursue the same end. Canon 136 defines sublimation as the lightening of moist heavy nature into vapour. It has three purposes: cleansing a coarse body of dregs, acquiring higher powers more abundantly, and relieving earth of excessive moisture that blocks passages and natural spirits. Earth's stomach supplies the bodily image for this preparation.

Canon 137 gives the local causes: moisture is the material cause of vapours and heat the efficient cause. The causal assignment belongs to the immediate operation and should be read beside the book's broader claim that spiritual agents use heat as an instrument. The necessary heat may be somewhat increased while remaining within the range of temperament.

Canon 138 defines descent as returning spirituous vapour to a dense watery body. Canon 139 again arranges three purposes. Moisture must fall gradually rather than flood the earth; it must vary in form and quantity according to need; and irrigations must alternate with other operations. Rain, dew, frost, sun, day, and night are parts of a differentiated order. The formula weight, number, and measure identifies a just distribution, not an instruction to maximize one useful ingredient without limit.

Canon 140 explains why neither excessive heat nor intense cold gives the required fall of moisture. Canon 141 then names decoction as the digestion and maturation of the received raw liquid into nourishment. Nature seems almost asleep while inward heat works quietly. This is the goal of the preceding acquisition: the earth can use what earlier operations brought to her. Yet it is not a permanently final state, for canon 142 joins the end of one operation to the beginning of the next.

Canons 143–144 acknowledge interrupted laws, variable weather, and the obscurity of higher causes. The philosopher is asked to study intended order rather than mistake every disturbance for the rule. Finally canon 145 maps the cycle into compounds as drying, moistening, and digesting, compared with food, drink, and sleep. Canon 146 denies that the human being alone may claim the resulting microcosmic analogy: worm and seaweed also embody the greater world's pattern.

Places to read

PR-M-C129-01 — 1653, p. 93. The original heading restricts circulation to water.

PR-C129 — 1653, pp. 93, 94, 95. Water's enrichment is expressed through repeated distillation and cohobation.

PR-C133 — 1653, pp. 97, 98. Generation and nutrition share moist circulation and spiritual intermediaries.

PR-M-C135-01 — 1653, p. 99. The original heading names three wheels or circles.

PR-C135 — 1653, p. 99. Three operations with different temperings are distinguished.

PR-M-C136-01 — 1653, p. 99. The first circle is marked in the original margin.

PR-C136 — 1653, pp. 99, 100. Sublimation has cleansing, receptive, and relieving purposes.

PR-C137 — 1653, pp. 100, 101. Moisture and heat receive material and efficient causal roles locally.

PR-M-C138-01 — 1653, p. 101. The second circle is marked in the original margin.

PR-C138 — 1653, p. 101. Descent returns subtle vapour as nourishing watery body.

PR-C139 — 1653, pp. 101, 102. Irrigation is gradual, varied, and intermittent.

PR-C140 — 1653, p. 102. Suitable descent avoids both excessive heat and intense cold.

PR-M-C141-01 — 1653, p. 103. The third circle is marked in the original margin.

PR-C141 — 1653, p. 103. Decoction digests raw moisture into nourishment.

PR-C142 — 1653, pp. 103, 104. Each ending becomes another beginning in the linked order.

PR-C143 — 1653, pp. 104, 105. Actual weather and fertility can depart from the usual pattern.

PR-C144 — 1653, p. 105. The philosopher is directed to intended order.

PR-M-C145-01 — 1653, p. 105. The original margin identifies circulation in mixed bodies.

PR-C145 — 1653, p. 105. The world-process is repeated analogically in compounds.

PR-C146 — 1653, p. 106. The microcosmic analogy extends beyond human beings.

PR-C210 — 1653, pp. 152, 153. The broader account assigns agency to spirits using qualities as instruments, qualifying the local causal language of canon 137.

Translation in this edition

The Latin pairs *Demissione* with *Refusione* in canon 135: "descent" and "pouring back" describe one of the three actions rather than two independent stages. Canon 141 itself glosses *Decoctio* through digestion, maturation, and conversion to nourishment; the edition's retained technical word should be read with that definition. Canon 137 calls heat *efficiens* in the local production of vapour, while canon 210 makes qualities instruments rather than ultimate agents. Both levels should be preserved. In canon 145 "compared" signals that food, drink, and sleep are analogies for operations, not names of three anatomical structures.

Related vocabulary

Cohobations

cohobationes — Repeated return within the distillation analogy of natural enrichment. **PR-C129; 1653, pp. 93, 94, 95.**

Sublimation

Sublimatio — Lightening moist heavy nature into vapour. **PR-C136; 1653, pp. 99, 100.**

Attenuation

attenuationem — The refinement through which a coarse body is said to be cleansed. **PR-C136; 1653, pp. 99, 100.**

Material cause

causa materialis — Moisture as what the vapour is produced from. **PR-C137; 1653, pp. 100, 101.**

Efficient cause

calor efficiens — Heat's immediate driving role in raising vapour. **PR-C137; 1653, pp. 100, 101.**

Pouring back

refusio — Condensed moisture's return to earth. **PR-C138; 1653, p. 101.**

Weight, number, measure

pondere, numero & mensurâ — The norm of proportionate distribution rather than excess. **PR-C139; 1653, pp. 101, 102.**

Decoction

Decoctio — The digestion and maturation of received moisture into food. **PR-C141; 1653, p. 103.**

Alternation

vicissitudinis — The linked succession through which each operation serves the others. **PR-C142; 1653, pp. 103, 104.**

Sleep

somno — The bodily analogue of quiet digestion, not a separate chemical constituent. **PR-C145; 1653, p. 105.**

Seaweed

Alga — The deliberately humble plant that, like a little worm, refutes humanity's exclusive claim to be a microcosm. **PR-C146; 1653, p. 106.**

See also

Vapour and exhalation; Water as menstruum; Temperament and degree; Fermentation; Human being and microcosm.

Contrariety

contrarietas (PR-C015); *contraria* (PR-C116); *dissimiles ac diuersae* (PR-C103); *Extrema* (PR-C116).

At a Glance

The word. Contrariety is opposition capable of producing conflict. The author distinguishes it from the mere difference of qualities.

In the book. Elements fit for generation are tempered and therefore cooperative. The author locates hostility in extreme intensity and in the first relation between light and darkness, rather than in every mixture.

In this edition. "Contrary," "different," and "opposed" do not identify one unchanging classification. Hypotheses adopted for criticism must be distinguished from the author's conclusion.

A place to read. Canons 99–116, especially the example of warmth produced by abated heat and cold in canon 103.

Meaning

The noun *contrarietas* denotes the opposed relation disputed throughout these canons; *repugnantia* stresses resistance, while *contraria* names contrary things or qualities. The decisive distinction is between difference and incompatibility. Heat and cold can differ without their coexistence being a permanent battle. At moderated degrees their meeting produces *tepor*, warmth.

This is not a claim that opposed effects never occur. The author rejects an account in which hostility belongs intrinsically to Nature's generative elements. His positive account moves between the first principles, the

tempered elements drawn from them, and the coarse bodies that occupy the world's regions. An apparent contradiction often becomes clearer when the reader asks which level is under discussion.

Use in the book

Canon 15 announces the thesis before the extended treatment: Aristotle would have done better to free matter and the true elements from inherent contrariety. What experience calls opposition between fire and water derives from the intensity of their qualities. The author's complaint is not that an observer invents every struggle, but that the observer treats an extreme state as the definition of an element.

Canons 96–98 develop the objection through love. If the elements were enemies from the outset, their union would oppose the very desire for form that the Academy acknowledges in matter. The rhetorical questions belong to the author's attack on that position, and the picture of hostile parents is a consequence he asks opponents to face, not his preferred account of generation.

Canon 99 shifts the cause of corruption. Compounds fail because first matter is poor and weak, not because their constituent elements continuously wage war. The poetic picture of hot fighting cold and wet fighting dry in Chaos is expressly denied. Only coldness and moisture are placed in that original material condition; heat and dryness arrive with informing light. Canon 100 reinforces the distinction: matter's original disorders are opacity, confusion, deformity, coldness, undigested moisture, and powerlessness. The author treats these as defects of an infirm recipient, not as a balanced contest between four original opponents.

In canons 101–103 the positive sequence is stated carefully. Form's end is to perfect matter into concord. The original light and darkness do possess intense opposed qualities. Once joined, however, those qualities are moderated and enter the homogeneous family of elements. Thus the description "wholly opposed" in canon 102 and the denial of elemental contrariety in canon 103 concern different conditions. Canon 103 supplies a concrete intermediate: heat and cold at abated degrees mingle into warmth. Extreme intensity, figured as tyrannical rule, cannot share its domain; temperateness can.

Canon 105 tests unconditional contrariety against earthly pores filled with air. Canon 106 asks how all four qualities could belong to a common moist subject in the traditional humours if their mere coexistence were impossible. Canon 107 adds generation under water: if life requires natural fire, water cannot exclude that fire by its essence. These arguments employ the author's own physiological and cosmological assumptions; the lexicon reports their reasoning without converting them into present scientific demonstrations.

Canons 112–113 momentarily admit an opponent's starting point: anyone insisting on four hostile elements must provide a fifth peacemaker. Canon 114 positively identifies what is called the fifth element; canons 115–116 then return to the main conclusion. Contrariety belongs to extremes; the elements, as intermediate products of their union, are not those extremes. Later, canon 120 can still speak of opposing earth and hypothetical elemental fire when rejecting their conversion. It concerns the coarse world-bodies and a fire-sphere assumed without concession, not a reversal of the argument about generative elements.

Places to read

PR-C015 — 1653, pp. 9, 10. The thesis is announced: intensity, not elemental nature, causes opposition.

PR-M-C096-01 — 1653, p. 66. The historical heading states that contrariety is absent from the elements.

PR-C096 — 1653, p. 66. Elemental union is presented against the doctrine of discord.

PR-C097 — 1653, pp. 66, 67. The appetite of matter challenges the Academy's theory of contraries.

PR-C098 — 1653, pp. 67, 68. Hostile parents supply a hypothetical consequence, not the author's model.

PR-C099 — 1653, pp. 68, 69. Corruption is traced to material weakness, not primordial elemental warfare.

PR-C100 — 1653, p. 69. The defects of original matter are enumerated.

PR-C101 — 1653, p. 70. Form seeks concord rather than introducing strife.

PR-C102 — 1653, pp. 70, 71. The first intense opposition is moderated before the elements arise.

PR-M-C103-01 — 1653, p. 71. The original margin locates contrariety in intensity.

PR-C103 — 1653, pp. 71, 72. Warmth exemplifies the meeting of different but compatible qualities.

PR-C104 — 1653, p. 72. Nature's elements possess abated rather than violent qualities.

PR-C105 — 1653, pp. 72, 73. Earthly pores containing air challenge unconditional elemental antipathy.

PR-C106 — 1653, p. 74. A common moist basis is used against the humoral argument.

PR-C107 — 1653, pp. 74, 75. Generation under water joins fire and water.

PR-C108 — 1653, p. 75. The qualities are compatible instruments of natural generation.

PR-C109 — 1653, p. 76. Nature's potter image depicts coordinated shaping rather than conflict.
PR-C110 — 1653, p. 76. Relative activity and passivity replace a simple opposition of all four qualities.
PR-C111 — 1653, p. 77. Concord is proposed in place of the doctrine of contraries.
PR-C112 — 1653, pp. 77, 78. A fifth mediator is demanded conditionally of the rival theory.
PR-C113 — 1653, p. 78. That conditional argument is continued.
PR-C114 — 1653, pp. 78, 79. The fifth element receives a positive identification.
PR-M-C115-01 — 1653, p. 79. The original heading confines the first contrariety to light and darkness.
PR-C115 — 1653, p. 79. The initial opposition between light and darkness is distinguished.
PR-C116 — 1653, pp. 79, 80. Only extremes are contrary; elements are intermediate.
PR-C120 — 1653, pp. 83, 84. An assumed fire-sphere and coarse earth belong to a different argumentative level.

Translation in this edition

In canon 103 *dissimiles ac diuersae* is rendered "dissimilar and different," immediately after the denial that the four qualities are contrary. That deliberate contrast is central. Canon 105 rejects calling them *contraria simpliciter*, "simply contraries": the adverb concerns an unqualified designation. Canon 120's parenthesis *positâ & non concessâ ignis sphaerâ* means that a sphere of fire is assumed for argument, not conceded as fact. The historical margin at canon 96 states the denial of contrariety in the elements, while canon 115's margin specifies the original opposition of light and darkness. Both headings belong to the source and must be read together.

Related vocabulary

Inherent opposition

inhaereat contrarietas — The elemental property whose attribution the author denies. **PR-C015; 1653, pp. 9, 10.**

Resistance

repugnantiâ — Opposition that is instead derived from intense qualities. **PR-C015; 1653, pp. 9, 10.**

Poverty

penuriam — A cause of corruptibility assigned to first matter. **PR-C099; 1653, pp. 68, 69.**

Weakness

imbecillitatem — Material frailty contrasted with elemental civil war. **PR-C099; 1653, pp. 68, 69.**

Hostile qualities

inimicas qualitates — The intense qualities of the first light and darkness before tempering. **PR-C102; 1653, pp. 70, 71.**

Different

dissimiles ac diuersae — The author's alternative classification of the four qualities in Nature. **PR-C103; 1653, pp. 71, 72.**

Warmth

teporem — The intermediate effect of abated heat and cold. **PR-C103; 1653, pp. 71, 72.**

Unqualifiedly

simpliciter — The qualification at issue when hot and cold are called contraries. **PR-C105; 1653, pp. 72, 73.**

Extremes

Extrema — The terms whose extreme intensity produces conflict in this argument. **PR-C116; 1653, pp. 79, 80.**

Without conceding

non concessâ — The modal limit placed on the assumed sphere of fire. **PR-C120; 1653, pp. 83, 84.**

See also

Love and concord; The four qualities; Temperament and degree; Fifth element; Conversion and constancy.

Conversion and constancy

conuerti (PR-C118); *commiscentur* (PR-C125); *constantia* (PR-C126); *secundùm quid* (PR-C128).

At a Glance

The word. Conversion is a change of one nature into another; constancy is the persistence of a world-body's identity despite changes and damage affecting it.

In the book. The author refuses to treat the cosmic regions as interchangeable masses. Mixture, separation, and circulation can explain apparent conversions without erasing those regions' essential differences.

In this edition. “Assuming, without conceding” and “in a certain respect” are essential limits on the argument, not expendable qualifications.

A place to read. Canons 118–128, which distinguish earth, water, air, and a supposed fire-sphere pair by pair.

Meaning

The verb *conuertere*, represented here by such printed forms as *conuertuntur*, can mean turning or changing. The problem is whether earth becomes water, water becomes air, and the cosmic order continually exchanges its basic natures. *commiscentur*, “are mingled,” supplies an alternative: things can occupy a common mixture without ceasing to be what they are. *constantia* is not absolute immunity to every event, but the enduring nature that those events do not destroy.

The distinction between cosmic bodies and true elements is indispensable. The author has already called the sensible regions matrices or workshops rather than isolated simple elements. He can therefore deny their essential interchange while allowing transformations within mixed bodies. A statement about the whole earthly globe is not automatically a statement about every transient compound located in it.

Use in the book

Canon 118 rejects the received picture of four cosmic spheres whose elements convert reciprocally. The bodies are better called integral parts of the world or workshops in which the true elements remain hidden. One common quality cannot make greatly dissimilar substances entirely the same. The argument distinguishes a resemblance from a sufficient cause of conversion.

Canon 119 follows the rejected hypothesis to its cosmological consequence. If regional natures and their dwellings could continually exchange, the centre might become the circumference and the ordered fabric eventually collapse into confusion. This is a reductive argument against the premise, not the author’s prediction of an impending physical event. The language of fairs and trading makes such indiscriminate exchange look disorderly, in contrast to the regulated commerce defended elsewhere.

Canon 120 considers the most distant pair, earth and fire. Crucially, the fire-sphere is assumed without being conceded. On that opponent’s model, earth’s cold, gross, heavy, fixed condition contrasts with fire’s hot, subtle, light, volatile condition. The author appeals to chymical opinion and common experience for earth’s persistence. Material departing from it is identified as foreign moisture rather than earth becoming fire. The argument belongs to the historical theory; it is not a present-day experimental recommendation.

Canons 121–124 reject two apparent counterexamples. Burning exhalations are airy and oily rather than earth transformed into elemental

fire; alleged aerial stones are explained by moisture hardened in clouds rather than by fire becoming earth. Common destructive fire is then separated again from the natural fire that gives life. These explanations maintain the distinction between accidental products and the stable regions that contain them.

Canon 125 turns to neighbouring earth and water. Their combination yields mud, an intermediate body from which the original natures can separate. One shared cold quality does not outweigh the several differences of dryness, moisture, fixation, and volatility. Canon 126 then defines the relevant constancy. Earth can suffer flood or local rupture, and every cosmic body has its own labours and diseases. Such accidents do not alter its nature considered as a whole. Only God possesses absolute constancy and freedom from suffering; the created bodies persist until their appointed term.

The closest pair receives the most careful qualification. Canon 127 says water and air seem to differ chiefly through degrees and accidents, particularly density and rarity. Nevertheless canon 128 denies a true essential interchange. Water is raised into the air as vapour, then returns as water. What antiquity called the conversion of two natures is, on this account, the circulation of one. Vapour can be intermediate without becoming legitimate air. Later canon 212 permits bodily and spiritual transformations in mixed bodies; that local process does not repeal the restriction on the world's enduring regional natures.

Places to read

PR-C050 — 1653, p. 35. Sensible world-bodies are matrices, not separable simple elements.

PR-M-C118-01 — 1653, p. 81. The original heading denies that the world's parts are elements or mutually converted.

PR-C118 — 1653, p. 81. The difference between workshops and elements frames the conversion dispute.

PR-C119 — 1653, p. 82. Unlimited interchange would undo cosmic order.

PR-M-C120-01 — 1653, p. 83. The original margin names the earth/fire pair.

PR-C120 — 1653, pp. 83, 84. Earth and a fire-sphere assumed for argument are contrasted.

PR-C121 — 1653, pp. 84, 85. Exhalation and ignition are not earth's conversion into fire.

PR-C122 — 1653, pp. 85, 86. An oily interior explains apparently dry combustible matter.

PR-C123 — 1653, pp. 86, 87. Aerial stone is not accepted as proof that fire becomes earth.

PR-C124 — 1653, pp. 87, 88. Natural fire is separated from accidental fire.

PR-M-C125-01 — 1653, p. 88. The original heading names the earth/water denial.
PR-C125 — 1653, pp. 88, 89. Mud is mixture of earth and water, not their mutual conversion.
PR-C126 — 1653, pp. 89, 90. Essential constancy coexists with accidental damage.
PR-M-C127-01 — 1653, p. 91. The original heading nevertheless denies their essential conversion.
PR-C127 — 1653, pp. 91, 92. Water and air are close in nature and degree.
PR-C128 — 1653, pp. 92, 93. Vapour marks qualified change and circulation rather than complete interchange.
PR-C212 — 1653, pp. 154, 155. Transformations in compounds have a different scope.

Translation in this edition

The edition keeps canon 126's *licet suspicari* as "we may suppose," not "it is proved." Its claim about Earth as centre is likewise qualified by "as is believed." Canon 128's *secundùm quid*, *nec omnino*, and *quodammodo* are rendered by a cluster of restrictions: in a certain respect, not wholly, and in a qualified way. The author is not denying every ordinary use of "change." He is restricting an inference from altered appearance or location to altered essential nature. "Constant" must therefore be distinguished from "unchanging in every respect."

Related vocabulary

Workshops

officinas — The cosmic regions as locations where true elements are available to Nature. **PR-C118; 1653, p. 81.**

Exchange at fairs

nundinationes — The image for disorderly interchange of regional natures and positions. **PR-C119; 1653, p. 82.**

Centre

centrum — The fixed relation threatened by the rejected conversion hypothesis. **PR-C119; 1653, p. 82.**

Fixed

fixa — Earth's resistance to being carried off into another region. **PR-C120; 1653, pp. 83, 84.**

Volatile

volatile — The property required for migration to the supposed fire-sphere. **PR-C120; 1653, pp. 83, 84.**

Mingling

commiscentur — The proposed relation between earth and water. **PR-C125; 1653, pp. 88, 89.**

Separation

separatio — Recovery of the two natures from mud rather than production of new ones. **PR-C125; 1653, pp. 88, 89.**

Freedom from suffering

impassibilitas — An absolute condition reserved for God. **PR-C126; 1653, pp. 89, 90.**

In a certain respect

secundùm quid — The qualification under which water and air may be called changed. **PR-C128; 1653, pp. 92, 93.**

Return into itself

in se reuersionem — The author's description of water's cycle. **PR-C128; 1653, pp. 92, 93.**

See also

Elements; Earth; Water and moisture; Vapour and exhalation; Circulation; Rarity and density.

Earth

Terra (PR-C059); *Terrae uterum* (PR-C061); *Spongiosum Terrae corpus* (PR-C062); *vas generationis* (PR-C129)

At a Glance

The word. Earth is both the dense terrestrial body and, by analogy, the solid constituent of a compound. The visible globe is a matrix of true elements, not an isolated simple element itself.

In the book. Earth is naturally cold and only accidentally dry. Its productive capacity depends on water, celestial heat, porous passages and the inward preparation of seeds; cold dryness alone would be sterile.

In this edition. "Cold in itself and dry accidentally" in canon 59 deliberately challenges the received account. "By grace rather than by nature's law" in canon 60 marks the divine liberation of dry land from covering waters.

A place to read. Canons 59–63: density explains coldness, the emergence of land explains its dryness, and the introduction of heat and moisture explains how a sterile constitution becomes a fertile vessel.

Meaning

Earth is not one isolated quality enlarged into a globe. The author calls it the densest of the universe's bodies and associates that density with weight, opacity and cold. Yet the same earth contains all qualities and all elements when considered as a vessel of generation. The distinction between dominant constitution and included powers is fundamental.

"Accidental" dryness does not mean an unreal or trivial condition. It means that dryness does not define earth's primordial natural situation. The globe was created amid waters and would, under its weight, remain submerged; dry land appears through the creator's exceptional removal of those waters. The author thus explains a present sensible property by a history of arrangement.

Use in the book

Canon 27 gives the terrestrial origin: the thicker dregs of the abyss condense into the opaque kernel and centre of the fabric. Water recedes from the face of the globe, revealing the dry land on which plants, animals and human life can dwell. Earth's shadow retains a likeness of the former dark abyss. This genealogy supports, rather than simply repeats, the later physical claims about its constitution.

Canon 59 argues that earth is cold in itself and dry only accidentally. Its density makes it difficult for light and heat to penetrate, so it retains more of primordial opacity. The author supports the claim through examples from humours, stones and metals. Metals are an important exception to a crude inference from underground origin: their more airy nature and heavenly sparks mean they cannot simply be classified with cold stones. These are historical explanatory claims, not present medical or chemical guidance.

Canon 60 then returns to creation. Nature's order would keep heavy earth in moisture, but the creator exposes its face so compounds may be generated and housed. The passage's language of liberation from tyranny makes dryness a granted condition. Canon 61 adds that cold and dry things have no generative capacity without external assistance. Celestial fire warms the cold womb, water is joined to the dry globe, and the concurrence of all elements makes earth fertile.

Canon 62 explains the spongy body. Its openings admit air, rain and heavenly influences; its passages carry moist vapours from the inward heat toward the surface. Moderate putrefaction prepares seeds to receive vivifying celestial heat. Magnetic love names the attractive relation by which the depths call forth and draw in higher powers. Porosity is thus not an

incidental texture: it is part of the causal machinery connecting below and above.

Canon 63 distinguishes a corruptive earthy heat from the celestial heat that rouses an implanted heat concealed in seeds. The final pair of homogeneous heats is celestial and implanted. Their union issues in life and growth. Confusing the initial corruptive heat with one of that pair would reverse the relation of preparation to vivification.

Canon 129 later names earth the world's womb and vessel of generation. Its dryness needs the enriching circulation of water, which returns with powers acquired above and below. The earth neither independently produces everything from mere cold soil nor passively receives an already completed organism. It supplies the prepared matrix within a larger exchange. The final speculation in canon 242 complicates any easy assumption that its position must make it unique: earth may be counted among the stars, though its movement remains an open question in the author's discussion.

Places to read

PR-C027 (1653, pp. 18, 19): The dense earthly kernel emerges from the abyss, and waters retreat to expose dry land.

PR-C050 (1653, p. 35): Visible earth is a world-region and matrix rather than a pure simple element.

PR-C052 (1653, p. 36): Solid parts of compounds may be called earth by analogy.

PR-C059 (1653, pp. 41, 42): Density explains weight, opacity and essential coldness; metals prevent a blanket classification of underground products.

PR-C060 (1653, pp. 42, 43): Dryness follows the creator's liberation of the terrestrial surface from water.

PR-C061 (1653, p. 43): Heat, moisture and all elements make an otherwise sterile constitution generative.

PR-C062 (1653, pp. 43, 44): The porous body admits influences and conveys preparative vapours to seeds.

PR-C063 (1653, pp. 44, 45): Corruptive earthy heat prepares; celestial and implanted heats unite in life.

PR-C129 (1653, pp. 93, 94, 95): The earth's womb is made fertile through enriched circulating moisture.

PR-C242 (1653, pp. 176, 177): Earth can be considered a celestial globe without settling its motion.

Translation in this edition

The qualifiers per se and per accidens in canon 59 are translated "in itself" and "accidentally," preserving a constitutive distinction rather than degrees of how often earth feels dry. Canon 61's physicum ... vas is "natural

vessel," not a modern laboratory vessel. Canon 63's ambo calores illi, "those two heats," follows celestial heat's action on calorem insitum, implanted heat; it refers to that generative pair, not to the corruptive heat in the opening clause. No modern doctrine about humours or metals is endorsed by retaining the examples.

Related vocabulary

Earth

Terra — The densest visible cosmic body, whose constitution explains its weight, opacity and cold. (PR-C059; 1653, pp. 41, 42.)

In itself

per se — The qualification assigning coldness to earth's own constitution. (PR-C059; 1653, pp. 41, 42.)

Accidentally

per accidens — The qualification distinguishing dryness from earth's primordial submerged condition. (PR-C059; 1653, pp. 41, 42.)

Earth's womb

Terrae uterum — The generative matrix made fertile through external heat and moisture. (PR-C061; 1653, p. 43.)

Spongy body

Spongiosum Terrae corpus — The porous structure allowing rain, air, vapours and influences to pass. (PR-C062; 1653, pp. 43, 44.)

Passages

meatus — The channels through which inwardly heated moist vapours reach the surface. (PR-C062; 1653, pp. 43, 44.)

Magnetic love

amorem Magneticum — The attractive power by which things draw higher virtues into their depths. (PR-C062; 1653, pp. 43, 44.)

Implanted heat

calorem insitum — The seed's hidden heat roused by celestial heat into growth. (PR-C063; 1653, pp. 44, 45.)

Natural vessel

physicum uberrimae generationis vas — Earth's role as the prepared setting for abundant generation. (PR-C061; 1653, p. 43.)

Vessel of generation

vas generationis — The later concise description of earth's maternal and receptive office. (PR-C129; 1653, pp. 93, 94, 95.)

Ambar

Ambarum — One of the sea-derived examples used to support a hot temperament despite a watery origin; the supplied name is not forced here into a modern identification as amber or ambergris. (PR-C059; 1653, pp. 41, 42.)

See also

Elements; Water and moisture; Mud and matrices; Rarity and density; Innate heat; Earth and Moon.

Elements

Elementa (PR-C044); *Elementum naturae* (PR-C055); *principia materialia* (PR-C056); *Elementis sensilibus* (PR-C058)

At a Glance

The word. An element is defined as a simplest portion of first matter, differentiated by its qualities and constituting an essential material part of compounds. The familiar masses called earth, water and air are not simply identical with such elements.

In the book. Elements derive from first matter's formation and become constituents of mixtures. Their pure isolation is denied to human art; their presence is inferred and named through the corresponding parts of a finished compound.

In this edition. Canon 58's "only two sensible elements" must keep "sensible": the claim concerns the dry and moist products of analysis, while other principles remain present in power and are not thereby excluded.

A place to read. Canons 44 and 50–58: the ordered origin of elements is followed by the crucial difference between true elementary constituents and the visible regions serving as their matrices.

Meaning

"Element" describes a constitutive material principle, but the same familiar names can also designate visible bodies or regions. The author repeatedly warns against confusing the two. Ordinary earth, water and air are already mixed, dense and sensibly distinguished; the elementary constituents employed in perfect generation are finer and cannot be isolated before mixture by human art.

This distinction explains why several numerical accounts coexist. Two first principles are matter and form; three material elementary natures may be associated with earth, water and air; two sensible analytic outputs are dry and moist; and three later proximate principles are salt, sulphur and mercury. These counts answer different questions and cannot be compressed into one unqualified number of "the elements."

Use in the book

Canon 44 makes elements secondary principles arising from the union of first matter and universal form. They are first matter variously formed. Their mixture yields second matter, the compound subject exposed to accidents and cycles of generation. The elements therefore belong between the universal simple principles and the completed compounds.

Canon 50 denies that human investigators can find simple elements separated from every mixture. What are commonly counted as elements are inseparably intermixed. Earth, water and air are more properly integral parts of the universe, and can be called the matrices of elements. Canon 51 sharpens the difference: visible regional bodies are too dense, crude and undigested for perfect generation; the true constitutive elements are imperceptible through fineness until a dense body has emerged. The quoted poetic appeal to imperceptible principles supports this local account without establishing modern atomic chemistry.

Canon 52 then permits analogical naming from a finished compound. Solid parts are earth, moist parts water, spiritual parts air, innate heat Nature's fire, hidden essential powers celestial or astral natures. Their corresponding relations make the compound a microcosm. This is not a retraction of the preceding warning: the names are licensed by analogy after formation, not by the successful isolation of pure ingredients before it.

Canons 53–54 restrict the composition and resolution of the true elements to their author and Nature's dominion. Canon 55 offers the formal definition, and canon 56 explains their degrees of perfection through the power of informing form, rarity and density. The division among Jupiter, Neptune and Pluto in canon 57 is the author's interpretation of ancient myth as three universal parts; he expressly says "or, if one wishes, three elements." Fire is included under ethereal nature rather than granted a separate destructive sphere.

Canon 58 considers analysis. Dry and moist sensible products correspond to earth and water; the other principles are present in power and potentiality. Air escapes sense because of its relatively spiritual character, and Nature's fire is formal, not an isolated object recoverable by destroying a compound. The exclusion is from sensory capture, not from the compound's constitution.

Later, canons 150–152 distinguish remote material elements from proximate salt, sulphur and mercury accessible through resolution. Canon

176 adds that the elements shape the body of a mixed thing rather than supply several completed specific forms inside it. These continuations keep material constitution, analytical accessibility and formal unity separate. The book's elemental vocabulary is therefore a hierarchy of explanatory roles, not an early version of a modern table of chemical substances.

Places to read

PR-C044 (1653, p. 31): Elements arise as secondary principles from matter and universal form.

PR-C050 (1653, p. 35): Visible earth, water and air are integral regions and matrices, not isolated simple constituents.

PR-C051 (1653, pp. 35, 36): True constitutive elements are imperceptibly fine before a dense compound is formed.

PR-C052 (1653, p. 36): Elemental names are applied by analogy to parts of the completed microcosm.

PR-C053 (1653, p. 37): The author of elements alone composes and resolves things at the deepest level.

PR-C054 (1653, p. 37): Human art does not possess Nature's unmingled elementary constituents.

PR-C055 (1653, p. 37): The definition identifies an element as a simplest differentiated portion of first matter.

PR-C056 (1653, p. 38): Degrees of formal efficacy, rarity and density distinguish material principles.

PR-C057 (1653, pp. 38, 39, 40): A mythic interpretation yields three universal parts, qualified as elements if one wishes.

PR-C058 (1653, p. 40): Analysis discloses two sensible constituents without excluding other principles present in power.

PR-C150 (1653, pp. 108, 109): Three remote elements are distinguished from three proximate extractable principles.

PR-C151 (1653, p. 109): The latter arise through specified pairings of the former, with fire present formally.

PR-C152 (1653, pp. 109, 110): The relevant mixtures require specifically disposed materials, not arbitrary contacts.

PR-C176 (1653, pp. 124, 125): Elements shape a compound's body without becoming multiple complete specific forms within it.

Translation in this edition

Canon 50's "integral parts" translates partes integrantes; its "matrices" preserves the receptacle or generative-seat distinction. Canon 55's simplicissima is "most simple," describing the elementary portion within the definition rather than proving a successful experimental isolation. In canon 57 seu tria, si placet, Elementa includes the qualification "or, if one wishes, three elements." Canon 58's sensilibus explicitly limits the count of two to

what analysis makes sensible; removing that adjective would materially alter the doctrine.

Related vocabulary

Element

Elementum naturae — A simplest differentiated portion of first matter essential to material composition. (PR-C055; 1653, p. 37.)

Secondary principles

secunda principia — The elements' rank after first matter and universal form. (PR-C044; 1653, p. 31.)

Material principles

principia materialia — The constituents considered by their material role and varying degrees of perfection. (PR-C056; 1653, p. 38.)

Integral parts

partes integrantes — Visible world-regions considered as parts of the whole, not pure generative constituents. (PR-C050; 1653, p. 35.)

Matrices

matrices — The regions or bodies within which true elements are present and operate. (PR-C050; 1653, p. 35.)

Imperceptible

imperceptibilia — The elements' state through fineness before coalescing into dense matter. (PR-C051; 1653, pp. 35, 36.)

Specific difference

propriam differentiam — The distinguishing determination of an elementary portion. (PR-C055; 1653, p. 37.)

Sensible elements

Elementis sensilibus — The dry and moist constituents accessible in analysis, not an exhaustive inventory of principles. (PR-C058; 1653, p. 40.)

Power and potentiality

virtute ac potestate — The manner in which other principles remain present despite not being analytically separated. (PR-C058; 1653, p. 40.)

Remote

remota — The constitutive rank of the material elements contrasted with proximate extractable principles. (PR-C150; 1653, pp. 108, 109.)

See also

First matter; Form and formation; Human being and microcosm; Earth; Water and moisture; Air; The three proximate principles.

Fermentation

fermentantur (PR-C147); *Fermentum* (PR-C149); *spiritus viuificus* (PR-C149); *vitae semen* (PR-C149).

At a Glance

The word. Fermentation is the communication of life-giving power from higher natures into lower ones. The ferment is explicitly called a vivifying spirit and seed of life.

In the book. Water rises towards heavenly gifts, vapours receive them, and returning moisture carries them to earth. The same vocabulary later describes a preserving principle within the individual body.

In this edition. The word is not restricted to the modern microbiological sense of fermentation. Its content here must be recovered from the author's account of spirit, seed, and nourishment.

A place to read. Canons 147–149, which follow the threefold circulation with an account of what the circulating water receives.

Meaning

The verb forms *fermentantur* and *fermentato* describe something being imbued with ferment; the noun *fermentum* names the principle producing the effect. In canon 149 that principle is defined as a life-giving spirit descending from the higher natures. The author's metaphor of leavening or enlivening is not left as an unexplained resemblance: it specifies the addition of powers needed for generation and life.

The relation is hierarchical but reciprocal in movement. Heavenly powers descend while water rises to receive them. What returns to earth is therefore not described as merely the same quantity of water relocated; it is moisture enriched through encounter. The independent notions of circulation, reception, and fermentation work together without becoming interchangeable.

Use in the book

Canon 147 begins after the explanation of circulation and the denial that human beings alone are microcosms. Its first sentence makes lower natures recipients of fermentation from higher ones. Water is personified as impatient to meet heavenly gifts; air receives rising vapour as a host receives a visitor into a hall. Before arrival, moisture loses weight and its body is in some measure turned into spirit. The qualification matters: the passage does

not simply announce the creation of an immaterial being from liquid. It describes a subtle material nature benefiting from an intermediate status.

Canon 148 supplies the communicating sources. The Sun and higher natures constantly breathe life-giving spirits into the lower region like streams from clear fountains. Vapours, whether thinly dispersed or gathered into clouds, attract and drink that spiritual nectar. The magnetic comparison explains their receptive inclination; the cloud becomes a sponge. These figures join a physical account of moisture to an account of purposive attraction, rather than replacing one with a purely inward allegory.

The received power is also called a seed capable of producing offspring. Enriched moisture descends as dew, frost, rain, or another moist condition and is received into earth's womb. The quality of the resulting offspring depends both on the seed's power and on the matrix's disposition. Ferment is therefore not an all-purpose guarantee: the recipient's condition remains causally relevant. Lower waters share the same benefit because they and earth constitute one globe. The final sentence identifies water as the medium through which the other elements are fermented.

Canon 149 gives the most concise definition. Without the descending life-giving spirit, earth would become empty and void; neither humans, animals, nor plants would enjoy generation or life. The language recalls the creation account and places ordinary maintenance in continuity with the giving of form. Air breathed upon and fermented by that spirit is then called heavenly food. The scriptural cadence concerning bread is used to argue that coarse nourishment alone does not explain life. It is not offered here as dietary advice, and the lexicon does not endorse the physical claim independently.

The vocabulary passes into the next section. In canon 155 the principles involved in metallic generation are said to be seasoned and fermented with Nature's salt. This extends the action beyond obvious animal or plant nourishment. Canon 186 calls radical moisture Nature's ferment and places it between heavenly and elemental natures, the substance to which spirit adheres. The shared name should not obscure the grammatical distinction: the adhering spirit and its receptive intermediary are not simply one term in every context.

Later canon 219 describes a radical balsam permeating the body as a multiplying tincture, while canon 223 makes radical ferment the persistent bond between material and formal principles. Those passages develop the individual, enduring counterpart of the communication described in 147–149. They explain why fermentation belongs within a theory of mixture and continuity, not merely within a single atmospheric episode.

Places to read

PR-M-C147-01 — 1653, p. 106. The original margin identifies water's fermentation.

PR-C147 — 1653, pp. 106, 107. Higher natures ferment lower ones; water rises in a partially spiritual condition.
PR-M-C148-01 — 1653, p. 107. The original heading specifies the fermentation of elements through water.
PR-C148 — 1653, pp. 107, 108. Vapour receives celestial seed and carries it back through water.
PR-C149 — 1653, p. 108. Ferment is defined as vivifying spirit and the seed of life.
PR-C155 — 1653, pp. 111, 112. The term extends to Nature's account of metallic generation.
PR-C167 — 1653, p. 118. The actual canon 167 concerns form and seed, distinct from the misprinted numeral at canon 147.
PR-C186 — 1653, pp. 133, 134. Radical moisture is called ferment and distinguished by its intermediary office.
PR-C219 — 1653, p. 158. The radical balsam permeates the body as an enduring tincture.
PR-C223 — 1653, p. 162. Radical ferment is a bond and receptacle of forms.

Translation in this edition

The source passage identified as canon 147 prints the Roman numeral *CLXVII* rather than the expected 147; the supplied edition's stable identifier PR-C147 follows the continuous logical sequence. The number should not send a reader to canon 167's discussion of form and seed. In canon 147 *quodammodo* qualifies the body's becoming spirit, while canon 148 *quasi reddito pondere* presents the return of weight as a comparison. Canon 149's *fermentum* is given an explicit definition; translating it by a modern biological mechanism would add content not supplied by this historical text.

Related vocabulary

Fermented

fermentantur — The action of higher natures upon lower recipients. **PR-C147; 1653, pp. 106, 107.**

In some measure

quodammodo — The qualification on a vapour-body's conversion towards spirit. **PR-C147; 1653, pp. 106, 107.**

Twofold nature

ambiguae naturae — The moist intermediary's privilege between coarse body and subtle spirit. **PR-C147; 1653, pp. 106, 107.**

Constant breathing

iugi afflatu — The continual communication of powers from the higher natures. **PR-C148; 1653, pp. 107, 108.**

Magnetic power

vi quâdam magneticâ — The attractive capacity attributed to receptive vapours. **PR-C148; 1653, pp. 107, 108.**

Productive seed

pullifico illo semine — The generative gift received by vapour before its return. **PR-C148; 1653, pp. 107, 108.**

Disposition of the matrix

matricis dispositione — A condition of the offspring's excellence alongside the seed's own power. **PR-C148; 1653, pp. 107, 108.**

Ferment

Fermentum — The defined life-giving spirit descending from higher natures. **PR-C149; 1653, p. 108.**

Seed of life

vitae semen — The same ferment considered as necessary for generation and life. **PR-C149; 1653, p. 108.**

Heavenly food

cibo illo caelesti — Air enriched by spirit as the author's supplement to bodily nourishment. **PR-C149; 1653, p. 108.**

See also

Circulation; Water as menstruum; Seeds; Spirit; Radical moisture; Balsam and ferment.

Fifth element

Quintum (PR-C114); *Elementum* (PR-C114); *spiritus aethereus* (PR-C114); *sal Naturae* (PR-C114).

At a Glance

The word. The fifth element is a mediating, ethereal spirit, not simply another coarse region added above earth, water, air, and common fire.

In the book. The need for a fifth peacemaker is first argued conditionally from the rival doctrine of hostile elements. The author then gives what is called the fifth element a positive identity and office.

In this edition. "What they call" in canon 114 preserves the distance between an inherited title and the author's own explanatory description.

A place to read. Canons 112–116: the hypothetical need, the positive definition, and the return to the claim that Nature's true elements are already tempered.

Meaning

The phrase translated "fifth element" belongs to an argument about how unlike constituents can become one living compound. Its defining work is mediation: preparing elements for mixture and life, restraining dissolution, and making possible a common order. The language of knot, herald, bond, and spirit describes relations that a simple list of four constituents leaves unexplained.

Numbering must be read locally. Elsewhere the book distinguishes three material elemental natures, three proximate principles, body–spirit–soul, and two universal principles. These are different analyses, not an accumulation of competing inventories of the same five substances. Canon 52's "quintessence" names hidden, essential, celestial powers in a completed compound; canon 114 gives a sustained account of the mediating spirit associated with that name.

Use in the book

Canon 52 allows the parts and powers of an already completed compound to receive cosmic names by analogy. Its solid, moist, spiritual, and fiery aspects can be compared with earth, water, air, and Nature's fire. Hidden essential powers can be called celestial and astral natures or quintessence. The permission to name by analogy is not a promise that each item can be isolated by analysis; canon 58 immediately distinguishes what bodily destruction reveals from spiritual form.

The concentrated fifth-element argument begins at canon 112. Its grammatical subject is those who accept four mutually opposed elements. Such people must admit a fifth as a knot and peacemaker. Without mediation, the alleged enemies could achieve neither perfect mixture nor temperament. The author turns the defect into a maritime image: rudderless constituents would roam Nature's sea without harbour or birth. The Latin pairing of the words for these ends makes the image connect successful navigation with successful generation.

Canon 113 continues the same conditional argument. If the four wage eternal hatred, their encounter gives Nature a miscarriage rather than an offspring, unless a heavenly tempering nature reconciles them. That proposed mediator is free of the four opposed qualities as characterized in the hypothesis. A reader must not take this description as a fresh assertion that Nature's true elements really do harbour everlasting hatred. The surrounding argument has denied precisely that.

Canon 114 changes from the hypothetical need to a positive identification. What is called the fifth element is incorruptible ethereal spirit descending from heavenly light, motion, and power. It prepares elements for mixture and life. Its conserving power is limited by the stability of the individual beings in which it works; the passage does not promise that every organism becomes deathless merely because this spirit is present. The spirit can be called incorruptible while its bodily recipient remains liable to dissolution.

The traditional titles "salt of Nature," "bond of the elements," and "spirit of the universe" summarize distinct aspects of the same office. Salt here describes preserving and combining power, rather than automatically identifying the proximate salt named beside sulphur and mercury in canon 150. The book permits related names to operate at different explanatory levels.

Canons 115–116 return at once to the main thesis: whatever first opposition existed belonged to light and darkness, whose qualities were tempered through union. The derived elements are intermediates, not continuing extremes. This continuation is essential to the article: the author has appropriated a vocabulary of mediation without adopting the entire hostile-elements account that prompted it.

Later, canon 163 gives spirit the mediating office between an individual's soul and body; canon 165 explains the need by their disparity. These parallels illuminate the work the fifth element performs, but they do not erase the difference between a universal influence and its concrete mediating role within a compound.

Places to read

PR-C052 — 1653, p. 36. Quintessence names hidden celestial powers in the completed microcosm.

PR-C058 — 1653, p. 40. Spiritual form cannot be isolated by destructive bodily analysis.

PR-M-C112-01 — 1653, p. 77. The original margin announces the fifth element.

PR-C112 — 1653, pp. 77, 78. The opponent's four hostile elements would require a fifth peacemaker.

PR-C113 — 1653, p. 78. The hypothetical fifth reconciles elements that otherwise produce miscarriage.

PR-C114 — 1653, pp. 78, 79. The fifth element is positively identified as ethereal spirit, with limited conserving effect.

PR-C115 — 1653, p. 79. Tempering occurred in the union of the first principles.

PR-C116 — 1653, pp. 79, 80. The resulting elements are intermediate rather than contrary.

PR-C150 — 1653, pp. 108, 109. Proximate salt belongs to another three-principle analysis.
PR-C163 — 1653, p. 116. Individual spirit likewise binds body and soul.
PR-C165 — 1653, pp. 116, 117. Mediation addresses the disparity of luminous form and opaque matter.

Translation in this edition

The opening "those who" construction in canon 112 identifies the people committed to the premise, and *necesse est* states the consequence their view requires. Canon 114's *quod vocant* is rendered "what they call"; its *quantum patitur ipsorum constantia* becomes "as far as their own stability allows." Both prevent overstatement. *sal Naturae* is a title within the account of spirit, while *Sal* in canon 150 appears in the trio of proximate constituents. The lexicon preserves the connection without asserting a single material identity. No isolation procedure follows from these distinctions.

Related vocabulary

Quintessence

quintam essentiam — The hidden celestial powers named analogically in a compound. **PR-C052; 1653, p. 36.**

Knot

nodum — The required means of joining constituents into concord. **PR-C112; 1653, pp. 77, 78.**

Herald of peace

caduceatorem — The proposed fifth principle's reconciling office. **PR-C112; 1653, pp. 77, 78.**

Harbour

portum — The destination denied to rudderless, unreconciled elements. **PR-C112; 1653, pp. 77, 78.**

Birth

partum — The generative goal paired verbally with harbour. **PR-C112; 1653, pp. 77, 78.**

Miscarriage

abortum — The hypothetical result of permanently hostile ingredients. **PR-C113; 1653, p. 78.**

Tempering

temperantis — The fifth nature's intervention within the conditional argument. **PR-C113; 1653, p. 78.**

Ethereal spirit

spiritus aethereus — The author's positive definition of what is called the fifth element. **PR-C114; 1653, pp. 78, 79.**

Stability

constantia — The recipient's limited durability qualifying the preserving power. **PR-C114; 1653, pp. 78, 79.**

Bond of elements

nexus Elementorum — A traditional title summarizing the spirit's joining work. **PR-C114; 1653, pp. 78, 79.**

See also

Elements; Contrariety; Spirit; The three proximate principles; Temperament and degree.

Fire and heat

Ignis Naturae (PR-C091); *calorem viuificum* (PR-C085); *Ignis noster communis* (PR-C084); *caloris* (PR-C092).

At a Glance

The word. Fire names both a life-giving natural principle and ordinary destructive fire; heat is an effect or instrument whose precise role must be read locally.

In the book. The author relocates Nature's elemental fire from a supposed sphere near the Moon to the Sun and its communicated powers. He distinguishes universal fire from the fire implanted in individuals.

In this edition. "Fire" and "heat" should not be collapsed. Nor does "spiritual" mean wholly without matter in every passage of this book.

A place to read. Canons 81–93 and 124, followed by 193–194, for the distinction between generative fire, sensible heat, and common combustion.

Meaning

Ignis means fire, but the book makes the identity of true natural fire an object of dispute. A visible flame is not automatically the element used in generation. *Calor* is heat: canon 21 calls it fire's instrument, while canon 193 distinguishes an imperceptible fire from the sensible heat it produces. The

distinctions concern functions and kinds, not simply the visibility of an object.

The recurring qualification *Naturae* matters. Nature's fire acts gently, brings seeds into activity, and binds elemental bodies into life. Common fire consumes another body as fuel. The contrast is sustained through political imagery: one fire is a prince governing faculties, the other a robber or tyrant destroying its host. Both are real powers within the author's account, but only one supplies the proper model of Nature's generative action.

Use in the book

Canon 63 distinguishes the corrupting heat rising from earth from pure celestial heat. The latter generates by rousing the implanted heat concealed in seed. The two heats subsequently called homogeneous are therefore the celestial and implanted heats, not celestial heat and the impure corrupting heat. Their cooperation sets out the inward and outward relation later generalized through Nature's fire.

Canons 80–83 attack the placement of a burning elemental fire in the upper air. The argument is conditional: if so intense and extensive a fire occupied that sphere, it would already have consumed the world. Canon 83's "ravager" resumes this destructive fire; it should not be attached to the solar fire introduced afterwards. The historical marginal reference invokes Lull as a supporting authority for naming it among the world's tyrants.

Canon 84 nevertheless calls ordinary fire partly natural and partly artificial. The suggestion that human beings borrowed it from heavenly fire is marked *forsan*, "perhaps." This conjectural origin does not cancel the subsequent difference of operation. A power useful for human necessities may still be unsuitable as the principle of natural generation.

The positive account starts in canon 85. The creator places a fiery spirit of gentle heat in the Sun, from which the beginning of generation and life flows. Canon 86 says that this source is temperate and equal in itself; experienced variations depend on approach, distance, direction of rays, and local conditions. The text is describing its own cosmology, not giving a modern account of solar temperature. Canon 87's "eye" belongs to the creator: the Sun is the means by which perceptible creatures encounter the divine author's activity.

The motion from universal to individual becomes explicit in canons 88–91. Implanted heat flows from the universal principle. Nature hides her fire wherever spontaneous heat, natural motion, or life occurs. In a living compound it has radical moisture as its seat and the heart as its principal dwelling, without being confined to the heart alone. As the Sun's son and deputy it coordinates the lesser world. Canon 91 calls it the first agent and gives it the work of conveying the capacity for activity into seeds. The causal role is stronger than simply accompanying life.

Canon 92 then distinguishes offices within a common source: heat reaches inward and moves hidden natures; light makes perceptible accidents visible. Although Nature's heat and light are said to be really the same, their tasks differ. Canon 93 adds reflected solar light as the second universal agent, distributing the altered powers of the bodies it strikes. The account therefore includes transmission and differentiation, not only an undifferentiated solar emanation.

Canon 107 argues from generation under water that water and true fire cannot be natural enemies. Here fire is called the proximate, inward, efficient cause of generation. Canon 124 gathers the distinction: universal fire gives powers throughout the cosmos; individual fire performs analogous work in its compound. Common fire, by contrast, lives on ruin. Later canons 193–194 prevent a simplistic visible/invisible opposition. Natural fire reveals itself through effects; common fire too is called spiritual rather than bodily, yet explicitly not wholly immaterial. Its character as a consuming power, rather than invisibility alone, distinguishes its place in Nature's economy.

Places to read

PR-C021 — 1653, pp. 13, 14. Heat is the instrument through which fire acts on moisture.

PR-C063 — 1653, pp. 44, 45. Celestial heat rouses implanted heat; these are the two homogeneous heats.

PR-C080 — 1653, p. 57. A burning sphere near the Moon is rejected.

PR-C081 — 1653, pp. 57, 58. Celestial light is identified as Nature's true fire.

PR-C082 — 1653, p. 58. The hypothetical burning sphere would destroy its own surroundings.

PR-M-C083-01 — 1653, p. 59. The original margin supplies the Lullian Testament reference.

PR-C083 — 1653, pp. 58, 59. Destructive fire is a ravager, with a historical appeal to Lull.

PR-C084 — 1653, p. 59. Common fire is partly natural and partly artificial; its origin is conjectural.

PR-M-C085-01 — 1653, p. 59. The original heading states that Nature's fire is in the Sun.

PR-C085 — 1653, pp. 59, 60. Gentle life-giving fire is located in the Sun.

PR-C086 — 1653, p. 60. The source's temperateness is distinguished from local experience.

PR-C087 — 1653, pp. 60, 61. The Sun is the creator's perceptible eye.

PR-C088 — 1653, p. 61. Natural fire is hidden wherever life and natural motion occur.

PR-C089 — 1653, pp. 61, 62. Its individual seat is radical moisture, chiefly in the heart.

PR-C090 — 1653, p. 62. Solar spirit gathers and quickens the elements.
PR-C091 — 1653, p. 63. Natural fire is the first agent establishing activity in seeds.
PR-C092 — 1653, pp. 63, 64. Heat and light have distinct offices.
PR-C093 — 1653, p. 64. Reflected light distributes differing powers.
PR-M-C107-01 — 1653, p. 75. The historical margin identifies the accompanying poetic quotation as Aeneid 6.
PR-C107 — 1653, pp. 74, 75. Underwater generation supplies the argument against elemental hostility.
PR-C124 — 1653, pp. 87, 88. Universal and individual natural fires are distinguished from common fire.
PR-C193 — 1653, p. 138. Imperceptible natural fire manifests sensible effects.
PR-C194 — 1653, pp. 139, 140. Common fire is spiritual in a qualified, not wholly immaterial, sense.

Translation in this edition

Canon 89's "Prince of Nature" and "Sun's son and deputy" preserve the personal and political metaphor; they do not identify an additional named deity. In canon 92 *officio* is "office," the function distinguishing heat from light despite their common origin. Canon 107's several causal adjectives should remain together: "proximate," "inward," and "efficient" specify the fire's relation to generation. Canon 124 says aerial fires arise more from chance than Nature's design; the comparative *magis* should not be rewritten as an absolute denial of all natural circumstances. These are historical causal claims, not instructions for producing or applying heat.

Related vocabulary

Ravager

vastorem — Destructive fire considered as an enemy of Nature's work. **PR-C083; 1653, pp. 58, 59.**

Perhaps

forsan — Marks the proposed human borrowing of heavenly fire as conjectural. **PR-C084; 1653, p. 59.**

Gentle heat

benigni caloris — The temperate character of the solar fire's activity. **PR-C085; 1653, pp. 59, 60.**

Wellspring

scaturigo — The Sun as the source rather than merely one instance of natural fire. **PR-C086; 1653, p. 60.**

Antiperistasis

antiperistasim — The historical explanation of inward fire's closer confinement by earthly coldness. **PR-C088; 1653, p. 61.**

Deputy

vicarius — The individual fire acts in the lesser world on the Sun's behalf. **PR-C089; 1653, pp. 61, 62.**

First agent

Primum Agens — Fire's initiating causal office in motion and generation. **PR-C091; 1653, p. 63.**

Office

officio — The functional distinction between heat and light. **PR-C092; 1653, pp. 63, 64.**

Influences

influentiae — Differentiated powers borne by reflected rays. **PR-C093; 1653, p. 64.**

Little stream

riuulus — The relation of each individual fire to its universal source. **PR-C124; 1653, pp. 87, 88.**

See also

Sun; Light; The four qualities; Innate heat; Radical moisture; Spirit.

Mud and matrices

limus (PR-C069); *matrices* (PR-C050); *matrici* (PR-C130); *vasi generationis* (PR-C130)

At a Glance

The word. The Latin limus means mud or clay-like mixed matter; a matrix is the setting that holds and supports generation. The book distinguishes the material prepared for a body from the suitable place and conditions of its formation.

In the book. Earth and water produce mud, the immediate matter of generated bodies. The same structure is extended to animals, plants and metals, while the true elements remain hidden within their visible matrices.

In this edition. "Immediate matter" renders proxima materia in canon 69. "Matrix" retains a generative sense in canon 130: an imperfect outcome can arise from an unsuitable matrix even when elemental mixture is adequate.

A place to read. Canons 49–52 and 69, then 125 and 130: distinguish a specimen of primordial confusion, visible matrices, generative mud and the non-conversion of the earth and water composing it.

Meaning

Mud is mixed material, not a fourth universal nature created independently of earth and water. Its role is immediate: it provides matter already brought into a condition from which a body can be fashioned. The analogy to chaos points to confusedly present powers awaiting differentiation, not to a literal restoration of the separate original first matter.

A matrix supplies more than a container's empty outline. It is the suitable generative environment within which elementary constituents can complete a proper compound. Earth's matrix and water's menstruum perform related but distinct offices: the former houses generation, the latter carries and fosters its constituents. Calling visible earth, water and air matrices prevents their being mistaken for pure elementary building-blocks.

Use in the book

Canon 48 denies the separate survival of first matter once it has passed into the formed world. Canon 49 nevertheless speaks of a specimen of the ancient confused mass in dry water that does not wet. The enigmatic substance is volatile and full of seeds, and its union with its male permits the separation and reunion of inward elements. The statement does not identify the substance unambiguously. Its "specimen" status and the preceding denial should remain together; the lexicon supplies no modern recipe or chemical name.

Canons 50–51 distinguish simple elements from the visible bodies conventionally called earth, water and air. Those bodies are better described as integral parts and matrices. The imperceptible constituents Nature employs in generation are not just samples of ordinary earth or water. Canon 52 permits the familiar names within a finished compound by proportionate analogy rather than successful isolation of pure ingredients.

Canon 69 names mud as the immediate matter of generated things. Earth and water provide Nature's bodily vessels and organs; their mixture is a small chaos in which all elements are present confusedly and potentially. The first human is made from mud, and the author extends the pattern to subsequent generation. Animal seed and menstrual matter yield a mud; plant seeds pass through putrefaction into subtle mud; sulphur and mercury resolved into fatty water supply the mud of metallic bodies. The commonality is a prepared mixed state, not identical visible soil in every case.

Canon 125 explicitly denies that mixing earth and water transforms either into the other. Water dilutes earth and earth thickens water, creating an intermediate body. Apply heat in the account, and water departs while earth settles. The example distinguishes composition from essential interchange: a new mixture can result while the constituent natures remain recoverable. It is therefore misleading to describe mud simply as water turned into earth.

Canon 130 clarifies the matrix's causal importance. Elementary natures travel within circulating water and vapour, but these are the hidden constituents, not whole cosmic regions transported bodily upward. Even when they are excellently mixed, generation in an unsuitable matrix such as air produces imperfect compounds. The defect can lie in the place or setting rather than the mixture itself. The example completes the distinction between adequate materials and an adequate generative situation.

Canon 162 later says the body of a perfected living compound is made from mud containing the necessary material constituents, before spirit and soul are separately described. Mud is consequently not a complete living individual in miniature. It is the bodily side of a more elaborate constitution. Reading matrix, menstruum, material mixture and form as four interchangeable words would erase the book's explanation of why prepared material still requires suitable mediation and determining activity.

Places to read

PR-C037 (1653, pp. 25, 26): The human body is fashioned from purer clay; the edition uses "clay" here for limus in the earthen-vessel image.

PR-C048 (1653, pp. 33, 34): First matter is no longer separately available after the differentiation of the world.

PR-C049 (1653, p. 34): Enigmatic dry water is called a specimen of the old mass, not securely identified as isolated first matter.

PR-C050 (1653, p. 35): Visible bodies are matrices of hidden elements rather than their pure isolated forms.

PR-C051 (1653, pp. 35, 36): True generative constituents differ from the crude visible regional bodies.

PR-C052 (1653, p. 36): Completed compounds receive elemental names through analogy.

PR-C069 (1653, pp. 49, 50): Mud is the immediate material of animal, plant and metallic bodies in the author's general account.

PR-C125 (1653, pp. 88, 89): Mud exemplifies mixture of earth and water without their essential conversion into one another.

PR-C130 (1653, pp. 95, 96): A suitable matrix is required independently of adequate mixture; hidden elements circulate within water.

PR-C162 (1653, pp. 115, 116): Mud supplies the bodily matter of a perfected living compound, distinguished from spirit and soul.

Translation in this edition

The word limus becomes “mud” throughout the generative examples, while canon 37’s purer limus is rendered “clay” in the image of the exquisite earthen vessel. This is a local contextual variation, not two unrelated technical substances. In canon 130 the Latin contrast non tam ex defectu mixtionis, quàm matricis is “less through a defect of mixture than through a defect of matrix”; the comparison should not be intensified into a claim that mixture never matters. The obscure dry water in canon 49 remains deliberately unidentified here.

Related vocabulary

Mud

limus — The immediate mixed matter from which a bodily compound is generated. (PR-C069; 1653, pp. 49, 50.)

Immediate matter

proxima materia — Material already prepared at the proximate level for generated bodies. (PR-C069; 1653, pp. 49, 50.)

Matrices

matrices — The visible generative seats within which true elements are concealed. (PR-C050; 1653, p. 35.)

Matrix

matrici — The fitting setting of generation, distinguished from the constituents’ mixture. (PR-C130; 1653, pp. 95, 96.)

Vessel of generation

vasi generationis — Earth’s housing role for the hidden elementary principles. (PR-C130; 1653, pp. 95, 96.)

Menstruum

menstruo — Water’s carrying and fostering role, contrasted with earth as matrix. (PR-C130; 1653, pp. 95, 96.)

Dry water

aquâ siccâ non madefaciente — The enigmatic non-wetting specimen of primordial confusion, not securely identified with a modern substance. (PR-C049; 1653, p. 34.)

Fatty water

aquâ pinguem — The printed phrase for the medium in which sulphur and mercury yield metallic mud. (PR-C069; 1653, pp. 49, 50.)

Mixture defect

defectu mixtionis — One possible source of imperfection, distinguished from an unsuitable matrix. (PR-C130; 1653, pp. 95, 96.)

Bodily organs

organa corporea — The structures Nature fashions from materials drawn from the denser natures. (PR-C069; 1653, pp. 49, 50.)

See also

First matter; Elements; Earth; Water and moisture; Body; Circulation; The three proximate principles.

Rarity and density

raritate & densitate (PR-C056); *rarefacit* (PR-C021); *condensat* (PR-C021); *Rarefactio & condensatio* (PR-C212)

At a Glance

The word. Rarity and density describe relative fineness and compactness. In this historical usage, "rare" means subtle or tenuous, not unusual; rarefaction and condensation alter that condition.

In the book. These differences help explain weight, motion, receptivity to light, degrees of purity and the parts of the cosmos. The processes also mediate between bodily and spirituous states in generation and nourishment.

In this edition. "Rarer" translates the Latin comparative forms for rarity; "made fine" and "refinement" translate forms of attenuation where context demands. None of these renderings supplies a modern numerical density scale.

A place to read. Canons 21, 56 and 66, then 212: the differentiation of cosmic matter and the renewal of living bodies use related instruments of rarefaction and condensation.

Meaning

Rarity is a positive physical capacity in the book's account. Finer bodies are nearer spiritual nature, more penetrable by light and more suited to action and movement. Density makes bodies heavier, more opaque and less readily responsive. These correlations belong to the author's natural philosophy; they are not a universal modern formula equating low density with virtue or material purity.

The processes can be coupled. When fire acts on mixed moisture and earth, the moist part is rarefied as it separates, while the earthy remainder condenses. One operation can therefore yield contrary changes in different

constituents without making Nature's elements essentially antagonistic. The grammatical objects of the two operations must remain distinct.

Use in the book

Canon 20 begins cosmic differentiation by separating the subtle from the thick and the spirit-like from the sooty body. The finer homogeneous material is gathered and kindled into the higher light. Canon 21 explains why the immediate matter must be moist: flow allows attenuation and continuous extension. Heat is the instrument by which fire rarefies moist nature while separating it from earth; in the same labour the earthy nature is condensed. Like is collected through the separation of unlike.

The process reaches a differentiated result in canon 27: darkness pressed into confined lower space becomes water, while the thicker dregs form the solid terrestrial kernel. Canon 56 makes rarity and density the chief distinguishing conditions among material elements. Rarer elements are purer, lighter, closer to spiritual nature, and more capable of motion and action. The account connects these differences with the efficacy of the form perfecting matter, rather than treating them as unrelated mechanical properties.

Canon 66 arranges heaven, water and earth along this continuum. Heaven departs from the primordial condition through extreme rarity and lightness, earth through extreme density and weight; water remains intermediate and readily returns to vapour. The relation is not simply a ladder of changing visible shapes. It explains why water retains a closer likeness to the original moist smoky state.

Canon 75 supplies an important limit: being rarer is not the same as being moister. Thin bodies flow and do not keep their own boundary, but that behaviour cannot establish maximum humidity. Canon 132 extends the hierarchy of finer and coarser natures, associating greater subtlety with purity and nearness to spiritual perfection. This is an evaluative cosmological ranking, not a license to treat every material change as an improvement.

Canon 153 connects attenuation to mixture. In the author's interpretation of Democritus, true natural mixture occurs through the smallest corpuscles, finer than human distillation ordinarily achieves. Grossness obstructs union; greater fineness permits a more intimate continuous compound. The atom vocabulary is being accommodated to the author's theory, not independently established as a modern particulate account.

Finally, canon 212 calls rarefaction and condensation Nature's two instruments for changing bodies into spirits and spirits back into bodies. Plant nourishment becomes stem, bark, branches and flowers; food and drink become humours and spirits that adhere to animal parts and replenish them. Seed itself forms by thickening a purer spiritual substance. Here

"spirit" is a natural subtle state participating in material circulation, not every kind of incorporeal being. The same vocabulary that describes cosmic distinction thus also explains bodily repair without reducing all differences to a single irreversible ascent toward rarity.

Places to read

PR-C020 (1653, pp. 12, 13): Subtle and thick material are separated in the formation of the higher heaven.

PR-C021 (1653, pp. 13, 14): One operation rarefies moisture and condenses the separated earthy nature.

PR-C027 (1653, pp. 18, 19): Confinement and condensation produce the lower water and dense terrestrial kernel.

PR-C056 (1653, p. 38): Rarity and density distinguish material elements by purity, weight and fitness for action.

PR-C066 (1653, pp. 46, 47): Heaven and earth occupy extremes, with water intermediate and more readily vaporised.

PR-C075 (1653, pp. 53, 54): Rarity must not be confused with moisture merely because a body flows.

PR-C132 (1653, p. 97): The graded cosmic hierarchy links subtlety with purity and spiritual proximity.

PR-C153 (1653, pp. 110, 111): Attenuation permits intimate mixture in the author's account of corpuscles and distillation.

PR-C212 (1653, pp. 154, 155): Rarefaction and condensation connect bodies and spirits in nutrition, repair and seed formation.

Translation in this edition

The rendering "rarity" in canon 56 preserves a technical contrast with density and should be glossed as tenuity, not scarcity. Canon 21's illam ... hanc points respectively to moist and earthy nature: the first is rarefied, the second condensed. Canon 212's "bodies ... spirits ... bodies" must retain the same natural-process context. It does not claim that condensation produces angelic intellects or that rarefaction alone gives an ordinary body the distinctive divine human soul.

Related vocabulary

Rarity

raritate — The fineness or tenuity that makes an element lighter and more fitted to motion. (PR-C056; 1653, p. 38.)

Density

densitate — The compactness opposed to rarity within the elemental hierarchy. (PR-C056; 1653, p. 38.)

Rarefies

rarefacit — Fire's heat makes the moist constituent finer in the separating operation. (PR-C021; 1653, pp. 13, 14.)

Condenses

condensat — The same operation makes the earthy constituent denser as moisture separates. (PR-C021; 1653, pp. 13, 14.)

Subtle

subtile — The finer material distinguished from the thick in primordial differentiation. (PR-C020; 1653, pp. 12, 13.)

Thick

spisso — The coarser counterpart from which the subtle portion is separated. (PR-C020; 1653, pp. 12, 13.)

Rarefaction

Rarefactio — The natural instrument by which bodily materials enter a finer spirituous condition. (PR-C212; 1653, pp. 154, 155.)

Condensation

condensatio — The complementary instrument through which spirituous materials become bodily constituents. (PR-C212; 1653, pp. 154, 155.)

Grossness

crassities — The thickness said to obstruct intimate union of materials. (PR-C153; 1653, pp. 110, 111.)

Attenuated

attenuantur — Made finer and thereby more suitable for mixture, in the author's distillation analogy. (PR-C153; 1653, pp. 110, 111.)

Of like nature

homegeneam — The source's irregular spelling names the finer matter gathered together after unlike constituents are separated; likeness makes collection possible. (PR-C020; 1653, pp. 12, 13.)

Primordial chemical art

arte protochimicâ — The uncreated world-maker's separation of confused natures is called a primordial chemical art: heat rarefies moisture while condensing the earthy constituent. (PR-C021; 1653, pp. 13, 14.)

See also

First matter; Heavens; Elements; Water and moisture; Air; Atoms and mixture; Nutrition and respiration.

Temperament and degree

temperamentum (PR-C101); *intensionis* (PR-C103); *remissas* (PR-C104); *temperie* (PR-C104); *Iridem* (PR-C117).

At a Glance

The word. Temperament is the proportionate condition obtained by moderating and combining qualities. "Degree" names the variation within a quality that makes this account possible.

In the book. The author separates a quality's presence from its extreme intensity. A successful natural process requires different measured conditions at different stages, not one unvarying level of heat or moisture.

In this edition. "Temperament," "tempering," "temperateness," and "climate" reflect related Latin words in different contexts; none should automatically be read as personal disposition.

A place to read. Canons 102–104 for elemental tempering, then 135–144 for changing degrees in Nature's circular work.

Meaning

temperamentum is the fitting composition of qualities in a subject or process. *temperies* can name a temperate condition or the state of the surrounding climate; *intensio* and *remissio* mark strengthening and abatement. The text's point is relational: heat does not have to be absent for cold to be moderated, and a quality need not reach its maximum to operate.

Tempering is not mere inert averaging. Nature varies the conditions appropriate to sublimation, descent, and digestion. A higher degree can be required at one stage and disruptive at another. The language therefore provides a vocabulary of regulated activity, joined to the book's recurring distinction between Nature's intention and the disturbances that occur in particular events.

Use in the book

Canon 86 separates the Sun's intrinsic temperateness from the changing force perceived in different positions and places. This provides a first caution: "stronger" to an observer is not immediately a change in the universal source's own nature. Canon 92 similarly associates increased and decreased natural operations with the Sun's approach and retreat.

The main argument begins in canon 101, where form composes matter into as perfect a temperament as its powers allow. That qualification

matters. The wording limits the degree of perfection attained without explicitly assigning that limit to matter alone. Canon 102 describes the first union of light and darkness: qualities that were intense become abated through mixture and pass in that state into the elements. Canon 103 then distinguishes moderate coexistence from tyrannical excess. Heat and cold can meet to produce warmth; equally intense opposing qualities cannot jointly rule without turmoil.

Canon 104 extends the rule to wet and dry. Nature's domain rests in temperateness, but its elements still possess qualities in greater or lesser measure. An interpretation that replaces the system with a single neutral temperature would lose those degrees. Canons 115–116 call the elements intermediate precisely because their originating extremes have been tempered. Canon 117 adds a theological and visual analogy: overwhelming light is veiled for human sight, and the rainbow's differing colours form a harmonious token. The comparison is the author's support for his physical argument, not an independent optical proof supplied by this lexicon.

The practical meaning of variation emerges in the circulation sequence. Canon 135 names three operations requiring different temperings. In canon 137 heat supplies the efficient impulse that raises vapour; the author allows it to be "somewhat intensified" so long as it remains within the range of temperament. Thus the earlier rejection of intense qualities is not a ban on every increase in heat. It rejects the excessive and tyrannical condition that destroys the natural work.

Descent requires another balance. Canon 140 describes a slight cold, or more precisely a failing heat, that lets condensed vapours fall. Excessive heat disperses them; intense cold binds them so tightly that they cannot yield falling moisture. The opposition is between workable and obstructive degrees, not between universally beneficent heat and universally harmful cold. Canon 141 then locates digestion in quiet inward heat. Its relative rest is the final use of the nourishment acquired through earlier exertions.

Canons 143–144 qualify the entire pattern. Volatile moisture and changing heavenly dispositions can disturb the climate, seasons, and fertility. The philosopher is directed to study Nature's intention and order rather than merely the interruption of order. The book therefore makes temperament both an explanatory norm and a variable condition. It does not claim that every observed weather event supplies a perfect instance of the norm.

Places to read

PR-C086 — 1653, p. 60. The solar source is temperate despite variations in local experience.

PR-C092 — 1653, pp. 63, 64. Natural operations are intensified and abated with solar changes.

PR-C101 — 1653, p. 70. Form seeks a temperament as perfect as its powers allow.
PR-C102 — 1653, pp. 70, 71. Mixture abates initially intense qualities.
PR-C103 — 1653, pp. 71, 72. Degrees separate friendly mixture from conflict.
PR-M-C104-01 — 1653, p. 72. The original heading states that elemental qualities are abated.
PR-C104 — 1653, p. 72. Temperateness admits greater and lesser degrees.
PR-C115 — 1653, p. 79. The first principles transmit tempered qualities to the elements.
PR-C116 — 1653, pp. 79, 80. Intermediate elements are distinguished from opposed extremes.
PR-M-C117-01 — 1653, p. 80. The historical margin cites Psalm 18 for the prophet-king's description of veiled light.
PR-C117 — 1653, pp. 80, 81. Veiled light and the rainbow illustrate moderated opposition.
PR-C135 — 1653, p. 99. Three circular operations require different temperings.
PR-C136 — 1653, pp. 99, 100. Sublimation prepares material through lightening and relief of excess moisture.
PR-C137 — 1653, pp. 100, 101. Sublimation permits relatively heightened heat within limits.
PR-C138 — 1653, p. 101. Descent returns vapour to dense watery body.
PR-C139 — 1653, pp. 101, 102. Irrigation's amount, form, and timing are measured to need.
PR-C140 — 1653, p. 102. Falling moisture depends on a workable middle condition.
PR-C141 — 1653, p. 103. Quiet inward heat completes digestion.
PR-C142 — 1653, pp. 103, 104. The operations are connected through their ordered succession.
PR-C143 — 1653, pp. 104, 105. Climate and seasons are subject to interruption.
PR-C144 — 1653, p. 105. The reader is directed towards intention and order.

Translation in this edition

In canon 101 the edition retains *pro viribus*, "as its powers allow"; omitting it would turn a proportionate perfection into an unlimited claim. Canon 137's *quodammodo intensum* is "somewhat intensified," qualified immediately by the limits of temperament. Canon 140 corrects its own description with *siue potiùs*, "or rather": failing heat is offered as a more precise account than slight cold. *temperies* in canon 143 becomes "climate,"

showing why an English reader cannot retrieve the whole family only under "temperament." These renderings preserve changes of context rather than impose a single technical equivalent.

Related vocabulary

Equal

aequalis — The heat's constancy in its solar source, not identical terrestrial experience. **PR-C086; 1653, p. 60.**

More intense

intensior — A relative description of heat as felt by us. **PR-C086; 1653, p. 60.**

More abated

remissior — The corresponding reduction in experienced force. **PR-C086; 1653, p. 60.**

According to powers

pro viribus — The express limit on the perfection available through the forming action. **PR-C101; 1653, p. 70.**

Abated degree

remisso gradu — The condition under which heat and cold mingle amicably. **PR-C103; 1653, pp. 71, 72.**

Excess

excessu — The factor that turns intensity into destructive tyranny. **PR-C103; 1653, pp. 71, 72.**

Greater or lesser

plus aut minus — The range of degrees still present in tempered elements. **PR-C104; 1653, p. 72.**

Different

diuerso — The distinction between conditions needed for the three operations. **PR-C135; 1653, p. 99.**

Range

latitudinem — The permitted breadth of temperament within which increased heat remains natural. **PR-C137; 1653, pp. 100, 101.**

Failing heat

calor deficiens — The refined explanation of the condition permitting moisture to descend. **PR-C140; 1653, p. 102.**

See also

The four qualities; Contrariety; Circulation; Fire and heat; Order and harmony.

The four qualities

quatuor (PR-C108); *qualitates* (PR-C108); *calidi & frigidi* (PR-C110); *humidi scilicet & sicci* (PR-C110).

At a Glance

The word. The four qualities are hot, cold, moist, and dry. They describe powers and conditions employed in Nature's changes, not four independently existing substances.

In the book. The book retains this vocabulary while disputing the claim that the qualities are intrinsically hostile. It also distinguishes relatively active heat and cold from relatively passive moisture and dryness.

In this edition. English "moisture" may render a quality or a moist material subject. Read the paired noun and its place in the sentence before identifying the two.

A place to read. Canons 108–110, where the qualities become instruments and then the wheels of Nature's potter's art.

Meaning

The general noun is *qualitas*. The text uses adjectival names—*calidum*, *frigidum*, *humidum*, *siccum*—and nouns such as *caliditas*, *frigiditas*, *humiditas*, and *siccitas*. These forms allow the author to speak both of what is hot or moist and of heat or moistness considered as a condition. They should not be flattened into four chemical ingredients.

The principal issue is agency. The four qualities are necessary to the described transformations, yet they do not have the same rank as the spirit or form directing them. Canon 108 likens them to organs or instruments; canon 210 expressly denies that qualities constitute things' essence or independently serve as efficient causes. Retaining their practical work therefore does not preserve every traditional explanation made with them.

Use in the book

Canons 99–102 derive the four qualities through the union of two principles rather than installing all four in primordial Chaos. Coldness and moisture belong to dark, feminine matter; heat and dryness come with luminous, masculine form. The author's gendering is an explanatory scheme within the historical work. It does not provide the lexicon with a general rule about human sexes. When the principles meet, their intense qualities are moderated, producing the conditions proper to generation.

In canon 103 heat and cold, when abated, produce warmth. Canon 104 generalizes: neither scorching heat nor devastating cold, neither excessive wetness nor excessive dryness, belongs to Nature's normal generative temperament. The contrast does not remove variation. Qualities are present in greater or lesser degree. An element need not possess one quality at its maximum in order to have a determinate nature.

Canons 105–107 test these claims against terrestrial and living examples. If earth's dryness and air's moisture made them absolute enemies, air could not occupy the earth's pores and nourish plants. The humours provide a second test: yellow bile remains a humour even when likened to fire. The author acknowledges that the comparison with elements is comparative, not absolute. Underwater generation provides a third: life's inward fire must be compatible with a watery environment. Each example targets an inference from a quality's name to compulsory exclusion of another.

Canon 108 calls the four qualities innate, essential, and minglable in things and their elements. "Essential" here describes their belonging to those things; it should not be made to override canon 210's later denial that qualities constitute essence. The author's larger distinction is between the qualities' indispensable presence and their subordinate causal office. Canon 109 makes that office visible: Nature is a potter, and the qualities are her little wheels. She shapes matter slowly, circularly, and by degrees.

Canon 110 subdivides the four. Moist and dry are closer to matter because matter is turned between these limits and they are more subject to action and change. Hot and cold are more active because they alter the first pair. The repeated comparative *magis* is important: this is not a declaration that one pair is absolutely inactive or the other incapable of being affected. Nor does the passage reproduce the male/female pairing of canon 99 without alteration; cold is now grouped with heat by active office, not with moisture by primordial origin.

Canon 134 again coordinates heat and dryness with fire and cold and moisture with water in the account of generation. These paired qualities meet in seeds through solar and lunar governance. Finally canon 210 explains why a catalogue of hot and cold qualities cannot exhaust an account of action: hidden spirits use them as instruments. The book can thus retain a four-quality language while revising both its internal relations and its causal authority.

Places to read

PR-C099 — 1653, pp. 68, 69. The qualities are assigned to material and formal origins.

PR-C100 — 1653, p. 69. Undigested moisture and coldness characterize the infirm first matter.

PR-C101 — 1653, p. 70. Form brings the formed qualities into a fitting temperament.

PR-C102 — 1653, pp. 70, 71. The four intense qualities are moderated through the principles' union.
PR-C103 — 1653, pp. 71, 72. Heat and cold at abated degrees produce warmth.
PR-C104 — 1653, p. 72. Qualities vary by degree without requiring destructive extremes.
PR-C105 — 1653, pp. 72, 73. Earth and air supply the example of compatible dry and moist.
PR-C106 — 1653, p. 74. All four humours share a moist basis despite elemental comparisons.
PR-C107 — 1653, pp. 74, 75. The argument from underwater generation joins fire and water.
PR-C108 — 1653, p. 75. The qualities are Nature's four organs or instruments.
PR-C109 — 1653, p. 76. They become little wheels in the potter analogy.
PR-C110 — 1653, p. 76. Hot and cold are comparatively active; moist and dry comparatively passive.
PR-C134 — 1653, pp. 98, 99. The qualities are paired under fire/water and Sun/Moon.
PR-C210 — 1653, pp. 152, 153. Spirits, not bare qualities, receive the governing causal office.

Translation in this edition

Canon 110 renders *patiuntur* as "undergo action," avoiding the suggestion of pain. *passibilem materiam* is matter capable of being acted upon. In canon 106 "comparatively rather than absolutely" translates the explicit limit *comparatiuè non absolutè*; the author does not simply identify each bodily humour with a cosmic element. The quality word *humiditas* in canon 99 and the material noun *humor* in canon 106 can both appear in an English discussion of moisture, but their local grammatical jobs differ. Canon 210's "merely instruments" preserves a limit on explanatory priority rather than denying that the qualities have observable effects.

Related vocabulary

Coldness

frigiditas — A quality assigned to first matter together with moisture. **PR-C099; 1653, pp. 68, 69.**

Moistness

humiditas — The material principle's moist quality, distinct from a particular humour. **PR-C099; 1653, pp. 68, 69.**

Heat

caliditas — A quality proceeding from informing light. **PR-C099; 1653, pp. 68, 69.**

Dryness

siccitas — Heat's partner on the formal side of the primordial pairing. **PR-C099; 1653, pp. 68, 69.**

Yellow bile

flaua bilis — A humour compared with fire while remaining moist in basis. **PR-C106; 1653, p. 74.**

Phlegm

flegma — The humour assigned to water in the account under examination. **PR-C106; 1653, p. 74.**

Organs

organa — The first instrumental comparison for the four qualities. **PR-C108; 1653, p. 75.**

Potter's art

figulinam artem — The craft that explains their coordinated use in shaping matter. **PR-C109; 1653, p. 76.**

Little wheels

rotulae — The qualities as aids to slow, circular formation. **PR-C109; 1653, p. 76.**

More active

magis sunt actiuae — The relative, not absolute, agency assigned to heat and cold. **PR-C110; 1653, p. 76.**

See also

Contrariety; Temperament and degree; Fire and heat; Water as menstruum; Spirit.

Sal (PR-C150); *sulfur* (PR-C150); *Mercurius* (PR-C150); *proxima* (PR-C150).

At a Glance

The word. Salt, sulphur, and mercury are the three nearer constituents distinguished from Nature's inaccessible material elements. Their names belong to a historical explanatory system, not a list of modern chemical elements.

In the book. The author uses resolution to argue for their proximity in compounds, then derives them from three pairings of earth, water, and air under the action of Nature's fire.

In this edition. The Latin varies in capitalization and in the spelling of sulphur. The printed forms are preserved locally rather than silently regularized into one modern formula.

A place to read. Canons 150–155, where the threefold analysis is stated, qualified, and then used in the account of metals.

Meaning

The three names are *Sal*, *sulfur*, and *Mercurius*. Canon 150 places them nearer to the composition of mixed bodies than the three remote material elements, which obey Nature rather than human art. "Proximate" identifies a level of explanation: these are what resolution is said to reveal, not the absolutely simple constituents to which Nature alone has access.

Each name also participates in a wider lexical field. Mercury can personify the moist intermediary in canon 65; Nature's salt names a binding ethereal spirit in canon 114; sulphurous material can be fuel for accidental fire in canon 121. The reader must therefore ask which analysis is under way before identifying every occurrence with one separable body.

Use in the book

Canons 50–54 have already warned that genuine simple elements cannot be isolated through human ingenuity. Canon 58 says the sensible results of analysis fall into dry and moist while spiritual principles elude such extraction. This restriction frames canon 150. The author does not now promise that art has overcome its earlier limit: he introduces a nearer set born from the union of the remote elements. Their apparent extraction by resolution is his evidence of their place in compounds.

The numerical symbolism is explicit. The occurrence of three among material elements and again among proximate constituents makes the trinity a seal of Nature. That is the author's interpretive conclusion, not a count the lexicon needs to impose on every subsequent list. The text elsewhere uses

two principles, four qualities, and a fifth mediator for distinct explanatory purposes.

Canon 151 assigns each nearer constituent a pair: mercury to earth and water, sulphur to earth and air, salt to air and water. The claim that no further combinations are possible concerns these three distinct pairings, not every possible proportion, state, or compound. Fire does not enter as a fourth material member of the combinatorial list. It is present in all three as a formal principle through the inflowing cooperation of celestial powers. The enumeration therefore preserves the distinction between material composition and formative agency.

Canon 152 immediately restricts what could otherwise look like a rule for arbitrary ingredients. Not every encounter of the earlier bodies produces one of the named principles; the qualities and condition of the participating material matter. The passage offers historical descriptions of those conditions, but these should not be converted into a reproducible recipe or mapped without evidence onto present chemical reagents. Its argumentative function is to prevent mere juxtaposition from counting as successful natural generation.

The transition through canon 153 explains why appropriate subtle mixture is needed. The author's approving reinterpretation of Democritus makes minute corpuscles the means by which elements coalesce into a continuous body. Thus a list of names does not replace the problem of how a genuine mixture comes into being.

In canon 155 sulphur and mercury become male and female seeds in the qualified account of metallic life. Nature's salt seasons and ferments their joining. These reproductive descriptions have a different role from the pairings in canon 151: the text is now considering generation within one class of compound, not deriving the whole triad anew. Canon 156 then adds the hidden life-principle or implanted fire. The causal sequence remains layered: nearer material principles, their subtle mixture, and the formative fire within the resulting body.

The most reliable reading consequently keeps the triad local and functional. The names organize resolution, combination, and particular natural generations. They do not erase the distinction between elemental regions, hidden generative elements, and the spiritual powers that direct their work.

Places to read

PR-C050 — 1653, p. 35. Simple elements are distinguished from sensible regions and remain inaccessible.

PR-C051 — 1653, pp. 35, 36. Fine generative elements are not identical with coarse cosmic regions.

PR-C052 — 1653, p. 36. Completed compounds receive elemental names by analogy.

PR-C053 — 1653, p. 37. The creator alone knows how to compose and resolve individuals through first elements.
PR-C054 — 1653, p. 37. Simple natural elements remain outside the command of human art.
PR-C058 — 1653, p. 40. Analysis reveals sensible dry/moist results, not spiritual form.
PR-C065 — 1653, p. 45. Mercury personifies the moist intermediary in a broader setting.
PR-C114 — 1653, pp. 78, 79. Nature's salt also names an ethereal binding power.
PR-C121 — 1653, pp. 84, 85. Sulphurous matter can name combustible exhalation rather than the whole triad.
PR-M-C150-01 — 1653, p. 108. The original heading calls them three secondary elements.
PR-C150 — 1653, pp. 108, 109. The three proximate constituents are distinguished from remote elements.
PR-C151 — 1653, p. 109. Three material pairings are enumerated, with fire present formally in all.
PR-C152 — 1653, pp. 109, 110. Not every conjunction of the earlier bodies meets the required conditions.
PR-C153 — 1653, pp. 110, 111. Subtle mixture explains how true compounds arise.
PR-C154 — 1653, p. 111. The three classes of compound introduce the subsequent application to metals.
PR-C155 — 1653, pp. 111, 112. Sulphur and mercury are the paired seeds of the account of metals.
PR-C156 — 1653, p. 112. Implanted fire provides the hidden life-principle in metallic bodies.

Translation in this edition

"Remote" and "proximate" in canon 150 render *remota* and *proxima*, terms describing relation to composition rather than physical distance. Canon 151 says fire is present *tanquam formale principium*, "as a formal principle"; it should not be counted as a fourth material ingredient in that sentence. The work prints *sulfur* in canon 150 and uses other inflections or spellings elsewhere. These records cite exact local forms. The English "mercury" does not by itself prove that every use denotes only the modern elemental metal, nor does "salt" settle which present chemical salt is intended.

Related vocabulary

Remote

remota — The distance of Nature's inaccessible material elements from the compounds available to analysis. **PR-C150; 1653, pp. 108, 109.**

Proximate

proxima — The nearer compositional role assigned to the extracted trio. **PR-C150; 1653, pp. 108, 109.**

Resolution

resolutionis — The analytic route used as evidence for those nearer constituents. **PR-C150; 1653, pp. 108, 109.**

Salt

Sal — One of the three proximate principles, distinguished locally from other uses of Nature's salt. **PR-C150; 1653, pp. 108, 109.**

Sulphur

sulfur — The proximate principle later figured as the male metallic seed. **PR-C150; 1653, pp. 108, 109.**

Mercury

Mercurius — The proximate principle later figured as the female metallic seed. **PR-C150; 1653, pp. 108, 109.**

Threefold

triplici — The three distinct pairings from which the nearer constituents are derived. **PR-C151; 1653, p. 109.**

Formal principle

formale principium — Nature's fire as active form present in all three products. **PR-C151; 1653, p. 109.**

Not from just any

Neque ex quolibet — The restriction preventing arbitrary mixture from satisfying the account. **PR-C152; 1653, pp. 109, 110.**

Seasoned

condita — The preserving and preparing action attributed to Nature's salt in metallic generation. **PR-C155; 1653, pp. 111, 112.**

See also

Elements; Atoms and mixture; Minerals and metals; Fifth element; Fire and heat; Water as menstruum.

vapor (PR-C128); *Exhalatio* (PR-C121); *fumus accensus* (PR-C121); *spirituosi vaporis* (PR-C138); *fornace* (PR-C123).

At a Glance

The word. Vapour is a lightened moist body; exhalation is an outgoing breath or emission, especially the airy, oily material discussed in the account of ignition.

In the book. Vapour transports moisture and hidden elemental powers through the lower atmosphere. Its intermediate character does not make it identical with pure air.

In this edition. "Spirituous vapour" means vapour bearing or approaching the subtle condition of spirit within this historical account; it is not a modern formula.

A place to read. Canons 121–123, 127–130, and 136–138, for the different work done by oily exhalations, watery vapour, and pure air.

Meaning

The words *vapor*, *exhalatio*, and *fumus* share a field of rising or dispersed matter, but their local materials and effects differ. The book calls the aerial region capable of receiving light "smoke" by comparison; elsewhere literal smoke provides the combustible matter of flame. To identify all these uses as one substance would erase the author's distinctions.

Vapour is especially useful to the argument because it crosses a boundary without simply destroying it. Water becomes light enough to rise and encounter higher powers; it can later condense and return. This makes vapour a vehicle of communication between the terrestrial and heavenly orders, while the author continues to deny that water has become pure, legitimate air in its essence.

Use in the book

Canon 79 distinguishes watery vapours, whose weight confines them below, from sulphurous exhalations able to ascend further and ignite. The description belongs to the author's tripartite air, and its inference about the middle region's contents is expressly conjectural. This earlier account helps explain why a single English word for an atmospheric emission cannot replace the specific material adjectives.

Canon 121 challenges the inference that whatever rises from earth and burns must be earth converted into fire. On the author's account, air lies in earth's dry interior, receives moisture and oiliness, and escapes under pressure. The resultant exhalation is combustible because hot, moist, and dry conditions have made it oily; it is fuel for accidental fire, not the true elemental fire itself. He distinguishes source location from essential nature:

coming out of earth does not make a thing earthy. The same passage defines flame as kindled smoke, thereby distinguishing the burning vehicle from fire's active power.

Canon 122 reinforces the point that outward dryness can conceal inward oily moisture. The illustrative materials belong to the historical explanation of combustibility; they are not included here as instructions for preparation or use. Canon 123 turns to apparently stony aerial products. The author explains them as viscous moisture hardened in a cloud, compared to pottery in a furnace. He calls these products diseases of Nature rather than elements and extends the analogy to concretions in the human microcosm. That is a historical analogy, not an account of present medical causation.

Canons 127–128 distinguish watery vapour from air. Water and air seem very near in qualities, yet the author refuses essential conversion: rarefaction raises water into air's region. Vapour is intermediate and imperfect, neither water in its ordinary state nor pure air. When it condenses, the same watery nature returns. Calling that process the exchange of two elemental substances would, in his view, mistake sensory appearance for an understanding of Nature's boundaries.

In canons 129–130 vapour acquires a positive generative role. Water's circulation enriches it with higher and lower powers; the spiritual elements concealed in water rise with it. Bodies can form where those elements combine, but an unsuitable matrix produces imperfect bodies even if the mixture itself is excellent. Thus the account of aerial stones turns on more than the presence of all ingredients: the receiving place matters.

Canons 136–138 describe the movement as a sequence. Sublimation lightens moist heavy nature, cleanses it of dregs, and brings it into contact with descending powers. Heat supplies the impulse; descent returns spirituous vapour to dense watery body. Canon 148 later calls the cloud Nature's sponge, drinking spiritual nectar before the moisture falls. This is the generative counterpart to the preceding account of smoke and accidental ignition: subtle transport can serve life rather than combustion.

Places to read

PR-C079 — 1653, pp. 56, 57. Watery vapour and sulphurous exhalation are assigned different heights.

PR-C121 — 1653, pp. 84, 85. Oily exhalation is distinguished from earthy matter and elemental fire.

PR-C122 — 1653, pp. 85, 86. Outward dryness may conceal inward combustible moisture.

PR-C123 — 1653, pp. 86, 87. Hardened cloud-moisture, not converted fire, explains alleged aerial stones.

PR-C127 — 1653, pp. 91, 92. Water and air have close but nonidentical natures.

PR-C128 — 1653, pp. 92, 93. Vapour is intermediate; rising water has not become pure air.
PR-C129 — 1653, pp. 93, 94, 95. Circulating moisture returns enriched from the lower atmospheric region.
PR-C130 — 1653, pp. 95, 96. Hidden spiritual elements travel with vapour, whose matrix affects generation.
PR-C136 — 1653, pp. 99, 100. Sublimation makes a heavy moist nature light and removes dregs.
PR-C137 — 1653, pp. 100, 101. Heat drives rising vapour and moisture supplies its material cause.
PR-C138 — 1653, p. 101. Spirituous vapour condenses and returns to earth.
PR-C140 — 1653, p. 102. The language of the middle region needs comparison with canon 79.
PR-C148 — 1653, pp. 107, 108. Clouds receive heavenly powers as sponges receive liquid.

Translation in this edition

Canon 121's *Ignis accidentalis fomes* is "fuel for accidental fire," not fire itself. *fumus accensus* is "smoke set alight," a definition of flame in that passage. Canon 128's warning about even the thinnest vapour must not be paraphrased as "vapour is air." There is a local topographical tension: canon 79 places clouds at the upper limit of the lower region, whereas canon 140 speaks of vapours raised into the middle region and condensed there. The edition retains both formulations; this article does not silently make their boundaries identical. The source's speculative meteorology remains attributed to its author.

Related vocabulary

Sulphurous exhalations

sulfureae exhalationes — The lighter emissions said to rise beyond the watery vapours. **PR-C079; 1653, pp. 56, 57.**

Oiliness

pinguedinem — The combustible character acquired by air lingering within earth. **PR-C121; 1653, pp. 84, 85.**

Fuel

fomes — Matter on which accidental fire feeds rather than the fire itself. **PR-C121; 1653, pp. 84, 85.**

Smoke

fumus — The oily vehicle that can be set alight. **PR-C121; 1653, pp. 84, 85.**

Flame

flammam — The burning of smoke in the author's stated definition. **PR-C121; 1653, pp. 84, 85.**

Viscous

viscosus — The consistency assigned to moisture hardened within clouds. **PR-C123; 1653, pp. 86, 87.**

Intermediate body

corpus quoddam medium — Vapour's status between ordinary water and pure air. **PR-C128; 1653, pp. 92, 93.**

Dregs

fecibus — The impurities from which attenuation is said to cleanse rising matter. **PR-C136; 1653, pp. 99, 100.**

Spirituous vapour

spirituosi vaporis — The subtle moist material returned by condensation. **PR-C138; 1653, p. 101.**

Sponge of Nature

spongiam naturae — The cloud imagined as a receiver of heavenly nourishment. **PR-C148; 1653, pp. 107, 108.**

Gunpowder

puluis tormentarius — A historical example of outwardly dry material said to conceal oily moisture within; cited only to explain the author's argument about combustibility. **PR-C122; 1653, pp. 85, 86.**

See also

Air; Water as menstruum; Conversion and constancy; Circulation; Fire and heat.

Water and moisture

Aqua (PR-C064); *humor* (PR-C070); *Humiditas* (PR-C067); *humidum* (PR-C070)

At a Glance

The word. Aqua is water; humor is the moisture or watery liquidity it supplies. Moisture is defined through its presence in a body, not simply by that body's inability to keep a shape.

In the book. Water mediates between dense earth and subtle air, receives powers and qualities, and circulates through vapour and rain. Moisture is indispensable to the formation and nourishment of compounds, but is not always cold in its actual mixtures.

In this edition. "Moistness is more proper to water than coldness" preserves the comparison in canon 67. The text does not say that water is never cold; canon 70 expressly calls water's root cold.

A place to read. Canons 64–70: mobility, resemblance to first matter, the priority of moisture over coldness, and the preparation of mud lead into the definition of water as the root of everything moist.

Meaning

Water has a double role as a visible body and the source of moisture throughout compounds. The book distinguishes its relative position among universal natures from the variety of qualities a moist compound can acquire. A blood-like humour or a burning liquid need not cease to be moist because it is hot. Conversely, a thin or fluid body is not necessarily wetter simply because it lacks a boundary of its own.

The term also carries reproductive and chemical imagery. Water is Nature's menstruum because it receives, carries and nourishes seminal and formal powers. That description does not identify every watery substance with a single modern solvent, nor make ordinary water and radical moisture interchangeable.

Use in the book

Canon 21 gives moisture an original cosmological function. A watery or moist immediate matter can be refined and spread into a continuous fabric, since flowing belongs to moisture. It is called the glue and solder of bodies and elements. Heat rarefies moisture while the associated earthy nature condenses; a differentiated world remains continuous through this material bond.

Canon 64 then defines water as intermediate between dense and fine, earth and air. Volatile and fugitive, it becomes vapour under moderate heat and takes many shapes, surpassing Proteus in instability. Canon 65 names the moist element Mercury and figures its circulation as commerce between

higher and lower regions. The name's local role is this mobile intermediary, not a warrant to replace every occurrence with ordinary metallic mercury.

Canon 66 says water is closest to first matter because it retains something of the moist smoky beginning, whereas heaven and earth have departed toward extreme rarity and density. This is resemblance of condition, not an exception to canon 48's denial that first matter survives separately. Canon 67 consequently assigns moistness more properly to water than coldness: water participates more in light than earth does.

Canon 68 attacks the attribution of maximal cold to water. Strong cold constricts and dries moisture, as the author argues from ice, snow, winter plants and age. Its sharp scythe image makes death a harvesting of dried things. If maximum cold inherently ruled moisture, the author argues, it would destroy the very element's proper power. The reasoning does not deny felt cold water; it disputes which quality should be most essentially or intensely attributed to the universal nature.

Canon 69 makes the meeting of earth and water produce mud, the immediate material of generated bodies. Canon 70 then supplies the explicit definition: water is the basis and root of every moist thing, and its liquid wets. Moisture can receive all qualities. Blood, yellow bile, strong water and burning water illustrate the difference between watery basis and acquired heat. The passage concludes that moisture is Nature's first subject for receiving powers, colours, tinctures and spiritual gifts.

Canons 71–73 divide the lower waters between those resting with earth and those suspended above. Their support and changing distribution involve celestial powers as well as heat and cold in the author's account. Canon 74 turns the same suspended waters toward a different rhetorical purpose: the flying ocean and fiery darts of lightning become instruments of divine justice, threatening with terror the human audacity that love could not restrain. The warning is a theological interpretation of the natural spectacle, not a further measurement of its volume. Canon 78 supplies the alembic image of rising vapour and returning water. Later canon 133 extends this circulating moisture to generation and nutrition within individual compounds. The stable relation across these passages is reception and transmission: moisture connects bodily material to formative powers while remaining capable of many actual temperaments.

Places to read

PR-C021 (1653, pp. 13, 14): Moisture supplies continuity, like glue and solder, while heat differentiates its constituents.

PR-C048 (1653, pp. 33, 34): First matter no longer exists separately after the world's formation.

PR-C064 (1653, p. 45): Water is volatile and intermediate, with Proteus as its image of changeable shape.

PR-C065 (1653, p. 45): The moist element's Mercury image explains its commerce between higher and lower.
PR-C066 (1653, pp. 46, 47): Water resembles the moist primordial condition more than either dense earth or rare heaven.
PR-C067 (1653, p. 47): Moistness is more proper to water than coldness.
PR-C068 (1653, pp. 47, 48, 49): Constriction and drying are used against the attribution of maximum cold to water.
PR-C069 (1653, pp. 49, 50): Earth and water form the mud from which bodies are generated.
PR-C070 (1653, pp. 50, 51): Water and moisture are defined, and hot moist compounds show moisture's receptivity to qualities.
PR-C071 (1653, p. 51): Lower waters occupy both the earthly globe and suspended airy regions.
PR-C072 (1653, p. 52): Their aerial residence explains exposed land and the author's conjecture about the deluge.
PR-C073 (1653, pp. 52, 53): Celestial attraction supplements heat and cold in the account of suspended waters.
PR-C074 (1653, p. 53): Suspended ocean and lightning become threats of divine justice, checking by terror what love has not restrained.
PR-C078 (1653, pp. 55, 56): A natural alembic models evaporation, condensation and repeated return.
PR-C133 (1653, pp. 97, 98): Moisture circulates in individuals as well as the world, serving generation and nutrition.

Translation in this edition

The Latin comparison Humiditas magis propria est aquae, quàm frigiditas becomes "Moistness is more proper to water than coldness." It is a relative predication, not an absolute exclusion of cold. Canon 70's humor spans moisture and the bodily "humours" used as examples; the English appropriately changes with context. Aqua fortis and Aqua ardens are rendered "strong water" and "burning water," preserving historical names without identifying a present preparation or giving a recipe. The typographically printed Protheo in canon 64 is the inflected name rendered Proteus.

Related vocabulary

Water

Aqua — The volatile intermediate body between dense earth and fine air. (PR-C064; 1653, p. 45.)

Moisture

humor — Watery liquidity as the basis of what makes bodies moist. (PR-C070; 1653, pp. 50, 51.)

Moistness

Humiditas — The quality assigned more properly to water than coldness. (PR-C067; 1653, p. 47.)

Moist

humidum — What contains watery liquid in greater or lesser degree. (PR-C070; 1653, pp. 50, 51.)

Glue

gluten — The image for moisture's contribution to bodily continuity. (PR-C021; 1653, pp. 13, 14.)

Solder

ferrumen — The companion image stressing moisture's binding of elements and bodies. (PR-C021; 1653, pp. 13, 14.)

Proteus

Protheo — The mythic shape-changer surpassed by water's assumed forms. (PR-C064; 1653, p. 45.)

Mercury

Mercurius — The moist element personified as mobile agent of exchange between cosmic regions. (PR-C065; 1653, p. 45.)

Steel scythe

falce chalibaea — The image of death's cold drying and harvesting living things. (PR-C068; 1653, pp. 47, 48, 49.)

Wetting

madefacere — The action explicitly identified as proper to water's liquid. (PR-C070; 1653, pp. 50, 51.)

Flying ocean

Oceanum — The elevated waters become an ocean hanging threateningly overhead, an image of divine justice supplementing the physical explanation of their suspension. (PR-C074; 1653, p. 53.)

Universal sabbath

sabbatum universale — The final rest when the moist Mercury's cosmic trading ceases, after corruptible Nature's elements have been purified and fixed by fire. (PR-C065; 1653, p. 45.)

Strong water

Aqua fortis — The historical liquid-name illustrates that a watery basis can bear caustic fiery power; it is not a practical preparation supplied by this lexicon. (PR-C070; 1653, pp. 50, 51.)

Burning water

Aqua ardens — The historical liquid-name illustrates heat borne within moisture, supporting the distinction between a watery root and a compound's acquired qualities. (PR-C070; 1653, pp. 50, 51.)

See also

Earth; Air; Mud and matrices; Circulation; Radical moisture; The four qualities.

Water as menstruum

Mundi menstruum (PR-C130); *menstruum Naturae* (PR-C134); *humor* (PR-C133); *virtutes seminales* (PR-C134).

At a Glance

The word. A menstruum is a receiving and sustaining moist medium. Water is called the world's or Nature's menstruum because it holds the elements and seminal powers needed for generation.

In the book. The word joins material receptivity to celestial communication: water receives formative powers from the Sun and conveys them through circulation into suitable matrices.

In this edition. The edition retains "menstruum" rather than making every occurrence "menstrual blood" or "solvent." The local subject determines which sense is in view.

A place to read. Canons 129–134, where earth as vessel is distinguished from water as the moist medium within and around that vessel.

Meaning

menstruum can name a material that receives, sustains, or acts upon other material. In this book it belongs both to the account of animal generation and to an enlarged account of the world's moisture. Canon 64 already calls water Nature's menstruum; canon 69 speaks of animal seed and menstrual matter, while canons 130 and 134 develop water's role as carrier of elemental and seminal powers. The enlargement is stated by the author, not inferred merely from a modern word's resemblance.

A medium is not therefore an inactive container. Moisture is the first subject to receive form's seal, the root from which natural spirits flow and into which they readily return. Its ability to receive and transmit makes it

indispensable while leaving the initiating formal power distinct. The distinction between earth's matrix, water's menstruum, and solar fire's agency organizes the account.

Use in the book

Canon 64 first calls water Nature's menstruum while locating it between dense and fine, earth and air. The same passage describes its volatile changes of figure and compares its instability with Proteus. The receptive role and capacity to travel are therefore already joined before the later account of celestial powers.

Canon 69 supplies the most explicitly reproductive context. Mud is the proximate material of generation; in animals it arises from seed and menstrual matter. Plants and metals receive parallel but not identical accounts of their material preparation. The common result is a suitable moist basis, not the assertion that every class of being reproduces through the same bodily organs.

Canon 70 describes why moisture can hold this place. Water is the basis of moist things, yet moist material can receive all qualities. A moist humour can be hot, and spiritual gifts first communicate themselves to moisture. The passage therefore blocks a simplistic equation of water's general coldness with a prohibition on receiving fire or formal activity. These distinctions prepare the later name menstruum.

In canon 129 earth is a womb and vessel whose dryness alone would leave it barren. Water's rising and return temper that dryness. The familiar direction of rain is inserted into a larger story of enrichment: circulating water acquires the powers of higher and lower things. The earth supplies a stable receiving place; moisture provides the travelling means of nourishment and impregnation.

Canon 130 expressly calls water the world's menstruum, containing and cherishing the seeds and elements of things. When water circulates, hidden true elements circulate with it. The author immediately distinguishes them from the immense sensible bodies that constitute earth, water, and air as world-regions. Thus his claim is not that a rain-vapour contains the whole terrestrial globe in miniature. It bears imperceptible generative principles concealed in those larger bodies. If those principles meet outside a suitable matrix, the result can be imperfect because of the matrix rather than the mixture.

The neighbouring canons refuse an idealized picture of every watery event. Canon 131 represents water as an unstable and sometimes destructive power, in conspicuously hostile gendered language. Those judgments are the author's, and the lexicon does not adopt them as truths about women. Their argumentative role is to contrast a necessary medium's intended benefit with its excesses and disturbances. Canon 132 then ranks dense bodies below

subtler ones; the medium's worth depends on its relation to spiritual power, not only on its amount.

Canon 133 returns to the constructive relation. In generation and corruption moisture undergoes the first action and receives form's first seal. The other elements mix in and through it. The same moist circulation serves nutrition within individuals, using rarefaction, condensation, and spirits as intermediaries. Canon 134 closes the account with a triad of roles: earth is vessel, water is menstruum, and the Sun supplies seminal and formal powers. Fire and water receive the leading generative functions under the Sun and Moon. Their combination does not make water identical with the fire it conceals and sustains.

Places to read

PR-C064 — 1653, p. 45. Water is already called Nature's menstruum and characterized as an unstable intermediary.

PR-C069 — 1653, pp. 49, 50. Menstrual matter appears in the specific account of animal generation.

PR-C070 — 1653, pp. 50, 51. Moisture receives qualities and spiritual gifts without losing its receptive office.

PR-C129 — 1653, pp. 93, 94, 95. Earth's dry vessel is made fertile by circulating water.

PR-C130 — 1653, pp. 95, 96. Water is named the world's menstruum and distinguished from the elements it carries.

PR-C131 — 1653, pp. 96, 97. The author's polemical account of watery excess qualifies its beneficent office.

PR-C132 — 1653, p. 97. The hierarchy of coarse and subtle natures frames the medium's value.

PR-C133 — 1653, pp. 97, 98. Moisture receives form's seal and mediates generation and nutrition.

PR-M-C134-01 — 1653, p. 98. The original margin cites Hippocrates, book 1, On Regimen, for the fire/water pairing.

PR-C134 — 1653, pp. 98, 99. Earth, water, and solar powers receive distinct generative functions.

Translation in this edition

Canon 130 translates *Mundi menstruum* as "the world's menstruum"; canon 134 has "Nature's menstruum." In canon 69 *menstruo* is translated "menstrual matter" in the explicitly animal context. Assigning the latter phrase to all three passages would suppress the cosmological extension. In canon 134 "seminal and also formal powers" renders *virtutes seminales etiam formales*: the term "formal" concerns formative efficacy, not merely a physical fluid. The reference to Hippocrates is the historical author's appeal to authority, not a present medical endorsement. These passages describe an historical generative medium, not a substance to prepare or administer.

Related vocabulary

Menstrual matter

menstruo — The specifically animal material joined with seed in forming generative mud. **PR-C069; 1653, pp. 49, 50.**

First subject

primum Naturae subiectum — Moisture as the first recipient of Nature's care and action. **PR-C070; 1653, pp. 50, 51.**

Womb

vterum — Earth as the stable receiving place for generation. **PR-C129; 1653, pp. 93, 94, 95.**

Vessel of generation

vas generationis — The containing role distinguished from the circulating medium. **PR-C129; 1653, pp. 93, 94, 95.**

World's menstruum

Mundi menstruum — Water considered as holder and nourisher of seeds and true elements. **PR-C130; 1653, pp. 95, 96.**

Cherishes

fouet — The sustaining work water performs for what it contains. **PR-C130; 1653, pp. 95, 96.**

First recipient of action

primum est patiens — Moisture's priority as a recipient of formative action. **PR-C133; 1653, pp. 97, 98.**

Seal of form

formae sigillum — The impression first received by moist matter. **PR-C133; 1653, pp. 97, 98.**

Seminal powers

virtutes seminales — The powers of propagation embraced by the watery medium. **PR-C134; 1653, pp. 98, 99.**

Mistress of moistures

humorum domina — The Moon's office in the paired solar and lunar governance. **PR-C134; 1653, pp. 98, 99.**

Nemesis

Nemesis — Water personified as the avenger executing divine justice, within the author's gendered invective against its destructive excesses. **PR-C131; 1653, pp. 96, 97.**

See also

Water and moisture; Mud and matrices; Seeds; Circulation; Fermentation; Radical moisture.

Living bodies and their powers

Animals and sensitive soul

Animalia (PR-C159); *animâ sensitiuâ* (PR-C159); *propriè viuit* (PR-C159); *propriè gignit* (PR-C159).

At a Glance

The word. Animals possess a sensitive soul in addition to existence and growth. Their life includes sensation, movement, and the differentiated organization of bodily functions.

In the book. The author places animals at the summit of lower Nature but does not reserve every kind of knowledge to humans. Animal and human capacities overlap without becoming identical.

In this edition. "In the proper sense" qualifies the animal's life and generation in canon 159; later "rational" is explicitly not restricted to the human manner.

A place to read. Canons 159–160, 177, and 179–180, which distinguish animal sensibility, human intellect, and the wider activity of natural form.

Meaning

Animalia names animals as a class; *anima sensitiua*, represented by the printed *animâ sensitiuâ*, is the soul that supplies their distinctive motion and life. The shared Latin family connects animal with soul, but the book's technical contrasts do more work than that verbal relation alone. A mineral may receive a qualified life; a plant has growth; the animal adds the sensitive level.

The human being belongs within the animal comparison and also exceeds it in specified ways. The text's claims about an immortal divine soul and an added intellectual light must be read alongside its claims about shared sensitive and imaginative faculties. Neither "all animals have human reason" nor "animals possess no knowledge" accurately describes this vocabulary.

Use in the book

Canon 154 introduces the three classes of compound and places animals' birth and feeding across earth, water, and air. Canon 157 then defines plants partly by denying them sensation and animal movement. Against that background, canon 159 gives animals existence, growth, and sensitive soul. They complete Nature's lower elemental work and live and beget in the proper sense. Nature distinguishes two sexes so that two produce a third, and the author reads that sequence as a more perfect manifestation of trinitarian symbolism. This is his interpretation of generative order, not a claim that every biological process has been reduced to arithmetic.

Canon 160 turns to the human animal as prince and compendium of lower Nature. Its inward sensory faculties are compared to stars, while disturbances of mind become winds, lightning, thunder, and meteors in the airy region of spirits. The comparison brings mental change, spirit, heart, and blood into the microcosmic picture. Yet canon 161 immediately repeats that every animal and plant is a microcosm. The higher place assigned to humans does not entitle them to monopolize that name.

The distinction of sources becomes explicit in canon 171. The human soul turns towards uncreated divine light through contemplation; other animal forms derive from the heavenly and solar order and return towards that source through instinct and imperfect recollection. Predictions of weather or celestial changes are given as examples. These are the author's observations and explanations; no modern capacity is inferred merely from his vocabulary of prophecy.

Canon 177 divides apprehension more carefully. Sensation is outward, imagination inward, and both are shared by humans and other animals. Intellect is a third light added to humans and gives knowledge through causes. The luminous soul's multiplying power is argued from this family of activities, but the passage begins with probability rather than an unqualified demonstration of its causal origin. The comparison therefore establishes different degrees of cognition within a common language of light.

Canon 179 calls animal and plant forms rational according to their own powers and character, not in the human manner. Canon 180 supplies the animal examples: mating at set times, organized distribution of nourishment, distinct bodily offices, affections, keen senses, coordinated limbs, learning, relations with masters, and provision for food and shelter. The claim of knowledge extends from outward behaviour to the internal ordering of an organism. It should not be restricted to the animals' ability to imitate a human performance.

The conclusion of canon 180 identifies Nature within an individual with its form. Its task is to direct and preserve the body like a sailor entrusted with a ship. The sensitive soul is consequently not a spectator inhabiting an otherwise self-moving mechanism. In the author's account it directs organic activity. Canon 191 later explains breathing as both cooling and reception of

ethereal nourishment, a bodily example of the dependence of animal life on communicated spiritual powers.

Places to read

PR-C154 — 1653, p. 111. Animals are placed in the highest of three classes of mixed body.

PR-C157 — 1653, p. 113. The plant comparison denies animal sensation and movement.

PR-M-C159-01 — 1653, p. 114. The original heading names animals.

PR-C159 — 1653, p. 114. Sensitive soul, proper life, and generation define the animal class.

PR-C160 — 1653, pp. 114, 115. Human sensory faculties and affections receive microcosmic analogies.

PR-C161 — 1653, p. 115. The microcosm title is extended to every animal and plant.

PR-C171 — 1653, pp. 120, 121. Animal instinct and human contemplation are distinguished by source and reach.

PR-C177 — 1653, pp. 125, 126, 127. Sensation and imagination are shared; intellect is the human addition.

PR-C179 — 1653, pp. 127, 128. Nonhuman rationality is explicitly qualified by the creature's own nature.

PR-C180 — 1653, pp. 128, 129. Animal knowledge is exemplified through behaviour and bodily order.

PR-C191 — 1653, p. 137. Breathing is given both a cooling and a spiritual-nourishing office.

Translation in this edition

Canon 159 repeats *propriè* for living and begetting. These "proper" senses belong to the author's hierarchy and should not erase the qualified life given to metals or the reproductive powers attributed to plants. Canon 177 uses *Intellectum* for the third human light, distinguished from the sensitive and imaginative faculties. Canon 180's *Brutorum* is translated "other animals," avoiding the misleading modern suggestion that the argument itself declares them mindless: its purpose is precisely to establish their forms' knowledge. All physiological claims remain attributed to this historical text.

Related vocabulary

Sensitive soul

animâ sensitiuâ — The animal's distinctive principle beyond existence and growth. **PR-C159; 1653, p. 114.**

In the proper sense

propriè — The repeated qualification of animal life and generation. **PR-C159; 1653, p. 114.**

Offspring

proles — The third produced through the two differentiated sexes. **PR-C159; 1653, p. 114.**

Faculties of sense

sensuum facultates — The inward powers compared to stars in the human microcosm. **PR-C160; 1653, pp. 114, 115.**

Disturbances of mind

animi perturbationes — The affections figured as atmospheric commotions. **PR-C160; 1653, pp. 114, 115.**

Imperfect recollection

reminiscentiâ quadam imperfectâ — The qualified return of animal form towards its celestial origin. **PR-C171; 1653, pp. 120, 121.**

Imagination

Imaginatiuam — The inward mode of apprehension shared with other animals. **PR-C177; 1653, pp. 125, 126, 127.**

Intellect

Intellectum — The added human light giving knowledge through causes. **PR-C177; 1653, pp. 125, 126, 127.**

Capacity for training

ad disciplinam aptitudo — One behavioural sign offered for animal knowledge. **PR-C180; 1653, pp. 128, 129.**

Sailor

nautæ — The guardian and director to whom animal form is compared. **PR-C180; 1653, pp. 128, 129.**

See also

Plants and growth; Soul and specific form; Spirit; Human being and microcosm; Knowledge in plants and animals.

Balsam and ferment

Balsamum illud radicale (219; 1653, p. 158) · *Naturæ fermentum* (219; 1653, p. 158) · *balsamum catholicum* (225; 1653, p. 164) · *Elixir Naturæ* (225; 1653, p. 164) · *Mercurius vitæ* (225; 1653, p. 164)

At a Glance

The word. Balsam, ferment, elixir, and Mercury of life are concentrated names of praise and function applied to radical moisture. They do not supply four modern chemical identities.

In the book. The root permeates the compound, carries a multiplying tincture, and is finally praised as a universal life-support. The promised panacea belongs to the historical author's claims.

In this edition. Catholicum means "universal" in balsamum catholicum. "Mercury of life" retains the philosophical name without identifying ordinary elemental mercury as a treatment.

A place to read. Canons 219 and 225 form the core: a claim of pervasive generative potency develops into an encomium of a hidden natural treasure.

Meaning

The article gathers names applied to one proposed sustaining basis, while preserving their different emphases. Balsamum evokes a preserving or restorative substance; fermentum a power that permeates and affects a larger material mass; tinctura a penetrating, enduring marking; elixir and panacea the culminating promise of concentrated efficacy. The local equations are made by the author. They are not a licence to identify every substance called by one of these names elsewhere with this book's radical moisture.

Use in the book

The earlier discussion of celestial fermentation explains the vocabulary's range. In canon 147 lower natures receive a transformative benefit from higher ones, and in 148 heavenly powers are taken into moisture and communicated to earth and other elements. These passages do not confine fermentation to an observed process in a vat or to a modern microbial mechanism. They give the language a cosmological office: an incoming power changes the capacity of a receiving material. The full treatment belongs under Fermentation; here it prepares the specific naming of the radical basis.

Canon 186 directly calls radical moisture "Nature's ferment." Its position is intermediate, joining heavenly and elemental nature and giving spirit a place of adherence. That definition is functional before it is medical. In canon 219 the same sustaining basis is called a radical balsam, with ferment explaining its diffusion through the whole bodily mass. The next designation, an indelible and multiplying tincture, adds persistence and

generative power. The author argues that it reaches even excrements, citing supposed generation from them and the fertility of manured fields.

The two examples are not interchangeable kinds of proof. The observation that fields are made fruitful is interpreted through the proposed balsam; the supposed generation of animals from putrid matter belongs to the book's historical account of spontaneous generation. Canon 219 itself qualifies that generation as imperfect. The lexicon should neither erase the asserted generation nor elevate it into a current biological finding. The language of farmers recovering their loan with interest describes abundant return from cultivation; it does not add a separate financial or quantitative law.

Canon 223 returns from pervasive power to union. The ferment seems to be the bond joining first matter and universal form, a seat retaining forms in compounds. Its luminous tincture reconciles opposed natures. Canon 224 immediately protects the distinction between the receiving material and the innate heavenly fire. Consequently, when 225 praises radical moisture as universal balsam, precious elixir, and Mercury of life, those names do not dissolve the constitutive difference established one canon earlier.

The final praise has a definite grammar. Nature distributes a dose, weighed with justice, to each individual in her store. Whoever succeeds in revealing the treasure hidden beneath elemental coverings may boast of the greatest support of human life and a precious panacea. The sentence promises an achievement to a hypothetical successful finder; it does not report an identified preparation, its efficacy in a patient, or a tested dose. Nor does "perfectly sublimed by Nature" provide an operational instruction to a reader. Its agent is Nature, and its function is to praise the purity of her hidden work. The historical ambition is substantial enough without being converted into modern medical advice.

Places to read

Canon 147 — PR-C147; 1653, pp. 106, 107. Higher natures ferment lower ones; the wider cosmic use.

Canon 148 — PR-C148; 1653, pp. 107, 108. Moisture receives and communicates heavenly powers.

Canon 186 — PR-C186; 1653, pp. 133, 134. Radical moisture explicitly called Nature's ferment.

Canon 219 — PR-C219; 1653, p. 158. Balsam, ferment, and multiplying tincture; excrements and manured fields.

Canon 223 — PR-C223; 1653, p. 162. The ferment as a proposed bond and seat of forms.

Canon 224 — PR-C224; 1653, pp. 163, 164. The receiving moisture remains distinct from the active fire.

Canon 225 — PR-C225; 1653, p. 164. Universal balsam, elixir, Mercury of life, and the panacea promise.

Translation in this edition

The translation renders catholicum as "universal," not as a denominational label. "A dose" follows dosim, but the text supplies no numerical quantity. "To every individual" follows cuilibet with indiuiduo and makes the distribution universal within Nature's store, not a direction for human dosing. The edition's annotation 126 marks the panacea as the author's promise, without establishing therapeutic efficacy. At 219 "permeating" renders inficiens, whereas tingit is "tinges": the related metaphors of inward diffusion and marking should not be reduced to one literal colour change.

Related vocabulary

Balsamum

Balsam, the preserving and sustaining name assigned to the radical basis. — Canon 219; PR-C219; 1653, p. 158.

fermentum

Ferment, explaining its pervasive operation through a bodily mass. — Canon 219; PR-C219; 1653, p. 158.

inficiens

Permeating or affecting, the action attributed to the ferment upon the whole mass. — Canon 219; PR-C219; 1653, p. 158.

tinctura

Tincture, an enduring and multiplying marking or impregnation. — Canon 219; PR-C219; 1653, p. 158.

indelebilis

Indelible, stressing that the tincture is not simply removed with surface changes. — Canon 219; PR-C219; 1653, p. 158.

fœdiora excrementa

Even fouler excrements (the edition has "foulest"), marking the claimed reach of the underlying power. — Canon 219; PR-C219; 1653, p. 158.

stercoratio

Manuring, cited as a familiar agricultural effect interpreted through the theory. — Canon 219; PR-C219; 1653, p. 158.

catholicum

Universal, the scope claimed for the balsam. — Canon 225; PR-C225; 1653, p. 164.

dosim

A dose or allotted portion; no numerical medicinal dose is specified. — Canon 225; PR-C225; 1653, p. 164.

panacæam

Panacea, the promised universal remedy of the author's encomium. — Canon 225; PR-C225; 1653, p. 164.

inuolucris

Wrappings, the elemental coverings that obscure the treasure. — Canon 225; PR-C225; 1653, p. 164.

See also

Radical moisture; Fermentation; Enduring root and restoration; Innate heat; Signatures, smells, and tastes.

Body

corpus (PR-C162); *corpore* (PR-C162); *corpori elementari* (PR-C164).

At a Glance

The word. Body is the material, organized bearer of a compound's powers. In the account of living compounds it is distinguished from both mediating spirit and governing soul or form.

In the book. The body is made from the grosser elements and prepared for life, but its integrity alone does not constitute the living individual. Life requires the continued relation of body, spirit, and form.

In this edition. "Mixed body" often translates mixtum, the whole compound; it need not mean only corpus, the bodily member within the threefold analysis.

A place to read. Canons 160–165, read with 176, 187, and 193, for the difference between a compound, its body, and the powers that make it live.

Meaning

The noun *corpus* has a wider range than a human body. Earth, water, and heavenly bodies are bodies; a living animal has a body; and Nature's mixture produces bodily substance. In the close analysis of a living compound, however, the noun acquires a relational precision: body is the member joined to soul through spirit.

This distinction can be obscured by the useful English phrase "mixed body." The Latin *mixtum* names the compound as a whole. Canon 162 says living, perfectly mixed things consist of body, spirit, and soul; it does not say the body alone consists of itself and two immaterial additions. Material

composition and the constitution of a living individual are different questions.

Use in the book

Canon 51 separates imperceptible generative elements from the coarse world-bodies visible in their regions. They become perceptible when they coalesce into dense matter and body. Canon 58 gives analysis a corresponding limit: dry and moist sensible results do not reveal or isolate the spiritual form. The body supplies evidence, but the author refuses to equate everything real with what bodily analysis displays.

Canon 69 describes body's immediate material as mud drawn from earth and water. Its examples include animals, plants, and metals. This establishes a common material pattern without making all compounds identical in form. Canon 132 later ranks coarser bodies below subtler natures. That evaluative hierarchy is part of the text; it does not mean that body has no necessary function in Nature's work.

Canon 160 describes the human body as an elegant assemblage of elements, alongside an immortal divine soul and inward sensory faculties. The image is positive: bodily organization is not simply a defect to escape. Canons 161–162 widen the context to other microcosms and then state the threefold constitution of perfectly mixed, living things. The body is made from mud, containing the material requirements of generation, because earth and water are the most corporeal elements. The quantifier belongs to that defined class of living perfected compounds; the passage is not an unqualified inventory of everything called body anywhere in the book.

Canon 163 assigns spirit the intermediate position. It adheres to the subtler parts of the body and serves as the soul's vehicle. Canon 164 gives soul or form the compound's specific being but adds that its action depends on matter's disposition and the powers of the organs. Thus the body is neither the sole efficient source of life nor an irrelevant shell: its preparedness and organization condition the action that can be expressed through it.

Canon 165 explains the mediation by the disparity between luminous form and opaque earthly matter. The author calls their union a kind of soldering, achieved by an appropriate intermediary. He then distinguishes natural souls from the superheavenly human soul, while allowing that the latter too enters fellowship with a human body through natural means. The body's mediating relations therefore do not make every soul's origin identical.

Canon 176 further separates shaping a body from informing a whole compound. The elements undertake the former task; a specific form constitutes the perfected compound. Canon 187 defines death as the termination of the harmonious activity and separation of matter and form. Canon 193 offers the sharpest illustration: after natural fire and life withdraw, the elemental corpse can remain whole and uninjured although

the compound has been dissolved. Bodily integrity is consequently not a sufficient definition of life. Canon 208 completes the positive side by calling bodies the instruments through which spiritual principles unfold varied actions.

Places to read

PR-C051 — 1653, pp. 35, 36. Imperceptible generative elements become manifest in a formed body.
PR-C058 — 1653, p. 40. Bodily analysis cannot isolate spiritual form.
PR-C069 — 1653, pp. 49, 50. Mud is the proximate material from which bodily organs are shaped.
PR-C132 — 1653, p. 97. Coarse and subtle natures are ranked in a historical hierarchy.
PR-M-C160-01 — 1653, p. 114. The original margin identifies the human microcosm.
PR-C160 — 1653, pp. 114, 115. The human body is an elegant elemental assemblage.
PR-M-C161-01 — 1653, p. 115. The original heading extends the microcosm to every mixed body.
PR-C161 — 1653, p. 115. The microcosm analogy is not confined to humanity.
PR-M-C162-01 — 1653, p. 115. The original margin names that threefold constitution and begins body's definition.
PR-C162 — 1653, pp. 115, 116. Perfectly mixed living things are distinguished into body, spirit, and soul.
PR-C163 — 1653, p. 116. Spirit adheres to body's subtler parts as mediator.
PR-C164 — 1653, p. 116. Matter and organs condition form's activity.
PR-C165 — 1653, pp. 116, 117. The disparity of body and soul requires mediation.
PR-C176 — 1653, pp. 124, 125. Elemental shaping of body is distinguished from specific informing.
PR-C187 — 1653, p. 134. Death separates matter and form and ends living actuality.
PR-C193 — 1653, p. 138. An intact corpse can remain after the living compound dissolves.
PR-C208 — 1653, p. 151. Bodies are the instruments of varied spiritual actions.

Translation in this edition

"An elegant assemblage of elements" in canon 160 renders *elegans Elementorum congeries*, preserving the praise of the bodily arrangement. Canon 162's qualification refers to perfectly mixed beings endowed with life. In canon 193 *mixto tamen soluto* marks the contrast between the whole

compound's dissolution and the remaining elemental body; translating both terms simply as "body" would hide the reasoning. Canon 208 calls bodily organs passive in relation to spiritual agents, not necessarily inert in every ordinary sense. The historical physiology explains how the author allocates causation; it is not medical guidance.

Related vocabulary

Assemblage

congeries — The organized elemental constitution praised in the human body. **PR-C160; 1653, pp. 114, 115.**

Body

corpus — The material member of the threefold living compound. **PR-C162; 1653, pp. 115, 116.**

Mud

limo — The proximate material containing the bodily requirements of generation. **PR-C162; 1653, pp. 115, 116.**

Most corporeal

maximè corporeis — The comparative status of earth and water as bodily sources. **PR-C162; 1653, pp. 115, 116.**

Subtler

subtilioribus — The bodily condition to which the mediating spirit adheres. **PR-C163; 1653, p. 116.**

Organs

organorum — The structured powers conditioning what soul or form can do. **PR-C164; 1653, p. 116.**

Soldering

ferruminatio — The image for union of radically unequal natures through a mediator. **PR-C165; 1653, pp. 116, 117.**

Shaping

effingendi — The elements' task in making the body, distinguished from informing. **PR-C176; 1653, pp. 124, 125.**

Corpse

cadauer — The elemental body remaining after the living compound's dissolution. **PR-C193; 1653, p. 138.**

Passive instruments

organa passiua — Bodies considered relative to the spiritual principles that act through them. **PR-C208; 1653, p. 151.**

See also

Spirit; Soul and specific form; Mud and matrices; Human being and microcosm; Life and death; Spiritual natures.

Discord and disease

cacophonia (229; 1653, pp. 166, 167) · *discrasia* (229; 1653, pp. 166, 167) · *temperamentum* (229; 1653, pp. 166, 167) · *Discordia* (230; 1653, p. 167) · *morbi* (229; 1653, pp. 166, 167)

At a Glance

The word. Discord names a failure of proportion among the compound's constituents. Discrasia is the resulting ill mixture; cacophonia gives the parallel musical image.

In the book. Elemental excess or defect weakens the bond of matter and form. The author distinguishes inward, rooted causes from external, accidental disruptions, including harm to organs.

In this edition. Temperamentum is a balanced mixture or disposition, not chiefly a psychological personality. The theory is historical physiology, not a guide to diagnosis or treatment.

A place to read. Canons 229–231 move from disease to causes of discord and then clarify why elemental differences are not intrinsically contraries.

Meaning

Morbus names disease or sickness; discordia the disordered relation through which disease is explained here. The vocabulary presupposes a good mixture, not a simple uniform substance. Temperamentum arises from proportion, so its loss can involve quantities, intensities, or the relations among parts. Cacophonia extends the analogy to music; discrasia makes the corresponding point about the bodily mixture. The terms express a causal theory in which differentiated powers should cooperate, rather than a list of modern diagnostic categories.

Use in the book

The wider cosmology already gives disease more than a narrowly human scope. Canon 126 attributes disturbances and "diseases" to the bodies of the universe in differing ways according to their natures and degrees of perfection. Such accidents need not overthrow their essential persistence.

The distinction prevents a local disruption from being equated automatically with total cosmic dissolution, and reserves absolute freedom from suffering to God. It also shows how disease language crosses scales through analogy.

The later account of life supplies the individual framework. Canon 187 makes life an actuality of matter and form in union; 213 locates their bond in the embrace of inward fire and radical moisture. Canon 229 describes what happens when elemental proportion fails. The failure can concern quantity or quality, including excessive intensity or relaxation. The harmonious consonance that constituted temperament is removed, and matter and form adhere poorly. Disease and eventually death are the consequences assigned to this faltering organisation. The author does not say that every difference or every change is pathological.

Canon 230 divides the proposed causes. Some are inward and radical: defective seed, faulty generation, and old age. Others are outward and accidental: excessive fullness or depletion and the resulting excess or deficiency in humours and spirits. The list also includes putrefaction, poison, wasting, grief, injury, and obstruction imposed upon the organs of life. These examples matter because they prevent a single abstract word, discord, from being mistaken for a uniform explanation with one remedy. They connect generative constitution, bodily provisioning, affect, and damaged instruments within the same historical model.

The closing reference to organs agrees with canon 164, where form acts according to the disposition of matter and the powers of organs. Formal primacy therefore does not make the bodily condition irrelevant. If the instruments are injured or obstructed, the living action can fail. Likewise, the assertion in 210 that qualities are instruments rather than efficient agents does not exclude their importance to a good or bad mixture; it assigns them a subordinate causal role.

Canon 231 clarifies the musical comparison. High and low are extremes, not enemies; intermediary tones are composed in differing proportions. Heat and cold, dryness and moisture likewise establish bounds for intermediate qualities. Perfect consonance is available through their proportionate difference, intensity, and relaxation. The lesson is not "less difference is always healthier," but that an ordered ratio distinguishes a functional mixture from disorder. Canon 235's varied seasonal temperament reinforces this: unequal conditions can aid Nature's differing works at different times. No clinical advice follows from the analogy alone. A lexicon can explain the author's account without using it to interpret a reader's symptoms, prescribe a regimen, or validate a panacea.

Places to read

Canon 126 — PR-C126; 1653, pp. 89, 90. Disease language at cosmic scale, with accidental change distinguished from essential persistence.

Canon 164 — PR-C164; 1653, p. 116. Formal action depends on matter and organic powers.
Canon 187 — PR-C187; 1653, p. 134. The living actuality as union of matter and form.
Canon 210 — PR-C210; 1653, pp. 152, 153. Qualities retain an instrumental role although denied efficient agency.
Canon 213 — PR-C213; 1653, p. 155. The proportionate bond of living constituents.
Canon 229 — PR-C229; 1653, pp. 166, 167. Defective proportion produces discord and weakens the compound.
Canon 230 — PR-C230; 1653, p. 167. Inward and outward causes; excess, deficiency, affect, and injured organs.
Canon 231 — PR-C231; 1653, p. 168. Extremes and differences are not intrinsic contraries.
Canon 235 — PR-C235; 1653, pp. 170, 171. Seasonally unequal temperaments can serve ordered natural work.

Translation in this edition

"An ill mixture" translates discrasia, while "discord ... in natural music" renders cacophonia in musica naturali. At 229 the edition uses "balance" for the fitted blending described by temperamentum; "temperament" is the explanatory historical term used here, not a quotation of that canon's English. Neither term supplies a modern numerical equilibrium. Canon 230's radicalem is "radical" in the sense of inward and rooted, contrasted with extrinsecam & accidentalem. It does not mean that the author identifies every inward cause with the substance called radical moisture. Annotation 128 explains the musical and physiological relationship without adopting the theory as present medicine.

Related vocabulary

proportionis

Proportion, the relation whose defect disturbs the living mixture. — Canon 229; PR-C229; 1653, pp. 166, 167.

temperamenti

Of temperament or balance, the ordered blending of constituent qualities. — Canon 229; PR-C229; 1653, pp. 166, 167.

intensione

Intensity, whose excess can disturb the compound. — Canon 229; PR-C229; 1653, pp. 166, 167.

remissione

Relaxation or abatement, likewise capable of excess. — Canon 229; PR-C229; 1653, pp. 166, 167.

consonantiâ

Consonance, the fitted elemental relation compared with music. — Canon 229; PR-C229; 1653, pp. 166, 167.

morbi

Diseases, ensuing when Nature's organisation falters. — Canon 229; PR-C229; 1653, pp. 166, 167.

repletione

Fullness or repletion; with nimiâ, excessive fullness in the historical causal list. — Canon 230; PR-C230; 1653, p. 167.

inanitione

Depletion, the contrasted condition of insufficiency. — Canon 230; PR-C230; 1653, p. 167.

mœrore

Grief, counted among disturbances that can do violence to Nature. — Canon 230; PR-C230; 1653, p. 167.

vitæ organis

Organs of life, whose injury or obstruction can impede action. — Canon 230; PR-C230; 1653, p. 167.

toni

Tones, the musical analogues of differing elemental qualities. — Canon 231; PR-C231; 1653, p. 168.

See also

Order and harmony; The four qualities; Life and death; Radical moisture; Body; Nutrition and respiration.

Enduring root and restoration

Radicem illam Naturæ (220; 1653, pp. 158, 159, 160) · *radicem quandam cubicam* (220; 1653, pp. 158, 159, 160) · *substantia illa immortalis* (220; 1653, pp. 158, 159, 160) · *renouet ac restauret* (220; 1653, pp. 158, 159, 160)

At a Glance

The word. The enduring root is a proposed material basis that remains when an individual compound dissolves. Its persistence is not the unchanged survival of that individual's living form.

In the book. The sequence moves from claims about ashes, glass, and fertility to a conjectured incorruptible foundation and a future restoration of the World. It then distinguishes that basis from specific form.

In this edition. Canon 220 marks its identification as suspicion and probable conjecture. "Cubic root" preserves a striking image of stability, not a supplied mathematical calculation.

A place to read. Read 215–223 continuously: the examples, inferences, qualifications, and theological culmination do different kinds of work.

Meaning

Radix is a root or foundation; superstes and related words describe what survives. The question is what can remain materially capable of life after the organised compound has failed. The author calls the basis immortal or incorruptible, but immortality changes its immediate object across the sequence: a persisting moisture, a root of the material world, and the created world's future renewal are not the same proposition as the continued personal life of a deceased human being. The book has separately distinguished the divine human soul from ordinary natural forms.

Use in the book

The surrounding theory provides a necessary starting point. Canon 187 defines death as the end of the individual's harmonious actuality and the separation of matter and form. Canon 193 allows the elemental corpse to remain externally whole after the inward fire and life depart. A material residue can therefore survive without being the same living individual. Canon 213's radical moisture supplies the candidate for a more enduring basis within that residue.

Canon 215 first says that "something immortal" may be observed in radical moisture: it does not vanish at death or succumb to the fiercest fire. Canon 216 sharpens the difference from elemental moisture, which leaves as smoke or vapour, while radical moisture clings to ashes. The author infers perfect purity from this supposed resistance. The claims and inference belong to his natural philosophy; their strong expression should not be

mistaken for an independently verified identification of an imperishable substance.

Canons 217–219 gather examples. Glassmakers make what is hidden manifest when ashes yield a continuous transparent body. The author argues that the requisite flow implies a moisture persisting in the material. Salts from ashes and the fertility of burned fields are then offered as signs of a generative foundation untouched by fire. Yet the power in ashes is said to remain solitary and ineffective until received by earth, its suitable matrix. The distinction between retained capacity and realised generation is explicit. The following balsam argument adds excrements and manure, while qualifying the supposed generation from putrid material as imperfect.

Canon 220 makes the larger identification cautiously. The surviving root may be a pure, immortal vestige of first matter already informed by the divine character of light. The underlying marriage of first matter and its form is declared indissoluble; an enduring material principle is said to be required for the succession of corruptible things. The "cubic root" and immovable axis express this stability. But the identification of the residue with that primordial foundation is introduced as suspicion, and the extension to the World's destiny as a probable conjecture in obscure matters.

The conjecture has an explicitly Christian horizon. At universal conflagration, the purified and enduring material would remain so that the Creator could renew the work, freed from original sin and corruption, in eternal glory. This is not merely the everyday return of bodies into other bodies. It projects the inferred persistent basis into a final restoration. The language connects material philosophy with eschatology without providing an observation of that future event.

Canon 221 then prevents a crucial conflation. The radical foundation is not one of the particular forms: each individual's form departs at dissolution while the basis remains, weakened and less effective. Tiny vital fires are said to permit baser offspring, and the corpse-generated worms and insects exemplify the author's theory of spontaneous generation. A further suspicion places this feeble principle closer to lower elements and the poverty of first matter than to the higher celestial family, though retaining some tincture of light. This qualification complicates, rather than simply repeats, the exalted language of 220.

Canon 222 explains the supposed imperfect generation through a tiny remnant of the first light. It contrasts ordered matter, where Nature's fire and formal actuality are properly kindled, with confused material producing illegitimate offspring without specific seed. The description is sexually personified and presented as more like chance or error than Nature's design. This local "seems" should be kept alongside the larger ordered-necessity claim of 181 rather than flattened into a new doctrine of absolute chance. Finally, 223 says the radical ferment seems to be the bond and receptacle of forms, reconciling light and dark matter. The sequence ends with a relation

and another qualification: persistence matters because it makes renewed union possible, not because it abolishes the need for form.

Places to read

Canon 165 — PR-C165; 1653, pp. 116, 117. The divine human soul remains distinct from the ordinary natural soul/form account.

Canon 181 — PR-C181; 1653, pp. 129, 130. Created necessity forms a wider context for later talk of apparent chance or error.

Canon 187 — PR-C187; 1653, p. 134. Death ends the individual's living actuality.

Canon 193 — PR-C193; 1653, p. 138. A surviving corpse is not an intact living compound.

Canon 213 — PR-C213; 1653, p. 155. Radical moisture as the sustaining material in the living union.

Canon 215 — PR-C215; 1653, p. 156. "Something immortal" said to survive death and fire.

Canon 216 — PR-C216; 1653, pp. 156, 157. Radical and elemental moisture distinguished by their alleged fate in fire.

Canon 217 — PR-C217; 1653, p. 157. Glassmaking supplies an example and an inference from flow.

Canon 218 — PR-C218; 1653, pp. 157, 158. Salts and fertile ashes; capacity still requires a suitable matrix.

Canon 219 — PR-C219; 1653, p. 158. Pervasive balsam and the qualified claim of imperfect generation.

Canon 220 — PR-C220; 1653, pp. 158, 159, 160. Suspicion, cubic-root and axis images, then conjectured final restoration.

Canon 221 — PR-C221; 1653, pp. 160, 161. The surviving basis is not an individual form; a further qualified account of its origin.

Canon 222 — PR-C222; 1653, pp. 161, 162. Ordered and confused matter; the historical account of spontaneous generation.

Canon 223 — PR-C223; 1653, p. 162. The root seems to be the bond and receptacle of forms.

Translation in this edition

The degree of each claim is visible in the Latin: Aliquid immortale, "something immortal," in 215; suspicio est, "we may suspect," in 220; and the invitation to conjecture something vero propius, nearer the truth or probable, later in the same canon. The English "a kind of cubic root" renders the inflected phrase radicem quandam cubicam without providing a mathematical interpretation. Canon 221's further licet suspicari is again tentative. In 222 fuci is translated "drones," alongside worms and beetles, within the historical supposedly spontaneous generation account. The supplied notes identify these as the author's claims and distinguish the surviving material basis from the departing specific form.

Related vocabulary

Aliquid immortale

Something immortal, the measured opening description of what is said to remain. — Canon 215; PR-C215; 1653, p. 156.

superstes

Surviving, the radical moisture's relation to the destroyed compound. — Canon 216; PR-C216; 1653, pp. 156, 157.

cineribus

Ashes, the residue to which that moisture is said to adhere. — Canon 216; PR-C216; 1653, pp. 156, 157.

inefficax

Ineffective, qualifying a retained power before reception in a suitable matrix. — Canon 218; PR-C218; 1653, pp. 157, 158.

suspicio est

There is a suspicion, marking the identification with primordial informed matter. — Canon 220; PR-C220; 1653, pp. 158, 159, 160.

radicem quandam cubicam

A kind of cubic root, an image of stable foundation rather than a worked calculation. — Canon 220; PR-C220; 1653, pp. 158, 159, 160.

axem immotam

An unmoving axis, the parallel image for change around a persistent basis. — Canon 220; PR-C220; 1653, pp. 158, 159, 160.

conflagrationis vniuersæ

Universal conflagration, the future purification within the theological conjecture. — Canon 220; PR-C220; 1653, pp. 158, 159, 160.

renouet ac restauret

Might renew and restore, the Creator's envisaged action upon the purified work. — Canon 220; PR-C220; 1653, pp. 158, 159, 160.

formarum specialium

Particular forms, the class from which the persisting basis is expressly excluded. — Canon 221; PR-C221; 1653, pp. 160, 161.

fuci

Drones, one of the creatures in the historical account of imperfect generation. — Canon 222; PR-C222; 1653, pp. 161, 162.

videtur

Seems, qualifying the identification of the ferment as the joining bond. — Canon 223; PR-C223; 1653, p. 162.

See also

Radical moisture; Balsam and ferment; Transparent bodies and glass; Life and death; Generation; Creation and time.

Innate heat

Calidum innatum (224; 1653, pp. 163, 164) · *ignis innati* (224; 1653, pp. 163, 164) · *Ignis Naturæ* (193; 1653, p. 138) · *Naturæ Archæus & Oeconomus* (209; 1653, pp. 151, 152)

At a Glance

The word. Innate heat is the inward, formative fire of the living compound. It is distinguished from external warmth, common destructive fire, and the radical moisture that receives it.

In the book. The author makes this celestial fire the local ruler of organs and faculties. Its perceptible heat is an effect; its inward agency is inferred rather than directly seen.

In this edition. Calidum and calor are rendered according to context as heat. Canon 224 insists that innate heat and radical moisture differ in kind, despite their necessary cooperation.

A place to read. Canons 213–214 and 224 give the decisive union and distinction; read them with the heart image in 89 and the steward image in 209.

Meaning

Innatus and insitus describe what is inborn or implanted. The fire is "innate" because it belongs to the compound's inward constitution and formative activity, not because it is ordinary heat accidentally applied from outside. The phrase is nevertheless flexible: the author moves between heat, fire, a heavenly ray, form, and soul while identifying a causal order. The sensible warmth of an animal is not simply identical to the imperceptible principle that produces it. Radical moisture is the principle's seat, food, and bond, not another name for the same agent.

Use in the book

Canon 89 supplies an early, highly concentrated picture. The implanted fire takes radical moisture as its seat, chiefly in the heart but diffused throughout the body. The heart is the microcosm's citadel; the princely fire moves organs and faculties in harmony, supplying motion, heat, and life. Its

relation to the Sun is filial and delegated: it performs in the smaller world what the Sun performs in the greater. The analogy explains an inward government rather than identifying a solar body inside an organism.

Canon 124 distinguishes universal and individual Nature's fire. The individual fire flows from the universal as a small stream and acts in its own microcosm. Both stand opposed to the destructive common fire that consumes another's material. Canon 134 adds the image of innate heat hidden in moisture within seeds. Thus enclosure does not make the heat merely passive: it is the generative principle whose action requires a receiving condition.

The later discussion of spiritual natures clarifies perception. In canon 193 Nature's fire is in itself imperceptible, disclosed through heat and other effects. Its withdrawal leaves a corpse that may remain whole, but no longer constitutes the same living compound. In plants the fire is too weak to be felt through heat. The claim is not that plants possess no Nature's fire; the difference lies in power and perceptibility. The following canon's classification of common fire as spiritual also does not abolish the earlier distinction between their functions.

Canon 209 gives the seed's implanted fire two titles: Nature's Archeus and Oeconomus. Its work is to prepare and shape matter, mix and distribute elements. The political and household vocabulary assigns an office: the agent orders the materials rather than being one additional inert ingredient. This is continuous with the account of form as the source of a compound's actions, but each action is still unfolded through bodily instruments.

Canon 213 locates the bond of life in the embrace of innate fire and radical moisture. The fire is a heavenly ray; the moisture is highly prepared matter, likened to clarified oil. In 214 the latter keeps a spark in seeds until a suitable womb permits generation. External heat can awaken this inward power, but the external occasion should not be mistaken for the entire source of the specific form.

Canon 224 makes confusion a direct target. Innate heat is wholly solar and spiritual; radical moisture is intermediate between ethereal and elemental nature. Their difference is compared to flame and smoke, solar light and air, Sulphur and Mercury. These are analogical pairs, not chemical identifications. The radical substance is finally Vulcan's workshop and the hearth of the immortal fire, while the fire is the first mover of the individual's faculties. Both are needed for the living union; they are not two interchangeable names for warmth or fluid.

Places to read

Canon 89 — PR-C089; 1653, pp. 61, 62. The heart as citadel and radical moisture as the fire's chosen seat.

Canon 124 — PR-C124; 1653, pp. 87, 88. Universal and individual Nature's fire distinguished from common destructive fire.

Canon 134 — PR-C134; 1653, pp. 98, 99. Innate heat hidden in the moisture of seeds.
Canon 164 — PR-C164; 1653, p. 116. Form as a spark acting according to matter and organs.
Canon 184 — PR-C184; 1653, p. 132. External heat awakens an inborn spirit in generative corruption.
Canon 193 — PR-C193; 1653, p. 138. Imperceptible Nature's fire and its sensible effects.
Canon 194 — PR-C194; 1653, pp. 139, 140. Common fire is also called spiritual, without equalising its natural office.
Canon 209 — PR-C209; 1653, pp. 151, 152. The implanted fire as Archeus and steward.
Canon 213 — PR-C213; 1653, p. 155. The close embrace of innate fire and radical moisture.
Canon 214 — PR-C214; 1653, pp. 155, 156. The spark kept in seed and released to activity in a fitting womb.
Canon 224 — PR-C224; 1653, pp. 163, 164. The explicit difference in kind and the workshop/hearth imagery.

Translation in this edition

The English "innate heat" can correspond to calidum innatum or calor innatus, while ignis innatus specifies the implanted fire. In canon 213 "proportionate" translates rationali: the union has a fitted ratio, not a separate rational faculty of its own. Archeus is retained as a historical title; Oeconomus is translated "steward," bringing out administration rather than household expenditure in its modern narrow sense. In 224 the phrase calore aduentitio is external heat, distinguished from the inward fiery spirit being advanced towards generation. These are lexical and causal distinctions, not clinical instructions.

Related vocabulary

Calidum innatum

Innate heat, the solar and spiritual member of the living pair. — Canon 224; PR-C224; 1653, pp. 163, 164.

ignis innati

Of innate fire, which radical moisture seats and feeds. — Canon 224; PR-C224; 1653, pp. 163, 164.

calore aduentitio

External heat, the occasion assisting the imprisoned seed-spirit. — Canon 224; PR-C224; 1653, pp. 163, 164.

focus

Hearth, the radical substance as a place retaining the fire. — Canon 224; PR-C224; 1653, pp. 163, 164.

officina Vulcani

Vulcan's workshop, an artisan image for the inward sustaining material. — Canon 224; PR-C224; 1653, pp. 163, 164.

primus motor

First mover of the individual's faculties, here the retained inward fire. — Canon 224; PR-C224; 1653, pp. 163, 164.

Archæus

Archeus, the named inward directing principle that prepares matter. — Canon 209; PR-C209; 1653, pp. 151, 152.

Oeconomus

Steward, stressing the arrangement and distribution of the elements. — Canon 209; PR-C209; 1653, pp. 151, 152.

calorem sensibilem

Perceptible heat, an effect through which imperceptible fire is disclosed. — Canon 193; PR-C193; 1653, p. 138.

ignis cælestis

Heavenly fire, the source-character of the spark kept in seed. — Canon 214; PR-C214; 1653, pp. 155, 156.

calore externo

External heat awakening the spirit that remained during generative corruption. — Canon 184; PR-C184; 1653, p. 132.

See also

Fire and heat; Radical moisture; Soul; Spirit; Life and death; Sun.

formæ rationales sunt (179; 1653, pp. 127, 128) · *scientiâ* (180; 1653, pp. 128, 129) · *sensitiuæ* (179; 1653, pp. 127, 128) · *sensu motûque animali* (171; 1653, pp. 120, 121)

At a Glance

The word. The author calls the forms of plants and animals rational, but immediately distinguishes their manner of being rational from the human manner.

In the book. Orderly growth, timely reproduction, skilled activity, and self-preservation become signs of a form's inward knowledge. The claim is qualified by differences among plant, animal, and human powers.

In this edition. "Rational" renders rationales; it does not silently supply human reasoning. The plant sensitive power in canon 179 stands in tension with the denial of animal sensation in 157 and 171.

A place to read. Read 171, 177, and 179–180 together: the list of living powers is intelligible only when its explicit distinctions and its unresolved pressure points are kept visible.

Meaning

This article concerns the vocabulary of cognition as applied beyond the human intellect. Scientia is knowledge, cognitio or apprehensio a knowing or apprehending, and rationalis a relation to reason or ordered ratio. The local definition is restrictive: forms are rational in a manner proper to themselves and according to their own powers and character. The argument therefore does not simply attribute the human intellect to every plant. It also does more than describe organisms as inert objects behaving regularly.

Use in the book

The account begins before the explicit declaration of rationality. Canon 157 grants plants a soul or spirit of growth while denying sensation and animal movement. Canon 159 distinguishes animals by their sensitive soul. The difference is not erased when canon 171 attributes a dim knowledge of origin to specific forms generally. There the human soul turns towards uncreated light through contemplation; other animals turn towards their heavenly origin by instinct and an imperfect recollection; plants lift their heads towards the air but remain within their bodily bounds. The author again denies them animal sensation and movement, explaining their limited power through his reading of the creation sequence.

Canon 177 introduces a further hierarchy within knowing. Sensation apprehends outwardly, imagination inwardly; intellect is a third light given to humanity, permitting a more perfect knowledge through causes. These distinctions occur within an argument that luminous form explains

reproductive multiplication. The opening inference is marked probable, even though the later reasoning is expressed more confidently. The comparison between knowing and illumination is doing argumentative work, not merely ornamenting a settled physiological account.

Canon 179 then states that animal and plant forms are rational, expressly "not in the human manner." Plants' vital endowments include multiplication, nutrition, growth, movement, and sensitive powers. Their knowledge is inferred from seasonal anticipation, coordinated changes, the differentiation of roots, stems, leaves, flowers, and fruit, the assimilation of nourishment, and the communication of generative power to seed. The grammatical subject throughout is the specific form and its powers. The author does not present a botanical experiment isolating conscious thought in a plant.

There is nevertheless a genuine textual difficulty. Sensitiuæ appears among plant powers in 179, whereas sensation and animal movement were denied in 157 and 171. The latter passage can help distinguish a broader sensitivity from specifically animal sensation, but the book does not give a fully explicit reconciliation. A responsible entry records the difference rather than deleting one statement or pretending that the same English word settles it.

Canon 180 moves to animals. The evidence ranges from seasonal mating and well-distributed nourishment to affect, acute senses, trainability, obedience, foresight, food-getting, shelter, and avoidance of danger. Even religious observance is attributed to many animals. These are the author's examples and interpretations, not conclusions adopted by the lexicon. The closing ship image unifies the list: form is the principle of motion, rest, action, and life, entrusted with its body's care as a sailor with a vessel. Knowledge belongs to a wider claim about inward governance. It explains organised activities without assigning the same faculty, dignity, or degree of comprehension to every living kind.

Places to read

Canon 157 — PR-C157; 1653, p. 113. Plant growth distinguished from sensation and animal movement.

Canon 159 — PR-C159; 1653, p. 114. Sensitive soul marks the animal level.

Canon 165 — PR-C165; 1653, pp. 116, 117. Irrationalis elsewhere means lack of common measure, not the absence of reasoning.

Canon 171 — PR-C171; 1653, pp. 120, 121. Dim knowledge of origin; human contemplation, animal instinct, and plant limits.

Canon 177 — PR-C177; 1653, pp. 125, 126, 127. Sensation, imagination, and intellect distinguished in the argument from luminosity.

Canon 179 — PR-C179; 1653, pp. 127, 128. Plant rationality expressly qualified; the sensitive-power difficulty.

Canon 180 — PR-C180; 1653, pp. 128, 129. Animal knowledge illustrated by activities and the governing sailor image.

Translation in this edition

The edition's "kinds of apprehension and knowledge" in 179 keeps cognitiones and scientias plural: the text recognises differentiated endowments, not one univocal faculty. In the list of powers, sensitiuæ is rendered through "sensation"; the modern annotation asks readers to compare 171 rather than removing the tension. Religiosus cultus in 180 is translated as "religious observance," preserving the strong historical attribution. In 171 irrationality is not at issue; elsewhere, in 165, irrationalis concerns lack of common measure between luminous form and dark matter, a different sense that should not contaminate this article.

Related vocabulary

sibi proprio

In their own proper manner: the immediate limit upon nonhuman rationality. — Canon 179; PR-C179; 1653, pp. 127, 128.

dona vitalia

Vital gifts, the powers according to which living kinds are differentiated. — Canon 179; PR-C179; 1653, pp. 127, 128.

cognitiones

Kinds of apprehension assigned to forms, not an unqualified claim to human intellect. — Canon 179; PR-C179; 1653, pp. 127, 128.

prænotione

Foreknowledge, inferred here from plants' fitting activity at appointed seasons. — Canon 179; PR-C179; 1653, pp. 127, 128.

nutritiuæ

Nutritive powers, included among the ordered capacities of plants. — Canon 179; PR-C179; 1653, pp. 127, 128.

augmentatiuæ

Powers of increase or growth, distinguished within the vital endowments. — Canon 179; PR-C179; 1653, pp. 127, 128.

Imaginatiuam

The imaginative faculty, responsible for inward apprehension in the twofold account. — Canon 177; PR-C177; 1653, pp. 125, 126, 127.

Intellectum

Intellect, the third light God gives to human beings. — Canon 177; PR-C177; 1653, pp. 125, 126, 127.

instinctus

Instinct, here credited with foretelling future conditions. — Canon 180; PR-C180; 1653, pp. 128, 129.

religiosus cultus

Religious observance, the author's attribution to many animals. — Canon 180; PR-C180; 1653, pp. 128, 129.

nautæ

To a sailor: the comparison clarifies the form's care of its body. — Canon 180; PR-C180; 1653, pp. 128, 129.

See also

Form and formation; Soul; Light; Intellect and will; Life and death.

Life and death

Vita (187; 1653, p. 134) · *Mors* (187; 1653, p. 134) · *actus harmonicus* (187; 1653, p. 134) · *concentus actionum* (208; 1653, p. 151)

At a Glance

The word. Vita is life; mors, death. Their decisive definition concerns the union and separation of matter and form, rather than the simple presence or absence of visible movement.

In the book. Life is a harmonious actuality of an individual and, later, a continuous harmony of actions. Death ends that individual union without stopping all natural activity or annihilating every constituent.

In this edition. The edition renders actus as "actuality" in the definitions. "Harmonious" belongs to the relation of constituents and activities, not merely to an agreeable sensation.

A place to read. Canons 183–187 distinguish the dissolution of a completed compound from the moderate corruption through which a seed becomes a new living thing.

Meaning

Vita names the achieved living condition of a mixed body; mors names its end. The phrase actus harmonicus makes life an actuality proceeding from an ordered conjunction. The definition is not a list of observable symptoms: it locates living being in the relation of matter and form. Conversely, mixti

resolutio is the dissolution of the compound as a compound. It need not mean that the visible body instantly falls apart. Later uses make this last distinction particularly important.

Use in the book

The early framework already gives life and death a place within an ordered material history. In canon 8 they occupy the last volume's outer margins, while intervening processes move towards one or the other. Canon 10 restricts the alternation of generation and corruption to the lowest region and calls its spiritual benefits a loan from Heaven. These passages should precede the more compressed formula of canon 178, which names light and darkness the principles of life and death. The formula concerns the author's contrast between luminous forms and dark bodies; it does not independently explain every instance of dying.

Canons 181–184 supply the sequence. Conception, birth, life, and death have appointed times within created Nature, although the Creator establishes rather than suffers the law of necessity. When things perish, their constituent natures return to the universal mass and their proper regions. The tentative suggestion that this might explain Pythagorean transmigration belongs to canon 182; it is not a declaration that a deceased individual returns unchanged. In canon 183 the ethereal nature withdraws from a ruined compound and the elements lose their ruler. Corruption can then prepare another formation, but this is a new mixed body.

The immediately following exception matters. In moderate, generative corruption the inborn spirit does not withdraw: the specific form remains potentially present in seed or matter, and external heat awakens it. The author therefore uses corruption for processes with different relations to a formative principle. Canon 185 compares generation and nourishment because both begin with a resolution into moist material, while canon 186 distinguishes the corruptible capsule from the invisible generating seed. Neither passage makes every decay a completed death of the same kind.

Canon 187 gathers the account: life perfects the being of an individual through the union of matter and form; death terminates that actuality through their separation. Canon 193 gives the striking illustration of a corpse that remains whole and uninjured after Nature's fire and life have withdrawn. Material integrity alone is not the intact living compound. Canon 208 then expands the definition positively. Life is a continuous actuality differentiated into many actions, proceeding from a spiritual source through bodily organs. The body is necessary as the place of unfolding, even though the source of activity is assigned to spirit.

Finally, canon 232 denies that death is absolute natural inactivity. Corpses undergo corruption, just as sleeping organisms continue inward operations without necessarily changing place. This is a theory of life within a wider theory of action. Its account of elemental disorder and disease in 229

–230 is historical physiology, not a method for deciding whether a present person is alive or for treating illness.

Places to read

Canon 8 — PR-C008; 1653, p. 5. Life and death as the limits of the lowest sequence of natural changes.

Canon 10 — PR-C010; 1653, pp. 6, 7. Life borrowed from Heaven; generation and corruption in the subcelestial region.

Canon 178 — PR-C178; 1653, p. 127. The strong light–life and darkness–death formula.

Canon 181 — PR-C181; 1653, pp. 129, 130. Appointed spans, with divine exemption from created necessity.

Canon 182 — PR-C182; 1653, pp. 130, 131. Return of constituent natures; a tentative reading of transmigration.

Canon 183 — PR-C183; 1653, pp. 131, 132. The departure of the ruler and preparation of a new compound.

Canon 184 — PR-C184; 1653, p. 132. Generative corruption preserves the potential specific form.

Canon 185 — PR-C185; 1653, pp. 132, 133. Generation and nourishment compared through moist resolution.

Canon 186 — PR-C186; 1653, pp. 133, 134. The corruptible capsule distinguished from the invisible generating principle.

Canon 187 — PR-C187; 1653, p. 134. Formal definition of life and death.

Canon 193 — PR-C193; 1653, p. 138. An intact corpse can cease to be a living compound.

Canon 208 — PR-C208; 1653, p. 151. Life redescribed as a continuous harmony of actions.

Canon 229 — PR-C229; 1653, pp. 166, 167. Disordered proportion weakens the living union.

Canon 230 — PR-C230; 1653, p. 167. Internal and external causes of the discord are distinguished.

Canon 232 — PR-C232; 1653, pp. 168, 169. Corruption remains activity after death.

Translation in this edition

"Actuality" translates actus in canon 187 and avoids reducing the phrase to one isolated deed. In canon 208 the singular actus continuus is distinguished from the plural actionum: the continuing living actuality unfolds in many actions. "Perfected being" belongs to esse perfectum, not to a moral evaluation of the individual. "Dissolution" renders resolutio. The modern annotation on canon 182 explicitly preserves forsan, "perhaps"; the proposed explanation of metempsycosis remains the author's conjecture, not verified testimony about Pythagorean doctrine.

Related vocabulary

esse perfectum

Perfected being: the achieved existence of the individual through living union. — Canon 187; PR-C187; 1653, p. 134.

copulâ

Union, the conjunction from which the living actuality proceeds. — Canon 187; PR-C187; 1653, p. 134.

terminus

Limit: death bounds and ends that actuality. — Canon 187; PR-C187; 1653, p. 134.

separatio

Separation of matter and form, not necessarily immediate disintegration of the corpse. — Canon 187; PR-C187; 1653, p. 134.

resolutio

Dissolution of the mixed body as an organised compound. — Canon 187; PR-C187; 1653, p. 134.

generatiuâ

Generative corruption, distinguished from the departure of form at death. — Canon 184; PR-C184; 1653, p. 132.

spiritus innatus

The inborn spirit that remains during moderate generative corruption. — Canon 184; PR-C184; 1653, p. 132.

cadauer

Corpse: the elemental body can remain whole after life withdraws. — Canon 193; PR-C193; 1653, p. 138.

actus continuus

Continuous actuality, the sustained living condition differentiated into activities. — Canon 208; PR-C208; 1653, p. 151.

motum corruptionis

Movement of corruption, showing that a dead body is not naturally inactive. — Canon 232; PR-C232; 1653, pp. 168, 169.

See also

Soul; Spirit; Generation; Innate heat; Radical moisture; Perpetual movement.

Mineralium (PR-C154); *Mineralia* (PR-C155); *Metalla* (PR-C155); *vitâ quodammodo* (PR-C155).

At a Glance

The word. Minerals are one of the three highest kinds of compound. Metals receive special consideration because the author attributes to them a concealed principle and qualified kind of life.

In the book. The text distinguishes ordinary existence from life in the proper sense, then explains why metals, especially perfect ones, occupy an exceptional position within the mineral class.

In this edition. "In some measure" and "especially" prevent the qualified account of metallic life from becoming an unconditional claim about every stone or mineral.

A place to read. Canons 154–156 together with 172–174, where ordinary stones, gems, and metals receive different accounts.

Meaning

The vocabulary begins with a class, *Mineralia*, and a privileged group within it, *Metalla*. Canon 154 places minerals, plants, and animals in a hierarchy of existence. Canon 155 then states the received view that minerals merely exist rather than live, before allowing a qualified attribution of life to metals. The local question is what kind of activity or hidden principle justifies that qualification.

Life's concealed presence is distinguished from currently observable motion. A hard body can restrict a formal spirit, so that the absence of outward activity does not, on the author's account, prove the absence of all formative power. Conversely, not every mineral receives the same excellence simply by being dense or enduring.

Use in the book

Canon 154 gives minerals generation in earth, plants roots in earth and water, and animals birth and feeding in earth, water, and air. Air is nevertheless the principal life-food of all. The classification therefore does not assign each class a sealed region with no communication from the others. It describes dominant modes of existing and developing within Nature's general exchange of powers.

Canon 155 introduces the qualified case for metals. The first reason is reproductive analogy: their generation involves a kind of intercourse and the mingling of male and female seeds, identified as sulphur and mercury. Circulation, purification, fermentation, and subtle mixture describe Nature's long preparation of the metallic body. The lexicon need not convert that conceptual sequence into a procedure; what matters for the

argument is the analogy between metallic formation and the joining of generative powers in living beings.

Canon 156 supplies a second reason. Especially in perfect metals, an implanted fire from heaven lies concealed as a life-principle. The hard rind dulls its activity, and the author compares it to an enchanted treasure. Release is associated with philosophical dissolution and the artist's subtle ingenuity, after which the concealed spirit is said to unfold through a movement of growth. This is a claim about the latent possibilities attributed to the metal, not an ordinary observation that every metal visibly reproduces on its own.

The later comparison with other mineral bodies sharpens the distinction. Canon 172 portrays ordinary rocks and stones as formed more by the external cooking of earth and water than by a true elemental mixture. Their form is feeble and they are insensible. Canon 173 expressly says precious stones and gems require a different account: their bodies are imagined as pure enriched dew and their forms as deriving from heavenly and solar sources. The formula of "congealed tears" is the author's poetic description of celestial influence, not a claim to a separate substance named tears.

Canon 174 returns to metals with the apparent paradox of subtle formation and gross result. Their extremely fine mixture produces an unusually compact, heavy, motionless body. Yet repeated natural refinement makes that matter receptive to the Sun's and heavens' resources, especially in perfect metals. Nature is again a potter preparing a body worthy of an excellent form. The greater density of the result does not imply a cruder formation process.

The closing prison image restates the distinction between restricted operation and absent power. Formal spirits remain enclosed within a hard rind until liberated by what the author calls the philosophers' fire. Its promised culmination belongs to the text's alchemical horizon. It should not be generalized into a verified method or identified without evidence with ordinary combustion. Across these passages the lexical point is a graded account of existence: ordinary stones, gems, and metals are compared by formation, mixture, receptivity, and the range of their formal powers.

Places to read

PR-M-C154-01 — 1653, p. 111. The original heading announces the three kinds.

PR-C154 — 1653, p. 111. Minerals are one of three highest kinds of compound.

PR-M-C155-01 — 1653, p. 111. The original margin names the mineral class.

PR-C155 — 1653, pp. 111, 112. Metals receive the first, reproductive reason for qualified life.

PR-C156 — 1653, p. 112. Implanted fire supplies the second reason and the enchanted-treasure image.

PR-C172 — 1653, pp. 121, 122. Ordinary rocks and stones are assigned a weak form.

PR-C173 — 1653, p. 122. Gems receive an explicitly different, more celestial account.

PR-C174 — 1653, pp. 122, 123. The compact metallic body is explained through exceptionally fine mixture and enclosed formal spirits.

Translation in this edition

Canon 155's *creduntur* is "are believed," introducing the received classification, while *dici possint* permits a qualified alternative. *vitâ quodammodo praedita* means endowed with life "in some measure," and canon 156's *potissimùm* singles out perfect metals especially. Neither term should disappear in a summary. In canon 174 the description of body as motionless coexists with the presence of formative spirits; this is the author's distinction between confinement and nonexistence. The terms "philosophical dissolution" and "philosophers' fire" are retained as historical vocabulary without supplying a chemical identification or actionable recipe.

Related vocabulary

Minerals

Mineralia — The class ordinarily said merely to exist. **PR-C155; 1653, pp. 111, 112.**

Metals

Metalla — The foremost mineral group offered a qualified attribution of life. **PR-C155; 1653, pp. 111, 112.**

A kind of intercourse

quasi coitus — The reproductive analogy, explicitly marked as a comparison. **PR-C155; 1653, pp. 111, 112.**

Twofold seed

duplicis seminis — The male/female pair used to explain metallic generation. **PR-C155; 1653, pp. 111, 112.**

Soft mass

mollem massam — The intermediate bodily condition before the metallic body strengthens. **PR-C155; 1653, pp. 111, 112.**

Perfect metals

metalla perfecta — The subgroup especially credited with a concealed life-principle. **PR-C156; 1653, p. 112.**

Hard rind

duro metalli cortice — The body's confinement of the implanted fire. **PR-C156; 1653, p. 112.**

Enchanted treasure

thesaurus incantatus — The image of hidden power awaiting release. **PR-C156; 1653, p. 112.**

Feeble form

formam inualidam — The form assigned to ordinary stones in the later comparison. **PR-C172; 1653, pp. 121, 122.**

Tears of Heaven

Cœli lacrymæ — The poetic image for the supposed celestial origin of gems. **PR-C173; 1653, p. 122.**

See also

The three proximate principles; Atoms and mixture; Plants and growth; Soul and specific form; Fire and heat.

Nutrition and respiration

nutritionem (185; 1653, pp. 132, 133) · *Duplici alimento* (190; 1653, p. 136) · *respiratio* (191; 1653, p. 137) · *succus nutriens* (189; 1653, pp. 135, 136)

At a Glance

The word. Nutrition repairs a living compound; respiration is the repeated drawing of outside air. The book combines bodily food with a proposed spiritual nourishment.

In the book. Food restores bodily parts and humours, while respiration contributes ethereal spirits to the renewal of radical moisture and vital spirits. Generation and nutrition share a pattern without becoming identical events.

In this edition. "Bellows" in canon 191 is the author's image for lungs. The translation preserves the historical account rather than replacing its ethereal influx with a modern explanation.

A place to read. Canons 185 and 189–191 give the compact account; canon 212 follows nourishment through humours and spirits into bodily tissue.

Meaning

Alimentum and pabulum both name nourishment or food, but their objects and scale determine the sense. A plant's bodily food, a fire's fuel, the proposed spiritual food of animals, and the Intelligences' immortal nourishment are not automatically the same material. Nutritio concerns the maintenance and restoration of an already existing living compound. The comparison with generation turns on shared instruments, moist preparation, and the contribution of spirits rather than on a claim that eating produces a new individual each time.

Use in the book

The preparatory account of moisture already links nutrition with generation. Canon 133 makes the moist element circulate in both processes, through the instruments of rarefaction and condensation and through spirits as intermediaries. Canon 141 describes the earth's reception and digestion of moisture as nourishment, and 145 compares drying, moistening, and digesting with food, drink, and sleep. These analogies establish a common pattern across the world and its smaller living compounds without making their bodily arrangements identical.

Canon 185 states the comparison especially carefully: generation and nutrition have "almost the same" rationale. Elements and foods must undergo putrefaction and resolution into moist matter, "as though" into first matter. The resulting chaos contains the conditions required for a new formation or for repair. The language is analogical at two levels: the processes resemble one another, and each small world's generation and restoration resembles the greater world's creation and preservation. The qualifiers prevent the ordinary process from being equated without remainder with primordial creation.

In canon 188 living things are inverted trees whose roots reach Heaven; this prepares the double nourishment of 189–190. The former gives a chain of restoration. Spirits are continually lost through pores, food supplies nourishing juice, bodily parts and humours are replenished, and the purer humours—especially blood—participate in renewing radical moisture when ethereal influx joins them through breathing. This is a historical explanatory sequence. It does not identify radical moisture as a modern bodily fluid or establish a present nutritional treatment.

Canon 190 argues that bodily nourishment contributes little without spiritual nourishment. Plants owe growth to air and Heaven as well as earth; earth herself is pictured drinking ethereal milk. The author supports this with the blessing of Joseph, whose sun, moon, dew, deep, mountains, and hills he interprets as witnesses to celestial fertility. The historical marginal citation names Deuteronomy 33. The modern note identifies the paraphrased verses more narrowly; that additional identification is commentary, not an extra ancient marginal reference.

Canon 191 turns from plants to animal breathing. Against a view attributed to physicians, the lungs are not only bellows for cooling the heart. Their repeated movement also supplies the heart with ethereal spirits, renewing and multiplying vital spirits. "Not only" matters: the author supplements the cooling function rather than simply denying it. Canon 212 later completes the material circuit. The better part of food and drink becomes humours and then spirits, which enter pores and adhere to flesh, sinews, bones, and other parts; the process restores losses through continual replacement. In the book's terms, spirit and body can therefore name phases or conditions within nutrition, not two absolutely sealed compartments.

Places to read

Canon 133 — PR-C133; 1653, pp. 97, 98. Generation and nutrition share instruments and spiritual intermediaries.

Canon 141 — PR-C141; 1653, p. 103. Earth's digestion as nourishment in the wider circulation.

Canon 145 — PR-C145; 1653, p. 105. Food, drink, and sleep as analogues of natural operations.

Canon 185 — PR-C185; 1653, pp. 132, 133. "Almost the same" pattern, and resolution "as though" into first matter.

Canon 188 — PR-C188; 1653, pp. 134, 135. The inverted tree draws nourishment from Heaven.

Canon 189 — PR-C189; 1653, pp. 135, 136. Food, humours, blood, breathing, and renewal of radical moisture.

Historical margin — PR-M-C190-01; 1653, p. 136. The historical margin identifies twofold bodily and spiritual nourishment.

Historical margin — PR-M-C190-02; 1653, p. 136. The historical marginal citation names Deuteronomy, chapter 33.

Canon 190 — PR-C190; 1653, p. 136. Bodily and spiritual nourishment; the Joseph blessing.

Canon 191 — PR-C191; 1653, p. 137. The lungs' cooling role is supplemented by ethereal reception.

Canon 201 — PR-C201; 1653, pp. 145, 146. Food as the condition of a flame's continued communication, a different local use of nourishment vocabulary.

Canon 212 — PR-C212; 1653, pp. 154, 155. Nutriment passes through humours and spirits into bodily parts.

Canon 240 — PR-C240; 1653, pp. 173, 174. The Intelligences' immortal nourishment illustrates the term's different objects and scales.

Translation in this edition

The English "nourishing juice" follows succus nutriens, while "the more succulent substance" follows succulentiori and substantia in the food description: the comparative selects a portion of food. In 212 melior saltem

eorum pars means “at least their better portion”; not everything eaten is said to complete the same beneficial transformation. Respiratio and aëris externi attractio are locally paired as breathing and drawing in outside air. The historical marginal notice at 190 reads DVPLEX ALIMENTVM, CORPOREVM ET SPIRITVALE; the twofold distinction belongs to the original argument, while annotation 109 explains its historical physiological setting.

Related vocabulary

alimenta

Foods, placed beside elements in the comparison between nutrition and generation. — Canon 185; PR-C185; 1653, pp. 132, 133.

eadem ferè ratio

Almost the same pattern: a qualified analogy rather than identity. — Canon 185; PR-C185; 1653, pp. 132, 133.

reparatio

Restoration or repair, the ongoing counterpart to generation in the microcosm. — Canon 185; PR-C185; 1653, pp. 132, 133.

cibo suo

Their own food: nourishment appropriate to the living beings in question. — Canon 189; PR-C189; 1653, pp. 135, 136.

poros

Pores through which natural spirits are said continually to escape. — Canon 189; PR-C189; 1653, pp. 135, 136.

humorum

Humours, bodily fluids within the historical physiological account. — Canon 189; PR-C189; 1653, pp. 135, 136.

sanguinis

Blood, especially implicated in the renewal of radical moisture. — Canon 189; PR-C189; 1653, pp. 135, 136.

pabulum spirituale

Spiritual food supplied to plant roots and converted into bodily substance. — Canon 212; PR-C212; 1653, pp. 154, 155.

folles

Bellows, the image of lungs supplying air near the heart. — Canon 191; PR-C191; 1653, p. 137.

refrigerium

Cooling, a function the author retains but refuses to make exclusive. — Canon 191; PR-C191; 1653, p. 137.

surrogationis

Replacement, the continuous repair of declining bodily substance. — Canon 212; PR-C212; 1653, pp. 154, 155.

See also

Radical moisture; Innate heat; Spiritual natures; Generation; Earth.

Plants and growth

Vegetabilia (PR-C157); *spiritu vegetante* (PR-C157); *hermophroditae* (PR-C157); *specifico caractere* (PR-C158).

At a Glance

The word. Plants possess a soul or spirit of growth, through which they increase and multiply. Their powers are distinguished from animal sensation and movement, though later language complicates that distinction.

In the book. The plant's seed preserves a specific form under a perishable body. Its emergence into a new plant joins corruption, solar or airy assistance, and continuity of kind.

In this edition. The printed Latin form in canon 157 is hermophroditae. The author's generalizations about plant generation are historical claims, not modern botanical classifications.

A place to read. Canons 157–158, then 171 and 179: the first definition, its account of origin, and the later attribution of plant knowledge.

Meaning

Vegetabilia denotes plants as beings endowed with growth. The phrase *animâ etiam seu spiritu vegetante* makes soul and growing spirit alternative descriptions in canon 157. The operative power is neither bare existence nor the full range of animal sensation and movement: it is the activity through which a plant grows and multiplies.

The word-family should not be restricted to a visually green appearance or equated without qualification with a modern physiological process. In this book growth is the unfolding of a formative power within disposed matter. It is connected with nourishment, the continuing identity of a kind, and the relation of a creature to its higher source.

Use in the book

Canon 154 situates plants between minerals and animals and gives them roots in earth and water. Air is still the principal fuel and nourishment of life for all three classes. Plants thus supply an especially visible example of dependence on a moist, earthly receiving place without being self-sufficient in it.

Canon 157 gives their positive capacity and negative distinction together. They possess a growing soul or spirit and increase through the motion of growth; they lack sensation and animal motion. The same passage calls their seeds hermaphroditic because one grain contains fertile seed without the intercourse or joining of two seeds required by the comparison. It then concedes that experience finds both sexes in almost every plant kind. The author is distinguishing his account of the individual fertile grain from the sexual distinctions he believes occur in plant species; the lexicon should preserve both statements rather than turn the first into an unlimited assertion that plants have no sexes.

Canon 158 moves from the visible grain to its concealed generative power. God has hidden a heavenly spirit bearing the species' character. The specific form remains preserved under the individual body. When that body is softened and resolved through corruption, solar heat calls forth the spirit into a new plant, carrying over the old form. The continuity is therefore formal and specific, not the survival of every visible material part. The same account makes moderate corruption a condition of generation rather than only an ending.

Canon 171 gives the hierarchy a further qualification. Plant forms are chiefly airy and owe their immediate beginnings to luminous air, in accord with the creation sequence in which plants precede the Sun. The author does not deny later solar help; he says plants do not owe their beginnings to the Sun in the same measure as animals. Their limited solar power suffices for growth, and their material disposition is judged inadequate to sustain a higher form. Their upward growth is then imagined as an attempt to return to the homeland of their powers.

Canon 179 enlarges the account by calling both plant and animal forms rational in their own manner, not the human manner. It lists plant capacities including movement and sensation, then explains their apparent knowledge through seasonal response, organized roots and stems, the unfolding of flowers and fruits, nourishment, and the vivification of seeds. This wording creates a real tension with canon 157's denial of sensation and canon 171's denial of animal sensation and movement. The qualification "in their own manner" helps delimit the later claim, but the reader should not be told that the two vocabularies are identical or that the tension has disappeared.

Canons 190 and 212 add nutrition to the pattern. Plants need both corporeal and spiritual food, and the latter is said to become stem, bark, branches, leaves, and flowers. The account therefore connects a plant's

visible organization with the mediation of spirits. Its lexical richness belongs to a historical philosophy of living powers, not to a claim that plants possess human intellect or that its physiology has been independently confirmed here.

Places to read

PR-C154 — 1653, p. 111. Plants occupy the middle class and root themselves in earth and water.

PR-C157 — 1653, p. 113. Growing soul, lack of animal capacities, and the claim about the single seed are stated together.

PR-C158 — 1653, pp. 113, 114. A specific spirit survives material preparation and unfolds into a new plant.

PR-C171 — 1653, pp. 120, 121. Luminous air is the more immediate source of plant form, with solar power limited by degree.

PR-C179 — 1653, pp. 127, 128. Plant rationality and sensory language are qualified as nonhuman and illustrated through ordered growth.

PR-C190 — 1653, p. 136. Plants receive bodily and spiritual nourishment.

PR-C212 — 1653, pp. 154, 155. Spiritual nourishment becomes the plant's visible structures.

Translation in this edition

Canon 157 prints *hermophroditae*, not the more familiar spelling that a modern editor might expect. The entry preserves that attestation. Its *animâ etiam seu spiritu vegetante* links alternative names; the English "soul or spirit of growth" should not be read as a claim that two wholly separate plant souls have just been enumerated. Canon 179's *sensitiuæ* must be acknowledged alongside the earlier denial of *sensu*: the later term belongs to a deliberately nonhuman attribution of rational powers, but remains a notable shift. The edition's translated creation-order argument is the author's explanation, not a botanical chronology adopted by the lexicon.

Related vocabulary

Plants

Vegetabilia — Beings with growth and multiplication, placed between minerals and animals. **PR-C157; 1653, p. 113.**

Spirit of growth

spiritu vegetante — The operative principle given as an alternative designation to plant soul. **PR-C157; 1653, p. 113.**

Animal motion

motu animali — A capacity the definition denies to plants. **PR-C157; 1653, p. 113.**

Single grain

granum singulare — The individual seed-unit that the author says already contains fertile power. **PR-C157; 1653, p. 113.**

Hermaphroditic

hermophroditae — The exact printed characterization of the seed's allegedly double nature. **PR-C157; 1653, p. 113.**

Specific character

specifico caractere — The mark by which the hidden spirit preserves the plant's kind. **PR-C158; 1653, pp. 113, 114.**

New plant

stirpem nouam — The offspring into which the prior form is conveyed. **PR-C158; 1653, pp. 113, 114.**

Luminous air

aëri luminoso — The more immediate formative source assigned to plants. **PR-C171; 1653, pp. 120, 121.**

Their own manner

sibi proprio — The restriction on the rationality attributed to nonhuman forms. **PR-C179; 1653, pp. 127, 128.**

Roots

radicibus — One of the concrete structures whose orderly formation supplies evidence for the claimed plant knowledge. **PR-C179; 1653, pp. 127, 128.**

See also

Seeds; Animals and sensitive soul; Soul and specific form; Circulation; Nutrition; Spiritual natures.

Radical moisture

humidum radicale (189; 1653, pp. 135, 136) · *humidi radicalis* (213; 1653, p. 155) · *Humor radicalis* (186; 1653, pp. 133, 134) · *humor radicalis* (224; 1653, pp. 163, 164)

At a Glance

The word. Radical moisture is the deeply rooted sustaining material that receives and binds the living fire. "Radical" points to a root, not to a modern chemical free radical.

In the book. Its intermediate nature allows form and body to unite. The author distinguishes it from removable elemental moisture, from innate heat, and from the individual form that departs at death.

In this edition. Canon 186 has an incomplete Latin list; the English bracket "[an intermediary]" is an editorial supplement from the explanation that follows, not a printed third Latin item.

A place to read. Read 186 and 213–224, keeping the constitutive distinction separate from the claims about persistence developed in Enduring root and restoration.

Meaning

Humidum is a moist thing or moist nature, here treated substantively; humor is moisture or fluid. Radicalis identifies its foundational, rooted office. Neither expression by itself identifies a particular familiar fluid. The author's moisture is material yet so purified that it participates in a spiritual nature, making it a middle term between ethereal form and elemental body. Its definitions concern relations—seat, food, receptacle, bond—as much as a proposed substance. Those relations explain why replacing it with either "soul" or "water" would lose the argument.

Use in the book

The union appears early in canon 89, where Nature's implanted fire chooses radical moisture as its seat. Canon 147 provides an instructive wider parallel: lower moisture approaches the heavenly powers and its body is said to become spirit "in some measure." This is not yet a definition of radical moisture; it shows how the book can describe a material medium becoming more spiritual without making it absolutely immaterial. Canon 164 similarly requires mediation between form and elemental body, with form acting according to material disposition and organic powers.

Canon 186 gives the fullest early account. Seeds and their offspring have a heavenly nature, an elemental nature, and a third member left unstated in the opening Latin list. The subsequent argument supplies an intermediate substance: radical moisture or Nature's ferment, to which spirit adheres. On the material side it corresponds to elements, on the spiritual side to form.

Dawn is its image, joining light and shadow without being simply either extreme. The bodily, perceptible seed-capsule putrefies, whereas the invisible seed generates; the middle substance makes the association intelligible.

This moisture is not merely an original stock that can never be renewed. Canon 189 says it is restored from the purer portion of bodily humours, especially blood, with ethereal influx joining through respiration. The claim belongs to historical physiology, but it matters internally: a sustaining basis can require ongoing maintenance. Canon 213 then defines the living union as the strong embrace of innate fire and radical moisture. The latter is the purest, most fully digested part of matter, likened to oil clarified through Nature's organs. The comparison to distilling vessels describes preparation; it does not give a practical recipe or identify the result with a modern chemical product.

Canons 214–216 distinguish location and persistence. Seeds contain much radical moisture as food and enclosure for a heavenly spark. Elemental moisture, by contrast, yields to fire and leaves as smoke or vapour. Radical moisture is said to remain with ashes after the compound is destroyed. The material evidence and larger conjectures arising from this claim are developed in the separate article on the enduring root; survival of a root is not itself survival of the individual's living form.

That last distinction becomes explicit in 221. The individual form departs when the compound dissolves, while the radical basis remains weakened and relatively ineffective. Canon 223 tentatively calls it the seat and receptacle of forms and the bond joining near-opposites. Canon 224 then issues the strongest warning: innate heat and radical moisture differ in kind. Heat is solar and spiritual; moisture participates in both ethereal and elemental nature. The latter is the fire's seat and food, the bond to the elemental body, and in seed its immediate capsule. These predicates explain cooperation without identity. Canon 225's praise as universal balsam and panacea adds an ambitious historical promise; it does not establish present therapeutic efficacy.

Places to read

Canon 89 — PR-C089; 1653, pp. 61, 62. Radical moisture as the chosen seat of inward fire.

Canon 147 — PR-C147; 1653, pp. 106, 107. A parallel material-to-spiritual transition explicitly qualified "in some measure."

Canon 164 — PR-C164; 1653, p. 116. Mediation and the limits of matter and organs in formal action.

Canon 186 — PR-C186; 1653, pp. 133, 134. The incomplete threefold list and the explained intermediate substance.

Canon 189 — PR-C189; 1653, pp. 135, 136. Renewal through humours and the author's account of respiration.

Canon 213 — PR-C213; 1653, p. 155. Definition through living union and highly prepared matter.
Canon 214 — PR-C214; 1653, pp. 155, 156. The seed's enclosure and food for the heavenly spark.
Canon 215 — PR-C215; 1653, p. 156. The assertion of survival through death and fire.
Canon 216 — PR-C216; 1653, pp. 156, 157. Elemental moisture and radical moisture sharply distinguished.
Canon 221 — PR-C221; 1653, pp. 160, 161. The surviving basis is not the departing individual form.
Canon 223 — PR-C223; 1653, p. 162. A qualified account of the root as seat and bond.
Canon 224 — PR-C224; 1653, pp. 163, 164. Innate heat and radical moisture differ in kind and office.
Canon 225 — PR-C225; 1653, p. 164. The concluding balsam and panacea claims.

Translation in this edition

The edition preserves the broken Latin "cælesti, elementari &" in 186 and brackets the supplied intermediate member in English. Annotation 106 explains that decision from the following sentences; the lexicon does not silently repair the Latin. In 213 rationali is "proportionate," and quodammodo limits conversion "in a certain way" into spiritual nature. In 216 "elemental" and "radical" moisture translate Elementaris and Radicalis, the contrasted members of the same sentence. Canon 223's videtur becomes "seems," keeping the proposed identification distinct from the firmer functional distinction in 224.

Related vocabulary

media substantia

Intermediate substance, joining the heavenly and elemental members. — Canon 186; PR-C186; 1653, pp. 133, 134.

fermentum Naturæ

Nature's ferment, a second designation for the sustaining middle substance. — Canon 186; PR-C186; 1653, pp. 133, 134.

Auroræ

Dawn, the image of a nature joining light and shadow. — Canon 186; PR-C186; 1653, pp. 133, 134.

humorum

Humours, bodily material from whose purer portion radical moisture is said to be renewed. — Canon 189; PR-C189; 1653, pp. 135, 136.

rationali

Proportionate, describing a fitted union rather than human reasoning. — Canon 213; PR-C213; 1653, p. 155.

purissima

Most pure, part of the description of the prepared material portion. — Canon 213; PR-C213; 1653, p. 155.

Elementaris

Elemental, the moisture said to evaporate under common fire. — Canon 216; PR-C216; 1653, pp. 156, 157.

Radicalis

Radical, the contrasted moisture said to remain after combustion. — Canon 216; PR-C216; 1653, pp. 156, 157.

sedes & retinaculum

Seat and receptacle, the moisture's relation to forms in mixed bodies. — Canon 223; PR-C223; 1653, p. 162.

capsula

Capsule, the immediate enclosure of the fiery spirit within seed. — Canon 224; PR-C224; 1653, pp. 163, 164.

vinculum

Bond, linking innate fire with the elemental body. — Canon 224; PR-C224; 1653, pp. 163, 164.

See also

Innate heat; Enduring root and restoration; Balsam and ferment; Nutrition and respiration; Spirit; Seed.

Seeds

semina (PR-C130); *semen* (PR-C161); *materiam seminalem* (PR-C167); *semen autem inuisibile* (PR-C186).

At a Glance

The word. Seed is both a perceptible generative body and the hidden power that makes a new being of a determinate kind possible. The book repeatedly distinguishes these levels.

In the book. Seeds receive solar activity, preserve specific form in potentiality, and unfold only through appropriate heat, time, and matrix. Their power is not assigned to elemental matter alone.

In this edition. "Sperm," "seed," "seminal matter," and "invisible seed" translate different local expressions. They should not be collapsed into one modern reproductive substance.

A place to read. Canons 161 and 166–170, then 184–186, for the seed as little chaos and the distinction between generative body and concealed form.

Meaning

semen and its plural *semina* can name an ordinary seed, animal generative material, or the hidden seminal principle communicated by heavenly powers. The same family also produces *seminalis*, "seminal," qualifying matter, spirit, or power. The word's breadth is controlled by the local account of what contains, what is contained, and what actually brings generation about.

The seed is not merely a miniature finished organism. It is a prepared potentiality whose body can undergo corruption while its specific formative power is preserved. The book places it within a causal network: maternal or terrestrial matrix, inward spirit, external heat, celestial assistance, and appointed time all matter. These are historical categories of explanation, not an account of heredity in modern biological terms.

Use in the book

Canon 91 makes the first universal agent convey activity into seeds; the power is not self-originating merely because it is later found inside them. Canon 95 situates reproduction within the final degree of love, through which compounds propagate their like. Canon 134 then places seminal and formal powers within watery Nature's menstruum under solar agency.

The three classes receive related but different seed accounts. Canon 155 figures sulphur and mercury as paired metallic seeds. Canon 157 says a single plant grain contains fertile seed without the joining of two seeds and calls its nature hermaphroditic, while acknowledging sexual differences among plant kinds. Canon 158 explains the hidden specific spirit that carries the old

plant's form into a new one. These passages share a reproductive vocabulary without asserting identical organs or modes of generation across metals, plants, and animals.

Canon 161 supplies the compressed cosmic image: each grain or seed is a chaos containing the world's seeds in compendium, from which a small world will emerge. The claim identifies a generative ordering problem rather than a requirement to see every finished part already differentiated inside the grain. The following account of specific form states what preserves continuity amid that unfolding.

Canon 166 assigns the species' character to the first individuals and makes generation the means of transmitting it to descendants. Canon 167 is especially careful: forms do not themselves generate other forms, because generation belongs properly to bodies. Form moves organs, disposes seminal matter, encloses a life-spark, and impresses its specific character upon the concealed spirit. Through brooding heat and at the appointed time, what was hidden formative spirit becomes the compound's manifest form. The distinction prevents the seed from becoming an unexplained little soul that simply manufactures another soul.

Canon 168 adds that form does not emerge from the seed's or matter's power alone. Heavenly powers strengthen the material and seminal spirit. Canon 170 similarly says natural forms, though potentially present in seeds, are not made from lower elemental substance. In canon 177 the multiplying power is probably traced to heavenly form as efficient cause, and rays of soul are said to be enclosed with ethereal spirit in seed. The degree of certainty and the difference between formal source and material repository must both be kept.

Canons 184–186 distinguish generative corruption from total dissolution. In the moderate process, the inborn spirit does not depart. Perceptible seed and the compound arising from it have a heavenly, an elemental, and an intermediary aspect. The elemental animal portion called sperm is the capsule that decays; the invisible seed generates. Later canon 214 stresses radical moisture as the fire-spark's food and a suitable womb as the place of action. Canons 221–222 contrast generation without specific seed, which the author regards as imperfect. His spontaneous-generation claims remain historical; they do not alter his lexical distinction between a species-bearing seed and a residual general capacity for life.

Places to read

PR-C091 — 1653, p. 63. Solar natural fire establishes activity in seeds.

PR-C095 — 1653, pp. 65, 66. Compounds propagate their like through the final degree of love.

PR-C130 — 1653, pp. 95, 96. Water holds and cherishes the seeds and true elements of things.

PR-C134 — 1653, pp. 98, 99. Water holds seminal and formative powers received from the Sun.
PR-C155 — 1653, pp. 111, 112. Male and female metallic seeds extend the vocabulary beyond organisms.
PR-C157 — 1653, p. 113. The individual plant grain receives a distinctive account.
PR-C158 — 1653, pp. 113, 114. The hidden spirit carries a specific plant form into new growth.
PR-C161 — 1653, p. 115. Every grain or seed is a little chaos and prospective world.
PR-C166 — 1653, pp. 117, 118. Specific character is transmitted through successive individuals.
PR-C167 — 1653, p. 118. Bodies generate while form disposes organs, matter, and the seed's hidden spirit.
PR-C168 — 1653, p. 119. Heavenly help supplements, rather than merely repeats, material potentiality.
PR-C169 — 1653, p. 119. All powers of universal Nature contribute to each compound's generation.
PR-C170 — 1653, pp. 119, 120. Forms in seeds are not generated from lower elemental substance.
PR-C177 — 1653, pp. 125, 126, 127. Multiplying power is probably attributed to luminous form.
PR-C184 — 1653, p. 132. Moderate generative corruption preserves the inborn spirit.
PR-C185 — 1653, pp. 132, 133. Generation and nourishment both require a return to prepared moist matter.
PR-C186 — 1653, pp. 133, 134. Perceptible sperm-capsule, invisible seed, and intermediary moisture are distinguished.
PR-C214 — 1653, pp. 155, 156. Radical moisture sustains the hidden spark in a suitable womb.
PR-C221 — 1653, pp. 160, 161. Residual material power is distinguished from specific seed.
PR-C222 — 1653, pp. 161, 162. Generation without specific seed is judged imperfect within the historical account.

Translation in this edition

Canon 186's opening Latin enumeration ends after *cælesti, elementari &*; the supplied edition marks its completion as "[an intermediary]." The following description of radical moisture explains the editorial inference, but the supplied words must not be quoted as though present in the historical Latin. That canon's *sperma* is the perceptible animal portion, while *semen autem inuisibile* names the hidden generative power. Canon 167's *generare enim corporum proprium est* is a crucial subject assignment:

bodies generate; form directs and imprints. Canon 168 expressly denies emergence from seed or matter "alone."

Related vocabulary

Seeds

semina — Generative powers held and cherished in the watery medium. **PR-C130; 1653, pp. 95, 96.**

Grain

granum — The concrete seed-unit compared with chaos. **PR-C161; 1653, p. 115.**

In compendium

compendiosè — The compressed mode in which seeds of the world are present. **PR-C161; 1653, p. 115.**

Specific character

caracteremque suum specificum — The stamp form impresses upon the life-giving spirit in seed. **PR-C167; 1653, p. 118.**

Seminal matter

materiam seminalem — The material disposed by the form through bodily organs. **PR-C167; 1653, p. 118.**

Brooding heat

calore pullifico — The warming condition under which concealed spirit unfolds. **PR-C167; 1653, p. 118.**

Appointed time

stato tempore — The temporal condition accompanying the seed's transition into manifest form. **PR-C167; 1653, p. 118.**

Sperm

sperma — The bodily, perceptible animal portion that guards the hidden seed. **PR-C186; 1653, pp. 133, 134.**

Invisible seed

semen autem inuisibile — The contrasted inner power to which generation is attributed. **PR-C186; 1653, pp. 133, 134.**

Suitable womb

matrice conuenienti — The receiving condition in which the hidden fiery spark can act. **PR-C214; 1653, pp. 155, 156.**

See also

Plants and growth; Animals and sensitive soul; Soul and specific form; Water as menstruum; Radical moisture; Privation and corruption.

Signatures, smells, and tastes

tincturæ (211; 1653, pp. 153, 154) · *odores & sapores* (211; 1653, pp. 153, 154) · *signaturæ* (211; 1653, pp. 153, 154) · *sigillum & signaturam* (226; 1653, pp. 164, 165)

At a Glance

The word. Tinctures, smells, and tastes are called signs disclosing inward powers. A signature is an impressed formative mark, not merely a written personal name.

In the book. The argument links perceptible differences with hidden causes and then with the dependence of lower natures upon heavenly exemplars. Signs reveal powers without becoming their efficient causes.

In this edition. Tincturæ can mean colourings or tinctures. The edition preserves the breadth rather than making the term a single laboratory product or reducing it simply to colour.

A place to read. Canon 211 should be read after 210 on qualities as instruments, and with 226 on the hidden seals transmitted from higher to lower nature.

Meaning

Signum is a sign; sigillum a seal; signatura the impressed marking or signature. Their shared imagery connects the identification of a thing with the power that forms it. Tinctura contributes a neighbouring image of colouring or penetration. The words are not perfectly interchangeable: a seal can describe transmitted form, a signature disclose a hidden nature, and a tincture suggest a power distributed through matter. Smell and taste anchor the argument in sensible encounters even when its explanation passes beyond what the senses directly examine.

Use in the book

Canon 166 says that species-forms were marked in the first individuals with the character of the ideal Archetype, and that this seal passes to descendants through generation. The claim establishes a vocabulary of enduring pattern. Canon 167 then distinguishes agencies: bodies generate; form moves organs, disposes seminal matter, encloses a life-spark, and impresses its character upon the spirit within seed. A reference to a seal must not quietly turn form itself into a bodily generator or a modern inherited molecule.

The immediate approach to canon 211 is more polemical. Canon 210 denies that qualities alone are efficient causes. In plants and herbs active powers lie within their essence, made rich in spirits; qualities serve as instruments of action and reception. When the next canon addresses tinctures, smells, and tastes, it therefore asks how sensible features relate to that inward efficacy. They are not dismissed as useless appearances. Nature has endowed things fittingly with these particular spiritual gifts.

The crucial sentence refuses to treat them merely as ornament or as externally adhering accidents. They have an implanted, radical cause and are to be called not so much accidents as revealing signs of inner powers. The construction is comparative: the author redirects explanatory emphasis from external accompaniment to inward significance. He does not provide a general catalogue in which each colour, odour, or flavour decodes a particular remedy. Nothing in this canon authorises a present inference that an unknown plant is safe to consume because of its appearance or taste.

Canon 219 later calls radical balsam an indelible and multiplying tincture penetrating even excrements. That is not simply another occurrence of "colour" in the same sensory sense. It describes a persistent formative or generative impregnation. Reading 211 and 219 together shows why a lexical article needs the local predicates instead of a single rigid gloss for tinctura. The former speaks of perceptible gifts as signs; the latter of a power permeating the whole compound.

Canon 226 gives the signatures a cosmic orientation. The first exemplars are engraved in heavenly natures, more perfect there because of finer matter and proximity to eternity. Lower things are copies in coarser material. Each lower species bears a hidden seal and signature of a corresponding higher nature and acknowledges its rule. This supports the author's account of dependence and likeness; it does not eliminate the difference between exemplar and copy. A sign therefore joins levels without making its bearer the source of its own power. The sensory sign, the specific mark in generation, and the heavenly signature belong to a coherent family of images, but each has a different immediate explanatory task.

Places to read

Canon 166 — PR-C166; 1653, pp. 117, 118. The Archetype's seal on species and its transmission through generations.

Canon 167 — PR-C167; 1653, p. 118. Form impresses character while bodies properly generate.

Canon 210 — PR-C210; 1653, pp. 152, 153. Qualities as instruments, not efficient causes.

Canon 211 — PR-C211; 1653, pp. 153, 154. Tinctures, smells, and tastes as revealing signs of inward powers.

Canon 219 — PR-C219; 1653, p. 158. Tincture as a persistent multiplying impregnation rather than only visible colour.

Canon 226 — PR-C226; 1653, pp. 164, 165. Lower copies bear the seal and signature of corresponding heavenly natures.

Translation in this edition

In 211 “particular and spiritual gifts” follows specialia and spiritualia qualifying dona; “revealing signs” follows demonstratiua qualifying signa. The wording “not so much … as” translates the construction with nec tam and quàm and keeps the argument’s comparative emphasis. The annotation allows both “colourings” and “tinctures” for tincturæ. In 226 the distinction between cælata, “engraved,” and sculpta, “carved,” sustains the making-image without introducing a separate literal craft technique. The printed forms caractere and caracteremque in 166–167 retain their local spelling rather than being silently normalised to a different Latin form.

Related vocabulary

signaculum

Seal, the enduring specific mark transmitted from the first individuals. — Canon 166; PR-C166; 1653, pp. 117, 118.

caracteremque

A character or mark (with the attached conjunction “and”), impressed by form upon the seminal spirit. — Canon 167; PR-C167; 1653, p. 118.

tincturæ

Colourings or tinctures, sensible gifts related to an inward cause. — Canon 211; PR-C211; 1653, pp. 153, 154.

odores

Smells, included among the features disclosing hidden powers. — Canon 211; PR-C211; 1653, pp. 153, 154.

sapores

Tastes, likewise read as signs rather than mere decoration. — Canon 211; PR-C211; 1653, pp. 153, 154.

ornatum

Ornament, an insufficient account of these natural gifts. — Canon 211; PR-C211; 1653, pp. 153, 154.

causam insitam & radicalem

An implanted, rooted cause behind the perceptible feature. — Canon 211; PR-C211; 1653, pp. 153, 154.

demonstratiua

Revealing or demonstrative, specifying the function of the signs. — Canon 211; PR-C211; 1653, pp. 153, 154.

exemplaria

Exemplars, the heavenly patterns preceding lower copies. — Canon 226; PR-C226; 1653, pp. 164, 165.

sigillum

Seal, the mark of the corresponding higher nature's rule. — Canon 226; PR-C226; 1653, pp. 164, 165.

signaturam

Signature, the inwardly borne formative mark of that dependence. — Canon 226; PR-C226; 1653, pp. 164, 165.

See also

Form and formation; Archetype; The four qualities; Balsam and ferment; Spiritual natures.

Soul and specific form

Anima siue forma mixti (PR-C164); *esse suum speciale* (PR-C164); *Formæ specificæ* (PR-C166); *forma* (PR-C164).

At a Glance

The word. Soul or form gives a living compound its determinate being and directs its activity. Its natural source is luminous, while its embodied exercise depends on matter and organs.

In the book. The text explains how specific form persists through successive individuals, becomes manifest from seed, and governs an organized body. It explicitly distinguishes the human soul's superheavenly origin.

In this edition. "Soul or form" is a deliberate alternative naming in canon 164. It does not make every use of form elsewhere equivalent to the human rational soul.

A place to read. Canons 164–170, followed by 176–180, for definition, transmission, causal qualifications, and the governing work of form.

Meaning

Anima is soul; *forma* is form, the determining and active principle of a compound. Canon 164 joins them with *siue*, "or," because the natural soul under discussion gives the living compound its specific being. "Specific"

refers to the kind or species it embodies, not merely to a detail noticed by an observer.

The definition joins several roles: a luminous origin, a movement from potentiality into actuality, mediation by spirit, determination of kind, and efficient causation of life. These roles cannot be reduced to the visible shape of a body. Nor does form mean an unconstrained activity that can produce the same effect through any material: the passage closes by making matter's disposition and the organs' powers conditions of its action.

Use in the book

Canon 34 anticipates the luminous account and expressly excepts the human soul from the souls derived from celestial light. The human soul is a ray of supercelestial, uncreated light. Later distinctions therefore do not arise as an incidental correction after an initially undifferentiated theory.

Within the classification of compounds, canon 157 gives plants a soul or spirit of growth; canon 159 assigns animals a sensitive soul. Canon 160 again identifies the human soul as an immortal ray of divine light. These graded uses establish the range that the following natural definition must address without flattening it.

Canon 164 defines a compound's soul or form as a spark of Nature's fire or imperceptible ray of heavenly light, brought from the potentiality of seed or matter into actuality by generation. Spirit binds it to the elemental body. It gives specific being and is the proximate principle and efficient cause of life, but acts according to the condition of matter and the power of organs. Canon 165 explains the intermediate spirit by the immense disparity between luminous soul and opaque body, then explicitly confines that natural account to heavenly souls rather than the superheavenly divine human soul. Natural mediation can apply to both without erasing their different origins.

Canon 166 explains continuity of kind. The first individuals received the archetype's specific character, conveyed through generation so that species enjoy a kind of immortality by successive replacement of individuals. This is not a promise that each individual remains alive without end. Canon 167 then prevents a causal shortcut: forms do not generate other forms; bodies generate. Form moves the organs, prepares seminal matter, encloses a life-spark, and impresses character on its hidden spirit. What is potential in seed unfolds into manifest form at the proper time.

Canon 168 rejects emergence from matter's own power alone, adding the assistance of celestial powers. Canon 170 specifies that natural forms potentially present in seeds are neither composed of nor generated by the lower elements. Potential presence describes a way of being in seed, not an exclusively elemental origin. Canon 171 differentiates how human, other animal, and plant forms return towards their sources, with different reach and capacity.

Canon 175 pictures the spiritual form as governor of its individual empire. Canon 176 then restricts the number of governing forms in a perfected compound: the elements shape its body but do not each supply an additional specific form of the whole. Canon 177 argues, beginning from probability, that the seed's multiplying power comes from luminous form. Sensation, imagination, and intellect illustrate different activities of light; intellect remains the human addition.

Finally canons 179–180 attribute nonhuman forms their own kind of rationality and identify an individual's Nature with its form, charged with directing and preserving the body. The analogy is a sailor's relation to a ship. The discussion thus moves from luminous source to organized action. It does not leave soul as a decorative name added to an otherwise complete material explanation.

Places to read

PR-C034 — 1653, p. 23. The natural luminous account already contains an explicit human exception.

PR-C157 — 1653, p. 113. Plants receive a growing soul or spirit.

PR-C159 — 1653, p. 114. Animals receive sensitive soul.

PR-C160 — 1653, pp. 114, 115. The human soul is called an immortal ray of divine light.

PR-M-C164-01 — 1653, p. 116. The original margin identifies the definition of soul.

PR-C164 — 1653, p. 116. Soul or form receives its central definition and material-organic qualification.

PR-C165 — 1653, pp. 116, 117. Natural and superheavenly human souls are expressly distinguished.

PR-C166 — 1653, pp. 117, 118. The species' character passes through successive individuals.

PR-C167 — 1653, p. 118. Form directs and imprints, while generation belongs properly to bodies.

PR-C168 — 1653, p. 119. Heavenly assistance prevents a solely material explanation of emergence.

PR-C169 — 1653, p. 119. The universal powers cooperate in the generation of every compound.

PR-C170 — 1653, pp. 119, 120. Potential presence in seed is distinguished from elemental origin.

PR-C171 — 1653, pp. 120, 121. Forms' different sources and capacities shape their upward tendencies.

PR-C175 — 1653, pp. 123, 124. Form is entrusted with rule over an individual world.

PR-C176 — 1653, pp. 124, 125. One specific form constitutes the perfected compound; elements shape its body.

PR-C177 — 1653, pp. 125, 126, 127. Multiplying power is probably assigned to luminous form, with differentiated cognition.
PR-C179 — 1653, pp. 127, 128. Rationality in plants and animals is limited to their own manner.
PR-C180 — 1653, pp. 128, 129. Form directs and preserves its body as a sailor does a ship.

Translation in this edition

In canon 164 *proximum vitae principium & causa efficiens* is "the proximate principle and efficient cause of life." It should not be reduced to a merely accompanying sign. In canon 165 the Latin *irrationalis* in the comparison between soul and matter is rendered "has no common measure": it concerns disproportion, not a claim that soul lacks reason. Canon 166's immortality belongs to *speciebus*, species, through replacement of individuals. Canon 167's refusal to make forms generate forms and canon 168's "alone" are indispensable limits. This article explains the edition's historical distinctions without making a theological ruling about souls.

Related vocabulary

Soul or form

Anima siue forma mixti — The linked designation for the living compound's determining principle. **PR-C164; 1653, p. 116.**

Spark

scintilla — The image of participation in Nature's fire. **PR-C164; 1653, p. 116.**

From potentiality

è potentiâ — The concealed condition from which the formative principle becomes actual. **PR-C164; 1653, p. 116.**

Into actuality

in actum — The manifest active condition reached in generation. **PR-C164; 1653, p. 116.**

Specific being

esse suum speciale — The determinate kind of being bestowed upon the compound. **PR-C164; 1653, p. 116.**

Efficient cause

causa efficiens — The active causal office assigned to soul in life. **PR-C164; 1653, p. 116.**

Without common measure

irrationalis — Disproportion between luminous form and opaque matter, not absence of reason. **PR-C165; 1653, pp. 116, 117.**

Specific forms

Formæ specificæ — The forms bearing and transmitting the archetype's mark of kind. **PR-C166; 1653, pp. 117, 118.**

Successive replacement

successiuam indiuiduorum surrogationem — The process through which immortality is bestowed upon species. **PR-C166; 1653, pp. 117, 118.**

Shaping, not informing

effingendi — The elements' bodily task distinguished from the specific form's office. **PR-C176; 1653, pp. 124, 125.**

See also

Body; Spirit; Seeds; Form and formation; Animals and sensitive soul; Plants and growth; Human being and microcosm.

Spirit

Spiritus (PR-C163); *aëris* (PR-C163); *aetheris* (PR-C163); *Animae capsula & vehiculum* (PR-C163).

At a Glance

The word. Spirit is a subtle, mobile intermediary. In the individual compound it binds soul to body; across Nature, spirits carry powers between otherwise distant regions and beings.

In the book. The author defines individual spirit as a portion of pure air or aether, receptive to form and adherent to the body's subtler parts. This physical mediation should not be confused with every use of the divine Spirit.

In this edition. The plural "spirits," the individual mediating spirit, and the universal spirit share functions of communication but need not denote one numerically identical entity.

A place to read. Canons 162–165, followed by 186, 192, and 207, for the intermediary's local constitution and wider semantic range.

Meaning

Spiritus can mean breath, spirit, or an animating and transmitting power. The work exploits that range: heavenly powers are breathed into lower natures, compounds contain spirits, and divine Spirit creates and governs.

The article's central meaning is the natural intermediary defined in canon 163, not an unqualified identification of all those uses.

Its subtlety is relative as well as functional. A portion of pure air or aether can be called spiritual because it escapes ordinary sense and approaches purer natures, even though it is not wholly without material origin. The mediator shares in both ends and can therefore attach to body while receiving soul. The language of vehicle, capsule, knot, and bond makes those different tasks retrievable.

Use in the book

Canon 7 identifies secondary Nature as the universe's life-giving spirit and a servant of the first Nature. This already distinguishes a communicated, created power from the divine source. Canon 77 says pure air receives the name spirit when the philosophers' secrets are discussed, because of its nearness to spiritual nature. The identification is explanatory and relative, not the claim that every gust of air has an independent soul.

Canon 89 places natural fire in radical moisture and principally in the heart, from which it gives motion to the compound's humours and spirits. Here spirits are recipients and carriers within an organized living whole, not simply another name for the ruling fire. Canon 93 likewise describes celestial influences communicating under airy or watery nature, and canon 114 identifies the fifth element as an ethereal spirit preparing elements for mixture and life.

The individual definition appears in canon 163, after body has been described and before soul receives its definition. Spirit is a small portion of the purest air or even aether. Its position between soul and body enables it to bind the two; as the soul's capsule and vehicle, it adheres to the body's subtle and spiritual parts. Canon 164 accordingly says soul is bound to the elemental body through spirit. Mediating and governing are distinct offices, even though other passages can use spirit more broadly for a formative power.

Canon 165 explains why mediation is needed. Luminous form and opaque matter are so disproportionate that they cannot join by the closest natural bond without a suitable intermediate. Spirit receives and retains the nascent form while participating in both sides. The qualification concerning the superheavenly human soul prevents an inference that this natural mediator determines every soul's origin: even that distinct soul uses natural means to enter bodily fellowship.

Canons 167–168 use a more specialized compound expression: formative and seminal spirit. This is the hidden power stamped with a specific character in seed, unfolding into manifest soul or form through generation. The word spirit therefore describes different stages and roles, not a fixed third item that can never be called formative. Canon 186 again distinguishes the spirit from radical moisture to which it adheres. The shared

language of capsules and intermediaries requires attention to its subject each time.

Canon 192 provides the explicit semantic safeguard. Philosophers call spiritual both wholly immaterial natures and extremely fine natures of material origin; air, influences, innate fire, and seminal or vital spirits belong to the latter discussion. Canon 207 then pictures communication across the universe through emissary spirits continually departing and arriving. Canon 212 adds transformation between bodily and spiritual states in compounds. Across these uses, spirit is a means by which a hierarchy can remain connected and active without all its levels becoming the same.

Places to read

PR-C007 — 1653, p. 5. Secondary Nature is the universal spirit, distinguished from its first source.

PR-C077 — 1653, p. 55. Pure air receives the name spirit in philosophical explanation.

PR-C089 — 1653, pp. 61, 62. Spirits receive life-giving motion within the organized compound.

PR-C093 — 1653, p. 64. Heavenly influences communicate in airy or watery nature.

PR-C114 — 1653, pp. 78, 79. Ethereal spirit prepares elements for mixture and life.

PR-C162 — 1653, pp. 115, 116. The threefold constitution distinguishes body, spirit, and soul before defining the intermediary.

PR-M-C163-01 — 1653, p. 116. The original margin marks the definition of spirit.

PR-C163 — 1653, p. 116. The individual intermediary receives its exact definition.

PR-C164 — 1653, p. 116. Soul is joined to elemental body by spirit's mediation.

PR-C165 — 1653, pp. 116, 117. The disparity of soul and body explains why the mediator is required.

PR-C167 — 1653, p. 118. A specifically marked hidden spirit unfolds into manifest form.

PR-C168 — 1653, p. 119. Heavenly powers assist the seminal and formative spirit.

PR-C186 — 1653, pp. 133, 134. Spirit adheres to radical moisture, the intermediary substance.

PR-C192 — 1653, pp. 137, 138. The word spiritual includes materially originated but extremely fine natures.

PR-C207 — 1653, pp. 149, 150. Emissary spirits make communication and renewal possible.

PR-C212 — 1653, pp. 154, 155. Bodily and spiritual states alternate within mixed bodies.

Translation in this edition

Canon 163's *portiuncula* is a small portion, not an assertion that the mediator has no material aspect. *Animae capsula & vehiculum* assigns capsule and vehicle to the soul's carrier; it should not be attached to the soul as though soul carries itself. Canon 165's *susceptor ac retinaculum* gives spirit the work of receiving and retaining form. The author's reference to the divine or uncreated Spirit elsewhere must be read with its qualifiers. Capitalization in the supplied Latin and English is not by itself a reliable taxonomy of all senses.

Related vocabulary

Small portion

portiuncula — The quantitative diminutive used in defining individual spirit. **PR-C163; 1653, p. 116.**

Aether

aetheris — The purer possible source of the mediating portion. **PR-C163; 1653, p. 116.**

Intermediate nature

media natura — Spirit's position between the terms it joins. **PR-C163; 1653, p. 116.**

Knot and bond

nodus & vinculum — The joined relation of soul and body secured by spirit. **PR-C163; 1653, p. 116.**

Capsule and vehicle

capsula & vehiculum — The containing and carrying offices assigned to the soul's mediator. **PR-C163; 1653, p. 116.**

Receiver

susceptor — Spirit's acceptance of the form as it arises. **PR-C165; 1653, pp. 116, 117.**

Receptacle

retinaculum — Spirit's retention of form within the bodily relation. **PR-C165; 1653, pp. 116, 117.**

Formative and seminal

formali & seminali — The paired roles of the spirit already implanted in generative matter. **PR-C168; 1653, p. 119.**

Emissary spirits

spiritus autem emissarios — The transmitted powers through which separated natures communicate. **PR-C207; 1653, pp. 149, 150.**

Renewal

renouatio — The result of the continual arrival and departure of spirits. **PR-C207; 1653, pp. 149, 150.**

See also

Body; Soul and specific form; Spiritual natures; Fifth element; Seeds; Radical moisture.

Spiritual natures

Spirituales naturas (192; 1653, pp. 137, 138) · *spiritualia* (193; 1653, p. 138) · *spiritus mechanici* (210; 1653, pp. 152, 153) · *Spiritus Vniuersi* (114; 1653, pp. 78, 79)

At a Glance

The word. "Spiritual" is broader here than "immaterial." It includes wholly incorporeal beings and exceptionally fine natures that originate in matter but elude the senses.

In the book. The category enables the author to assign natural activity to hidden principles while treating bodies and qualities as their instruments. Its members must still be distinguished by origin, rank, and function.

In this edition. Canon 192 explicitly expands the word's scope. Canon 194 expressly denies that ordinary fire is entirely immaterial, despite calling it spiritual.

A place to read. Read 188 and 192–194 with 206–210: the first group explains the category, the second how spirits and bodies cooperate in action.

Meaning

Spiritualis is a relational as well as a classificatory word in this book. In comparison with gross, sensible bodies a finely material nature can claim the name of spirit; being called spiritual does not by itself establish creation apart from matter. The broader family includes spiritus as breath-like carrier, formative power, emitted influence, and the universal source or reservoir of natural forms. These roles overlap, but a local account of what acts, what carries, and what receives must control the definition.

Use in the book

Canon 10 introduces an entirely spiritual, immortal, intelligible region above the celestial and subcelestial worlds. Canon 77 nevertheless calls the

air a spirit in the language of philosophical secrets because it is close to spiritual nature. Canon 114 calls the fifth element an ethereal spirit, the bond of elements and Spirit of the Universe, while limiting its preservation of individuals to what their stability permits. Already the same family of words spans distinct levels of the cosmos.

The individual relation is sharply formulated in 163–165: spirit mediates between soul and body, and luminous form needs an appropriate bond to join dark material. Canon 165 explicitly excludes the divine human soul from the ordinary claim about natural souls, while allowing that the human soul too joins a body through natural intermediaries. The distinctions are not dispensable preliminaries to a universal identity of soul, spirit, and body.

Canon 188 argues that the mind can reach further than the senses. Bodies are rinds beneath which effective essences lie hidden; the uncreated Spirit communicates first with simpler natures and through them with bodily ones. Canon 192 then defines the enlarged usage. Philosophers call spiritual both beings created apart from matter—Intelligences, Angels, and Daemons, as they are believed to be—and natures derived from matter whose extreme fineness escapes sensory examination. The examples include pure air or ether, celestial influences, innate fire, and seminal, vegetable, animal, and vital spirits. Their claim to the name is explicitly made in comparison with sensible things.

The following arguments test that usage. Nature's fire is inferred from perceptible effects in animals even though it cannot itself be sensed. Ordinary fire is also called spiritual because it lacks a sensible body of its own and inhabits other material. Yet canon 194 immediately adds that it is not wholly immaterial: it consists in very fine matter. These propositions belong to the author's theory of fire; they should not be converted into current physical descriptions.

In 198–199 the Spirit of the Universe is treated as the solar, invisible source to which natural forms return. It is not identified with the directly visible solar body or its visible light; it continues its communication at night. Canons 206–210 explain agency at the individual level. Bodies retain higher natures in the lower realm and make them perceptible; higher natures make bodies act. Mutual service coexists with a hierarchy in which the spiritual principle rules and the bodily undergoes action. Qualities such as heat remain instruments, while hidden spirits are declared the efficient agents. Even this strong polemic says natural bodies do not act through qualities alone: it does not remove qualities from the causal account, but changes their assigned office.

Places to read

Canon 10 — PR-C010; 1653, pp. 6, 7. Wholly spiritual intelligible natures in the three-region account.

Canon 77 — PR-C077; 1653, p. 55. Air called spirit because of its fineness and mediation.
Canon 114 — PR-C114; 1653, pp. 78, 79. The fifth element called Spirit of the Universe, with a limit on preservation.
Canon 163 — PR-C163; 1653, p. 116. Spirit as the individual mediator and vehicle.
Canon 164 — PR-C164; 1653, p. 116. Form acts through spirit according to matter and organs.
Canon 165 — PR-C165; 1653, pp. 116, 117. The natural soul distinguished from the divine human soul.
Canon 174 — PR-C174; 1653, pp. 122, 123. Liber as the metal's enclosing rind, clarified in the modern annotation.
Canon 188 — PR-C188; 1653, pp. 134, 135. Hidden essences and descending communication.
Canon 192 — PR-C192; 1653, pp. 137, 138. The decisive twofold extension of "spiritual."
Canon 193 — PR-C193; 1653, p. 138. Nature's fire known through effects.
Canon 194 — PR-C194; 1653, pp. 139, 140. Common fire spiritual but not wholly immaterial.
Canon 198 — PR-C198; 1653, pp. 143, 144. Natural forms return to their spiritual source.
Canon 199 — PR-C199; 1653, pp. 144, 145. The invisible solar spirit distinguished from visible solar light.
Canon 206 — PR-C206; 1653, p. 149. Bodies and spiritual natures render reciprocal service.
Canon 207 — PR-C207; 1653, pp. 149, 150. Communication through emissary spirits.
Canon 208 — PR-C208; 1653, p. 151. Active principles and bodily instruments.
Canon 209 — PR-C209; 1653, pp. 151, 152. Action and undergoing action in the governing hierarchy.
Canon 210 — PR-C210; 1653, pp. 152, 153. Qualities are instruments, not efficient causes.

Translation in this edition

The translation's "are believed to be" at 192 preserves creduntur for Intelligences, Angels, and Daemons. Its "in comparison with perceptible things" follows ratione sensibilium and explains why a material nature can receive a spiritual designation. In 210 "working spirits" translates spiritus mechanici, immediately glossed by the source as actionum artifices, "artificers of actions." The word does not mean a modern mechanical explanation. "Rinds" for cortices and the note on the metal's liber preserve enclosing-body imagery, not an assertion that every body is literally bark.

The original marginal claims about fire and active principles are the author's; modern annotations distinguish their historical scope.

Related vocabulary

solo intellectu

By intellect alone: how wholly incorporeal natures are said to be apprehended. — Canon 192; PR-C192; 1653, pp. 137, 138.

tenuitate

Fineness, one reason material natures can escape sensory scrutiny. — Canon 192; PR-C192; 1653, pp. 137, 138.

ratione sensibilium

In relation to perceptible things, the comparison licensing the wider term "spirits." — Canon 192; PR-C192; 1653, pp. 137, 138.

ignis insitus

Implanted fire, one of the subtle natural powers included in the category. — Canon 192; PR-C192; 1653, pp. 137, 138.

animales

Animal spirits, included without being equated with wholly incorporeal beings. — Canon 192; PR-C192; 1653, pp. 137, 138.

cortices

Rinds: bodies as enclosures retaining higher natures. — Canon 206; PR-C206; 1653, p. 149.

testacea vasa

Earthenware vessels, the parallel image of material containment. — Canon 206; PR-C206; 1653, p. 149.

emissarios

Emissary spirits, agents of communication among parts of the universe. — Canon 207; PR-C207; 1653, pp. 149, 150.

organa passiua

Passive instruments: bodies as the means through which spirits unfold action. — Canon 208; PR-C208; 1653, p. 151.

agere

To act, presented as the proper office of spiritual nature. — Canon 209; PR-C209; 1653, pp. 151, 152.

pati

To undergo action, the corresponding office assigned to bodily nature. — Canon 209; PR-C209; 1653, pp. 151, 152.

causas efficientes

Efficient causes, the causal status denied to qualities as such. — Canon 210; PR-C210; 1653, pp. 152, 153.

scala Iacobo

Jacob's ladder, the author's identification of the visionary ladder with the connected circulation and renewal of universal Nature through emissary spirits. — Canon 207; PR-C207; 1653, pp. 149, 150.

Mercurij pennæ

Mercury's wings, the paired classical image for the messenger's passage between higher and lower regions, interpreted as spiritual communication. — Canon 207; PR-C207; 1653, pp. 149, 150.

See also

Spirit; Soul; Body; Rays and radiance; Intelligences and celestial government; Innate heat.

Light and its communication

Light

lux (PR-C001); *Lux* (PR-C032); *lumen* (PR-C197); *lucis scintillam* (PR-C032)

At a Glance

The word. Light names divine radiance, the created formative principle, the sun's activity and individual sparks of life. These uses are related but do not make uncreated divinity identical with visible sunlight.

In the book. Light differentiates primordial darkness, forms matter, unites elements and communicates life. Its concentration in the sun gives the later operation a greater power than dispersed primordial illumination.

In this edition. English "light" can answer to lux or lumen. Canon 197 explicitly assigns lux to a luminous body's primary activity and lumen to its derived radiance; that definition should not be mechanically imposed on every earlier occurrence.

A place to read. Canons 20–35 trace light from differentiating spirit to universal form and life-giving solar source; canon 199 then distinguishes visible sunlight from the invisible solar spirit active even at night.

Meaning

Light is an explanatory principle as well as something seen. When the book describes it as form, spirit, heat's source or life's immediate cause, it attributes work to light rather than merely beauty or brightness. At the same time the word links physical activity with divine manifestation and intellectual discovery. An entry must distinguish these local roles instead of translating all of them into either optical radiation or metaphor.

The distinction between source and communicated effect matters especially. The luminous source can be concealed, mediated or absent from direct sight while its power continues. The later account of radiance and spirit develops this possibility; it is not a modern explanation of the physical mechanisms of illumination.

Use in the book

Canon 1 calls God's essence immeasurable light. Canon 7, by contrast, describes light created in the beginning and gathered into the sun. The difference between uncreated source and created intermediary governs the creation narrative. In canon 20 the luminous spirit separates unlike matter, gathers the finer homogeneous portion and kindles an immortal light associated with the empyrean heaven. Light both distinguishes and unites: it separates heterogeneous constituents while collecting what shares a nature.

Canon 23 describes its first action as immediate, like lightning or a flame spreading into neighbouring smoke. The upper, subtler matter becomes a luminous circumference, while the lower remains night. Canons 26–27 carry the differentiation through the ethereal region, lower heaven, water and earth. Their spatial and temporal vocabulary belongs to the author's ordered account; canon 39 will qualify whether that account describes the actual duration of divine creation.

Canon 28 gives concentration a causal purpose. The supreme maker collects dispersed light into the solar globe so that it can act more effectively and project stronger rays. Canon 31 accordingly distinguishes the feebler productive capacity of pre-solar light from the later generation of animals. These are stages within the author's Genesis interpretation, not observed developmental epochs established by this lexicon.

Canon 32 states the central proposition: solar light is universal form. First matter and the elements received luminous formation, and their resulting kinship explains cooperation in compounds. Every individual retains a spark communicating active power to its seed. Canon 33 distinguishes the first slight tincture from the stronger light it prepares matter to receive. Canon 34 calls light life's vehicle and immediate cause, then expressly excepts the human soul from the class of souls that are rays of created celestial light.

The solar image in canons 35–36 connects this causal work with divine manifestation. The sun reveals divine glory as a mirror, because mortal

nature cannot gaze on divine light directly. The work does not ask readers to replace that mediation with simple identity between sun and God.

Canon 197 offers a more technical distinction: primary luminous activity is lux, and the derivative activity is lumen. Canon 199 then warns that the solar spirit is not the sunlight visible to us when the sun's body is present. It is an invisible spirit communicated through the heavens even in the darkest night and to the earth's centre. Canon 200 interprets light's self-communication as an image of divine love. Canon 201 compares it with intellectual gifts that remain with their possessor when shared—but its candle comparison is expressly conditional on fuel remaining. Neither uninterrupted communication nor shared knowledge licenses a claim that a material flame requires no food.

Places to read

PR-C001 (1653, p. 1): Immeasurable light describes divine essence.
PR-C007 (1653, p. 5): Created light's life-giving power is distinguished as secondary Nature.
PR-C020 (1653, pp. 12, 13): Luminous spirit separates heterogeneous matter and kindles the finer homogeneous portion.
PR-C023 (1653, pp. 15, 16): Light differentiates day and night through an immediately spreading action.
PR-C026 (1653, pp. 17, 18): Its propagation establishes the ethereal second heaven.
PR-C027 (1653, pp. 18, 19): Further differentiation produces lower heaven, water and earth.
PR-C028 (1653, pp. 19, 20): Dispersed light is concentrated in the sun for stronger action.
PR-C031 (1653, pp. 21, 22): The earlier dispersed light is assigned a weaker generative efficacy.
PR-C032 (1653, p. 22): Solar light becomes universal form and the source of individual vivifying sparks.
PR-C033 (1653, p. 23): A first tincture prepares matter for stronger luminous formation.
PR-C034 (1653, p. 23): Light is life's immediate cause; the human soul is expressly excepted from created celestial rays.
PR-C035 (1653, p. 24): The sun images unity, threefold operation and divine luminosity.
PR-C036 (1653, p. 25): A mirror mediates glory inaccessible to mortal direct vision.
PR-C039 (1653, pp. 27, 28): The creation account may set out order rather than elapsed execution.
PR-C197 (1653, pp. 142, 143): The author distinguishes primary lux from derived lumen.

PR-C199 (1653, pp. 144, 145): Invisible solar spirit continues its activity without visible sunlight.
PR-C200 (1653, p. 145): Communicated light imitates divine love's extension beyond itself.
PR-C201 (1653, pp. 145, 146): The non-depletion analogy retains the condition that a flame's fuel remains.

Translation in this edition

The edition keeps both "light" and "radiance" available rather than pretending lux and lumen have mechanically fixed equivalents everywhere. In canon 197 it explicitly retains the Latin terms at the point of definition. The opening lux immensa and canon 28's lux creata must not be merged: "created" states a crucial difference. In canon 201 stante pabulo is "as long as its food remains," a necessary qualification of the candle example. The human exception in canon 34 is marked by solâ hominis animâ exceptâ, not supplied by the editor.

Related vocabulary

Light

lux — The opening divine predicate, not automatically the same referent as created solar light. (PR-C001; 1653, p. 1.)

Radiance

lumen — The secondary activity said to flow from a luminous body's primary action. (PR-C197; 1653, pp. 142, 143.)

Created light

lux creata — The produced light concentrated in the sun, distinct from its uncreated source. (PR-C028; 1653, pp. 19, 20.)

Fiery spirit

spiritus est igneus — The description of light as an active separator in the creation account. (PR-C020; 1653, pp. 12, 13.)

Immortal light

lumen immortale — The kindled higher light likened to incombustible oil. (PR-C020; 1653, pp. 12, 13.)

Spark of light

lucis scintillam — The individual's hidden source of active and moving power in its seed. (PR-C032; 1653, p. 22.)

Luminous spirit

spiritus luminosi — The spirit proceeding from the divine word and working on primordial matter. (PR-C020; 1653, pp. 12, 13.)

Life's vehicle

vitae vehiculum — The first of the escalating descriptions of light's role in communicating life. (PR-C034; 1653, p. 23.)

Immediate cause

causa proxima — Light's direct causal relation to life within the universal account. (PR-C034; 1653, p. 23.)

Fuel remains

stante pabulo — The explicit condition under which a little flame continues to communicate without diminishing. (PR-C201; 1653, pp. 145, 146.)

See also

God; Form and formation; Sun; Rays and radiance; Spirit of the Universe; Fire and heat.

Rays and radiance

Radij (196; 1653, p. 142) · *lucem* (197; 1653, pp. 142, 143) · *lumen* (197; 1653, pp. 142, 143) · *luminis vehiculum* (197; 1653, pp. 142, 143)

At a Glance

The word. Radii are rays. The author distinguishes lux, a luminous body's primary activity, from lumen, the secondary radiance proceeding from it.

In the book. Visible rays are spirits of light clothed in ether or air. Their carrier explains their stoppage, while a separately described luminous spirit accounts for illumination without direct rays.

In this edition. The English retains lux and lumen where canon 197 stipulates the distinction. Elsewhere "light" and "radiance" depend on the local argument, not a mechanically uniform substitution.

A place to read. Canons 196–205 follow the argument from the ray's composition through interruption, lingering illumination, and the special case of glass.

Meaning

The ray is neither simply the visible light-source nor an entirely immaterial line connecting source and observer. It is described as an emissary

spirit entering a congenial ethereal carrier. Vehiculum names the carrying function: rays convey radiance, while air or ether carries the spirits that constitute visible rays. This nested account explains why the same passage can call a ray spiritual and also, in a certain way, bodily. The distinction between lux and lumen is explicitly proposed within this discussion rather than presumed as a universal Latin convention.

Use in the book

Canon 195 begins with the origin of spiritual light and the creation of a solar body dense enough to make it perceptible. The optical account that follows preserves that distinction between a luminous principle and its manifestation in matter. Canon 196 therefore starts with a correction: the solar rays meeting our eyes are not pure spirits. Issuing continually from the Sun, they proceed clothed in surrounding ether, entering it as flame enters very fine smoke. Streams and clothing explain continuous communication and sensible manifestation together.

Canon 197 names these emissaries rays and gives them two related offices. They are the first activities of light and the vehicle of radiance; luminous bodies act through their projection and multiplication, emitting heat and brilliance. The concluding proposal lets lux name the primary activity and lumen the secondary activity flowing from it. The wording "let us" matters: the author is settling the usage needed for his argument, not establishing that each Latin author or every earlier occurrence must obey the same technical division.

In 198 the extinguished candle supplies an analogy for the return of natural forms. The author says that its luminous spirit disperses into air when deprived of food or torn from its carrier, rather than being annihilated. Canon 199 then distinguishes the invisible solar Spirit of the Universe from the Sun's directly visible light. That spirit reaches the lower heaven and the earth's centre even at night. The statement concerns the pervasive generative communication of the theory, not an assertion that direct sunlight is visibly present everywhere at all times.

Canons 200–201 give multiplication an ethical and theological force. Radiance communicates beyond its source as an image of divine love; giving light does not, the author argues, impoverish the giver in the manner of dividing a body. But the lamp comparison includes the indispensable condition that its food remains. A non-diminishing communication of light is not a claim that a flame burns without fuel. The comparison with teaching similarly concerns knowledge remaining with its possessor while being communicated.

The optical test returns in 202–203. Rays are stopped by dense bodies because their air-carrier makes them in some measure bodily. Their direct dependence upon a luminous source explains their withdrawal when the source is absent. Yet the author maintains that air can receive radiance when

the source and its direct rays are absent, invoking eclipse, clouds, night, and the setting Sun as examples. He assigns this effect to a luminous spirit proceeding from the rays. That is the book's explanatory move, not a modern account of atmospheric optics. Canons 204–205 carry the distinction into glass, where the ray's carrier is stopped but a spirit passes and the glass itself becomes a new luminous body. The resulting model must be read as a connected theory, including its difficult claims, not as an isolated anticipation of later optical science.

Places to read

Canon 195 — PR-C195; 1653, pp. 140, 141, 142. A luminous spirit becomes perceptible through the solar body.

Canon 196 — PR-C196; 1653, p. 142. Visible solar rays are not pure spirits.

Canon 197 — PR-C197; 1653, pp. 142, 143. Emissaries and vehicles; the stipulated lux/lumen distinction.

Canon 198 — PR-C198; 1653, pp. 143, 144. Candle extinction interpreted as dispersal and return.

Canon 199 — PR-C199; 1653, pp. 144, 145. Invisible solar spirit distinguished from directly visible light.

Canon 200 — PR-C200; 1653, p. 145. Outgoing rays compared with divine charity.

Canon 201 — PR-C201; 1653, pp. 145, 146. Communication without loss, conditional upon continuing fuel.

Canon 202 — PR-C202; 1653, pp. 146, 147. The air-carrier explains the stoppage and withdrawal of direct rays.

Canon 203 — PR-C203; 1653, p. 147. Radiance without direct rays explained through luminous spirit.

Canon 204 — PR-C204; 1653, pp. 147, 148. Glass arrests rays but transmits a spirit and emits new rays.

Canon 205 — PR-C205; 1653, pp. 148, 149. The twofold account of transparent mediation.

Translation in this edition

"The first activity of light" translates primi lucis actus in 197; the plural Latin actus is gathered into an English collective phrase. "Primary" and "secondary" follow primarium and secundarium in the explicit concluding distinction. Canon 202 qualifies the bodily character of rays with quodammodo, "in a certain way"; the theory does not abandon their spiritual origin. In 201 stante pabulo is "as long as its food remains." The modern notes on 197, 201, and 203 preserve these local qualifications and do not substitute a present physical mechanism for the historical claims.

Related vocabulary

puri spiritus

Pure spirits, expressly denied as a sufficient description of visible solar rays. — Canon 196; PR-C196; 1653, p. 142.

æthere

Ether, the congenial surrounding nature in which emitted rays are clothed. — Canon 196; PR-C196; 1653, p. 142.

fluxus continuus

Continuous flow, the model of transmission rather than a single detached emission. — Canon 196; PR-C196; 1653, p. 142.

riuuli

Little streams, the image of ceaseless issue from a perennial luminous source. — Canon 196; PR-C196; 1653, p. 142.

primi lucis actus

The first activities of light, one office assigned to rays. — Canon 197; PR-C197; 1653, pp. 142, 143.

secundarium

Secondary: the activity proceeding from the primary one and named lumen. — Canon 197; PR-C197; 1653, pp. 142, 143.

stante pabulo

With its food remaining, the condition attached to the lamp's communication. — Canon 201; PR-C201; 1653, pp. 145, 146.

aëre pro vehiculo

Air as vehicle, the reason visible rays acquire a bodily constraint. — Canon 202; PR-C202; 1653, pp. 146, 147.

corpore denso

A dense body, which the author says stops the ray with its carrier. — Canon 202; PR-C202; 1653, pp. 146, 147.

radijs subtractis

Rays withdrawn, the condition under which a different luminous communication is proposed. — Canon 203; PR-C203; 1653, p. 147.

spiritualis luminis

Spiritual radiance, invoked to explain illumination without the direct source and rays. — Canon 203; PR-C203; 1653, p. 147.

See also

Light; Sun; Transparent bodies and glass; Spiritual natures; Love.

Sun

Sol (PR-C035); *Solis globum* (PR-C028); *cordis vice* (PR-C034); *speculum* (PR-C036)

At a Glance

The word. Sol names the visible celestial body in which primordial light is concentrated. The book calls it a heart, torch, mirror, eye and deputy according to its different causal and representative offices.

In the book. The sun mediates between the highest luminous source and lower Nature, distributing light, motion and heat. Its theological privilege does not make it the uncreated divinity or establish a modern heliocentric system.

In this edition. Canon 30's "in the midst" means between empyrean heaven and earthly centre within that argument. Canon 87 carefully says the sun is the creator's eye, not the universe's eye.

A place to read. Canons 28–36, especially 30 and 34–36: concentration explains efficacy, a middle position explains mediation, and images of heart and mirror explain life and manifestation.

Meaning

The sun is a created body charged with a universal office. Its pre-eminence arises both from the concentration of light and from the power it transmits. The book can speak of divine glory in it because its visible activity makes something of the inaccessible source available to creatures.

The several images are not interchangeable decoration. A torch illuminates; a heart sends life through a whole; a mirror makes another glory indirectly perceptible; an eye describes the creator's visible relation to creatures; a deputy acts under a superior authority. Each locates the sun within a relation rather than treating it as an isolated object.

Use in the book

Canon 28 explains why the maker gathered scattered light into one noble globe. Concentration increases efficacy and the strength of projected rays. It also makes created light, originating from uncreated unity, flow into creatures through unity. The argument is consequently physical and theological at once: it describes a stronger active source and a fitting visible expression of unity.

Canon 29 says that the other bodies borrow their light from the solar torch. Their opacity is partly inferred rather than directly perceived: distance

prevents observation, so probability supports analogy with the moon. The following appeal to the saying that sun and human generate a human connects universal solar causation with particular generation; it does not cancel the role of the parent.

Canon 30 tentatively places the sun in the middle between the empyrean source and the dark earthly centre. The point is equal mediation between two extremes. It should not be paraphrased as an unqualified claim that earth and every planet orbit the sun. The book's later discussion of earth's movement remains doubtful, while this canon's stated frame is the relation of source, intermediary and lower terminus.

Canon 31 makes the concentration of light a threshold in the creation account. Earlier weak dispersed heat could not fully overcome cold moist matter; after the sun is formed, earth can produce animals. Canon 32 gives the stronger light the title universal form. Canon 34 then infers the heart's office from position and effective power: life flows from the sun into every part. The human soul is specifically excepted from the class of created celestial rays, even though human bodily life still belongs to the natural order.

Canons 35–36 explain three aspects of divine likeness and the solar mirror. Unity, the threefold office of light-motion-heat, and luminous manifestation are related but distinct. The mirror exists because divine glory exceeds material creatures' capacity for direct perception. Canon 87 later sharpens the eye image: the sun is the universe creator's eye, through which he looks upon and becomes perceptible to sensible creatures.

The account of Nature's fire in canons 85–86 places gentle, temperate heat within the solar globe. Its intrinsic temperateness is distinguished from the variation felt according to approach, angle and place. Thus the life-giving solar source is not equated with a sphere of intensely destructive flame. Near the conclusion, canon 243 again calls it an immortal lamp and sensible monarch, a material intermediary through which a God remote from matter governs material works. The book returns to delegated office, not solar independence.

Places to read

PR-C028 (1653, pp. 19, 20): The concentration of light explains stronger efficacy and unity of transmission.

PR-C029 (1653, p. 20): Borrowed light and probable opacity connect the sun with other bodies and generation.

PR-C030 (1653, p. 21): The middle position is argued between empyrean source and earthly centre.

PR-C031 (1653, pp. 21, 22): Greater solar power enables the account's later animal generation.

PR-C032 (1653, p. 22): Solar light is called universal form.

PR-C034 (1653, p. 23): The heart analogy explains distribution of life, with a human-soul exception.
PR-C035 (1653, p. 24): Three aspects of divine likeness are expressed through the sun.
PR-C036 (1653, p. 25): The solar mirror mediates otherwise inaccessible glory.
PR-C085 (1653, pp. 59, 60): Gentle fiery spirit makes the sun the source of generation and life.
PR-C086 (1653, p. 60): Intrinsic temperate heat is distinguished from variable experienced heating.
PR-C087 (1653, pp. 60, 61): The eye belongs to the creator rather than the universe itself.
PR-C242 (1653, pp. 176, 177): Earth's movement remains doubtful in the later discussion.
PR-C243 (1653, p. 177): The concluding lamp and deputy images stress material mediation under divine government.

Translation in this edition

"Not without probability" in canon 30 renders Non citra probabilitatem; the proposal is not presented as a geometrical demonstration. "Heart's office" in canon 34 renders cordis vice, marking a function rather than literal anatomy. Canon 36's speculum is a mirror, while canon 87's oculus is the creator's eye. The possessive creatoris Vniuersi in the latter matters: replacing it with "the universe's eye" would reverse the author's explicit correction of earlier thinkers.

Related vocabulary

Sun

Sol — The one created luminous governor through which Nature's benefits are distributed. (PR-C035; 1653, p. 24.)

Solar globe

Solis globum — The concentrated bodily seat of light that had previously been dispersed. (PR-C028; 1653, pp. 19, 20.)

Torch

face Mundi luminosâ — The illuminating source from which the other bodies borrow light. (PR-C029; 1653, p. 20.)

Intermediate nature

natura media — The sun's mediating position between the highest luminous source and the dark earthly centre. (PR-C030; 1653, p. 21.)

Heart's office

cordis vice — Its function of communicating life throughout the universe. (PR-C034; 1653, p. 23.)

Deputy

vicarius — Its subordinate authority under God in distributing natural benefits. (PR-C035; 1653, p. 24.)

Threefold office

triplici munere — Its linked distribution of light, motion and heat. (PR-C035; 1653, p. 24.)

Mirror

speculum — The medium in which otherwise inaccessible divine glory becomes indirectly known. (PR-C036; 1653, p. 25.)

Creator's eye

creatoris Vniuersi est oculus — The corrective description of whose sight and manifestation the sun mediates. (PR-C087; 1653, pp. 60, 61.)

Immortal lamp

lampadem immortalem — The concluding image of sustained universal illumination in the supreme prince's hall. (PR-C243; 1653, p. 177.)

See also

God; Light; Form and formation; Heavens; Fire and heat; Earth and Moon.

Transparent bodies and glass

Corpus diaphanum (204; 1653, pp. 147, 148) · *vitrum* (204; 1653, pp. 147, 148) · *Solis vitrei* (204; 1653, pp. 147, 148) · *reflexionem* (205; 1653, pp. 148, 149)

At a Glance

The word. Diaphanum names a transparent body. Glass becomes the book's chief test of how a spiritual power can pass where the bodily vehicle of a ray cannot.

In the book. The author denies that the original solar rays literally pass through glass. He explains the far-side light through transmitted spirit and through the glass itself becoming luminous.

In this edition. “Illuminated” and “luminous” translate distinct predicates in 205. The account of glass from ashes in 217 is a separate material argument linked by transparency, not a second optical experiment.

A place to read. Read 202–205 in sequence before 217. The claim about glass depends upon the prior composition of rays and the distinction between air and spirit.

Meaning

A transparent medium receives and communicates light. In this theory, being open to a spirit is not equivalent to allowing the same parcel of luminous air or the same composite ray to pass straight through. The Latin vitrum is glass; corpus diaphanum is the wider class that glass illustrates. The author gives transparency an active mediating role. It is a capacity to receive a luminous principle and communicate its effects, not merely an absence of obstruction measured without a theory of what is transmitted.

Use in the book

The earlier description of air in canon 77 calls it foremost among transparent things. It is a receptive, communicating medium, readily affected yet not tenaciously retaining what it receives. This furnishes a background for the much later distinction between rays and a spiritual radiance. In canon 202 visible rays use air as their vehicle and are stopped by dense bodies. Canon 203 nevertheless allows an illumination through spiritual radiance without the direct presence of source and rays. Glass in 204 is the hard case that tests these assignments.

A glass body struck by solar rays gathers them and receives the Sun’s image. It then becomes luminous, a miniature Sun, emitting its own rays towards the far side. The author acknowledges the appearance that solar rays are refracted and traverse the glass; he explicitly denies that this is what really happens. The original rays are stopped because of the air adhering to them. Only the spirit of light is transmitted. Far-side rays are therefore described as the rays of a glassy Sun. An account that says merely “the author discusses refraction through glass” would miss his rejection of the apparent mechanism.

Canon 205 unfolds the explanation into two means. First, glass is pervious to the spirit of radiance: it receives and transmits that spirit, which enters the air beyond. Second, the transparent body is itself kindled into luminosity by the received light, like a wick. It becomes not merely illuminated but luminous, acquiring the power to pour out radiance. The two statements are presented together, rather than as rival hypotheses from which the reader is asked to choose. Dense and opaque bodies, by contrast, are allowed to communicate radiance by reflection, not in the same way as the transparent luminous medium.

Glass reappears in a different evidential role in canon 217. The author reasons from glassmakers' work with ashes: a continuous solid body is produced through flowing, and he takes flowing to require moisture. Radical moisture, supposedly surviving fire in ashes, is accordingly said to terminate in the noble transparent body of glass. The argument connects the visible result with an invisible enduring principle. It does not say that ordinary water remains trapped as such in the finished glass, nor does the observed production independently demonstrate all the theological claims later made for the material root.

The two discussions deserve connection without collapse. In optics, glass shows how spirit and bodily carriers differ; in the account of matter, glass makes a hidden persistent capacity manifest. In both, transparency is evidence for a closeness to ethereal nature. Yet the natural-philosophical explanation, the artisan's practice, and the interpretation of what that practice proves remain different levels of the argument. This entry describes those levels without offering an operational glassmaking process or treating the author's inferences as present materials science.

Places to read

Canon 77 — PR-C077; 1653, p. 55. Air as the first transparent and communicating medium.

Canon 202 — PR-C202; 1653, pp. 146, 147. Air-carried rays stopped by dense bodies.

Canon 203 — PR-C203; 1653, p. 147. Radiance without direct rays prepares the transmission problem.

Canon 204 — PR-C204; 1653, pp. 147, 148. The explicit denial of literal passage by the same rays through glass.

Canon 205 — PR-C205; 1653, pp. 148, 149. Two means of transparent mediation; luminous versus illuminated.

Canon 217 — PR-C217; 1653, p. 157. Glass from ashes as evidence for persistent radical moisture.

Translation in this edition

"A Sun in miniature" translates Solis compendium, while "glassy Sun" translates Solis vitrei. Both expressions make the glass a derivative luminous source within the theory, not a second astronomical Sun. Canon 205's non modò illuminatum, sed etiam luminosum warrants the English distinction between merely illuminated and itself luminous. The printed additive numeral CCIIII is retained for 204 in the Latin, while the stable identifier follows the continuous canon count. Annotation 120 explicitly separates the moisture inference from identifying radical moisture with ordinary water.

Related vocabulary

diaphanum

Transparent, the material's capacity to receive and communicate luminous spirit. — Canon 205; PR-C205; 1653, pp. 148, 149.

imaginem Solis

The Sun's image, received by the struck glass. — Canon 204; PR-C204; 1653, pp. 147, 148.

Solis compendium

A Sun in miniature, the glass as a derivative luminous body. — Canon 204; PR-C204; 1653, pp. 147, 148.

refracti

Refracted, used while describing the appearance whose proposed mechanism is then denied. — Canon 204; PR-C204; 1653, pp. 147, 148.

solo spiritu lucis

The spirit of light alone, what the author says is transmitted. — Canon 204; PR-C204; 1653, pp. 147, 148.

medium luminis

An intermediary of radiance, glass's defined office. — Canon 205; PR-C205; 1653, pp. 148, 149.

illuminatum

Illuminated: receiving light without yet expressing the stronger predicate luminous. — Canon 205; PR-C205; 1653, pp. 148, 149.

luminosum

Luminous: capable of pouring out radiance as a source. — Canon 205; PR-C205; 1653, pp. 148, 149.

ellychnium

Wick, the image of a transparent body kindled by the spirit of light. — Canon 205; PR-C205; 1653, pp. 148, 149.

fluxio

Flowing, from which the author infers a surviving moisture. — Canon 217; PR-C217; 1653, p. 157.

quantitas continua

Continuous quantity, a requirement of the resulting solid glass in the argument. — Canon 217; PR-C217; 1653, p. 157.

See also

Rays and radiance; Radical moisture; Enduring root and restoration; Air; Light.

The heavens and the created whole

Continuous heaven and the first movable sphere

continuas (237; 1653, pp. 171, 172) · *contiguas* (237; 1653, pp. 171, 172) · *Primum aliquod mobile* (238; 1653, pp. 172, 173) · *intrinseca* (238; 1653, pp. 172, 173)

At a Glance

The word. Continuous parts belong to one bodily continuum; contiguous parts merely touch. The author uses that difference to reject separate material shells as the structure of Heaven.

In the book. The argument challenges a teaching arrangement treated as physical reality, then questions why a separate first movable sphere should supply a motion Heaven might possess internally.

In this edition. "First movable sphere" follows primum mobile. The later phrase "first mover" in the same canon refers to that sphere as mover of lower heavens, not to God as an unmoved first cause.

A place to read. Canons 237–238 make a paired criticism; 239–240 immediately retain the higher hierarchy of spiritual government.

Meaning

Continuus and contiguus are not interchangeable words for nearness. The author's distinction concerns whether one material body is divided into genuinely separate shells or remains a continuum with differentiated parts. His objection is not to every useful distinction of regions, ranks, or powers. It is to converting those differences into separate material surfaces without adequate need. Primum mobile names the proposed first moved body above the lower heavens; the question is about the location and transmission of motion, not about abolishing the Creator.

Use in the book

The continuity claim has an early foundation in canon 21. The world's original moist material can flow, be refined, and extend into one continuous fabric. Its continuity is attributed to moisture acting as glue and solder. Canon 77 later calls the whole air Heaven, a medium connecting scattered natures and transmitting their powers. These passages prepare a cosmos whose differences are joined rather than isolated. They do not, by

themselves, eliminate the three regions introduced in canon 10: differences of order and excellence remain central.

The immediately preceding astronomical sequence in 233–236 adds a dynamic reason for restraint. Different bodies can move proportionately without identical motion; varying heavenly configurations can influence lower natures. Such differentiation need not establish separate material orbs. Canon 237 states the point directly: Heaven's parts are continuous, not merely contiguous. The world is Nature's work rather than a construction whose divisions have been imposed for a lesson. Those first dividing the ethereal region into many circles and orbs, the author says, pursued ease of teaching more than truth.

His alternative is not an undifferentiated equality of all celestial parts. One body, continuous in matter yet diverse in dignity and power, could suffice. The claim thus separates material unity from rank and function. This distinction also limits the appeal to simplicity: Nature's love of unity does not forbid the many bodies and natures discussed elsewhere. It argues against a particular multiplication of physically separated heavens.

The author then admits ignorance of the actual laws of stellar movements. The polemic against a masked Astrology targets explanatory constructions produced under that ignorance. Nevertheless he asserts that a continuous Heaven can provide laws congruent with human reason. The argument is not a rejection of intelligibility, measurement, or every mathematical aid. It rejects making a model's divisions authoritative over Nature merely because they help teaching.

Canon 238 extends the criticism to a rapid first movable sphere above the heavens. If that body may be assigned a principle of movement, why deny such a principle to the heavenly globe itself? Why posit an external cause where an internal one can suffice? This is an explanatory challenge, framed as questions, not a supplied mechanical account of celestial rotation. It removes an allegedly unnecessary intermediate body, not the entire hierarchy of causation. Canons 239–240 immediately resume communication from the Archetype through Intelligences and heavenly orders. Reading them together prevents the first-movable argument from being mistaken for an assertion that the cosmos has no divine source or higher spiritual governance.

Places to read

Canon 10 — PR-C010; 1653, pp. 6, 7. Three regions distinguished by nature and dignity, not by this passage's shell theory.

Canon 21 — PR-C021; 1653, pp. 13, 14. The primordial moist fabric extends into a continuous body.

Canon 77 — PR-C077; 1653, p. 55. Air/Heaven as the common connecting medium.

Canon 233 — PR-C233; 1653, pp. 169, 170. Proportionate differences among celestial motions.
Canon 234 — PR-C234; 1653, p. 170. Variable operations are compatible with a fixed end.
Canon 235 — PR-C235; 1653, pp. 170, 171. The Sun's variations serve differing natural operations.
Canon 236 — PR-C236; 1653, p. 171. Changing configurations transmit effects below.
Canon 237 — PR-C237; 1653, pp. 171, 172. Continuous versus contiguous; teaching diagrams and material reality.
Canon 238 — PR-C238; 1653, pp. 172, 173. The first movable sphere challenged by the possibility of internal motion.
Canon 239 — PR-C239; 1653, p. 173. The higher hierarchy of causal communication remains.
Canon 240 — PR-C240; 1653, pp. 173, 174. The Creator is not a part of the created order.

Translation in this edition

Canon 237's contrast of partes continuas and non contiguas is translated "continuous, rather than merely touching, parts." "Separated in matter and distinguished by surfaces" follows materiâ separatos & superficie distinctos and gives the objection its precise target. Astrologia in this context encompasses the explanation of heavenly motions; the modern note warns against forcing a later astronomy/astrology boundary upon the term. In 238 "that first mover" corresponds to primo illi motori, pointing back to primum mobile. The source has not suddenly introduced a second discussion of God under the same English phrase.

Related vocabulary

continuas

Continuous, describing parts of one materially joined heavenly body. — Canon 237; PR-C237; 1653, pp. 171, 172.

contiguas

Contiguous or touching, the rejected description of merely adjacent separate parts. — Canon 237; PR-C237; 1653, pp. 171, 172.

sphæras & circulos

Spheres and circles, divisions whose explanatory status is being challenged. — Canon 237; PR-C237; 1653, pp. 171, 172.

docendi facilitatem

Ease of teaching, distinguished from the truth of what is taught. — Canon 237; PR-C237; 1653, pp. 171, 172.

doctrinæ veritatem

Truth of the teaching, the standard not guaranteed by a convenient division. — Canon 237; PR-C237; 1653, pp. 171, 172.

superficie distinctos

Distinguished by surfaces, specifying the separate-shell construction. — Canon 237; PR-C237; 1653, pp. 171, 172.

laruatam Astrologiam

A masked Astrology, the polemical name for a constructed account under ignorance. — Canon 237; PR-C237; 1653, pp. 171, 172.

Primum aliquod mobile

Some first movable, the hypothesised rotating source of lower celestial motion. — Canon 238; PR-C238; 1653, pp. 172, 173.

primo illi motori

To that first mover, the same sphere considered as moving lower heavens. — Canon 238; PR-C238; 1653, pp. 172, 173.

externam motus causam

An external cause of motion, whose necessity is disputed. — Canon 238; PR-C238; 1653, pp. 172, 173.

intrinseca

Internal, the alternative location of the principle of celestial motion. — Canon 238; PR-C238; 1653, pp. 172, 173.

See also

Heavens; Perpetual movement; Intelligences and celestial government; Many worlds; Nature and cause.

Terræ globum (242; 1653, pp. 176, 177) · *Lunam* (242; 1653, pp. 176, 177) · *de motu dubitatur* (242; 1653, pp. 176, 177) · *incolas Luna* (242; 1653, pp. 176, 177)

At a Glance

The word. Earth and Moon are compared as globular, opaque, light-borrowing bodies. The comparison challenges Earth's separation from the celestial bodies without requiring it to move.

In the book. The author asks why Earth should not be counted among the stars, questions whether its movement is necessary, and only tentatively suggests lunar inhabitants.

In this edition. Forsan means "perhaps"; de motu dubitatur means that movement remains in doubt. Neither phrase can be omitted without changing the late cosmological position.

A place to read. Canon 242 is the central passage. Read its physical comparisons, motion question, and inhabitant conjecture as successive arguments rather than one established discovery.

Meaning

Terra can mean the element earth or the terrestrial globe; Luna is the Moon. In canon 242 the subject is explicitly the globe, not earthy material in any compound. The word astra identifies the broader celestial class into which the author asks to place it. The shared features concern opacity, received light, solidity, reflection, emission of powers, and suspension within a surrounding medium. These are the book's premises for a change of classification, not a complete modern planetary definition.

Use in the book

Canon 29 had already extended a comparison from the Moon to other globes. It says that the Moon's opacity is accessible to sense and suggests that distant globular bodies are likewise opaque, though distance prevents perception. The inference is explicitly probabilistic. All receive light from the world's luminous torch in this account. The Moon therefore supplies a visible comparative case within a broader theory of borrowed light, rather than an exception proving that every heavenly body shines from itself.

Canon 126 later proposes that Earth may possess constancy no less than Heaven, Moon, and stars. Its possible place at the world's centre is introduced conditionally, "if ... as is believed," while the argument chiefly concerns essential persistence despite accidental damage. The passage weakens a crude opposition between an entirely unstable Earth and entirely constant heavenly bodies. It does not yet resolve the motion question that reappears at the end.

Canon 241 changes the question of purpose by rejecting the exclusive subordination of celestial worlds to Earth's advantage. Canon 242 then asks what prevents Earth from being counted among the stars as much as the Moon. It supplies a carefully repeated comparison: both are opaque in themselves, borrow solar light, are solid, reflect solar rays, emit spirits and powers, and hang in their own heaven or air. Each item belongs to the author's natural philosophy, including the proposed emissions and the supporting medium. The repetition constructs parity in a specified set of respects, not identity in every respect.

The next question is decisive for interpretation. Movement is doubtful; why is Earth's movement necessary, and why should it not stand among fixed bodies? Thus astronomical inclusion and terrestrial motion are treated as separable claims. A reader should not infer an endorsement of a moving Earth merely because the book calls Earth a star-like globe or places the Sun prominently in a universal hall. Nor does the question amount to a supplied demonstration that Earth cannot move. It resists the supposed necessity of motion for the classification just proposed.

The possible inhabitants of the Moon enter with forsan. The author finds it implausible that immense globes should be idle, barren, and uninhabited, all acting only for this lowest globe. He supports that judgement with divine generosity, Creation's movement beyond solitude, and the law of multiplication. The argument's basis is therefore a theological and teleological account of fruitful creation, not reported observation of lunar creatures. The proposed inhabitants remain unspecified, and "different kinds" does not license naming their biology or social life.

Canon 243 assigns the Sun the role of perceptible monarch and intermediary; 244 offers a scriptural defence of many worlds. Neither removes the local qualifications in 242. Taken together, the passages show a cosmology willing to challenge Earth-exclusive finality and strict separation from the stars while retaining uncertainty about terrestrial movement and the inhabitants of other globes.

Places to read

Canon 29 — PR-C029; 1653, p. 20. The Moon's opacity and a probability-based extension to distant globes.

Canon 126 — PR-C126; 1653, pp. 89, 90. Earth's constancy compared with Moon and stars; central position treated conditionally.

Canon 241 — PR-C241; 1653, pp. 174, 175. The wider objection to celestial worlds existing only for Earth.

Historical margin — PR-M-C242-01; 1653, p. 176. The original heading concerns Earth among the stars, not its movement.

Canon 242 — PR-C242; 1653, pp. 176, 177. The six comparisons, the unresolved motion question, and possible lunar inhabitants.

Canon 243 — PR-C243; 1653, p. 177. The Sun as an intermediary ruler, not by itself a full orbital model.

Canon 244 — PR-C244; 1653, pp. 177, 178. The separate reconciliation of plural worlds with Scripture.

Translation in this edition

The edition renders Terræ globum as "the earthly globe" and inter astra as "among the stars." The sixfold vtrumque is "each," preserving the paired structure. "There is doubt about movement" translates de motu dubitatur; the following interrogatives ask why motion is required, rather than asserting that it has been established. Annotation 138 explicitly keeps those claims apart from lunar inhabitants, whose forsan remains "perhaps." The original marginal notice TERRÆ GLOBVS INTER ASTRA, PR-M-C242-01, names the classification issue and does not state a position about movement.

Related vocabulary

Terræ globum

The terrestrial globe, rather than the element earth in any mixture. — Canon 242; PR-C242; 1653, pp. 176, 177.

inter astra

Among the stars, the challenged celestial classification. — Canon 242; PR-C242; 1653, pp. 176, 177.

opacum

Opaque, the natural condition attributed to both compared globes. — Canon 242; PR-C242; 1653, pp. 176, 177.

mutuatur

Borrows, describing their received light from the Sun. — Canon 242; PR-C242; 1653, pp. 176, 177.

corpus solidum

A solid body, another shared feature in the comparison. — Canon 242; PR-C242; 1653, pp. 176, 177.

reflectit

Reflects, the action assigned to Earth and Moon upon solar rays. — Canon 242; PR-C242; 1653, pp. 176, 177.

pendulum

Suspended, within each body's own heaven or air. — Canon 242; PR-C242; 1653, pp. 176, 177.

de motu dubitatur

Movement is doubtful, the explicit reservation before the motion questions. — Canon 242; PR-C242; 1653, pp. 176, 177.

fixa corpora

Fixed bodies, the proposed company in which Earth might stand. — Canon 242; PR-C242; 1653, pp. 176, 177.

incolas

Inhabitants, tentatively attributed to the Moon without specifying their kind. — Canon 242; PR-C242; 1653, pp. 176, 177.

steriles

Barren, the condition the author finds implausible for such immense globes. — Canon 242; PR-C242; 1653, pp. 176, 177.

See also

Many worlds; Earth; Sun; Heavens; Rays and radiance; Creation and time.

Heavens

supercaelesti (PR-C010); *caelesti* (PR-C010); *subcaelesti* (PR-C010); *Caelum illud Empyreum* (PR-C020)

At a Glance

The word. Heaven can name the whole airy-celestial expanse or a particular rank within it. The opening cosmology distinguishes supercelestial, celestial and subcelestial regions, with different degrees of spirituality, perfection and change.

In the book. The empyrean mediates the intelligible and material worlds; the ethereal region communicates powers downward; the lower heaven is air. These distinctions do not require materially detached shells.

In this edition. “Cannot undergo corruption” in canon 10 does not mean “cannot change”: the same sentence allows a change when the celestial period is complete. “On loan” describes the elemental region’s dependence on heavenly gifts.

A place to read. Canons 10–11, 20 and 26–27, followed by 237: first distinguish the offices and degrees, then observe the explicit rejection of materially separated celestial spheres.

Meaning

The plural "heavens" marks differences of degree, position and office. It does not always refer to independent bodies separated by surfaces. At the opening, the threefold universe is sorted by its relation to spiritual nature and material corruption; in the creation account the heavens emerge through graded illumination of primordial matter. The late argument insists on a continuity of heavenly substance despite the dignity and power of its parts.

"Celestial" and "supercelestial" should therefore not be exchanged casually. The human soul is called a ray of uncreated supercelestial light, while natural souls are rays of created celestial light. Similarly, a region's proximity to spiritual nature does not automatically make it wholly immaterial.

Use in the book

Canon 10 distinguishes the supercelestial, called intelligible, as highest, wholly spiritual and immortal. The celestial middle contains the most perfect bodies, abounds in spirits and sends vital powers down through spiritual streams. It is immune to corruption but not necessarily to a final change. The lowest, elemental region possesses spiritual gifts only on loan, to be returned. There generation and corruption are inseparable in the succession of compounds.

Canon 11 orders the dependencies: lower things obey intermediates, intermediates the higher, and the higher the supreme governor. This is a hierarchy of communication as well as command. The mediating roles prevent distance from becoming a break in cosmic causation.

Canon 20 identifies the empyrean as a boundary or horizon between intelligible and material worlds. It receives gifts from above and communicates them to the next lower, middle heaven. Its image is an immortal light kindled from the finer portion of matter, like incombustible oil before divine majesty. In canon 22 it is the first formal principle in Nature, although remote. Canon 24 reinforces the contrast: unlike the dark mass below, the first heaven is not called empty or void, because nearness to divine glory and the luminous spirit immediately distinguishes it by light. Canon 40 describes its relation of form and matter as an overwhelming formal superiority that nearly spiritualises its matter. These descriptions are closely related but not word-for-word interchangeable with canon 10's wholly spiritual highest region; the lexicon should retain the different formulations rather than impose a single flattening diagram.

Canon 26 forms the ethereal second heaven, with fixed torches above and the seven wandering stars below. Their light, movement and influence govern lower Nature. Canon 27's last heaven is the air made open to light. The world's geography is thus also a history of illumination and the displacement of dense darkness.

The three modes of formation in canons 40–42 explain why regions differ: overwhelming form, balanced form and matter, and relatively weak form. Canon 47 locates their commonality in matter and form, while their mixture, position and perfection distinguish them. This account is incompatible with treating "higher" as mere empty height; position is linked with a different degree of luminous formation and purity.

The later canon 237 says the heavens have continuous rather than merely touching parts. It rejects separate orbs as devices of convenient teaching elevated into reality. Canon 239 nevertheless preserves the three-level governmental relation, with powers received from the archetype and communicated through intelligible and celestial orders. The final framework therefore combines continuity with hierarchy. The author's rejection of separated shells is not a rejection of heavens, higher powers or ordered communication.

Places to read

PR-C010 (1653, pp. 6, 7): The three cosmic regions differ in spirituality, perfection, change and dependence.

PR-C011 (1653, p. 7): Their hierarchical obedience constitutes order and symmetry.

PR-C020 (1653, pp. 12, 13): The empyrean is a mediating horizon between intelligible and material worlds.

PR-C022 (1653, pp. 14, 15): It is the first remote formal principle of Nature.

PR-C024 (1653, p. 16): The first formal heaven is distinguished immediately by light from the dark lower mass, through its proximity to divine glory.

PR-C026 (1653, pp. 17, 18): The second heaven embraces the ethereal region and its governing stars.

PR-C027 (1653, pp. 18, 19): The last heaven is the airy space opened to light.

PR-C034 (1653, p. 23): Celestial and supercelestial light distinguish natural souls from the human soul.

PR-C040 (1653, p. 28): Overwhelming formal power nearly spiritualises empyrean matter.

PR-C041 (1653, pp. 28, 29): Balanced powers yield perfect formation in ethereal heaven and celestial bodies.

PR-C042 (1653, p. 29): The lowest elemental region has less adequate formation.

PR-C047 (1653, p. 33): Common principles produce different regions by mixture, position and perfection.

PR-C237 (1653, pp. 171, 172): Celestial substance is continuous, not a set of materially separate shells.

PR-C239 (1653, p. 173): Continuous heavenly Nature still possesses degrees of authority and mediated influence.

Translation in this edition

Canon 10's corruptionis impatiens is followed by mutationis tamen, absolutâ quandoque periodo, non expers: the opposition is between corruption and a permitted eventual change, not between all movement and immobility. Canon 20's "horizon and boundary" renders Horizon & finitor, giving the empyrean a mediating office. Canon 237's "continuous, rather than merely touching" corresponds to partes continuas habet, non contiguas. These distinctions prevent a diagram from over-simplifying what the vocabulary actually asserts.

Related vocabulary

Supercelestial

supercaelesti — The highest region, identified in the opening classification as intelligible and wholly spiritual. (PR-C010; 1653, pp. 6, 7.)

Celestial

caelesti — The middle region of perfected bodies and abundant communicated powers. (PR-C010; 1653, pp. 6, 7.)

Subcelestial

subcaelesti — The lowest, elemental region where generation and corruption are conjoined. (PR-C010; 1653, pp. 6, 7.)

Intelligible

intelligibilis — The designation of what belongs to the highest region rather than ordinary sensory apprehension. (PR-C010; 1653, pp. 6, 7.)

Empyrean heaven

Caelum illud Empyreum — The kindled higher heaven mediating the intelligible and material worlds. (PR-C020; 1653, pp. 12, 13.)

Horizon

Horizon — The boundary-image for the empyrean's relation to the worlds above and below. (PR-C020; 1653, pp. 12, 13.)

Ethereal region

regionem aetheream — The second heaven containing fixed and wandering celestial lights. (PR-C026; 1653, pp. 17, 18.)

Lower heaven

caelum inferius — The air made permeable to light in the final differentiation of heavenly space. (PR-C027; 1653, pp. 18, 19.)

On loan

precariò — The dependence of elemental Nature's life and spiritual benefits upon heaven. (PR-C010; 1653, pp. 6, 7.)

Continuous parts

partes continuas — The late assertion that heavenly differences occur within one materially continuous expanse. (PR-C237; 1653, pp. 171, 172.)

See also

World and archetype; Order and harmony; Air; Rarity and density; Continuous heaven and the first movable sphere; Intelligences and celestial government.

Intelligences and celestial government

Intelligentiæ (240; 1653, pp. 173, 174) · *chorus intelligibilium* (239; 1653, p. 173) · *vicarium munus* (239; 1653, p. 173) · *Respublica mundana* (240; 1653, pp. 173, 174)

At a Glance

The word. Intelligences are the incorporeal intellectual beings of the author's higher order. Intelligible means apprehended by intellect, not merely an especially clever material organism.

In the book. They receive illumination and commands from divine mind, then participate in a hierarchy through which powers reach lower natures. Shared light sustains an ordered obedience.

In this edition. The Creator is expressly not a part of the created commonwealth. The musician analogy distinguishes an author of harmony from one constituent sound.

A place to read. Canons 239–240 show the upward source and downward communication; 192 supplies the classification and 245 the limited faculties of created intellectual natures.

Meaning

Intelligentia here names a being, not the abstract faculty normally meant by modern "intelligence." The plural refers to intellectual natures in an ordered superheavenly domain. The book speaks of them through light, food, mirror, command, choir, and political office. These metaphors connect reception and action: the beings are illuminated and sustained,

understand what is commanded, and operate within a delegated order. Their powers are derived, not equal to those of the source.

Use in the book

Canon 10 distinguishes the wholly spiritual intelligible region from the celestial region of the most perfect bodies and the lower elemental realm. This difference remains essential when the later vocabulary of spirits becomes wider. Canon 192 says philosophers call spiritual not only incorporeal natures, such as Intelligences, Angels, and Daemons are believed to be, but also exceedingly subtle material natures. The wider class therefore does not make an ethereal breath and an Intelligence identical kinds of being.

Canon 188 describes divine communication descending through simpler spiritual natures into bodily ones. Near the conclusion, canon 239 gives this order a governmental form. The weak lower province is subject to the ethereal middle; the middle has received rights and a delegated office from the highest. The Empyrean Heaven and choir of intelligible beings breathe into the celestial order powers successively received from the Archetype. The immediately subordinate natures are the first instruments of the material world; their harmonious movement stirs lower things into their measured alternations. The passage joins a choir with a dance and an empire, but their common work is to describe ordered transmission rather than independent rival powers.

Canon 240 explains how the Intelligences themselves receive. Divine mind illuminates them immediately according to their orders. They feed on the light as immortal nourishment, read commands within it as in a mirror, and are kindled towards obedience. The order matters: their knowledge and activity depend on received illumination. The illumination is "direct" at this level, but not an assertion that all lower bodies receive their forms without intermediaries. The preceding canon has carefully supplied those intermediaries.

The same canon calls divine love the binding Herculean knot of the world's threefold nature. Its conclusion prevents a misleading inference from universal union. The Creator is in no way a part of the commonwealth. The comparisons are unity, which constitutes and measures number without being counted as one of its parts in this account, and the musician, who authors rather than constitutes the harmony. The argument does not identify divinity with the material universe, even though its presence and action sustain that universe throughout.

Canon 245 finally places the angelic nature and human soul together as small images of divinity, possessing intellect and will according to their own weight and measure. This supplies a limit to the lofty political and luminous language. An Intelligence is not omniscient merely because its knowledge comes from divine illumination, nor omnipotent because it carries a

delegated command. The book's hierarchy combines likeness, participation, difference, and limitation. The entry remains within that historical theological cosmology rather than presenting the existence or workings of these beings as independently verified facts.

Places to read

Canon 10 — PR-C010; 1653, pp. 6, 7. The intelligible, wholly spiritual region distinguished from celestial bodies.

Canon 188 — PR-C188; 1653, pp. 134, 135. Communication through simpler natures to bodily ones.

Canon 192 — PR-C192; 1653, pp. 137, 138. Intelligences among the beings believed incorporeal, distinct from subtle material spirits.

Canon 239 — PR-C239; 1653, p. 173. Delegated celestial government, choir, instruments, and measured dance.

Canon 240 — PR-C240; 1653, pp. 173, 174. Illumination, immortal nourishment, commands, and the Creator/created distinction.

Canon 245 — PR-C245; 1653, p. 179. Created intellectual faculties have a limited measure.

Translation in this edition

The edition preserves infirma at 239 as "weak," not "lowest," although the hierarchy places the province below the middle one. Its note also identifies printed surioribus as an apparent error read contextually as "higher things"; that is a disclosed editorial interpretation, not a new Latin witness. "Directly, according to their orders" follows proximè secundùm ordines suos at 240, retaining both immediacy and ordering. Respublica is "commonwealth," and citharœdus "lyre-player." The arithmetic analogy is reported according to the book's account of unity and number, not silently rewritten as modern mathematical terminology.

Related vocabulary

infirma

Weak, the printed description of this lower province. — Canon 239; PR-C239; 1653, p. 173.

vicarium munus

Delegated office, the ethereal middle's authority received from above. — Canon 239; PR-C239; 1653, p. 173.

chorus intelligibilium

Choir of intelligible beings, the ordered higher agents of communication. — Canon 239; PR-C239; 1653, p. 173.

Archetypo

From the Archetype, the source from which communicated powers are received. — Canon 239; PR-C239; 1653, p. 173.

choreas ad numerum

Dances in measured time, the image of lower things' coordinated alternations. — Canon 239; PR-C239; 1653, p. 173.

diuinâ mente

Divine mind, the immediate source of the Intelligences' illumination. — Canon 240; PR-C240; 1653, pp. 173, 174.

pabulo immortali

Immortal food, the sustaining light on which they are said to feed. — Canon 240; PR-C240; 1653, pp. 173, 174.

mandata

Commands, read and received within the illuminating light. — Canon 240; PR-C240; 1653, pp. 173, 174.

nodus Herculeus

Herculean knot, the strong binding image of divine love. — Canon 240; PR-C240; 1653, pp. 173, 174.

ternario

A triad, completing the created commonwealth's threefold order. — Canon 240; PR-C240; 1653, pp. 173, 174.

citharœdus

Lyre-player, the author of harmony rather than one of its constituent parts. — Canon 240; PR-C240; 1653, pp. 173, 174.

See also

Heavens; Archetype; God; Love; Intellect and will; Spiritual natures.

Many worlds

Mundum singularem (241; 1653, pp. 174, 175) · *totque mundos* (241; 1653, pp. 174, 175) · *feudos* (241; 1653, pp. 174, 175) · *plurium orbium siue Mundorum doctrina* (244; 1653, pp. 177, 178)

At a Glance

The word. The plural mundi can name distinct celestial worlds within one Universe. Elsewhere small organisms are called worlds by analogy, so the local scale must be checked.

In the book. The author rejects the heavens' exclusive service to Earth and proposes many worlds joined through a common medium. The alternative is offered as more probable, not as an observed discovery.

In this edition. Canon 241 is framed as a question of likelihood. The marginal heading "Many worlds in the Universe" does not erase the qualifications of the body text.

A place to read. Read 240–244 together: plurality belongs to one created order, with the Moon's inhabitants explicitly tentative and the scriptural reconciliation separately argued.

Meaning

Mundus can designate the ordered world as a whole, a smaller organised compound, or a particular globe conceived as a world. Universum ordinarily provides the encompassing whole in the closing speculation. The book's political vocabulary makes the relation easier to follow: one empire can contain many fiefs, provinces, or cities. Plurality need not mean several wholly disconnected total universes. Nor does the word "city," used analogically, by itself establish human settlements on another globe.

Use in the book

The microcosmic use must be distinguished first. Canon 146 says that each animal and plant is a small world and rebukes humanity for appropriating the name alone. Canon 175 similarly calls each mixed body an empire or entire world under its spiritual form. These passages establish a scalable image of organised unity; they are not already astronomical reports. The late argument changes the object from organisms to celestial globes while retaining the language of ordered societies.

Canon 228 prepares an ethical relation among cosmic parts. Higher and lower bodies share origins but receive unequal gifts; the stronger therefore aid their weaker kin. Hierarchy is compatible with reciprocal support, not merely with using the nobler as an instrument of the baser. Canon 240 supplies the encompassing threefold commonwealth and explicitly places its Creator outside its constituent parts. Both claims remain in force when the plurality of worlds is proposed.

Canon 241 opens with a firm rejection: the nearly innumerable heavenly bodies should not be treated as having the terrestrial globe's advantage as their ultimate end. Natural reason, the author argues, forbids enslaving nobler natures to lower ones. His positive alternative is phrased differently: is it not more probable that each globe constitutes a distinct world? The worlds would be fiefs of a divine empire suspended through vast ether, agreeing through mutual love despite distance and difference. Assertion, argument, and probable alternative should not be flattened into one certainty.

The proposed medium is important. Heaven is their common field; an exceedingly fine, breath-like, in some measure spiritual body fills the spaces between them. It receives powers continuously emitted by the worlds and communicates them even across great distances. "Cities" conduct commerce by sharing faculties, not necessarily by sending embodied travellers between inhabited capitals. The final magnetic comparison names the strength of love and kinship within this account; it does not establish an independently measured interplanetary force.

Canon 242 applies the anti-exclusivist reasoning to Earth and Moon. Their similar features make it plausible to number Earth among the stars; lunar inhabitants are introduced with "perhaps." The author finds universal barrenness and exclusive service to Earth difficult to reconcile with divine generosity and multiplication. He therefore favours a single universal structure adorned with many inhabited worlds. Yet neither inhabitant-types nor observational evidence are specified. The following solar encomium keeps the Sun as a perceptible monarch serving the whole order.

Finally, canon 244 argues that many globes do not conflict with Scripture. Its creation narrative, the author says, concerns this world of ours and treats other natures only lightly and mystically. He connects human ignorance with the Fall and the loss of unified knowledge. This is his theological reconciliation, not a separate observation proving the plurality. Its admission of obscurity belongs beside the earlier probability, giving the closing speculation a more careful shape than either a modern discovery announcement or a merely decorative fantasy.

Places to read

Canon 146 — PR-C146; 1653, p. 106. Small organisms called worlds by analogy: a different scale from the late astronomy.

Canon 175 — PR-C175; 1653, pp. 123, 124. Each compound an entire world under its form.

Canon 228 — PR-C228; 1653, p. 166. Unequal cosmic kin owe one another assistance.

Canon 240 — PR-C240; 1653, pp. 173, 174. One created commonwealth, whose Creator is not a part.

Historical margin — PR-M-C241-01; 1653, p. 174. The original heading names many worlds without adding certainty to the qualified proposal.
Canon 241 — PR-C241; 1653, pp. 174, 175. Rejection of Earth-exclusive finality and the probable many-worlds alternative.
Canon 242 — PR-C242; 1653, pp. 176, 177. Earth/Moon comparison and tentative lunar inhabitants.
Canon 243 — PR-C243; 1653, p. 177. The Sun as perceptible monarch and intermediary of the whole order.
Canon 244 — PR-C244; 1653, pp. 177, 178. The author's separate reconciliation of the doctrine with Scripture.

Translation in this edition

The printed Annô at 241 is read by the supplied edition as annon, "is it not?"; annotation 137 discloses the interpretation. Verisimilius is "more probable," not "certain." At 242 forsan becomes "perhaps." The margin MVNDI PLVRES IN VNIVERSO, PR-M-C241-01, offers a topic label rather than another argument. Canon 244 calls the view a doctrina, but its defence does not retrospectively turn the probabilistic presentation into an empirical proof. "This World of ours" follows Mundi huius nostri, the scope assigned to the scriptural genesis within that defence.

Related vocabulary

Mundum singularem

A distinct world, the proposed status of each celestial globe. — Canon 241; PR-C241; 1653, pp. 174, 175.

verisimilius

More probable, the explicit degree of the positive proposal. — Canon 241; PR-C241; 1653, pp. 174, 175.

feudos

Fiefs, worlds pictured as holdings within a divine empire. — Canon 241; PR-C241; 1653, pp. 174, 175.

communi vinculo

A common bond, ether's mediating relation among the worlds. — Canon 241; PR-C241; 1653, pp. 174, 175.

ciuitates

Cities, the cosmic communities sharing powers by analogy with commerce. — Canon 241; PR-C241; 1653, pp. 174, 175.

commercium

Commerce, the exchange of faculties through Heaven as vehicle. — Canon 241; PR-C241; 1653, pp. 174, 175.

virtute quadam magneticâ

A kind of magnetic power, qualifying the image of mutual binding. — Canon 241; PR-C241; 1653, pp. 174, 175.

forsan

Perhaps, the modal limit on the Moon's suggested inhabitants. — Canon 242; PR-C242; 1653, pp. 176, 177.

prouincijs

Provinces, the varied worlds within one encompassing divine empire. — Canon 242; PR-C242; 1653, pp. 176, 177.

domicilia

Dwellings, the proposed worlds as abodes of varied inhabitants. — Canon 242; PR-C242; 1653, pp. 176, 177.

doctrina

Doctrine, the many-worlds position defended as compatible with Scripture. — Canon 244; PR-C244; 1653, pp. 177, 178.

See also

Earth and Moon; Continuous heaven and the first movable sphere; Human being and microcosm; Love; Sun; Intelligences and celestial government.

Perpetual movement

motus continuus ac indefessus (232; 1653, pp. 168, 169) · *remissio* (232; 1653, pp. 168, 169) · *æquitas Geometrica* (233; 1653, pp. 169, 170) · *operationes erraticas* (234; 1653, p. 170)

At a Glance

The word. Natural movement is continuous activity, wider than travel from place to place. Apparent rest can be a remission of action rather than its cessation.

In the book. The late sequence links hidden bodily operations, proportionately unequal heavenly motions, seasonal variability, and the continual communication of celestial powers.

In this edition. "Geometrical equity" means equality according to proportion, not identical speeds. "Wandering operations" describes variable paths directed towards an ordered end.

A place to read. Canons 232–236 show why perpetual action and variable movement are compatible within the author's account of order.

Meaning

The word motus includes movement, change, and organic activity. The text itself distinguishes local motion from the activity of organs, so the reader need not force every instance into visible displacement. The word quies, rest, can describe the outward appearance of a still body while its inward operations continue. Perpetuity refers to Nature's unceasing work throughout the created order. It is neither a specification for a perpetual-motion device nor a mathematical law of inertia.

Use in the book

The early account is already dynamic. Canon 5 describes an unceasing act moving all things according to kind, while canon 8 situates movements within eternal laws. Canon 141 later pictures earth as almost sleeping while it digests received moisture through internal heat. What looks quiet from outside can therefore be active inwardly. Canon 145 makes circulation of moisture central to generation, nutrition, and growth in individual compounds as well as the larger world.

Canon 232 generalises this pattern emphatically. If Nature rested for a moment, the world's fabric would collapse. The standing earth, tranquil air, peaceful sea, and sleeping person serve as comparisons between lack of perceived displacement and actual continuing work. Their rest is remissio, a relaxation, not amissio, loss, or cessatio, cessation. Nature moves her organs inwardly; living things can act organically without local movement, and even corpses undergo corruption. This formulation gives the principle both universal scope and concrete examples. It also makes movement alone insufficient to define life, since dead material changes too.

Canon 233 handles a possible difficulty: if the order is uniform, why are movements unequal? The answer is geometrical equity. Unequal and dissimilar bodies appropriately receive unequal and dissimilar motions. The motions can be called equal when their differences of size, distance, and nature are taken proportionately into account. The passage supplies no numerical formula and no asserted set of equal orbital velocities. Its claim is that fitting proportion, not identity of measure, is the relevant order.

The earthly counterpart follows in 234–235. Nature reaches a definite end through changing paths and wandering operations. The seasonal sequence is described as filling the earth's womb chiefly in winter, giving birth in spring, ripening in summer, and letting fruit fall in autumn. The Sun's varying approach and withdrawal, distance, inclination, and reflection

provide different elemental temperaments suitable to different works. Variety is therefore not automatically a defect. A reader who equated harmony with fixed conditions would misconstrue precisely the order the author is trying to defend.

Canon 236 extends the account to the varying positions of wandering stars. Although heavenly bodies are said not to suffer the stain of alteration, their configurations and relations produce changes in the elemental region. The contrast is between their own constitution and their effects below, not between total inactivity and motion. Lower natures are compared to wax, receiving impressions, and the continuing celestial influx is called fermenting. The following canons challenge physically separated celestial shells and an unnecessary external first movable sphere. That debate grows from the same preference for internal natural order; it does not erase the higher hierarchy of causes reasserted in 239–240.

Places to read

Canon 5 — PR-C005; 1653, p. 4. Unceasing action according to each thing's kind.

Canon 8 — PR-C008; 1653, p. 5. Movement within an ordained sequence of laws.

Canon 141 — PR-C141; 1653, p. 103. Apparently sleeping earth continues inward digestion.

Canon 145 — PR-C145; 1653, p. 105. Circulation sustains generation, nutrition, and growth.

Canon 232 — PR-C232; 1653, pp. 168, 169. Perpetual activity; rest distinguished from cessation.

Canon 233 — PR-C233; 1653, pp. 169, 170. Proportionate inequality, not identical motion.

Canon 234 — PR-C234; 1653, p. 170. Changing paths and the orderly seasonal sequence.

Canon 235 — PR-C235; 1653, pp. 170, 171. Solar variation and differing elemental temperaments.

Canon 236 — PR-C236; 1653, p. 171. Celestial configurations communicate changes below.

Canon 237 — PR-C237; 1653, pp. 171, 172. A continuous heaven rather than separate shells.

Canon 238 — PR-C238; 1653, pp. 172, 173. An internal cause preferred to an invented first movable sphere.

Canon 239 — PR-C239; 1653, p. 173. Higher causal governance retained.

Canon 240 — PR-C240; 1653, pp. 173, 174. Created order remains distinct from its Creator.

Translation in this edition

The translation preserves the near-verbal contrast remissio / amissio as "relaxation" / "loss," followed by cessatio, "cessation." The forms locali and organico in 232 are "from place to place" and "by the activity of their organs," respectively. In 233 Geometricâ qualifies ratio or proportion; the modern note expressly avoids inventing a formula. The form erraticas in 234 is "wandering," whereas errantium in 236 concerns wandering stars, the planets. The repeated idea of wandering does not make seasonal variability an error in Nature's ultimate purpose.

Related vocabulary

quiesceret

Were she to rest: the counterfactual that introduces cosmic collapse. — Canon 232; PR-C232; 1653, pp. 168, 169.

remissio

Relaxation, a diminished activity compatible with continuing natural work. — Canon 232; PR-C232; 1653, pp. 168, 169.

amissio

Loss, distinguished from a mere reduction of action. — Canon 232; PR-C232; 1653, pp. 168, 169.

cessatio

Cessation, likewise denied as an account of apparent natural rest. — Canon 232; PR-C232; 1653, pp. 168, 169.

locali

Local, concerning movement from place to place. — Canon 232; PR-C232; 1653, pp. 168, 169.

organico

Organic movement, activity through organs without necessary displacement. — Canon 232; PR-C232; 1653, pp. 168, 169.

æquitas Geometrica

Geometrical equity, equality adjusted to differences of nature and relation. — Canon 233; PR-C233; 1653, pp. 169, 170.

vias versatiles

Changing paths, the varied operations through which a certain end is reached. — Canon 234; PR-C234; 1653, p. 170.

accessu & recessu

Approach and withdrawal, the solar variation invoked for seasonal difference. — Canon 235; PR-C235; 1653, pp. 170, 171.

errantium

Of the wandering stars, the planetary motions changing celestial configurations. — Canon 236; PR-C236; 1653, p. 171.

cereas

Wax-like, the elemental natures as receptive to higher impressions. — Canon 236; PR-C236; 1653, p. 171.

See also

Nature and cause; Creation and time; Order and harmony; Continuous heaven and the first movable sphere; Life and death.

Directory of explained vocabulary

These records give local definitions and selected attestations. A repeated English headword can lead to more than one context, each separately explained.

A kind of intercourse 161 — in Minerals and metals.

Abated degree 108 — in Temperament and degree.

Absence of form 50 — in Privation and corruption.

Abyss 11 — in Chaos and darkness.

accessu & recessu 230 — in Perpetual movement.

Accidentally 81 — in Earth.

According to powers 108 — in Temperament and degree.

Actually indivisible corpuscles 65 — in Atoms and mixture.

Actually nothing 19 — in First matter.

actus continuus 158 — in Life and death.

ad pondus suum & mensuram 35 — in Intellect and will.

æquitas Geometrica 229 — in Perpetual movement.

Aether 188 — in Spirit.

æthere 200 — in Rays and radiance.

aëre pro vehiculo 200 — in Rays and radiance.

agere 192 — in Spiritual natures.

Air 61 — in Air.

Alembic 62 — in Air.

alimenta 165 — in Nutrition and respiration.

Aliquid immortale 147 — in Enduring root and restoration.

Alteration 50 — in Privation and corruption.

Alternation 70 — in Circulation.

Ambar 82 — in Earth.

amissio 229 — in Perpetual movement.

Analogy 46 — in Order and harmony.

Animal motion 169 — in Plants and growth.

animales 192 — in Spiritual natures.

Antiperistasis 97 — in Fire and heat.

Anvil 53 — in Wonder and inquiry.

Appetite 39 — in Love and concord.

Appetite of matter 23 — in Form and formation.

Appointed time 177 — in Seeds.

Archæus 151 — in Innate heat.

Archetype 57 — in World and archetype.

Archetypo 222 — in Intelligences and celestial government.

Assemblage 139 — in Body.

Atoms 65 — in Atoms and mixture.

Attainment of form 50 — in Privation and corruption.
Attenuated 66 — in Atoms and mixture.
Attenuated 104 — in Rarity and density.
Attenuation 69 — in Circulation.
augmentatiuæ 154 — in Knowledge in plants and animals.
Auroræ 172 — in Radical moisture.
Authority 54 — in Wonder and inquiry.
axem immotam 147 — in Enduring root and restoration.
Balsamum 135 — in Balsam and ferment.
Before and after 15 — in Creation and time.
Birth 92 — in Fifth element.
Bodily organs 101 — in Mud and matrices.
Body 139 — in Body.
Bond 39 — in Love and concord.
Bond of elements 93 — in Fifth element.
bonitas 34 — in Intellect and will.
Book 58 — in World and archetype.
Bound 23 — in Form and formation.
Boundary stones 54 — in Wonder and inquiry.
Brooding heat 177 — in Seeds.
Burning water 125 — in Water and moisture.
By analogy 31 — in Human being and microcosm.
cadauer 158 — in Life and death.
Calidum innatum 150 — in Innate heat.
calore aduentitio 150 — in Innate heat.
calore externo 151 — in Innate heat.
calorem sensibilem 151 — in Innate heat.
Capacity for training 132 — in Animals and sensitive soul.
capsula 173 — in Radical moisture.
Capsule and vehicle 188 — in Spirit.
caracteremque 180 — in Signatures, smells, and tastes.
catholicum 135 — in Balsam and ferment.
causam insitam & radicalem 180 — in Signatures, smells, and tastes.
causas efficientes 193 — in Spiritual natures.
Celestial 218 — in Heavens.
Centre 77 — in Conversion and constancy.
cereas 230 — in Perpetual movement.
cessatio 229 — in Perpetual movement.
Chain-links 58 — in World and archetype.
Chaos 11 — in Chaos and darkness.
Cherishes 128 — in Water as menstruum.
Cherubin 35 — in Intellect and will.
choreas ad numerum 222 — in Intelligences and celestial government.
chorus intelligibilium 221 — in Intelligences and celestial government.

cibo suo 165 — in Nutrition and respiration.
cineribus 147 — in Enduring root and restoration.
citharœdus 222 — in Intelligences and celestial government.
ciuitates 225 — in Many worlds.
clementia 34 — in Intellect and will.
cognitiones 154 — in Knowledge in plants and animals.
Cohobation 62 — in Air.
Cohobations 69 — in Circulation.
Coldness 111 — in The four qualities.
commercium 226 — in Many worlds.
communi vinculo 225 — in Many worlds.
Compendium 30 — in Human being and microcosm.
Condensation 104 — in Rarity and density.
Condenses 104 — in Rarity and density.
conflagrationis vniuersæ 147 — in Enduring root and restoration.
Conjecture 54 — in Wonder and inquiry.
consonantiâ 143 — in Discord and disease.
Constant breathing 89 — in Fermentation.
contiguas 210 — in Continuous heaven and the first movable sphere.
continuas 210 — in Continuous heaven and the first movable sphere.
Continuous body 65 — in Atoms and mixture.
Continuous parts 219 — in Heavens.
copulâ 158 — in Life and death.
corpore denso 200 — in Rays and radiance.
Corpse 139 — in Body.
corpus solidum 214 — in Earth and Moon.
Corruption 50 — in Privation and corruption.
cortices 192 — in Spiritual natures.
Created light 196 — in Light.
Creation 15 — in Creation and time.
Creator's eye 204 — in Sun.
Cube 39 — in Love and concord.
Cucurbit 62 — in Air.
Dark vapour 12 — in Chaos and darkness.
Darkness 12 — in Chaos and darkness.
de motu dubitatur 215 — in Earth and Moon.
Decoction 69 — in Circulation.
demonstratiua 181 — in Signatures, smells, and tastes.
Density 103 — in Rarity and density.
Deputy 97 — in Fire and heat.
Deputy 43 — in Nature and cause.
Deputy 204 — in Sun.
Destination 12 — in Chaos and darkness.
diaphanum 207 — in Transparent bodies and glass.

Different 74 — in Contrariety.
Different 108 — in Temperament and degree.
Disposition of the matrix 89 — in Fermentation.
Disturbances of mind 132 — in Animals and sensitive soul.
diuinâ mente 222 — in Intelligences and celestial government.
Divine maker 27 — in God.
docendi facilitatem 211 — in Continuous heaven and the first movable sphere.
doctrina 226 — in Many worlds.
doctrinæ veritatem 211 — in Continuous heaven and the first movable sphere.
domicilia 226 — in Many worlds.
dona vitalia 154 — in Knowledge in plants and animals.
dosim 136 — in Balsam and ferment.
Dregs 120 — in Vapour and exhalation.
Dry water 100 — in Mud and matrices.
Dryness 112 — in The four qualities.
eadem ferè ratio 165 — in Nutrition and respiration.
Earth 81 — in Earth.
Earthen vessel 31 — in Human being and microcosm.
Earth's womb 81 — in Earth.
Efficient cause 69 — in Circulation.
Efficient cause 184 — in Soul and specific form.
Efficient cause 43 — in Nature and cause.
Element 85 — in Elements.
Elementaris 173 — in Radical moisture.
ellychnium 207 — in Transparent bodies and glass.
emissarios 192 — in Spiritual natures.
Emissary spirits 189 — in Spirit.
Empyrean heaven 218 — in Heavens.
Enchanted treasure 162 — in Minerals and metals.
Equal 108 — in Temperament and degree.
errantium 230 — in Perpetual movement.
esse perfectum 158 — in Life and death.
Essence 27 — in God.
Eternal being 26 — in God.
Eternal laws 46 — in Order and harmony.
Ethereal region 218 — in Heavens.
Ethereal spirit 93 — in Fifth element.
Excess 108 — in Temperament and degree.
Exchange at fairs 77 — in Conversion and constancy.
exemplaria 181 — in Signatures, smells, and tastes.
Expended 19 — in First matter.

externam motus causam 211 — in Continuous heaven and the first movable sphere.
Extremes 74 — in Contrariety.
Faculties of sense 132 — in Animals and sensitive soul.
Failing heat 108 — in Temperament and degree.
Fatty water 100 — in Mud and matrices.
Feeble form 162 — in Minerals and metals.
Ferment 89 — in Fermentation.
Fermented 88 — in Fermentation.
fermentum 135 — in Balsam and ferment.
fermentum Naturæ 172 — in Radical moisture.
feudos 225 — in Many worlds.
Field of the universe 62 — in Air.
Fiery spirit 196 — in Light.
Finished work 27 — in God.
First agent 97 — in Fire and heat.
First matter 19 — in First matter.
First recipient of action 128 — in Water as menstruum.
First subject 128 — in Water as menstruum.
fixa corpora 215 — in Earth and Moon.
Fixed 77 — in Conversion and constancy.
Flame 120 — in Vapour and exhalation.
Fluid bodies 61 — in Air.
fluxio 207 — in Transparent bodies and glass.
fluxus continuus 200 — in Rays and radiance.
Flying ocean 124 — in Water and moisture.
focus 151 — in Innate heat.
fœdiora excrementa 135 — in Balsam and ferment.
folles 165 — in Nutrition and respiration.
Form of forms 23 — in Form and formation.
Formal principle 116 — in The three proximate principles.
formarum specialium 147 — in Enduring root and restoration.
Formation 23 — in Form and formation.
Formative and seminal 188 — in Spirit.
forsan 226 — in Many worlds.
Freedom from suffering 78 — in Conversion and constancy.
From nothing 27 — in God.
From potentiality 184 — in Soul and specific form.
fuci 147 — in Enduring root and restoration.
Fuel 119 — in Vapour and exhalation.
Fuel remains 197 — in Light.
generatiuâ 158 — in Life and death.
Genius 39 — in Love and concord.
Gentle heat 96 — in Fire and heat.

Gentle union 39 — in Love and concord.
Glue 124 — in Water and moisture.
Go-between 50 — in Privation and corruption.
Grain 177 — in Seeds.
Greater or lesser 108 — in Temperament and degree.
Grossness 65 — in Atoms and mixture.
Grossness 104 — in Rarity and density.
Gunpowder 120 — in Vapour and exhalation.
Handbook 54 — in Wonder and inquiry.
Harbour 92 — in Fifth element.
Hard rind 162 — in Minerals and metals.
Harmony 46 — in Order and harmony.
Heart's office 204 — in Sun.
Heat 112 — in The four qualities.
Heavenly food 89 — in Fermentation.
Herald of peace 92 — in Fifth element.
Hermaphroditic 169 — in Plants and growth.
Horizon 218 — in Heavens.
Hostile qualities 74 — in Contrariety.
Human being 30 — in Human being and microcosm.
Human soul 31 — in Human being and microcosm.
humorum 165 — in Nutrition and respiration.
humorum 173 — in Radical moisture.
Hyle 12 — in Chaos and darkness.
Ideal world 57 — in World and archetype.
ignis cælestis 151 — in Innate heat.
ignis innati 150 — in Innate heat.
ignis insitus 192 — in Spiritual natures.
illuminatum 207 — in Transparent bodies and glass.
Image 58 — in World and archetype.
Imagination 132 — in Animals and sensitive soul.
Imaginatiuam 154 — in Knowledge in plants and animals.
imaginem Solis 207 — in Transparent bodies and glass.
imagunculæ 35 — in Intellect and will.
Immediate cause 197 — in Light.
Immediate matter 100 — in Mud and matrices.
Immortal lamp 204 — in Sun.
Immortal light 196 — in Light.
Imperceptible 85 — in Elements.
Imperfect recollection 132 — in Animals and sensitive soul.
Implanted heat 81 — in Earth.
In a certain respect 78 — in Conversion and constancy.
In compendium 177 — in Seeds.
In itself 81 — in Earth.

In some measure 88 — in Fermentation.
In the proper sense 132 — in Animals and sensitive soul.
inanitione 143 — in Discord and disease.
incolas 215 — in Earth and Moon.
Incommensurable 23 — in Form and formation.
indelebilis 135 — in Balsam and ferment.
inefficax 147 — in Enduring root and restoration.
inficiens 135 — in Balsam and ferment.
Infinite unity 26 — in God.
infirma 221 — in Intelligences and celestial government.
Influences 97 — in Fire and heat.
Informing 23 — in Form and formation.
Inherent opposition 73 — in Contrariety.
Inheritance division 39 — in Love and concord.
Inseparable 19 — in First matter.
instinctus 155 — in Knowledge in plants and animals.
Instrument 42 — in Nature and cause.
Instrumental cause 43 — in Nature and cause.
Instrumental cause 50 — in Privation and corruption.
Integral parts 85 — in Elements.
Intellect 132 — in Animals and sensitive soul.
Intellectum 155 — in Knowledge in plants and animals.
Intelligible 218 — in Heavens.
intensione 142 — in Discord and disease.
inter astra 214 — in Earth and Moon.
Intermediaries 46 — in Order and harmony.
Intermediate body 120 — in Vapour and exhalation.
Intermediate nature 188 — in Spirit.
Intermediate nature 203 — in Sun.
Into actuality 184 — in Soul and specific form.
intrinseca 211 — in Continuous heaven and the first movable sphere.
inuolucris 136 — in Balsam and ferment.
Invisible seed 177 — in Seeds.
iustitia 34 — in Intellect and will.
Jupiter's brain 59 — in World and archetype.
Just balance 23 — in Form and formation.
Kinship 38 — in Love and concord.
Knot 92 — in Fifth element.
Knot and bond 188 — in Spirit.
Lamb 54 — in Wonder and inquiry.
laruatam Astrologiam 211 — in Continuous heaven and the first movable sphere.
Law of necessity 16 — in Creation and time.
Life-giving power 43 — in Nature and cause.

Life's vehicle 197 — in Light.
Light 196 — in Light.
Light of natural philosophy 54 — in Wonder and inquiry.
Little fires 39 — in Love and concord.
Little image 30 — in Human being and microcosm.
Little stream 97 — in Fire and heat.
Little wheels 112 — in The four qualities.
locali 229 — in Perpetual movement.
Love of knowledge 53 — in Wonder and inquiry.
Lower heaven 219 — in Heavens.
luminosum 207 — in Transparent bodies and glass.
Luminous air 169 — in Plants and growth.
Luminous spirit 197 — in Light.
Magnetic love 81 — in Earth.
Magnetic power 89 — in Fermentation.
mandata 222 — in Intelligences and celestial government.
Marriage 39 — in Love and concord.
Material cause 69 — in Circulation.
Material principles 85 — in Elements.
Matrices 85 — in Elements.
Matrices 100 — in Mud and matrices.
Matrix 100 — in Mud and matrices.
media substantia 172 — in Radical moisture.
Mediator 38 — in Love and concord.
medium luminis 207 — in Transparent bodies and glass.
Menstrual matter 128 — in Water as menstruum.
Menstruum 100 — in Mud and matrices.
Mercurij pennæ 193 — in Spiritual natures.
Mercury 116 — in The three proximate principles.
Mercury 124 — in Water and moisture.
Metals 161 — in Minerals and metals.
Microcosm 31 — in Human being and microcosm.
Millennium 15 — in Creation and time.
Minerals 161 — in Minerals and metals.
Mingling 78 — in Conversion and constancy.
Mirror 204 — in Sun.
Miscarriage 92 — in Fifth element.
Mistress of moistures 128 — in Water as menstruum.
Mixture 46 — in Order and harmony.
Mixture defect 101 — in Mud and matrices.
Moderate putrefaction 50 — in Privation and corruption.
mœrore 143 — in Discord and disease.
Moist 124 — in Water and moisture.
Moist bodies 62 — in Air.

Moistness 111 — in The four qualities.
Moistness 124 — in Water and moisture.
Moisture 124 — in Water and moisture.
Moment 15 — in Creation and time.
morbi 143 — in Discord and disease.
More abated 108 — in Temperament and degree.
More active 112 — in The four qualities.
More intense 108 — in Temperament and degree.
More probable 54 — in Wonder and inquiry.
Most corporeal 139 — in Body.
motum corruptionis 158 — in Life and death.
Mud 139 — in Body.
Mud 100 — in Mud and matrices.
Mundum singularem 225 — in Many worlds.
Musician 27 — in God.
mutuatur 214 — in Earth and Moon.
Natural vessel 81 — in Earth.
Nature created 42 — in Nature and cause.
Nature creating 42 — in Nature and cause.
Nature's sieve 62 — in Air.
nautæ 155 — in Knowledge in plants and animals.
Necessary 50 — in Privation and corruption.
Necessary cause 16 — in Creation and time.
Nemesis 129 — in Water as menstruum.
New plant 169 — in Plants and growth.
No evil eye 55 — in Wonder and inquiry.
Nod 27 — in God.
nodus Herculeus 222 — in Intelligences and celestial government.
Not from just any 116 — in The three proximate principles.
nutritiuæ 154 — in Knowledge in plants and animals.
Obscure language 65 — in Atoms and mixture.
odores 180 — in Signatures, smells, and tastes.
Oeconomus 151 — in Innate heat.
Of like nature 104 — in Rarity and density.
Office 97 — in Fire and heat.
officina Vulcani 151 — in Innate heat.
Offspring 132 — in Animals and sensitive soul.
Oiliness 119 — in Vapour and exhalation.
Omnipotence 27 — in God.
On loan 219 — in Heavens.
opacum 214 — in Earth and Moon.
operationis 35 — in Intellect and will.
Order 46 — in Order and harmony.
Order of Nature 43 — in Nature and cause.

organa passiua 192 — in Spiritual natures.
organico 229 — in Perpetual movement.
Organised mass 58 — in World and archetype.
Organs 112 — in The four qualities.
Organs 139 — in Body.
organum scientiæ 35 — in Intellect and will.
ornatum 180 — in Signatures, smells, and tastes.
pabulo immortali 222 — in Intelligences and celestial government.
pabulum spirituale 165 — in Nutrition and respiration.
Pallas 58 — in World and archetype.
panacæam 136 — in Balsam and ferment.
Pandora 31 — in Human being and microcosm.
Passages 81 — in Earth.
Passive instruments 140 — in Body.
pati 193 — in Spiritual natures.
pendulum 214 — in Earth and Moon.
Perfect good 27 — in God.
Perfect metals 161 — in Minerals and metals.
Perfect temperament 31 — in Human being and microcosm.
Perfection 47 — in Order and harmony.
Perhaps 96 — in Fire and heat.
Phantom of being 12 — in Chaos and darkness.
Phlegm 112 — in The four qualities.
Physics personified 58 — in World and archetype.
Plants 168 — in Plants and growth.
poros 165 — in Nutrition and respiration.
Position 47 — in Order and harmony.
Potentiality 12 — in Chaos and darkness.
Potentially everything 19 — in First matter.
Potter's art 112 — in The four qualities.
Pouring back 69 — in Circulation.
Poverty 73 — in Contrariety.
Power and potentiality 85 — in Elements.
prænotione 154 — in Knowledge in plants and animals.
Predestined 15 — in Creation and time.
primi lucis actus 200 — in Rays and radiance.
primo illi motori 211 — in Continuous heaven and the first movable sphere.
Primordial chemical art 104 — in Rarity and density.
Primum aliquod mobile 211 — in Continuous heaven and the first movable sphere.
primus motor 151 — in Innate heat.
Privation 50 — in Privation and corruption.
Productive seed 89 — in Fermentation.

proportionis 142 — in Discord and disease.
Proteus 124 — in Water and moisture.
prouincijs 226 — in Many worlds.
Proximate 116 — in The three proximate principles.
puri spiritus 200 — in Rays and radiance.
purissima 173 — in Radical moisture.
quantitas continua 207 — in Transparent bodies and glass.
quiesceret 229 — in Perpetual movement.
Quintessence 92 — in Fifth element.
quodammodo 34 — in Intellect and will.
Radiance 196 — in Light.
Radicalis 173 — in Radical moisture.
radicem quandam cubicam 147 — in Enduring root and restoration.
radijs subtractis 200 — in Rays and radiance.
Range 108 — in Temperament and degree.
Rarefaction 104 — in Rarity and density.
Rarefies 104 — in Rarity and density.
Rarity 103 — in Rarity and density.
rationali 173 — in Radical moisture.
ratione sensibilium 192 — in Spiritual natures.
Ravager 96 — in Fire and heat.
Reaching beyond oneself 38 — in Love and concord.
Receiver 188 — in Spirit.
Receptacle 188 — in Spirit.
Reciprocity 54 — in Wonder and inquiry.
reflectit 214 — in Earth and Moon.
refracti 207 — in Transparent bodies and glass.
refrigerium 166 — in Nutrition and respiration.
religiosus cultus 155 — in Knowledge in plants and animals.
remissio 229 — in Perpetual movement.
remissione 143 — in Discord and disease.
Remote 116 — in The three proximate principles.
Remote 85 — in Elements.
Renewal 189 — in Spirit.
renouet ac restauret 147 — in Enduring root and restoration.
reparatio 165 — in Nutrition and respiration.
repletione 143 — in Discord and disease.
Resistance 73 — in Contrariety.
resolutio 158 — in Life and death.
Resolution 116 — in The three proximate principles.
Restoration 54 — in Wonder and inquiry.
Resurrection 15 — in Creation and time.
Return into itself 78 — in Conversion and constancy.
riuuli 200 — in Rays and radiance.

Root principle 26 — in God.
Roots 169 — in Plants and growth.
Sailor 132 — in Animals and sensitive soul.
Salt 116 — in The three proximate principles.
sanguinis 165 — in Nutrition and respiration.
sapientia 34 — in Intellect and will.
sapores 180 — in Signatures, smells, and tastes.
scala Iacobo 193 — in Spiritual natures.
Scientia 34 — in Intellect and will.
Seal of form 128 — in Water as menstruum.
Seasoned 116 — in The three proximate principles.
Seaweed 70 — in Circulation.
Second matter 19 — in First matter.
Secondary cause 42 — in Nature and cause.
Secondary principles 85 — in Elements.
Secret connection 46 — in Order and harmony.
secundarium 200 — in Rays and radiance.
sedes & retinaculum 173 — in Radical moisture.
Seed of life 89 — in Fermentation.
Seeds 177 — in Seeds.
Seminal matter 177 — in Seeds.
Seminal powers 128 — in Water as menstruum.
Sensible elements 85 — in Elements.
Sensitive soul 131 — in Animals and sensitive soul.
separatio 158 — in Life and death.
Separation 78 — in Conversion and constancy.
Separation 50 — in Privation and corruption.
Servant 43 — in Nature and cause.
Shadow 12 — in Chaos and darkness.
Shaping 139 — in Body.
Shaping 23 — in Form and formation.
Shaping, not informing 185 — in Soul and specific form.
sibi proprio 154 — in Knowledge in plants and animals.
sigillum 181 — in Signatures, smells, and tastes.
signaculum 180 — in Signatures, smells, and tastes.
signaturam 181 — in Signatures, smells, and tastes.
Single grain 169 — in Plants and growth.
Sixth day 15 — in Creation and time.
Sleep 70 — in Circulation.
Small portion 188 — in Spirit.
Smallest 65 — in Atoms and mixture.
Smoke 120 — in Vapour and exhalation.
Soft mass 161 — in Minerals and metals.
Solar globe 203 — in Sun.

Solder 124 — in Water and moisture.
Soldering 139 — in Body.
Solis compendium 207 — in Transparent bodies and glass.
solo intellectu 192 — in Spiritual natures.
solo spiritu lucis 207 — in Transparent bodies and glass.
Sooty body 12 — in Chaos and darkness.
Soul or form 184 — in Soul and specific form.
Spark 184 — in Soul and specific form.
Spark of light 196 — in Light.
Specific being 184 — in Soul and specific form.
Specific character 169 — in Plants and growth.
Specific character 177 — in Seeds.
Specific character 58 — in World and archetype.
Specific difference 85 — in Elements.
Specific form 23 — in Form and formation.
Specific forms 185 — in Soul and specific form.
Specimen 19 — in First matter.
Sperm 177 — in Seeds.
sphæras & circulos 210 — in Continuous heaven and the first movable sphere.
Spirit of growth 168 — in Plants and growth.
Spirit-name 62 — in Air.
spiritualis luminis 200 — in Rays and radiance.
Spirituous vapour 120 — in Vapour and exhalation.
spiritus innatus 158 — in Life and death.
Sponge of Nature 120 — in Vapour and exhalation.
Spongy body 81 — in Earth.
Spur 53 — in Wonder and inquiry.
Stability 93 — in Fifth element.
stante pabulo 200 — in Rays and radiance.
Steel scythe 124 — in Water and moisture.
stercoratio 135 — in Balsam and ferment.
steriles 215 — in Earth and Moon.
Strong water 125 — in Water and moisture.
Subcelestial 218 — in Heavens.
Subject 19 — in First matter.
Sublimation 69 — in Circulation.
Subtle 104 — in Rarity and density.
Subtle vapour 65 — in Atoms and mixture.
Subtler 139 — in Body.
Successive replacement 185 — in Soul and specific form.
Suitable womb 177 — in Seeds.
Sulphur 116 — in The three proximate principles.
Sulphurous exhalations 119 — in Vapour and exhalation.

Sulphurous exhalations 62 — in Air.
Sun 203 — in Sun.
Supercelestial 218 — in Heavens.
superficie distinctos 211 — in Continuous heaven and the first movable sphere.
superstes 147 — in Enduring root and restoration.
surrogationis 166 — in Nutrition and respiration.
suspicio est 147 — in Enduring root and restoration.
Symmetry 46 — in Order and harmony.
Tears of Heaven 162 — in Minerals and metals.
temperamenti 142 — in Discord and disease.
Tempering 93 — in Fifth element.
tenuitate 192 — in Spiritual natures.
terminus 158 — in Life and death.
ternario 222 — in Intelligences and celestial government.
Terræ globum 214 — in Earth and Moon.
testacea vasa 192 — in Spiritual natures.
Their own manner 169 — in Plants and growth.
Thick 104 — in Rarity and density.
Thought 19 — in First matter.
Threefold 116 — in The three proximate principles.
Threefold office 204 — in Sun.
Times 16 — in Creation and time.
tinctura 135 — in Balsam and ferment.
tincturæ 180 — in Signatures, smells, and tastes.
Tincture 23 — in Form and formation.
toni 143 — in Discord and disease.
Torch 203 — in Sun.
Trust 54 — in Wonder and inquiry.
Twofold nature 88 — in Fermentation.
Twofold seed 161 — in Minerals and metals.
Universal form 19 — in First matter.
Universal form 22 — in Form and formation.
Universal sabbath 124 — in Water and moisture.
Unqualifiedly 74 — in Contrariety.
Venus 58 — in World and archetype.
verisimilius 225 — in Many worlds.
Vessel of generation 128 — in Water as menstruum.
Vessel of generation 82 — in Earth.
Vessel of generation 100 — in Mud and matrices.
vias versatiles 229 — in Perpetual movement.
vicarium munus 221 — in Intelligences and celestial government.
videtur 34 — in Intellect and will.
videtur 148 — in Enduring root and restoration.

vinculum 173 — in Radical moisture.
virtute quadam magneticâ 226 — in Many worlds.
Viscous 120 — in Vapour and exhalation.
vitæ organis 143 — in Discord and disease.
Volatile 78 — in Conversion and constancy.
voluntas omnipotens 34 — in Intellect and will.
Vulcan 58 — in World and archetype.
Warmth 74 — in Contrariety.
Water 123 — in Water and moisture.
Weakness 74 — in Contrariety.
Weight and measure 31 — in Human being and microcosm.
Weight, number, measure 69 — in Circulation.
Wellspring 97 — in Fire and heat.
Wetting 124 — in Water and moisture.
Without common measure 185 — in Soul and specific form.
Without conceding 74 — in Contrariety.
Womb 128 — in Water as menstruum.
Womb 58 — in World and archetype.
Wonder 53 — in Wonder and inquiry.
Workshops 77 — in Conversion and constancy.
World's menstruum 128 — in Water as menstruum.
Yellow bile 112 — in The four qualities.

English subject index

The routes include article names, explained vocabulary and useful alternate search terms. The vocabulary directory also supplies a separate listing of the smaller records.

A kind of intercourse — A kind of intercourse 161.
Abated degree — Abated degree 108.
absence — Privation and corruption 47.
Absence of form — Absence of form 50.
abundance — Love and concord 35.
abyss — Chaos and darkness 9; Abyss 11.
accessu & recessu — accessu & recessu 230.
Accidentally — Accidentally 81.
According to powers — According to powers 108.
Acting — agere 192.
Actually indivisible corpuscles — Actually indivisible corpuscles 65.
Actually nothing — Actually nothing 19.
actus continuus — actus continuus 158.
ad pondus suum & mensuram — ad pondus suum & mensuram 35.
æquitas Geometrica — æquitas Geometrica 229.
Aether — Aether 188.
æthere — æthere 200.
aëre pro vehiculo — aëre pro vehiculo 200.
agency — Spiritual natures 189.
agere — agere 192.
Air — Air 59; Air 61.
Air as vehicle — aëre pro vehiculo 200.
alembic — Air 59; Alembic 62.
alimenta — alimenta 165.
alimentum — Nutrition and respiration 162.
Aliquid immortale — Aliquid immortale 147.
Allotted dose — dosim 136.
Almost the same pattern — eadem ferè ratio 165.
alteration — Privation and corruption 47; Alteration 50.
Alternation — Alternation 70.
Ambar — Earth 78; Ambar 82.
amissio — amissio 229.
Among the stars — inter astra 214.
Amor — Love and concord 35.
Analogy — Analogy 46.
Angels — Spiritual natures 189.
anima — Soul and specific form 181.

animal — Animals and sensitive soul 129.
animal knowledge — Knowledge in plants and animals 152.
Animal motion — Animal motion 169.
Animal spirits — animales 192.
animales — animales 192.
animalia — Animals and sensitive soul 129.
animals — Animals and sensitive soul 129.
Animals and sensitive soul — Animals and sensitive soul 129.
Antiperistasis — Antiperistasis 97.
Anvil — Anvil 53.
Appetite — Appetite 39.
Appetite of matter — Appetite of matter 23.
Appointed time — Appointed time 177.
appointed times — Creation and time 12.
Approach and withdrawal — accessu & recessu 230.
Appropriate food — cibo suo 165.
Archæus — Archæus 151.
archetype — Archetypo 222; World and archetype 55; Archetype 57.
Archetypo — Archetypo 222.
Archeus — Innate heat 148; Archæus 151.
ashes — Enduring root and restoration 144; cineribus 147.
Assemblage — Assemblage 139.
atmosphere — Air 59.
atom — Atoms and mixture 63.
atoms — Atoms and mixture 63; Atoms 65.
Atoms and mixture — Atoms and mixture 63.
Attainment of form — Attainment of form 50.
Attenuated — Attenuated 66; Attenuated 104.
Attenuation — Attenuation 69.
augmentatiuæ — augmentatiuæ 154.
Auroræ — Auroræ 172.
authority — Wonder and inquiry 51; Authority 54.
Awakening external heat — calore externo 151.
axem immotam — axem immotam 147.
balsam — Balsam and ferment 133; Balsamum 135.
Balsam and ferment — Balsam and ferment 133.
Balsamum — Balsamum 135.
bark — Spiritual natures 189.
Barren — steriles 215.
Before and after — Before and after 15.
Birth — Birth 92.
Blood — sanguinis 165.
bodily instrument — Body 136.
Bodily organs — Bodily organs 101.

Body — Body 136; Body 139.
Bond — Bond 39; vinculum 173.
Bond of elements — Bond of elements 93.
bonitas — bonitas 34.
Book — Book 58.
Borrowing light — mutuatur 214.
bound — Form and formation 20; Bound 23.
Boundary stones — Boundary stones 54.
breathing — Nutrition and respiration 162.
Brooding heat — Brooding heat 177.
burning water — Water and moisture 121; Burning water 125.
By analogy — By analogy 31.
By intellect alone — solo intellectu 192.
cacophony — Discord and disease 140.
cadauer — cadauer 158.
calidum innatum — Innate heat 148; Calidum innatum 150.
calor — Fire and heat 93.
calore aduentitio — calore aduentitio 150.
calore externo — calore externo 151.
calorem sensibilem — calorem sensibilem 151.
candle wick — Rays and radiance 197.
Capacity for training — Capacity for training 132.
capsula — capsula 173.
Capsule — capsula 173.
Capsule and vehicle — Capsule and vehicle 188.
caracteremque — caracteremque 180.
catholicum — catholicum 135.
causam insitam & radicalem — causam insitam & radicalem 180.
causas efficientes — causas efficientes 193.
cause — Nature and cause 40.
Celestial — Celestial 218.
celestial government — Intelligences and celestial government 219.
celestial spheres — Continuous heaven and the first movable sphere 208.
Centre — Centre 77.
cereas — cereas 230.
cessatio — cessatio 229.
Cessation — cessatio 229.
chain — Order and harmony 43.
Chain-links — Chain-links 58.
Changing paths — vias versatiles 229.
chaos — Chaos and darkness 9; Chaos 11.
Chaos and darkness — Chaos and darkness 9.
Cherishes — Cherishes 128.

Cherub — Cherubin 35.
Cherubin — Cherubin 35.
choreas ad numerum — choreas ad numerum 222.
chorus intelligibilium — chorus intelligibilium 221.
cibo suo — cibo suo 165.
cineribus — cineribus 147.
circulatio — Circulation 66.
Circulation — Circulation 66.
citharœdus — citharœdus 222.
ciuitates — ciuitates 225.
clay — Mud and matrices 97.
clementia — clementia 34.
Cloud furnace — Vapour and exhalation 117.
clouds — Air 59.
cognitiones — cognitiones 154.
Cohobation — Cohobation 62.
Cohobations — Cohobations 69.
cold — The four qualities 109.
coldness — Coldness 111; Earth 78.
Colourings and tinctures — tincturæ 180.
Commands — mandata 222.
Commerce — commercium 226.
commercium — commercium 226.
Common bond — communi vinculo 225.
common fire — Fire and heat 93.
commonwealth — Order and harmony 43.
communi vinculo — communi vinculo 225.
Comparison with perceptible things — ratione sensibilium 192.
compendium — Human being and microcosm 28; Compendium 30.
Complete rest — quiesceret 229.
concord — Love and concord 35.
Concordia — Love and concord 35.
condensation — Rarity and density 101; Condensation 104.
Condenses — Condenses 104.
conflagrationis vniuersæ — conflagrationis vniuersæ 147.
Conjecture — Conjecture 54.
Consonance — consonantiâ 143.
consonantiâ — consonantiâ 143.
constancy — Conversion and constancy 74.
Constant breathing — Constant breathing 89.
constantia — Conversion and constancy 74.
contiguas — contiguas 210.
contiguity — Continuous heaven and the first movable sphere 208.
Contiguous parts — contiguas 210.

continuas — continuas 210.
Continuing fuel — stante pabulo 200.
continuity — Continuous heaven and the first movable sphere 208.
Continuous actuality — actus continuus 158.
Continuous body — Continuous body 65.
Continuous flow — fluxus continuus 200.
continuous heaven — Continuous heaven and the first movable sphere 208.
Continuous heaven and the first movable sphere — Continuous heaven and the first movable sphere 208.
Continuous parts — continuas 210; Continuous parts 219.
Continuous quantity — quantitas continua 207.
contraries — Contrariety 70.
contrarietas — Contrariety 70.
Contrariety — Contrariety 70.
conversio — Conversion and constancy 74.
conversion — Conversion and constancy 74.
Conversion and constancy — Conversion and constancy 74.
Cooling — refrigerium 166.
copulâ — copulâ 158.
corpore denso — corpore denso 200.
corporeal — Body 136.
Corpse — Corpse 139; cadauer 158.
corpus — Body 136.
corpus solidum — corpus solidum 214.
corpuscles — Atoms and mixture 63.
corruption — Privation and corruption 47; Corruption 50.
cortices — cortices 192.
cosmic cities — Many worlds 223; ciuitates 225.
Created light — Created light 196.
Created measure — ad pondus suum & mensuram 35.
creation — Creation and time 12; Creation 15.
Creation and time — Creation and time 12.
Creator — God 24.
Creator's eye — Creator's eye 204.
Cube — Cube 39.
cubic root — Enduring root and restoration 144; radicem quandam cubicam 147.
Cucurbit — Cucurbit 62.
Daemons — Spiritual natures 189.
Dark vapour — Dark vapour 12.
darkness — Chaos and darkness 9; Darkness 12.
Dawn — Auroræ 172.
days — Creation and time 12.

de motu dubitatur — de motu dubitatur 215.
death — Life and death 155.
decoction — Circulation 66; Decoction 69.
defect — Privation and corruption 47.
degree — Temperament and degree 105.
Delegated office — vicarium munus 221.
delegation — Intelligences and celestial government 219.
Democritus — Atoms and mixture 63.
demonstratiua — demonstratiua 181.
Dense body — corpore denso 200.
density — Rarity and density 101; Density 103.
Depletion — inanitione 143.
Deputy — Deputy 97; Deputy 43; Deputy 204.
descent — Circulation 66.
Destination — Destination 12.
diaphanous — Transparent bodies and glass 204.
diaphanum — diaphanum 207.
Different — Different 74; Different 108.
discord — Discord and disease 140.
Discord and disease — Discord and disease 140.
disease — Discord and disease 140.
Diseases — morbi 143.
Disposition of the matrix — Disposition of the matrix 89.
dissolution — Life and death 155; resolutio 158.
Distinct world — Mundum singularem 225.
Disturbances of mind — Disturbances of mind 132.
diuinâ mente — diuinâ mente 222.
divine eye — Sun 201.
divine image — Intellect and will 31.
Divine maker — Divine maker 27.
Divine mind — diuinâ mente 222.
divine will — God 24.
divinity — God 24.
docendi facilitatem — docendi facilitatem 211.
doctrina — doctrina 226.
doctrinæ veritatem — doctrinæ veritatem 211.
Doctrine of worlds — doctrina 226.
domicilia — domicilia 226.
dona vitalia — dona vitalia 154.
dosim — dosim 136.
Doubt about movement — de motu dubitatur 215.
Dregs — Dregs 120.
Drones — fuci 147.
dry — The four qualities 109.

dry land — Earth 78.
dry water — Water and moisture 121; Mud and matrices 97; Dry water 100.
Dryness — Dryness 112.
Dwellings — domicilia 226.
dyscrasia — Discord and disease 140.
eadem ferè ratio — eadem ferè ratio 165.
Earth — Earth 78; Earth 81.
Earth among stars — Earth and Moon 212.
Earth and Moon — Earth and Moon 212.
Earth motion — Earth and Moon 212.
Earthen vessel — Earthen vessel 31.
Earthenware vessels — testacea vasa 192.
Earth's womb — Earth's womb 81.
Ease of teaching — docendi facilitatem 211.
Efficient cause — Efficient cause 69; Efficient cause 184; Efficient cause 43.
Efficient causes — causas efficientes 193.
Element — Element 85.
Elemental moisture — Elementaris 173.
elemental principles — Elements 82.
Elemental wrappings — inuolucris 136.
Elementaris — Elementaris 173.
Elements — Elements 82.
elixir — Balsam and ferment 133.
ellychnium — ellychnium 207.
emissarios — emissarios 192.
Emissary spirits — Emissary spirits 189; emissarios 192.
empyrean — Heavens 215.
Empyrean heaven — Empyrean heaven 218.
Enchanted treasure — Enchanted treasure 162.
enduring root — Enduring root and restoration 144.
Enduring root and restoration — Enduring root and restoration 144.
Equal — Equal 108.
errantium — errantium 230.
esse perfectum — esse perfectum 158.
Essence — Essence 27.
Eternal being — Eternal being 26.
Eternal laws — Eternal laws 46.
Ether — æthere 200.
ethereal — Heavens 215.
Ethereal region — Ethereal region 218.
ethereal spirit — Fifth element 89; Ethereal spirit 93.
Excess — Excess 108.

Exchange at fairs — Exchange at fairs 77.
exemplaria — exemplaria 181.
Exemplars — exemplaria 181.
exhalatio — Vapour and exhalation 117.
exhalation — Vapour and exhalation 117.
Expended — Expended 19.
External heat — calore aduentitio 150.
External motion cause — externam motus causam 211.
externam motus causam — externam motus causam 211.
Extremes — Extremes 74.
Faculties of sense — Faculties of sense 132.
Failing heat — Failing heat 108.
Fatty water — Fatty water 100.
Feeble form — Feeble form 162.
ferment — Fermentation 86; Ferment 89; Balsam and ferment 133; fermentum 135.
Fermentation — Fermentation 86.
Fermented — Fermented 88.
fermentum — Fermentation 86; fermentum 135.
fermentum Naturæ — fermentum Naturæ 172.
feudos — feudos 225.
fiefs — Many worlds 223; feudos 225.
Field of the universe — Field of the universe 62.
Fiery spirit — Fiery spirit 196.
Fifth element — Fifth element 89.
Fineness — tenuitate 192.
Finished work — Finished work 27.
fire — Fire and heat 93.
Fire and heat — Fire and heat 93.
First activities of light — primi lucis actus 200.
First agent — First agent 97.
First matter — First matter 16; First matter 19.
first movable — Continuous heaven and the first movable sphere 208.
First movable sphere — Primum aliquod mobile 211.
First mover of faculties — primus motor 151.
First mover of lower heavens — primo illi motori 211.
First recipient of action — First recipient of action 128.
First subject — First subject 128.
fixa corpora — fixa corpora 215.
Fixed — Fixed 77.
Fixed bodies — fixa corpora 215.
Flame — Flame 120.
Flowing — fluxio 207.
Fluid bodies — Fluid bodies 61.

fluxio — fluxio 207.
fluxus continuus — fluxus continuus 200.
flying ocean — Water and moisture 121; Flying ocean 124.
focus — focus 151.
fœdiora excrementa — fœdiora excrementa 135.
folles — folles 165.
food — Nutrition and respiration 162.
Foods — alimenta 165.
Foreknowledge — prænotione 154.
form — Form and formation 20.
Form and formation — Form and formation 20.
form of forms — Form and formation 20; Form of forms 23.
Formal principle — Formal principle 116.
formarum specialium — formarum specialium 147.
formation — Form and formation 20; Formation 23.
Formative and seminal — Formative and seminal 188.
formative power — Soul and specific form 181.
forsan — forsan 226.
Foulest excrements — fœdiora excrementa 135.
four qualities — The four qualities 109.
Freedom from suffering — Freedom from suffering 78.
from nothing — God 24; From nothing 27.
From potentiality — From potentiality 184.
fuci — fuci 147.
Fuel — Fuel 119.
Fuel remains — Fuel remains 197.
Fullness — repletione 143.
fumus — Vapour and exhalation 117.
generation — Privation and corruption 47.
generatiuâ — generatiuâ 158.
Generative corruption — generatiuâ 158.
genesis — Creation and time 12.
Genius — Genius 39.
Gentle heat — Gentle heat 96.
Gentle union — Gentle union 39.
geometrical equity — Perpetual movement 226; æquitas Geometrica 229.
glass — Transparent bodies and glass 204.
Glue — Glue 124.
Go-between — Go-between 50.
God — God 24.
Goodness — bonitas 34.
Grain — Grain 177.
Greater or lesser — Greater or lesser 108.

Grief — mœrore 143.
Grossness — Grossness 65; Grossness 104.
growth — Plants and growth 166.
Gunpowder — Gunpowder 120.
Handbook — Handbook 54.
Harbour — Harbour 92.
Hard rind — Hard rind 162.
Harmonic tones — toni 143.
harmony — Love and concord 35; Order and harmony 43; Harmony 46.
health — Discord and disease 140.
heart of the world — Sun 201.
Hearth — focus 151.
Heart's office — Heart's office 204.
heat — Fire and heat 93; Heat 112.
heaven — Heavens 215.
Heavenly fire — ignis cælestis 151.
heavenly food — Fermentation 86; Heavenly food 89.
Heavens — Heavens 215.
Herald of peace — Herald of peace 92.
Herculean knot — nodus Herculeus 222.
Hermaphroditic — Hermaphroditic 169.
Higher seal — sigillum 181.
homogeneous — Rarity and density 101.
Horizon — Horizon 218.
Hostile qualities — Hostile qualities 74.
hot — The four qualities 109.
human being — Human being and microcosm 28; Human being 30.
Human being and microcosm — Human being and microcosm 28.
human soul — Human being and microcosm 28; Human soul 31.
humanity — Human being and microcosm 28.
humidity — Water and moisture 121.
humidum radicale — Radical moisture 170.
humor radicalis — Radical moisture 170.
humorum — humorum 165; humorum 173.
humour — Water and moisture 121.
Humours — humorum 165; humorum 173.
hyle — Chaos and darkness 9; Hyle 12.
ideal world — World and archetype 55; Ideal world 57.
ignis — Fire and heat 93.
ignis cælestis — ignis cælestis 151.
ignis innati — ignis innati 150.
ignis insitus — ignis insitus 192.
Illuminated — illuminatum 207.
illumination — Light 193.

illuminatum — illuminatum 207.
image — World and archetype 55; Image 58.
image of God — Human being and microcosm 28.
Imagination — Imagination 132; Imaginatiuam 154.
Imaginatiuam — Imaginatiuam 154.
imaginem Solis — imaginem Solis 207.
imagunculæ — imagunculæ 35.
Immediate cause — Immediate cause 197.
Immediate matter — Immediate matter 100.
Immortal food — pabulo immortali 222.
Immortal lamp — Immortal lamp 204.
Immortal light — Immortal light 196.
immortal root — Enduring root and restoration 144.
Imperceptible — Imperceptible 85.
Imperfect recollection — Imperfect recollection 132.
implanted fire — Innate heat 148; ignis insitus 192.
Implanted heat — Implanted heat 81.
Implanted radical cause — causam insitam & radicalem 180.
Impressed character — caracteremque 180.
In a certain respect — In a certain respect 78.
In a certain way — quodammodo 34.
In compendium — In compendium 177.
In itself — In itself 81.
In some measure — In some measure 88.
In the proper sense — In the proper sense 132.
inanitione — inanitione 143.
Inborn spirit — spiritus innatus 158.
incolas — incolas 215.
Incommensurable — Incommensurable 23.
indelebilis — indelebilis 135.
Indelible — indelebilis 135.
Ineffective capacity — inefficax 147.
inefficax — inefficax 147.
inficiens — inficiens 135.
Infinite unity — Infinite unity 26.
infirma — infirma 221.
Influences — Influences 97.
informing — Form and formation 20; Informing 23.
Inhabitants — incolas 215.
inhabited worlds — Many worlds 223.
Inherent opposition — Inherent opposition 73.
Inheritance division — Inheritance division 39.
Innate fire — ignis innati 150.
Innate heat — Innate heat 148; Calidum innatum 150.

inquiry — Wonder and inquiry 51.
Inseparable — Inseparable 19.
instinct — Knowledge in plants and animals 152; instinctus 155.
instinctus — instinctus 155.
instrument — Nature and cause 40; Instrument 42.
Instrument of knowledge — organum scientiæ 35.
Instrumental cause — Instrumental cause 43; Instrumental cause 50.
instruments — Spiritual natures 189.
integral parts — Elements 82; Integral parts 85.
intellect — Intellect 132; Intellect and will 31; Intellectum 155.
Intellect and will — Intellect and will 31.
Intellectum — Intellectum 155.
Intelligences — Intelligences and celestial government 219.
Intelligences and celestial government — Intelligences and celestial government 219.
Intelligible — Intelligible 218.
intelligible beings — Intelligences and celestial government 219.
Intelligible choir — chorus intelligibilium 221.
intensione — intensione 142.
intensity — Temperament and degree 105; intensione 142.
inter astra — inter astra 214.
interchange — Conversion and constancy 74.
Intermediaries — Intermediaries 46.
intermediary — Spirit 185.
Intermediary of radiance — medium luminis 207.
Intermediate body — Intermediate body 120.
Intermediate nature — Intermediate nature 188; Intermediate nature 203.
Intermediate substance — media substantia 172.
Internal motion cause — intrinseca 211.
Into actuality — Into actuality 184.
intrinseca — intrinseca 211.
inuolucris — inuolucris 136.
Invisible seed — Invisible seed 177.
iustitia — iustitia 34.
Jacob's ladder — scala Iacobo 193.
Jupiter — World and archetype 55.
Jupiter's brain — Jupiter's brain 59.
Just balance — Just balance 23.
Justice — iustitia 34.
Kinds of apprehension — cognitiones 154.
Kinship — Kinship 38.
Knot — Knot 92.
Knot and bond — Knot and bond 188.

knowledge — Intellect and will 31; Scientia 34; Wonder and inquiry 51.
Knowledge in plants and animals — Knowledge in plants and animals 152.
Lamb — Lamb 54.
laruatam Astrologiam — laruatam Astrologiam 211.
Law of necessity — Law of necessity 16.
life — Life and death 155.
Life and death — Life and death 155.
Life-giving power — Life-giving power 43.
Life's vehicle — Life's vehicle 197.
Light — Light 193; Light 196.
Light of natural philosophy — Light of natural philosophy 54.
Limit of life — terminus 158.
Little fires — Little fires 39.
Little image — Little image 30.
Little images — imagunculæ 35.
Little stream — Little stream 97.
Little streams — riuuli 200.
Little wheels — Little wheels 112.
living — Life and death 155.
Local movement — locali 229.
locali — locali 229.
Loss of action — amissio 229.
love — Love and concord 35.
Love and concord — Love and concord 35.
Love of knowledge — Love of knowledge 53.
lower heaven — Air 59; Lower heaven 219.
lumen — Rays and radiance 197; Light 193.
luminosum — luminosum 207.
Luminous — luminosum 207.
Luminous air — Luminous air 169.
luminous spirit — Light 193; Luminous spirit 197.
lunar inhabitants — Earth and Moon 212.
Lungs as bellows — folles 165.
lux — Rays and radiance 197; Light 193.
Lyre-player — citharœdus 222.
magical knot — Love and concord 35.
Magnetic love — Magnetic love 81.
Magnetic power — Magnetic power 89; virtute quadam magneticâ 226.
mandata — mandata 222.
Manuring — stercoratio 135.
Many worlds — Many worlds 223.
mark — Signatures, smells, and tastes 178.
Marriage — Marriage 39.

Masked Astrology — laruatam Astrologiam 211.
Material cause — Material cause 69.
Material principles — Material principles 85.
matrices — Elements 82; Matrices 85; Matrices 100.
matrix — Mud and matrices 97; Matrix 100.
Measured dances — choreas ad numerum 222.
media substantia — media substantia 172.
Mediator — Mediator 38.
medium luminis — medium luminis 207.
Menstrual matter — Menstrual matter 128.
menstruum — Water as menstruum 125; Menstruum 100.
Mercurij pennæ — Mercurij pennæ 193.
mercury — The three proximate principles 113; Mercury 116; Mercury 124.
Mercury of life — Balsam and ferment 133.
Mercury's wings — Mercurij pennæ 193.
Mercy — clementia 34.
metal — Minerals and metals 159.
metallic life — Minerals and metals 159.
metals — Minerals and metals 159; Metals 161.
microcosm — Human being and microcosm 28; Microcosm 31.
Millennium — Millennium 15.
mineral — Minerals and metals 159.
minerals — Minerals and metals 159; Minerals 161.
Minerals and metals — Minerals and metals 159.
Mingling — Mingling 78.
mirror — Sun 201; Mirror 204.
Miscarriage — Miscarriage 92.
Mistress of moistures — Mistress of moistures 128.
mixture — Atoms and mixture 63; Mud and matrices 97; Mixture 46.
Mixture defect — Mixture defect 101.
Moderate putrefaction — Moderate putrefaction 50.
mœrore — mœrore 143.
Moist — Moist 124.
Moist bodies — Moist bodies 62.
moist medium — Water as menstruum 125.
Moistness — Moistness 111; Moistness 124.
moisture — Water and moisture 121; Moisture 124.
Moment — Moment 15.
Moon — Earth and Moon 212.
morbi — morbi 143.
More abated — More abated 108.
More active — More active 112.
More intense — More intense 108.

More probable — verisimilius 225; More probable 54.
mors — Life and death 155.
Most corporeal — Most corporeal 139.
Most pure — purissima 173.
motion — Perpetual movement 226.
motum corruptionis — motum corruptionis 158.
movement — Perpetual movement 226.
Movement of corruption — motum corruptionis 158.
mud — Mud 139; Mud and matrices 97; Mud 100.
Mud and matrices — Mud and matrices 97.
Mundum singularem — Mundum singularem 225.
Musician — Musician 27.
mutuatur — mutuatur 214.
natural fire — Fire and heat 93.
Natural vessel — Natural vessel 81.
Nature — Nature and cause 40.
Nature and cause — Nature and cause 40.
nature created — Nature and cause 40; Nature created 42.
nature creating — Nature and cause 40; Nature creating 42.
Nature's ferment — fermentum Naturæ 172.
Nature's sieve — Nature's sieve 62.
nautæ — nautæ 155.
Necessary — Necessary 50.
Necessary cause — Necessary cause 16.
necessity — Creation and time 12.
Nemesis — Nemesis 129.
New plant — New plant 169.
No evil eye — Wonder and inquiry 51; No evil eye 55.
Nod — Nod 27.
nodus Herculeus — nodus Herculeus 222.
Not from just any — Not from just any 116.
nourishment — Nutrition and respiration 162.
nutrition — Nutrition and respiration 162.
Nutrition and respiration — Nutrition and respiration 162.
nutritiuæ — nutritiuæ 154.
Nutritive powers — nutritiuæ 154.
Obscure language — Obscure language 65.
odores — odores 180.
Oeconomus — Oeconomus 151.
Of like nature — Of like nature 104.
Office — Office 97.
officina Vulcani — officina Vulcani 151.
Offspring — Offspring 132.
Oiliness — Oiliness 119.

Omnipotence — Omnipotence 27.
Omnipotent will — voluntas omnipotens 34.
On loan — On loan 219.
opacity — Earth and Moon 212.
opacum — opacum 214.
Opaque — opacum 214.
operation — Intellect and will 31; operationis 35.
operationis — operationis 35.
opposition — Contrariety 70.
order — Order and harmony 43; Order 46.
Order and harmony — Order and harmony 43.
Order of Nature — Order of Nature 43.
organa passiua — organa passiua 192.
Organic movement — organico 229.
organico — organico 229.
Organised mass — Organised mass 58.
Organs — Organs 112; Organs 139.
Organs of life — vitæ organis 143.
organum scientiæ — organum scientiæ 35.
Ornament — ornatum 180.
ornatum — ornatum 180.
pabulo immortali — pabulo immortali 222.
pabulum spirituale — pabulum spirituale 165.
Pallas — Pallas 58.
panacæam — panacæam 136.
panacea — Balsam and ferment 133; panacæam 136.
Pandora — Pandora 31.
Particular forms — formarum specialium 147.
Passages — Passages 81.
Passive instruments — Passive instruments 140; organa passiua 192.
pati — pati 193.
pendulum — pendulum 214.
Penia — Love and concord 35.
Perceptible heat — calorem sensibilem 151.
Perfect good — Perfect good 27.
Perfect metals — Perfect metals 161.
Perfect temperament — Perfect temperament 31.
Perfected being — esse perfectum 158.
Perfection — Perfection 47.
Perhaps — Perhaps 96; forsan 226.
Permeating — inficiens 135.
Perpetual movement — Perpetual movement 226.
Phantom of being — Phantom of being 12.
Phlegm — Phlegm 112.

Physics personified — World and archetype 55; Physics personified 58.
plant — Plants and growth 166.
plant knowledge — Knowledge in plants and animals 152.
plants — Plants and growth 166; Plants 168.
Plants and growth — Plants and growth 166.
plurality of worlds — Many worlds 223.
Pores — poros 165.
Poros — Love and concord 35; poros 165.
Position — Position 47.
potentiality — First matter 16; Potentiality 12.
Potentially everything — Potentially everything 19.
Potter's art — Potter's art 112.
Pouring back — Pouring back 69.
Poverty — Poverty 73.
Power and potentiality — Power and potentiality 85.
Powers of growth — augmentatiuæ 154.
prænotione — prænotione 154.
Predestined — Predestined 15.
primary matter — First matter 16.
primi lucis actus — primi lucis actus 200.
primo illi motori — primo illi motori 211.
primordial chemical art — Rarity and density 101; Primordial chemical art 104.
primordial water — Chaos and darkness 9.
Primum aliquod mobile — Primum aliquod mobile 211.
primum mobile — Continuous heaven and the first movable sphere 208.
primus motor — primus motor 151.
privation — Privation and corruption 47; Privation 50.
Privation and corruption — Privation and corruption 47.
probability — Wonder and inquiry 51.
Productive seed — Productive seed 89.
Proper manner — sibi proprio 154.
proportion — proportionis 142; Order and harmony 43.
Proportionate — rationali 173.
proportionis — proportionis 142.
Proteus — Proteus 124.
prouincijs — prouincijs 226.
Provinces — prouincijs 226.
Proximate — Proximate 116.
proximate principles — The three proximate principles 113.
Public responsibilities — Wonder and inquiry 51.
Pure spirits — puri spiritus 200.
puri spiritus — puri spiritus 200.

purissima — purissima 173.
qualitas — The four qualities 109.
quality — The four qualities 109.
quantitas continua — quantitas continua 207.
quiesceret — quiesceret 229.
quintessence — Fifth element 89; Quintessence 92.
quintum elementum — Fifth element 89.
quodammodo — quodammodo 34.
radiance — Rays and radiance 197; Radiance 196.
radical humour — Radical moisture 170.
Radical moisture — Radical moisture 170; Radicalis 173.
Radicalis — Radicalis 173.
radicem quandam cubicam — radicem quandam cubicam 147.
radijs subtractis — radijs subtractis 200.
Rainbow — Temperament and degree 105.
Range — Range 108.
rarefaction — Rarity and density 101; Rarefaction 104.
Rarefies — Rarefies 104.
rarity — Rarity and density 101; Rarity 103.
Rarity and density — Rarity and density 101.
rational — Knowledge in plants and animals 152.
rationali — rationali 173.
ratione sensibilium — ratione sensibilium 192.
Ravager — Ravager 96.
ray — Rays and radiance 197.
rays — Rays and radiance 197.
Rays and radiance — Rays and radiance 197.
Reaching beyond oneself — Reaching beyond oneself 38.
Receiver — Receiver 188.
Receptacle — Receptacle 188.
Reciprocity — Reciprocity 54.
reflection — Transparent bodies and glass 204; Earth and Moon 212; reflectit 214.
reflectit — reflectit 214.
Refracted — refracti 207.
refracti — refracti 207.
refrigerium — refrigerium 166.
Relaxation — remissione 143.
Relaxation of action — remissio 229.
religiosus cultus — religiosus cultus 155.
Religious observance — religiosus cultus 155.
remissio — remissio 229.
remission — Temperament and degree 105.
remissione — remissione 143.

Remote — Remote 116; Remote 85.
renewal — Renewal 189; Enduring root and restoration 144.
Renewal and restoration — renouet ac restauret 147.
renouet ac restauret — renouet ac restauret 147.
Repair — reparatio 165.
reparatio — reparatio 165.
Replacement — surrogationis 166.
repletione — repletione 143.
residue — Enduring root and restoration 144.
Resistance — Resistance 73.
resolutio — resolutio 158.
Resolution — Resolution 116.
respiration — Nutrition and respiration 162.
rest — Perpetual movement 226.
restoration — Enduring root and restoration 144; Wonder and inquiry 51; Restoration 54.
Resurrection — Resurrection 15.
retirement — Wonder and inquiry 51.
Return into itself — Return into itself 78.
Revealing signs — demonstratiua 181.
rind — Spiritual natures 189.
Rinds — cortices 192.
riuuli — riuuli 200.
Root principle — Root principle 26.
rooted moisture — Radical moisture 170.
Roots — Roots 169.
Sailor — Sailor 132; nautæ 155.
salt — The three proximate principles 113; Salt 116.
sanguinis — sanguinis 165.
sapientia — sapientia 34.
sapores — sapores 180.
scala Iacobo — scala Iacobo 193.
Scientia — Scientia 34.
seal — Signatures, smells, and tastes 178; signaculum 180.
Seal of form — Seal of form 128.
Seasoned — Seasoned 116.
seasons — Perpetual movement 226.
Seat and receptacle — sedes & retinaculum 173.
Seaweed — Seaweed 70.
second matter — First matter 16; Second matter 19.
Secondary activity — secundarium 200.
Secondary cause — Secondary cause 42.
secondary elements — The three proximate principles 113.
Secondary principles — Secondary principles 85.

Secret connection — Secret connection 46.
secundarium — secundarium 200.
sedes & retinaculum — sedes & retinaculum 173.
seed — Seeds 174.
Seed of life — Seed of life 89.
Seeds — Seeds 174; Seeds 177.
Seems — videtur 34; videtur 148.
semen — Seeds 174.
Seminal matter — Seminal matter 177.
seminal moisture — Water as menstruum 125.
seminal power — Seeds 174.
Seminal powers — Seminal powers 128.
sensation — Animals and sensitive soul 129; Knowledge in plants and animals 152.
sensible elements — Elements 82; Sensible elements 85.
sensitive soul — Animals and sensitive soul 129; Sensitive soul 131.
Separate surfaces — superficie distinctos 211.
separatio — separatio 158.
Separation — Separation 78; separatio 158; Separation 50.
Servant — Servant 43.
shadow — Chaos and darkness 9; Shadow 12.
Shaping — Shaping 139; Shaping 23.
Shaping, not informing — Shaping, not informing 185.
sibi proprio — sibi proprio 154.
sieve — Air 59.
sigillum — sigillum 181.
sign — Signatures, smells, and tastes 178.
signaculum — signaculum 180.
signaturam — signaturam 181.
signature — Signatures, smells, and tastes 178; signaturam 181.
Signatures, smells, and tastes — Signatures, smells, and tastes 178.
Single grain — Single grain 169.
Sixth day — Sixth day 15.
Sleep — Sleep 70.
Small portion — Small portion 188.
Smallest — Smallest 65.
smell — Signatures, smells, and tastes 178.
Smells — odores 180.
smoke — Vapour and exhalation 117; Smoke 120.
Soft mass — Soft mass 161.
soil — Earth 78.
solar globe — Sun 201; Solar globe 203.
Solar image — imaginem Solis 207.
Solder — Solder 124.

Soldering — Soldering 139.
Solid body — corpus solidum 214.
Solis compendium — Solis compendium 207.
solo intellectu — solo intellectu 192.
solo spiritu lucis — solo spiritu lucis 207.
Something immortal — Aliquid immortale 147.
Sooty body — Sooty body 12.
soul — Soul and specific form 181.
Soul and specific form — Soul and specific form 181.
Soul or form — Soul or form 184.
soul vehicle — Spirit 185.
spark — Spark 184; Light 193.
Spark of light — Spark of light 196.
species — Soul and specific form 181.
Specific being — Specific being 184.
Specific character — Specific character 169; Specific character 177; Specific character 58.
Specific difference — Specific difference 85.
specific form — Soul and specific form 181; Specific form 23.
Specific forms — Specific forms 185.
specific seed — Seeds 174.
Specimen — Specimen 19.
Sperm — Sperm 177.
sphæras & circulos — sphæras & circulos 210.
Spheres and circles — sphæras & circulos 210.
Spirit — Spirit 185.
Spirit of growth — Spirit of growth 168.
Spirit of light alone — solo spiritu lucis 207.
spirit of the Universe — Spiritual natures 189.
Spirit-name — Spirit-name 62.
Spiritual food — pabulum spirituale 165.
spiritual nature — Spiritual natures 189.
Spiritual natures — Spiritual natures 189.
Spiritual radiance — spiritualis luminis 200.
spiritualis luminis — spiritualis luminis 200.
Spirituous vapour — Spirituous vapour 120.
spiritus — Spirit 185.
spiritus innatus — spiritus innatus 158.
Sponge of Nature — Sponge of Nature 120.
Spongy body — Spongy body 81.
Spur — Spur 53.
Stability — Stability 93.
stante pabulo — stante pabulo 200.
Steel scythe — Steel scythe 124.

stercoratio — stercoratio 135.
steriles — steriles 215.
steward — Innate heat 148; Oeconomus 151.
strong water — Water and moisture 121; Strong water 125.
subcelestial — Heavens 215; Subcelestial 218.
subject — First matter 16; Subject 19.
sublimation — Circulation 66; Sublimation 69.
Subtle — Subtle 104.
subtle matter — Spiritual natures 189.
Subtle vapour — Subtle vapour 65.
Subtler — Subtler 139.
subtlety — Rarity and density 101.
Successive replacement — Successive replacement 185.
Suitable womb — Suitable womb 177.
sulphur — The three proximate principles 113; Sulphur 116.
Sulphurous exhalations — Sulphurous exhalations 119; Sulphurous exhalations 62.
Sun — Sun 201; Sun 203.
Sun in miniature — Solis compendium 207.
supercelestial — Heavens 215; Supercelestial 218.
superficie distinctos — superficie distinctos 211.
superstes — superstes 147.
surrogationis — surrogationis 166.
Survival — superstes 147.
Suspended — pendulum 214.
suspicio est — suspicio est 147.
Suspicion — suspicio est 147.
symmetry — Order and harmony 43; Symmetry 46.
taste — Signatures, smells, and tastes 178.
Tastes — sapores 180.
Tears of Heaven — Tears of Heaven 162.
temperament — Temperament and degree 105; Discord and disease 140; temperamenti 142.
Temperament and degree — Temperament and degree 105.
temperamenti — temperamenti 142.
temperamentum — Temperament and degree 105.
tempering — Temperament and degree 105; Tempering 93.
tenuitate — tenuitate 192.
terminus — terminus 158.
ternario — ternario 222.
Terræ globum — Terræ globum 214.
terrestrial globe — Terræ globum 214; Earth 78.
testacea vasa — testacea vasa 192.
The four qualities — The four qualities 109.

The three proximate principles — The three proximate principles 113.
Their own manner — Their own manner 169.
Thick — Thick 104.
thickness — Rarity and density 101.
Thought — Thought 19.
Threefold — Threefold 116.
Threefold office — Threefold office 204.
time — Creation and time 12.
Times — Times 16.
tinctura — tinctura 135.
tincturæ — tincturæ 180.
tincture — Signatures, smells, and tastes 178; tinctura 135; Tincture 23.
toni — toni 143.
Torch — Torch 203.
transformation — Conversion and constancy 74.
transparency — Transparent bodies and glass 204.
Transparent — diaphanum 207.
Transparent bodies and glass — Transparent bodies and glass 204.
transparent body — Transparent bodies and glass 204.
Triad — ternario 222.
Trust — Trust 54.
Truth of teaching — doctrinæ veritatem 211.
Twofold nature — Twofold nature 88.
Twofold seed — Twofold seed 161.
Undergoing action — pati 193.
Union — copulâ 158.
unity — God 24.
Universal — catholicum 135.
Universal conflagration — conflagrationis vniuersæ 147.
universal form — Form and formation 20; Universal form 19; Universal form 22.
universal remedy — Balsam and ferment 133.
universal sabbath — Water and moisture 121; Universal sabbath 124.
universe — World and archetype 55.
Unmoving axis — axem immotam 147.
Unqualifiedly — Unqualifiedly 74.
vapor — Vapour and exhalation 117.
vapour — Vapour and exhalation 117.
Vapour and exhalation — Vapour and exhalation 117.
vegetabilia — Plants and growth 166.
vegetation — Plants and growth 166.
vegetative soul — Plants and growth 166.
vehicle of light — Rays and radiance 197.
Venus — World and archetype 55; Venus 58.

verisimilius — verisimilius 225.
vessel — Mud and matrices 97.
Vessel of generation — Vessel of generation 128; Vessel of generation 82; Vessel of generation 100.
vias versatiles — vias versatiles 229.
vicarium munus — vicarium munus 221.
videtur — videtur 34; videtur 148.
vinculum — vinculum 173.
virtute quadam magneticâ — virtute quadam magneticâ 226.
Viscous — Viscous 120.
vita — Life and death 155.
vitæ organis — vitæ organis 143.
Vital gifts — dona vitalia 154.
Volatile — Volatile 78.
voluntas omnipotens — voluntas omnipotens 34.
Vulcan — Vulcan 58.
Vulcan's workshop — officina Vulcani 151.
Wandering stars — errantium 230.
want — Love and concord 35.
Warmth — Warmth 74.
water — Water and moisture 121; Water 123.
Water and moisture — Water and moisture 121.
water as carrier — Water as menstruum 125.
Water as menstruum — Water as menstruum 125.
Wax-like natures — cereas 230.
Weak province — infirma 221.
Weakness — Weakness 74.
Weight and measure — Weight and measure 31.
Weight, number, measure — Weight, number, measure 69.
Wellspring — Wellspring 97.
wet — The four qualities 109.
wetness — Water and moisture 121.
Wetting — Wetting 124.
Wick — Rays and radiance 197; ellychnium 207.
will — Intellect and will 31.
wisdom — Intellect and will 31; sapientia 34.
Withdrawn rays — radijs subtractis 200.
Without common measure — Without common measure 185.
Without conceding — Without conceding 74.
womb — Womb 128; Earth 78; Mud and matrices 97; Womb 58.
wonder — Wonder and inquiry 51; Wonder 53.
Wonder and inquiry — Wonder and inquiry 51.
Workshops — Workshops 77.
world — World and archetype 55.

World and archetype — World and archetype 55.
World commonwealth — Intelligences and celestial government 219; Wonder and inquiry 51.
world soul — Nature and cause 40.
worlds — Many worlds 223.
World's menstruum — World's menstruum 128.
Yellow bile — Yellow bile 112.

Latin words forms and phrases

The forms below are the displayed Latin retrieval routes, including inflections and contextual phrases rather than a claim to a dictionary lemma concordance. Different routes can point to the same explanation. The relevant entry identifies a dictionary lemma where it differs from the printed form.

abortum — Miscarriage 92.
Abyssum — Chaos and darkness 9; Abyss 11.
accessu & recessu — accessu & recessu 230.
actionum — Life and death 155.
actionum artifices — Spiritual natures 189.
actu indiuisibilia — Atoms and mixture 63.
actu indiuisibilia corpuscula — Atoms and mixture 63; Actually indivisible corpuscles 65.
actu nihil — Actually nothing 19.
actu nihil, potestate omnia — First matter 16.
actualem & materialem — World and archetype 55.
actus — Life and death 155.
actus continuus — actus continuus 158.
actus harmonicus — Life and death 155.
ad disciplinam aptitudo — Capacity for training 132.
ad pondus suum & mensuram — ad pondus suum & mensuram 35.
adeptio formae — Attainment of form 50.
admiratio — Wonder and inquiry 51; Wonder 53.
aequalis — Equal 108.
æquitas Geometrica — Perpetual movement 226; æquitas Geometrica 229.
æthere — æthere 200.
aetheris — Spirit 185; Aether 188.
Aër — Air 59; Air 61.
aëre pro vehiculo — aëre pro vehiculo 200.
aëri luminoso — Luminous air 169.
aëris — Spirit 185.
aëris externi attractio — Nutrition and respiration 162.

agere — agere 192.
AGNO — Lamb 54.
alembici — Air 59; Alembic 62.
Alga — Seaweed 70.
alimenta — Nutrition and respiration 162; alimenta 165.
Alimentum — Nutrition and respiration 162.
Aliquid immortale — Enduring root and restoration 144; Aliquid immortale 147.
alterationis — Alteration 50.
ALTERI NE FECERIS — Reciprocity 54.
Ambarum — Ambar 82.
ambiguae naturae — Twofold nature 88.
ambo calores illi — Earth 78.
amissio — Perpetual movement 226; amissio 229.
Amor — Love and concord 35.
amorem — Love and concord 35.
amorem Magneticum — Magnetic love 81.
amorem scientiæ — Wonder and inquiry 51; Love of knowledge 53.
amoris nexum — Love and concord 35.
analogiâ — Analogy 46.
analogicè — By analogy 31.
Angeli — Spiritual natures 189.
Anima — Soul and specific form 181.
anima sensitiua — Animals and sensitive soul 129.
Anima siue forma mixti — Soul and specific form 181; Soul or form 184.
Animae capsula & vehiculum — Spirit 185.
animales — animales 192.
Animalia — Animals and sensitive soul 129.
animâ etiam seu spiritu vegetante — Plants and growth 166.
animâ sensitiuâ — Animals and sensitive soul 129; Sensitive soul 131.
animi perturbationes — Disturbances of mind 132.
annon — Many worlds 223.
Annô — Many worlds 223.
antiperistasim — Antiperistasis 97.
appetitus — Love and concord 35; Appetite 39.
appetitus materiae — Appetite of matter 23.
apprehensio — Knowledge in plants and animals 152.
Aqua — Water and moisture 121; Water 123.
Aqua ardens — Water and moisture 121; Burning water 125.
Aqua fortis — Water and moisture 121; Strong water 125.
aquâ pinguem — Fatty water 100.
aquâ siccâ non madefaciente — Dry water 100.
Archæus — Archæus 151.
Archetypo — Archetypo 222.

Archetypus — World and archetype 55; Archetype 57.
area Universi — Field of the universe 62.
arte protochimicâ — Primordial chemical art 104.
astra — Earth and Moon 212.
Astrologia — Continuous heaven and the first movable sphere 208.
Atomis — Atoms and mixture 63; Atoms 65.
attenuantur — Attenuated 66; Attenuated 104.
attenuationem — Attenuation 69.
augmentatiuæ — augmentatiuæ 154.
Auroræ — Auroræ 172.
authoritatem — Authority 54.
axem immotam — axem immotam 147.
Balsamum — Balsam and ferment 133; Balsamum 135.
balsamum catholicum — Balsam and ferment 133.
Balsamum illud radicale — Balsam and ferment 133.
benigni caloris — Gentle heat 96.
blanda copulatio — Gentle union 39.
bonitas — bonitas 34.
bonum perfectum — Perfect good 27.
Brutorum — Animals and sensitive soul 129.
cacophonia — Discord and disease 140.
cacophonia in musica naturali — Discord and disease 140.
cadauer — Corpse 139; cadauer 158.
caduceatorem — Herald of peace 92.
cælata — Signatures, smells, and tastes 178.
caelesti — Heavens 215; Celestial 218.
cælesti — Human being and microcosm 28.
cælesti, elementari & — Seeds 174; Radical moisture 170.
Caelum illud Empyreum — Heavens 215; Empyrean heaven 218.
caelum inferius — Lower heaven 219.
calcar — Spur 53.
calidi & frigidi — The four qualities 109.
caliditas — The four qualities 109; Heat 112.
calidum — The four qualities 109.
Calidum — Innate heat 148.
Calidum innatum — Innate heat 148; Calidum innatum 150.
calidum innatum — Innate heat 148.
Calor — Fire and heat 93.
calor — Innate heat 148.
calor deficiens — Failing heat 108.
calor efficiens — Efficient cause 69.
calor innatus — Innate heat 148.
calore aduentitio — Innate heat 148; calore aduentitio 150.
calore externo — calore externo 151.

calore pullifico — Brooding heat 177.
calorem insitum — Earth 78; Implanted heat 81.
calorem sensibilem — calorem sensibilem 151.
calorem viuificum — Fire and heat 93.
caloris — Fire and heat 93.
capsula — capsula 173.
capsula & vehiculum — Capsule and vehicle 188.
caractere — Signatures, smells, and tastes 178; Specific character 58.
caracterem — Signatures, smells, and tastes 178.
caracteremque — Signatures, smells, and tastes 178; caracteremque 180.
caracteremque suum specificum — Specific character 177.
cathenae annuli — Chain-links 58.
catholicum — Balsam and ferment 133; catholicum 135.
causa efficiens — Efficient cause 184; Efficient cause 43.
causa instrumentalis — Instrumental cause 43; Instrumental cause 50.
causa instrumentalis & necessaria — Privation and corruption 47.
causa materialis — Material cause 69.
causa proxima — Immediate cause 197.
causam insitam & radicalem — causam insitam & radicalem 180.
causam quandam necessariam — Necessary cause 16.
causam secundam universalem — Nature and cause 40; Secondary cause 42.
causas efficientes — causas efficientes 193.
centrum — Centre 77.
cereas — cereas 230.
cessatio — Perpetual movement 226; cessatio 229.
chao — Chaos and darkness 9; Chaos 11.
Cherubin — Cherubin 35.
choreas ad numerum — choreas ad numerum 222.
chorus intelligibilium — Intelligences and celestial government 219; chorus intelligibilium 221.
cibo illo caelesti — Heavenly food 89.
cibo suo — cibo suo 165.
cineribus — cineribus 147.
circulatio — Circulation 66.
Circulationem — Circulation 66.
citharœdus — Intelligences and celestial government 219; citharœdus 222.
ciuitates — ciuitates 225.
clementia — clementia 34.
CLXVII — Fermentation 86.
Cœli lacrymæ — Tears of Heaven 162.
cognitio — Knowledge in plants and animals 152.
cognitiones — cognitiones 154.

cohobando — Cohobation 62.
cohobationes — Cohobations 69.
commercium — commercium 226.
commiscentur — Conversion and constancy 74; Mingling 78.
communi vinculo — communi vinculo 225.
comparatiuè non absolutè — The four qualities 109.
compendiosè — In compendium 177.
complicatus — World and archetype 55.
concentum — Order and harmony 43.
concentus actionum — Life and death 155.
CONCENTVS — Order and harmony 43.
Concordia — Love and concord 35.
Concordiae — Love and concord 35.
condensat — Rarity and density 101; Condenses 104.
condensatio — Condensation 104.
condita — Seasoned 116.
conflagrationis vniuersæ — conflagrationis vniuersæ 147.
congeries — Assemblage 139.
coniicere — Conjecture 54.
consonantiâ — consonantiâ 143.
constantia — Conversion and constancy 74; Stability 93.
contiguas — Continuous heaven and the first movable sphere 208; contiguas 210.
contiguus — Continuous heaven and the first movable sphere 208.
continuas — Continuous heaven and the first movable sphere 208; continuas 210.
Continuus — Continuous heaven and the first movable sphere 208.
contraria — Contrariety 70.
contraria simpliciter — Contrariety 70.
contrarietas — Contrariety 70.
conuertere — Conversion and constancy 74.
conuerti — Conversion and constancy 74.
conuertuntur — Conversion and constancy 74.
copulâ — copulâ 158.
cordis vice — Sun 201; Heart's office 204.
corpore — Body 136.
corpore denso — corpore denso 200.
corpori elementari — Body 136.
corpus — Body 136; Body 139.
corpus continuum — Atoms and mixture 63; Continuous body 65.
Corpus diaphanum — Transparent bodies and glass 204.
corpus diaphanum — Transparent bodies and glass 204.
corpus quoddam medium — Intermediate body 120.
corpus solidum — corpus solidum 214.

Corruptio — Privation and corruption 47; Corruption 50.
corruptio — Privation and corruption 47.
corruptionis impatiens — Heavens 215.
cortices — cortices 192.
crassities — Grossness 65; Grossness 104.
creationis — Creation and time 12; Creation 15.
creatoris Vniuersi — Sun 201.
creatoris Vniuersi est oculus — Creator's eye 204.
creduntur — Minerals and metals 159; Spiritual natures 189.
cribrum — Air 59.
cubus — Cube 39.
cucurbita — Cucurbit 62.
cuilibet — Balsam and ferment 133.
cupidinem — Love and concord 35.
Dæmones — Spiritual natures 189.
de motu dubitatur — Earth and Moon 212; de motu dubitatur 215.
debilis & sufficiens forma — Form and formation 20; Privation and corruption 47.
Decoctio — Circulation 66; Decoction 69.
Decoctione — Circulation 66.
defectu mixtionis — Mixture defect 101.
Demissione — Circulation 66.
demonstratiua — Signatures, smells, and tastes 178; demonstratiua 181.
densitate — Density 103.
destinatione — Destination 12.
Deus — God 24.
diaphanorum primum — Air 59.
diaphanum — diaphanum 207.
dici possint — Minerals and metals 159.
Discordia — Discord and disease 140.
discordia — Discord and disease 140.
discrasia — Discord and disease 140.
dissimiles ac diuersae — Contrariety 70; Different 74.
diuerso — Different 108.
diuinâ mente — diuinâ mente 222.
divini opificis — Divine maker 27.
docendi facilitatem — docendi facilitatem 211.
doctrina — Many worlds 223; doctrina 226.
doctrinæ veritatem — doctrinæ veritatem 211.
domicilia — domicilia 226.
dona — Signatures, smells, and tastes 178.
dona vitalia — dona vitalia 154.
dosim — Balsam and ferment 133; dosim 136.
Duplici alimento — Nutrition and respiration 162.

duplicis seminis — Twofold seed 161.
duro metalli cortice — Hard rind 162.
DVPLEX ALIMENTVM, CORPOREVM ET SPIRITVALE — Nutrition and respiration 162.
eadem ferè ratio — eadem ferè ratio 165.
efficiens — Circulation 66.
effingendi — Shaping 139; Shaping, not informing 185; Shaping 23.
elegans Elementorum congeries — Body 136.
Elementa — Elements 82.
Elementaris — Elementaris 173.
Elementis sensilibus — Elements 82; Sensible elements 85.
Elementum — Fifth element 89.
Elementum naturae — Elements 82; Element 85.
Elixir Naturæ — Balsam and ferment 133.
ellychnium — Rays and radiance 197; ellychnium 207.
emissarios — emissarios 192.
ENCHIRIDION — Handbook 54.
Ens aeternum — Eternal being 26.
Entis larvam — Phantom of being 12.
errantium — Perpetual movement 226; errantium 230.
erraticas — Perpetual movement 226.
esse perfectum — esse perfectum 158.
esse suum speciale — Soul and specific form 181; Specific being 184.
Essentia — Essence 27.
ex nihilo — From nothing 27.
excessu — Excess 108.
exemplaria — exemplaria 181.
Exhalatio — Vapour and exhalation 117.
exhalatio — Vapour and exhalation 117.
exhaustam — Expended 19.
exposuisse videtur — Creation and time 12.
externam motus causam — externam motus causam 211.
extra se porrigitur — Reaching beyond oneself 38.
Extrema — Contrariety 70; Extremes 74.
extrinsecam & accidentalem — Discord and disease 140.
è potentiâ — From potentiality 184.
face Mundi luminosâ — Torch 203.
falce chalibaea — Steel scythe 124.
familiae erciscundae — Inheritance division 39.
fecibus — Dregs 120.
fermentantur — Fermentation 86; Fermented 88.
fermentato — Fermentation 86.
Fermentum — Fermentation 86; Ferment 89.

fermentum — Fermentation 86; Balsam and ferment 133; fermentum 135.
fermentum Naturæ — fermentum Naturæ 172.
ferrumen — Solder 124.
ferruminatio — Soldering 139.
feudos — Many worlds 223; feudos 225.
fidem — Trust 54.
figulinam artem — Potter's art 112.
fixa — Fixed 77.
fixa corpora — fixa corpora 215.
flammam — Flame 120.
flaua bilis — Yellow bile 112.
flegma — Phlegm 112.
fluxio — fluxio 207.
fluxus continuus — fluxus continuus 200.
focus — focus 151.
fœdiora excrementa — fœdiora excrementa 135.
folles — folles 165.
fomes — Fuel 119.
Forma — Form and formation 20.
forma — Soul and specific form 181.
forma formarum — Form of forms 23.
Forma itaque specifica — Specific form 23.
forma universalis — Form and formation 20; Universal form 19; Universal form 22.
formae & materiae — Form and formation 20.
formae absentia — Absence of form 50.
formæ rationales sunt — Knowledge in plants and animals 152.
formae sigillum — Seal of form 128.
Formæ specificæ — Soul and specific form 181; Specific forms 185.
formale principium — Formal principle 116.
formali & seminali — Formative and seminal 188.
formam inualidam — Feeble form 162.
formarum specialium — formarum specialium 147.
fornace — Vapour and exhalation 117.
forsan — Fire and heat 93; Perhaps 96; Many worlds 223; Earth and Moon 212; forsan 226.
Forsan — Life and death 155.
fouet — Cherishes 128.
frigiditas — The four qualities 109; Coldness 111.
frigidum — The four qualities 109.
fuci — Enduring root and restoration 144; fuci 147.
fuliginoso corpore — Sooty body 12.
fumus — Vapour and exhalation 117; Smoke 120.

fumus accensus — Vapour and exhalation 117.
generare enim corporum proprium est — Seeds 174.
generatiuâ — generatiuâ 158.
Genius — Genius 39.
Geometricâ — Perpetual movement 226.
gluten — Glue 124.
granum — Grain 177.
granum singulare — Single grain 169.
hanc — Rarity and density 101.
harmonia — Order and harmony 43; Harmony 46.
HARMONIA UNIVERSI — Order and harmony 43.
harmoniam — Order and harmony 43.
hermophroditae — Plants and growth 166; Hermaphroditic 169.
homegeneam — Of like nature 104.
hominis animâ — Human being and microcosm 28; Human soul 31.
homo — Human being and microcosm 28; Human being 30.
Homo — Human being and microcosm 28.
Horizon — Horizon 218.
Horizon & finitor — Heavens 215.
humidi radicalis — Radical moisture 170.
humidi scilicet & sicci — The four qualities 109.
Humiditas — Water and moisture 121; Moistness 124.
humiditas — The four qualities 109; Moistness 111.
Humiditas magis propria est aquae, quàm frigiditas — Water and moisture 121.
humidorum — Moist bodies 62.
humidum — The four qualities 109; Water and moisture 121; Moist 124.
Humidum — Radical moisture 170.
humidum radicale — Radical moisture 170.
humor — The four qualities 109; Water as menstruum 125; Radical moisture 170; Water and moisture 121; Moisture 124.
Humor radicalis — Radical moisture 170.
humor radicalis — Radical moisture 170.
humorum — humorum 165; humorum 173.
humorum domina — Mistress of moistures 128.
Hylam — Chaos and darkness 9; Hyle 12.
igniculis — Little fires 39.
Ignis — Fire and heat 93.
Ignis accidentalis fomes — Vapour and exhalation 117.
ignis cælestis — ignis cælestis 151.
ignis innati — Innate heat 148; ignis innati 150.
ignis innatus — Innate heat 148.
ignis insitus — ignis insitus 192.
Ignis Naturae — Fire and heat 93.

Ignis Naturæ — Innate heat 148.
Ignis noster communis — Fire and heat 93.
illam — Rarity and density 101.
illuminatum — illuminatum 207.
Imaginatiuam — Imagination 132; Imaginatiuam 154.
imaginem Solis — imaginem Solis 207.
imago — World and archetype 55; Image 58.
imaguncula — Little image 30.
imagunculæ — Intellect and will 31; imagunculæ 35.
imbecillitatem — Weakness 74.
immediatè — Nature and cause 40.
impassibilitas — Freedom from suffering 78.
imperceptibilia — Imperceptible 85.
improprio nomine — Chaos and darkness 9.
in actum — Into actuality 184.
in se reuersionem — Return into itself 78.
inanitione — inanitione 143.
incolas — incolas 215.
incolas Luna — Earth and Moon 212.
incudem — Anvil 53.
indelebilis — indelebilis 135.
indiuiduo — Balsam and ferment 133.
inefficax — inefficax 147.
inficiens — Balsam and ferment 133; inficiens 135.
infirma — Intelligences and celestial government 219; infirma 221.
influentiae — Influences 97.
informandi — Informing 23.
informatio — Form and formation 20.
Informationis — Form and formation 20; Formation 23.
inhaereat contrarietas — Inherent opposition 73.
inimicas qualitates — Hostile qualities 74.
innatus — Innate heat 148.
inseparabilem — Inseparable 19.
insitus — Innate heat 148.
instinctus — instinctus 155.
instrumentum — Nature and cause 40; Instrument 42.
intellectu & voluntate — Intellect and will 31.
Intellectum — Animals and sensitive soul 129; Intellect 132; Intellectum 155.
intellectus — Intellect and will 31.
Intelligentia — Intelligences and celestial government 219.
Intelligentiæ — Spiritual natures 189; Intelligences and celestial government 219.
intelligibilis — Intelligible 218.

intensio — Temperament and degree 105.
intensione — intensione 142.
intensionis — Temperament and degree 105.
intensior — More intense 108.
inter astra — inter astra 214.
intrinseca — Continuous heaven and the first movable sphere 208; intrinseca 211.
inuolucris — inuolucris 136.
Iouis — Jupiter's brain 59.
Iovis — Jupiter's brain 59.
Iridem — Temperament and degree 105.
irrationalis — Soul and specific form 181; Without common measure 185; Knowledge in plants and animals 152; Incommensurable 23.
iugi afflatu — Constant breathing 89.
iure sanguinis — Kinship 38.
iustam lancem — Just balance 23.
iustitia — iustitia 34.
lampadem immortalem — Immortal lamp 204.
laruatam Astrologiam — laruatam Astrologiam 211.
latitudinem — Range 108.
legum aeternarum — Eternal laws 46.
liber — Spiritual natures 189; Book 58.
libro — Spiritual natures 189.
licet affirmare — Atoms and mixture 63.
licet coniicere — Chaos and darkness 9.
licet suspicari — Conversion and constancy 74; Enduring root and restoration 144.
limbus — Bound 23.
limo — Mud 139.
limus — Mud and matrices 97; Mud 100.
liquidorum — Air 59.
liquidorum corporum — Fluid bodies 61.
locali — Perpetual movement 226; locali 229.
lucem — Rays and radiance 197.
lucis scintillam — Light 193; Spark of light 196.
lumen — Rays and radiance 197; Light 193; Radiance 196.
lumen immortale — Immortal light 196.
luminis vehiculum — Rays and radiance 197.
luminosum — luminosum 207.
Luna — Earth and Moon 212.
Lunam — Earth and Moon 212.
lux — Rays and radiance 197; Light 193; Light 196.
Lux — Light 193.
lux creata — Created light 196.

lux immensa — God 24; Light 193.
LVCIS PHYSICÆ — Light of natural philosophy 54.
madefacere — Wetting 124.
magis — Fire and heat 93; The four qualities 109.
magis sunt actiuae — More active 112.
mandata — mandata 222.
materia prima — First matter 16; First matter 19.
materia secunda — First matter 16; Second matter 19.
Materiam quandam primam — First matter 16.
materiam seminalem — Seeds 174; Seminal matter 177.
materiâ separatos & superficie distinctos — Continuous heaven and the first movable sphere 208.
matrice — Womb 58.
matrice conuenienti — Suitable womb 177.
matrices — Mud and matrices 97; Matrices 85; Matrices 100.
matrici — Mud and matrices 97; Matrix 100.
matricis dispositione — Disposition of the matrix 89.
matrimonio — Marriage 39.
maximè corporeis — Most corporeal 139.
meatus — Passages 81.
media insensibilia — Intermediaries 46.
media natura — Intermediate nature 188.
media substantia — media substantia 172.
mediator — Mediator 38.
mediatrix — Go-between 50.
medium luminis — medium luminis 207.
melior saltem eorum pars — Nutrition and respiration 162.
menstruo — Water as menstruum 125; Menstrual matter 128; Menstruum 100.
menstruum — Water as menstruum 125.
menstruum Naturae — Water as menstruum 125.
mera formae absentia — Privation and corruption 47.
Mercurij pennæ — Mercurij pennæ 193.
Mercurius — The three proximate principles 113; Mercury 116; Mercury 124.
Mercurius vitæ — Balsam and ferment 133.
Metalla — Minerals and metals 159; Metals 161.
metalla perfecta — Perfect metals 161.
metempsycosis — Life and death 155.
Microcosmi — Human being and microcosm 28; Microcosm 31.
millenario — Millennium 15.
Mineralia — Minerals and metals 159; Minerals 161.
Mineralium — Minerals and metals 159.
minima — Atoms and mixture 63; Smallest 65.

ministram — Servant 43.
mixti resolutio — Life and death 155.
mixtio — Atoms and mixture 63.
mixtione — Order and harmony 43.
mixtionis — Mixture 46.
mixto tamen soluto — Body 136.
mixtum — Body 136.
modicâ putrefactione — Moderate putrefaction 50.
mœrore — mœrore 143.
mollem massam — Soft mass 161.
momento — Moment 15.
morbi — Discord and disease 140; morbi 143.
Morbus — Discord and disease 140.
Mors — Life and death 155.
mors — Life and death 155.
motu animali — Animal motion 169.
motum corruptionis — motum corruptionis 158.
motus — Perpetual movement 226.
motus continuus ac indefessus — Perpetual movement 226.
mundanae fabricae compendium — Human being and microcosm 28; Compendium 30.
mundanæ Reipublicæ — Wonder and inquiry 51.
Mundi huius nostri — Many worlds 223.
Mundi menstruum — Water as menstruum 125; World's menstruum 128.
Mundum — World and archetype 55.
Mundum Idaealem — World and archetype 55; Ideal world 57.
Mundum singularem — Many worlds 223; Mundum singularem 225.
Mundus — Many worlds 223; World and archetype 55.
Musicus — Musician 27.
mutationis tamen, absolutâ quandoque periodo, non expers — Heavens 215.
mutuatur — mutuatur 214.
MVNDI PLVRES IN VNIVERSO — Many worlds 223.
Natura — Nature and cause 40.
natura media — Intermediate nature 203.
Naturae — Fire and heat 93; Nature and cause 40.
Naturæ Archæus & Oeconomus — Innate heat 148.
Naturae cribrum — Air 59; Nature's sieve 62.
Naturæ fermentum — Balsam and ferment 133.
Naturæ lumine — Wonder and inquiry 51.
naturantem — God 24; Nature creating 42.
naturatam — God 24; Nature created 42.
nautæ — Sailor 132; nautæ 155.

nec omnino — Conversion and constancy 74.
nec tam — Signatures, smells, and tastes 178.
necessaria — Necessary 50.
necesse est — Fifth element 89.
necessitatis legem — Law of necessity 16.
necessitatis legem non patiente — Creation and time 12.
Nemesis — Nemesis 129.
Neque ex quolibet — Not from just any 116.
nexus Elementorum — Bond of elements 93.
nimiâ — Discord and disease 140.
nodum — Knot 92.
nodum magicum — Love and concord 35.
nodus & vinculum — Knot and bond 188.
nodus Herculeus — nodus Herculeus 222.
Non citra probabilitatem — Sun 201.
non concessâ — Without conceding 74.
non contiguas — Continuous heaven and the first movable sphere 208.
non modò illuminatum, sed etiam luminosum — Transparent bodies and glass 204.
non tam ex defectu mixtionis, quàm matricis — Mud and matrices 97.
nundinationes — Exchange at fairs 77.
Nutritio — Nutrition and respiration 162.
nutritionem — Nutrition and respiration 162.
nutritiuæ — nutritiuæ 154.
Nutus — Nod 27.
obscuro sermone — Obscure language 65.
Oceanum — Flying ocean 124.
oculus — Sun 201.
odores — odores 180.
odores & sapores — Signatures, smells, and tastes 178.
Oeconomus — Oeconomus 151.
officina Vulcani — officina Vulcani 151.
officinas — Workshops 77.
officio — Fire and heat 93; Office 97.
omnipotentia — Omnipotence 27.
opacum — opacum 214.
operationes erraticas — Perpetual movement 226.
operationis — Intellect and will 31; operationis 35.
opus absolutum — Finished work 27.
ordo — Order and harmony 43; Order 46.
Ordo Naturae — Order of Nature 43.
organa — Organs 112.
organa corporea — Bodily organs 101.
organa passiua — Passive instruments 140; organa passiua 192.

organicam Mundi molem — Organised mass 58.
organico — Perpetual movement 226; organico 229.
organorum — Organs 139.
organum scientiæ — organum scientiæ 35.
ornatum — ornatum 180.
pabulo immortali — pabulo immortali 222.
pabulum — Nutrition and respiration 162.
pabulum spirituale — pabulum spirituale 165.
Palladem — Pallas 58.
panacæam — panacæam 136.
Pandoram — Pandora 31.
partes continuas — Continuous heaven and the first movable sphere 208; Continuous parts 219.
partes continuas habet, non contiguas — Heavens 215.
partes integrantes — Integral parts 85.
partum — Birth 92.
passibilem materiam — The four qualities 109.
pati — pati 193.
patiuntur — The four qualities 109.
pendulum — pendulum 214.
Peniam — Love and concord 35.
penuriam — Poverty 73.
per accidens — Accidentally 81.
per causas — Intellect and will 31.
per se — In itself 81.
perfectionis — Perfection 47.
Physice — Physics personified 58.
physicum — Earth 78.
physicum uberrimae generationis vas — Natural vessel 81.
pinguedinem — Oiliness 119.
plurium orbium siue Mundorum doctrina — Many worlds 223.
plus aut minus — Greater or lesser 108.
ponderatâ — Order and harmony 43.
pondere, numero & mensurâ — Weight, number, measure 69.
pondus suum & mensuram — Weight and measure 31.
poros — poros 165.
portiuncula — Spirit 185; Small portion 188.
portum — Harbour 92.
Porum — Love and concord 35.
positâ & non concessâ ignis sphaerâ — Contrariety 70.
potestate — Potentiality 12.
potestate ac destinatione — Chaos and darkness 9.
potestate omnia — Potentially everything 19.
potissimùm — Minerals and metals 159.

Prædestinata — Creation and time 12; Predestined 15.
Præfiscini — Wonder and inquiry 51; No evil eye 55.
prænotione — prænotione 154.
precariò — On loan 219.
primarium — Rays and radiance 197.
primi lucis actus — primi lucis actus 200.
primo illi motori — Continuous heaven and the first movable sphere 208; primo illi motori 211.
Primum Agens — First agent 97.
Primum aliquod mobile — Continuous heaven and the first movable sphere 208; Primum aliquod mobile 211.
primum est patiens — First recipient of action 128.
primum mobile — Continuous heaven and the first movable sphere 208.
primum Naturae subiectum — First subject 128.
primus motor — primus motor 151.
principia materialia — Elements 82; Material principles 85.
prius & posterius — Creation and time 12; Before and after 15.
Privatio — Privation and corruption 47; Privation 50.
privationem — Privation and corruption 47.
pro viribus — Temperament and degree 105; According to powers 108.
proles — Offspring 132.
proportionis — proportionis 142.
propriam differentiam — Specific difference 85.
propriè — Animals and sensitive soul 129; In the proper sense 132.
propriè gignit — Animals and sensitive soul 129.
propriè viuit — Animals and sensitive soul 129.
Protheo — Proteus 124.
prouincijs — prouincijs 226.
proxima — The three proximate principles 113; Proximate 116.
proxima materia — Immediate matter 100.
proximè secundùm ordines suos — Intelligences and celestial government 219.
proximum vitae principium & causa efficiens — Soul and specific form 181.
publicis curis — Wonder and inquiry 51.
pullifico illo semine — Productive seed 89.
puluis tormentarius — Gunpowder 120.
puri spiritus — puri spiritus 200.
purissima — purissima 173.
qualitas — The four qualities 109.
qualitates — The four qualities 109.
quantitas continua — quantitas continua 207.
quantum patitur ipsorum constantia — Fifth element 89.
quasi — World and archetype 55.

quasi coitus — A kind of intercourse 161.
quasi reddito pondere — Fermentation 86.
quatuor — The four qualities 109.
quàm — Signatures, smells, and tastes 178.
quies — Perpetual movement 226.
quiesceret — quiesceret 229.
quintam essentiam — Quintessence 92.
Quintum — Fifth element 89.
quod vocant — Fifth element 89.
quodammodo — Conversion and constancy 74; Fermentation 86; In some measure 88; Rays and radiance 197; Innate heat 148; Radical moisture 170; Intellect and will 31; quodammodo 34; God 24.
quodammodo intensum — Temperament and degree 105.
quodammodo spirituales — Atoms and mixture 63.
radicale rerum omnium principium — Root principle 26.
radicalem — Discord and disease 140.
Radicalis — Radical moisture 170; Radicalis 173.
Radicem illam Naturæ — Enduring root and restoration 144.
radicem quandam cubicam — Enduring root and restoration 144; radicem quandam cubicam 147.
radicibus — Roots 169.
Radii — Rays and radiance 197.
Radij — Rays and radiance 197.
radijs subtractis — radijs subtractis 200.
Radix — Enduring root and restoration 144.
rarefacit — Rarity and density 101; Rarefies 104.
Rarefactio — Rarefaction 104.
Rarefactio & condensatio — Rarity and density 101.
raritate — Rarity 103.
raritate & densitate — Rarity and density 101.
rationales — Knowledge in plants and animals 152.
rationali — Innate heat 148; Radical moisture 170; rationali 173.
rationalis — Knowledge in plants and animals 152.
ratione — Thought 19.
ratione differat — First matter 16.
ratione sensibilium — Spiritual natures 189; ratione sensibilium 192.
reflectit — reflectit 214.
reflexionem — Transparent bodies and glass 204.
refracti — refracti 207.
refrigerium — refrigerium 166.
refusio — Pouring back 69.
Refusione — Circulation 66.
regionem aetheream — Ethereal region 218.

religiosus cultus — Knowledge in plants and animals 152; religiosus cultus 155.
reminiscentiâ quadam imperfectâ — Imperfect recollection 132.
remissas — Temperament and degree 105.
remissio — Temperament and degree 105; Perpetual movement 226; remissio 229.
remissione — remissione 143.
remissior — More abated 108.
remisso gradu — Abated degree 108.
remota — The three proximate principles 113; Remote 116; Remote 85.
renouatio — Renewal 189.
renouet ac restauret — Enduring root and restoration 144; renouet ac restauret 147.
reparatio — reparatio 165.
repletione — repletione 143.
repugnantia — Contrariety 70.
repugnantiâ — Resistance 73.
resolutio — resolutio 158.
resolutionis — Resolution 116.
respiratio — Nutrition and respiration 162.
Respiratio — Nutrition and respiration 162.
Respublica — Intelligences and celestial government 219.
Respublica mundana — Intelligences and celestial government 219.
RESTITVTÆ — Restoration 54.
resurrectio — Resurrection 15.
retinaculum — Receptacle 188.
riuuli — riuuli 200.
riuulus — Little stream 97.
rotulae — Little wheels 112.
sabbatum universale — Universal sabbath 124.
Sal — Fifth element 89; The three proximate principles 113; Salt 116.
sal Naturae — Fifth element 89.
sanguinis — sanguinis 165.
saniùs credendum est — Atoms and mixture 63.
sapientia — sapientia 34.
sapores — sapores 180.
scala Iacobo — scala Iacobo 193.
scaturigo — Wellspring 97.
scientia — Knowledge in plants and animals 152.
Scientia — Scientia 34.
Scientia & sapientia — Intellect and will 31.
scientiâ — Knowledge in plants and animals 152.
scintilla — Spark 184.
sculpta — Signatures, smells, and tastes 178.

se aperuit & explicuit — World and archetype 55.
secreto quodam nexu — Secret connection 46.
secunda principia — Secondary principles 85.
secundarium — Rays and radiance 197; secundarium 200.
secundùm quid — Conversion and constancy 74; In a certain respect 78.
sedes & retinaculum — sedes & retinaculum 173.
semen — Seeds 174.
semen autem inuisibile — Seeds 174; Invisible seed 177.
semina — Seeds 174; Seeds 177.
seminalis — Seeds 174.
sensilibus — Elements 82.
sensitiuæ — Plants and growth 166; Knowledge in plants and animals 152.
sensu — Plants and growth 166.
sensu motûque animali — Knowledge in plants and animals 152.
sensuum facultates — Faculties of sense 132.
separatio — Separation 78; separatio 158; Separation 50.
seu tria, si placet, Elementa — Elements 82.
sextae lucis — Sixth day 15.
sibi proprio — Their own manner 169; sibi proprio 154.
siccitas — The four qualities 109; Dryness 112.
siccum — The four qualities 109.
sigillum — Signatures, smells, and tastes 178; sigillum 181.
sigillum & signaturam — Signatures, smells, and tastes 178.
signa — Signatures, smells, and tastes 178.
signaculum — signaculum 180.
signatura — Signatures, smells, and tastes 178.
signaturæ — Signatures, smells, and tastes 178.
signaturam — signaturam 181.
Signum — Signatures, smells, and tastes 178.
simplicissima — Elements 82.
simpliciter — Unqualifiedly 74.
situs — Position 47.
siue — Soul and specific form 181.
siue potiùs — Temperament and degree 105.
Sol — Sun 201; Sun 203.
solâ hominis animâ exceptâ — Light 193.
Solis compendium — Transparent bodies and glass 204; Solis compendium 207.
Solis globum — Sun 201; Solar globe 203.
Solis vitrei — Transparent bodies and glass 204.
solo intellectu — solo intellectu 192.
solo spiritu lucis — solo spiritu lucis 207.
somno — Sleep 70.

specialia — Signatures, smells, and tastes 178.
speciebus — Soul and specific form 181.
specifico caractere — Plants and growth 166; Specific character 169.
specimen — Specimen 19.
specimen aliquod — First matter 16.
speculum — Sun 201; Mirror 204.
sperma — Seeds 174; Sperm 177.
sphæras & circulos — sphæras & circulos 210.
spiritu vegetante — Plants and growth 166; Spirit of growth 168.
Spirituales naturas — Spiritual natures 189.
spiritualia — Spiritual natures 189; Signatures, smells, and tastes 178.
Spiritualis — Spiritual natures 189.
spiritualis luminis — spiritualis luminis 200.
spiritum illum divini opificis — God 24.
spirituosi vaporis — Vapour and exhalation 117; Spirituous vapour 120.
Spiritus — Spirit 185.
spiritus — Spiritual natures 189.
spiritus aethereus — Fifth element 89; Ethereal spirit 93.
spiritus autem emissarios — Emissary spirits 189.
spiritus est igneus — Fiery spirit 196.
spiritus innatus — spiritus innatus 158.
spiritus luminosi — Luminous spirit 197.
spiritus mechanici — Spiritual natures 189.
spiritus nomine — Air 59; Spirit-name 62.
spiritus viuificus — Fermentation 86.
Spiritus Vniuersi — Spiritual natures 189.
spisso — Thick 104.
spongiam naturae — Sponge of Nature 120.
Spongiosum Terrae corpus — Earth 78; Spongy body 81.
stante pabulo — stante pabulo 200; Fuel remains 197.
stato tempore — Appointed time 177.
statuente — Creation and time 12.
stercoratio — stercoratio 135.
steriles — steriles 215.
stirpem nouam — New plant 169.
subcaelesti — Heavens 215; Subcelestial 218.
subiectum — Subject 19.
Sublimatio — Sublimation 69.
Sublimatione — Circulation 66.
substantia — Nutrition and respiration 162.
substantia illa immortalis — Enduring root and restoration 144.
subtile — Subtle 104.
subtili vapore — Subtle vapour 65.
subtilioribus — Subtler 139.

successiuam indiuiduorum surrogationem — Successive replacement 185.
succulentiori — Nutrition and respiration 162.
succus nutriens — Nutrition and respiration 162.
sufficiens — Form and formation 20; Privation and corruption 47.
sulfur — The three proximate principles 113; Sulphur 116.
sulfureae exhalationes — Sulphurous exhalations 119; Sulphurous exhalations 62.
supercaelesti — Heavens 215; Supercelestial 218.
supercælesti — Human being and microcosm 28.
superficie distinctos — superficie distinctos 211.
superstes — Enduring root and restoration 144; superstes 147.
surioribus — Intelligences and celestial government 219.
surrogationis — surrogationis 166.
susceptor — Receiver 188.
susceptor ac retinaculum — Spirit 185.
suspicio est — Enduring root and restoration 144; suspicio est 147.
symmetria — Order and harmony 43; Symmetry 46.
tanquam formale principium — The three proximate principles 113.
temperamenti — temperamenti 142.
temperamentum — Temperament and degree 105; Discord and disease 140; Order and harmony 43.
temperamentum perfectum — Perfect temperament 31.
temperantis — Tempering 93.
temperie — Temperament and degree 105.
temperies — Temperament and degree 105.
tempora — Creation and time 12; Times 16.
tenebrae — Chaos and darkness 9; Darkness 12.
tenuitate — tenuitate 192.
tepor — Contrariety 70.
teporem — Warmth 74.
terminos — Boundary stones 54.
terminus — terminus 158.
ternario — ternario 222.
Terra — Earth and Moon 212; Earth 78; Earth 81.
Terræ globum — Earth and Moon 212; Terræ globum 214.
TERRÆ GLOBVS INTER ASTRA — Earth and Moon 212.
Terrae uterum — Earth 78; Earth's womb 81.
testacea vasa — testacea vasa 192.
thesaurus incantatus — Enchanted treasure 162.
tinctura — Balsam and ferment 133; tinctura 135.
Tinctura — Signatures, smells, and tastes 178.
tincturæ — Signatures, smells, and tastes 178; tincturæ 180.
tincturâ — Tincture 23.
tingit — Balsam and ferment 133.

toni — toni 143.
totque mundos — Many worlds 223.
triplici — Threefold 116.
triplici munere — Threefold office 204.
umbram — Shadow 12.
unitas infinita — God 24; Infinite unity 26.
Universum — Many worlds 223.
vapor — Vapour and exhalation 117.
vapori tenebroso — Dark vapour 12.
vas — Earth 78.
vas fictile — Earthen vessel 31.
vas generationis — Vessel of generation 128; Earth 78; Vessel of generation 82.
vasi generationis — Mud and matrices 97; Vessel of generation 100.
vastorem — Ravager 96.
Vegetabilia — Plants and growth 166; Plants 168.
vehiculum — Rays and radiance 197.
Venus — Venus 58.
verisimilius — Many worlds 223; verisimilius 225; Wonder and inquiry 51; More probable 54.
vero propius — Enduring root and restoration 144.
vi quâdam magneticâ — Magnetic power 89.
vias versatiles — vias versatiles 229.
vicaria — Deputy 43.
vicarium munus — Intelligences and celestial government 219; vicarium munus 221.
vicarius — Deputy 97; Deputy 204.
vicissitudinis — Alternation 70.
videntur — World and archetype 55.
videtur — Radical moisture 170; Intellect and will 31; Enduring root and restoration 144; videtur 34; videtur 148; God 24.
vinculum — Bond 39; vinculum 173.
virtute ac potestate — Power and potentiality 85.
virtute quadam magneticâ — virtute quadam magneticâ 226.
virtutem vivificam — Life-giving power 43.
virtutes seminales — Water as menstruum 125; Seminal powers 128.
virtutes seminales etiam formales — Water as menstruum 125.
viscosus — Viscous 120.
Vita — Life and death 155.
vitæ organis — vitæ organis 143.
vitae semen — Fermentation 86; Seed of life 89.
vitae vehiculum — Life's vehicle 197.
vitâ quodammodo — Minerals and metals 159.
vitâ quodammodo praedita — Minerals and metals 159.

vitrum — Transparent bodies and glass 204.
volatile — Volatile 78.
voluntas — Intellect and will 31.
voluntas omnipotens — Intellect and will 31; voluntas omnipotens 34.
vterum — Womb 128.
vtrumque — Earth and Moon 212.
Vulcani — Vulcan 58.

Passage index

Source identifiers and original printed locators are followed by links to the discussions that cite them. For the continuous argument across every canon, use The course of the argument.

PR-T001 (1653, unnumbered title) — Wonder and inquiry 51; Order and harmony 43; Handbook 54; Restoration 54; Lamb 54.

PR-T002 (1653, unnumbered title) — Wonder and inquiry 51; Reciprocity 54.

PR-P001 (1653, pp. 3, 4) — Wonder and inquiry 51; Light of natural philosophy 54.

PR-P002 (1653, pp. 4, 5) — Wonder and inquiry 51; Order and harmony 43; Wonder 53; Spur 53; Anvil 53.

PR-P003 (1653, pp. 5, 6) — Wonder and inquiry 51; Love of knowledge 53.

PR-P004 (1653, pp. 6, 7) — Wonder and inquiry 51; Authority 54; Trust 54; No evil eye 55.

PR-P005 (1653, p. 7) — Wonder and inquiry 51; Boundary stones 54.

PR-P006 (1653, pp. 7, 8) — Wonder and inquiry 51.

PR-EPI001 (1653, p. 9) — World and archetype 55; Physics personified 58; Venus 58; Jupiter's brain 59.

PR-C001 (1653, p. 1) — Intellect and will 31; God 24; Light 193; Eternal being 26; Infinite unity 26; Root principle 26; Essence 27; Omnipotence 27; Perfect good 27; Nod 27; Finished work 27; Light 196.

PR-C002 (1653, pp. 1, 2) — God 24; World and archetype 55; Archetype 57; Ideal world 57; Book 58; Womb 58; Image 58; Pallas 58; Vulcan 58; Jupiter's brain 59.

PR-M-C002-02 (1653, p. 2) — World and archetype 55.

PR-C003 (1653, pp. 2, 3) — World and archetype 55; Order and harmony 43; Organised mass 58; Analogy 46; Secret connection 46; Intermediaries 46.

PR-M-C003-01 (1653, p. 3) — World and archetype 55.

PR-C004 (1653, pp. 3, 4) — God 24; Nature and cause 40; Chaos and darkness 9; Divine maker 27; Chaos 11.

PR-C005 (1653, p. 4) — Perpetual movement 226; God 24; Nature and cause 40.

PR-C006 (1653, pp. 4, 5) — God 24; Nature and cause 40; Secondary cause 42; Instrument 42; Nature creating 42; Nature created 42.

PR-C007 (1653, p. 5) — Spirit 185; God 24; Nature and cause 40; Light 193; Servant 43; Life-giving power 43.

PR-C008 (1653, p. 5) — Life and death 155; Perpetual movement 226; Nature and cause 40; Order and harmony 43; Order of Nature 43; Eternal laws 46.
PR-C009 (1653, p. 6) — Nature and cause 40; World and archetype 55; Order and harmony 43; Deputy 43; Chain-links 58.
PR-C010 (1653, pp. 6, 7) — Life and death 155; Spiritual natures 189; Continuous heaven and the first movable sphere 208; Intelligences and celestial government 219; Heavens 215; Supercelestial 218; Celestial 218; Subcelestial 218; Intelligible 218; On loan 219.
PR-C011 (1653, p. 7) — Order and harmony 43; Heavens 215; Order 46; Symmetry 46.
PR-C012 (1653, pp. 7, 8) — God 24; Privation and corruption 47; From nothing 27.
PR-C013 (1653, pp. 8, 9) — First matter 16; Actually nothing 19; Potentially everything 19; Subject 19.
PR-C014 (1653, p. 9) — First matter 16; Inseparable 19; Thought 19.
PR-C015 (1653, pp. 9, 10) — Contrariety 70; Inherent opposition 73; Resistance 73; First matter 16.
PR-C016 (1653, p. 10) — First matter 16; Chaos and darkness 9.
PR-C017 (1653, p. 11) — Wonder and inquiry 51; First matter 16; Chaos and darkness 9; More probable 54.
PR-C018 (1653, pp. 11, 12) — First matter 16; Chaos and darkness 9; Creation and time 12; Hyle 12; Shadow 12; Phantom of being 12.
PR-C019 (1653, p. 12) — First matter 16; Chaos and darkness 9; Abyss 11; Dark vapour 12; Potentiality 12; Destination 12.
PR-C020 (1653, pp. 12, 13) — Chaos and darkness 9; Light 193; Heavens 215; Rarity and density 101; Sooty body 12; Fiery spirit 196; Immortal light 196; Luminous spirit 197; Empyrean heaven 218; Horizon 218; Subtle 104; Thick 104; Of like nature 104.
PR-C021 (1653, pp. 13, 14) — Fire and heat 93; Continuous heaven and the first movable sphere 208; Nature and cause 40; Chaos and darkness 9; Water and moisture 121; Rarity and density 101; Glue 124; Solder 124; Rarefies 104; Condenses 104; Primordial chemical art 104.
PR-C022 (1653, pp. 14, 15) — Form and formation 20; Heavens 215.
PR-C023 (1653, pp. 15, 16) — Chaos and darkness 9; Light 193; Creation and time 12.
PR-C024 (1653, p. 16) — Heavens 215.
PR-C025 (1653, pp. 16, 17) — Form and formation 20; Bound 23.
PR-C026 (1653, pp. 17, 18) — Love and concord 35; Reaching beyond oneself 38; Light 193; Creation and time 12; Heavens 215; Ethereal region 218.
PR-C027 (1653, pp. 18, 19) — Chaos and darkness 9; Light 193; Creation and time 12; Heavens 215; Earth 78; Air 59; Rarity and density 101; Lower heaven 219.

PR-C028 (1653, pp. 19, 20) — Light 193; Creation and time 12; Sun 201; Created light 196; Solar globe 203.
PR-C029 (1653, p. 20) — Earth and Moon 212; Sun 201; Torch 203.
PR-C030 (1653, p. 21) — Sun 201; Intermediate nature 203.
PR-C031 (1653, pp. 21, 22) — Light 193; Creation and time 12; Sun 201.
PR-C032 (1653, p. 22) — Love and concord 35; Kinship 38; Form and formation 20; Light 193; Sun 201; Universal form 22; Form of forms 23; Spark of light 196.
PR-C033 (1653, p. 23) — Form and formation 20; Light 193; Tincture 23.
PR-C034 (1653, p. 23) — Soul and specific form 181; Nature and cause 40; Light 193; Sun 201; Heavens 215; Human being and microcosm 28; Life's vehicle 197; Immediate cause 197; Heart's office 204; Human soul 31.
PR-C035 (1653, p. 24) — God 24; Light 193; Sun 201; Sun 203; Deputy 204; Threefold office 204.
PR-C036 (1653, p. 25) — God 24; Light 193; Sun 201; Mirror 204.
PR-C037 (1653, pp. 25, 26) — Intellect and will 31; Creation and time 12; Human being and microcosm 28; Mud and matrices 97; Sixth day 15; Human being 30; Compendium 30; Little image 30; Pandora 31; Earthen vessel 31; Perfect temperament 31.
PR-C038 (1653, pp. 26, 27) — Creation and time 12; Human being and microcosm 28; Millennium 15; Resurrection 15.
PR-C039 (1653, pp. 27, 28) — Wonder and inquiry 51; Light 193; Creation and time 12; Human being and microcosm 28; Creation 15; Before and after 15; Moment 15.
PR-C040 (1653, p. 28) — Form and formation 20; Heavens 215; Formation 23; Incommensurable 23.
PR-C041 (1653, pp. 28, 29) — Form and formation 20; Heavens 215; Just balance 23.
PR-C042 (1653, p. 29) — Form and formation 20; Heavens 215; Privation and corruption 47; Appetite of matter 23.
PR-C043 (1653, p. 30) — Form and formation 20; Privation and corruption 47.
PR-C044 (1653, p. 31) — First matter 16; Chaos and darkness 9; Form and formation 20; Privation and corruption 47; Elements 82; First matter 19; Universal form 19; Second matter 19; Secondary principles 85.
PR-C045 (1653, pp. 31, 32) — Love and concord 35; Mediator 38; Privation and corruption 47; Absence of form 50; Attainment of form 50.
PR-C046 (1653, pp. 32, 33) — Nature and cause 40; Privation and corruption 47; Instrumental cause 43; Privation 50; Corruption 50; Instrumental cause 50; Necessary 50; Alteration 50; Go-between 50.

PR-C047 (1653, p. 33) — World and archetype 55; Order and harmony 43; Heavens 215; Harmony 46; Mixture 46; Position 47; Perfection 47.
PR-M-C047-01 (1653, p. 33) — Order and harmony 43.
PR-C048 (1653, pp. 33, 34) — First matter 16; Water and moisture 121; Mud and matrices 97; Expended 19.
PR-C049 (1653, p. 34) — First matter 16; Mud and matrices 97; Specimen 19; Dry water 100.
PR-C050 (1653, p. 35) — Conversion and constancy 74; The three proximate principles 113; Atoms and mixture 63; Elements 82; Earth 78; Mud and matrices 97; Integral parts 85; Matrices 85; Matrices 100.
PR-C051 (1653, pp. 35, 36) — The three proximate principles 113; Atoms and mixture 63; Body 136; Elements 82; Mud and matrices 97; Imperceptible 85.
PR-C052 (1653, p. 36) — Fifth element 89; The three proximate principles 113; Atoms and mixture 63; Quintessence 92; Human being and microcosm 28; Elements 82; Earth 78; Mud and matrices 97; Microcosm 31; By analogy 31.
PR-C053 (1653, p. 37) — The three proximate principles 113; Elements 82.
PR-C054 (1653, p. 37) — The three proximate principles 113; Elements 82.
PR-C055 (1653, p. 37) — Elements 82; Element 85; Specific difference 85.
PR-C056 (1653, p. 38) — Elements 82; Rarity and density 101; Material principles 85; Rarity 103; Density 103.
PR-C057 (1653, pp. 38, 39, 40) — Elements 82.
PR-C058 (1653, p. 40) — Fifth element 89; The three proximate principles 113; Body 136; Elements 82; Sensible elements 85; Power and potentiality 85.
PR-C059 (1653, pp. 41, 42) — Earth 78; Earth 81; In itself 81; Accidentally 81; Ambar 82.
PR-C060 (1653, pp. 42, 43) — Earth 78.
PR-C061 (1653, p. 43) — Earth 78; Earth's womb 81; Natural vessel 81.
PR-C062 (1653, pp. 43, 44) — Privation and corruption 47; Earth 78; Moderate putrefaction 50; Spongy body 81; Passages 81; Magnetic love 81.
PR-C063 (1653, pp. 44, 45) — Fire and heat 93; Privation and corruption 47; Earth 78; Implanted heat 81.
PR-C064 (1653, p. 45) — Water as menstruum 125; Water and moisture 121; Water 123; Proteus 124.
PR-C065 (1653, p. 45) — The three proximate principles 113; Water and moisture 121; Mercury 124; Universal sabbath 124.
PR-C066 (1653, pp. 46, 47) — Water and moisture 121; Rarity and density 101.

PR-C067 (1653, p. 47) — Water and moisture 121; Moistness 124.
PR-C068 (1653, pp. 47, 48, 49) — Water and moisture 121; Steel scythe 124.
PR-C069 (1653, pp. 49, 50) — Water as menstruum 125; Body 136; Menstrual matter 128; Water and moisture 121; Mud and matrices 97; Mud 100; Immediate matter 100; Fatty water 100; Bodily organs 101.
PR-C070 (1653, pp. 50, 51) — Water as menstruum 125; First subject 128; Water and moisture 121; Moisture 124; Moist 124; Wetting 124; Strong water 125; Burning water 125.
PR-C071 (1653, p. 51) — Water and moisture 121.
PR-C072 (1653, p. 52) — Wonder and inquiry 51; Water and moisture 121; Conjecture 54.
PR-C073 (1653, pp. 52, 53) — Water and moisture 121.
PR-C074 (1653, p. 53) — Water and moisture 121; Flying ocean 124.
PR-C075 (1653, pp. 53, 54) — Air 59; Rarity and density 101; Fluid bodies 61; Moist bodies 62.
PR-C076 (1653, p. 54) — Air 59; Air 61.
PR-C077 (1653, p. 55) — Spirit 185; Spiritual natures 189; Transparent bodies and glass 204; Continuous heaven and the first movable sphere 208; Air 59; Nature's sieve 62; Field of the universe 62; Spirit-name 62.
PR-C078 (1653, pp. 55, 56) — Water and moisture 121; Air 59; Alembic 62; Cucurbit 62; Cohobation 62.
PR-C079 (1653, pp. 56, 57) — Vapour and exhalation 117; Sulphurous exhalations 119; Air 59; Sulphurous exhalations 62.
PR-C080 (1653, p. 57) — Fire and heat 93; Air 59.
PR-C081 (1653, pp. 57, 58) — Fire and heat 93; Air 59.
PR-C082 (1653, p. 58) — Fire and heat 93; Air 59.
PR-M-C083-01 (1653, p. 59) — Fire and heat 93.
PR-C083 (1653, pp. 58, 59) — Fire and heat 93; Ravager 96.
PR-C084 (1653, p. 59) — Fire and heat 93; Perhaps 96.
PR-M-C085-01 (1653, p. 59) — Fire and heat 93.
PR-C085 (1653, pp. 59, 60) — Fire and heat 93; Gentle heat 96; Sun 201.
PR-C086 (1653, p. 60) — Fire and heat 93; Temperament and degree 105; Wellspring 97; Equal 108; More intense 108; More abated 108; Sun 201.
PR-C087 (1653, pp. 60, 61) — Fire and heat 93; God 24; Sun 201; Creator's eye 204.
PR-C088 (1653, p. 61) — Fire and heat 93; Antiperistasis 97.
PR-C089 (1653, pp. 61, 62) — Fire and heat 93; Spirit 185; Deputy 97; Innate heat 148; Radical moisture 170.
PR-C090 (1653, p. 62) — Fire and heat 93.
PR-C091 (1653, p. 63) — Fire and heat 93; Seeds 174; First agent 97.

PR-C092 (1653, pp. 63, 64) — Fire and heat 93; Temperament and degree 105; Office 97.
PR-C093 (1653, p. 64) — Fire and heat 93; Spirit 185; Influences 97.
PR-M-C094-01 (1653, p. 65) — Love and concord 35.
PR-C094 (1653, p. 65) — Love and concord 35; Genius 39; Inheritance division 39.
PR-C095 (1653, pp. 65, 66) — Love and concord 35; Seeds 174; Bond 39; Little fires 39; Cube 39.
PR-M-C096-01 (1653, p. 66) — Contrariety 70.
PR-C096 (1653, p. 66) — Love and concord 35; Contrariety 70.
PR-M-C097-01 (1653, p. 67) — Love and concord 35.
PR-C097 (1653, pp. 66, 67) — Love and concord 35; Contrariety 70; Appetite 39.
PR-C098 (1653, pp. 67, 68) — Love and concord 35; Contrariety 70; Marriage 39.
PR-C099 (1653, pp. 68, 69) — Love and concord 35; Contrariety 70; The four qualities 109; Poverty 73; Weakness 74; Coldness 111; Moistness 111; Heat 112; Dryness 112; Chaos and darkness 9; Privation and corruption 47.
PR-C100 (1653, p. 69) — Love and concord 35; Contrariety 70; The four qualities 109; First matter 16.
PR-C101 (1653, p. 70) — Love and concord 35; Contrariety 70; The four qualities 109; Temperament and degree 105; According to powers 108; Order and harmony 43.
PR-C102 (1653, pp. 70, 71) — Love and concord 35; Contrariety 70; The four qualities 109; Temperament and degree 105; Hostile qualities 74; Chaos and darkness 9; Privation and corruption 47; Darkness 12.
PR-M-C103-01 (1653, p. 71) — Contrariety 70.
PR-C103 (1653, pp. 71, 72) — Contrariety 70; The four qualities 109; Temperament and degree 105; Different 74; Warmth 74; Abated degree 108; Excess 108.
PR-M-C104-01 (1653, p. 72) — Temperament and degree 105.
PR-C104 (1653, p. 72) — Contrariety 70; The four qualities 109; Temperament and degree 105; Greater or lesser 108.
PR-C105 (1653, pp. 72, 73) — Contrariety 70; The four qualities 109; Unqualifiedly 74.
PR-C106 (1653, p. 74) — Contrariety 70; The four qualities 109; Yellow bile 112; Phlegm 112.
PR-M-C107-01 (1653, p. 75) — Fire and heat 93.
PR-C107 (1653, pp. 74, 75) — Fire and heat 93; Contrariety 70; The four qualities 109.
PR-C108 (1653, p. 75) — Contrariety 70; The four qualities 109; Organs 112.

PR-C109 (1653, p. 76) — Contrariety 70; The four qualities 109; Potter's art 112; Little wheels 112.
PR-C110 (1653, p. 76) — Contrariety 70; The four qualities 109; More active 112.
PR-C111 (1653, p. 77) — Love and concord 35; Contrariety 70; Gentle union 39.
PR-M-C112-01 (1653, p. 77) — Fifth element 89.
PR-C112 (1653, pp. 77, 78) — Contrariety 70; Fifth element 89; Knot 92; Herald of peace 92; Harbour 92; Birth 92.
PR-C113 (1653, p. 78) — Contrariety 70; Fifth element 89; Miscarriage 92; Tempering 93.
PR-C114 (1653, pp. 78, 79) — Contrariety 70; Fifth element 89; The three proximate principles 113; Spirit 185; Ethereal spirit 93; Stability 93; Bond of elements 93; Spiritual natures 189.
PR-M-C115-01 (1653, p. 79) — Contrariety 70.
PR-C115 (1653, p. 79) — Contrariety 70; Temperament and degree 105; Fifth element 89.
PR-C116 (1653, pp. 79, 80) — Contrariety 70; Temperament and degree 105; Fifth element 89; Extremes 74.
PR-M-C117-01 (1653, p. 80) — Temperament and degree 105.
PR-C117 (1653, pp. 80, 81) — Temperament and degree 105.
PR-M-C118-01 (1653, p. 81) — Conversion and constancy 74.
PR-C118 (1653, p. 81) — Conversion and constancy 74; Workshops 77.
PR-C119 (1653, p. 82) — Conversion and constancy 74; Exchange at fairs 77; Centre 77.
PR-M-C120-01 (1653, p. 83) — Conversion and constancy 74.
PR-C120 (1653, pp. 83, 84) — Contrariety 70; Conversion and constancy 74; Without conceding 74; Fixed 77; Volatile 78.
PR-C121 (1653, pp. 84, 85) — Conversion and constancy 74; Vapour and exhalation 117; The three proximate principles 113; Oiliness 119; Fuel 119; Smoke 120; Flame 120.
PR-C122 (1653, pp. 85, 86) — Conversion and constancy 74; Vapour and exhalation 117; Gunpowder 120.
PR-C123 (1653, pp. 86, 87) — Conversion and constancy 74; Vapour and exhalation 117; Viscous 120.
PR-C124 (1653, pp. 87, 88) — Fire and heat 93; Conversion and constancy 74; Little stream 97; Innate heat 148.
PR-M-C125-01 (1653, p. 88) — Conversion and constancy 74.
PR-C125 (1653, pp. 88, 89) — Conversion and constancy 74; Mingling 78; Separation 78; Mud and matrices 97.
PR-C126 (1653, pp. 89, 90) — Conversion and constancy 74; Freedom from suffering 78; Discord and disease 140; Earth and Moon 212.
PR-M-C127-01 (1653, p. 91) — Conversion and constancy 74.

PR-C127 (1653, pp. 91, 92) — Conversion and constancy 74; Vapour and exhalation 117.
PR-C128 (1653, pp. 92, 93) — Conversion and constancy 74; Vapour and exhalation 117; In a certain respect 78; Return into itself 78; Intermediate body 120.
PR-M-C129-01 (1653, p. 93) — Circulation 66.
PR-C129 (1653, pp. 93, 94, 95) — Vapour and exhalation 117; Water as menstruum 125; Circulation 66; Womb 128; Vessel of generation 128; Cohobations 69; Nature and cause 40; Earth 78; Vessel of generation 82.
PR-C130 (1653, pp. 95, 96) — Vapour and exhalation 117; Water as menstruum 125; Atoms and mixture 63; Seeds 174; World's menstruum 128; Cherishes 128; Seeds 177; Mud and matrices 97; Matrix 100; Vessel of generation 100; Menstruum 100; Mixture defect 101.
PR-C131 (1653, pp. 96, 97) — Water as menstruum 125; Nemesis 129.
PR-C132 (1653, p. 97) — Water as menstruum 125; Body 136; Rarity and density 101.
PR-C133 (1653, pp. 97, 98) — Water as menstruum 125; Circulation 66; First recipient of action 128; Seal of form 128; Nutrition and respiration 162; Water and moisture 121.
PR-M-C134-01 (1653, p. 98) — Water as menstruum 125.
PR-C134 (1653, pp. 98, 99) — The four qualities 109; Water as menstruum 125; Seeds 174; Seminal powers 128; Mistress of moistures 128; Innate heat 148.
PR-M-C135-01 (1653, p. 99) — Circulation 66.
PR-C135 (1653, p. 99) — Temperament and degree 105; Circulation 66; Different 108.
PR-M-C136-01 (1653, p. 99) — Circulation 66.
PR-C136 (1653, pp. 99, 100) — Temperament and degree 105; Vapour and exhalation 117; Circulation 66; Dregs 120; Sublimation 69; Attenuation 69.
PR-C137 (1653, pp. 100, 101) — Temperament and degree 105; Vapour and exhalation 117; Circulation 66; Range 108; Material cause 69; Efficient cause 69.
PR-M-C138-01 (1653, p. 101) — Circulation 66.
PR-C138 (1653, p. 101) — Temperament and degree 105; Vapour and exhalation 117; Circulation 66; Spirituous vapour 120; Pouring back 69.
PR-C139 (1653, pp. 101, 102) — Temperament and degree 105; Circulation 66; Weight, number, measure 69.
PR-C140 (1653, p. 102) — Temperament and degree 105; Vapour and exhalation 117; Circulation 66; Failing heat 108; Air 59.
PR-M-C141-01 (1653, p. 103) — Circulation 66.
PR-C141 (1653, p. 103) — Temperament and degree 105; Circulation 66; Decoction 69; Nutrition and respiration 162; Perpetual movement 226.

PR-C142 (1653, pp. 103, 104) — Temperament and degree 105; Circulation 66; Alternation 70.
PR-C143 (1653, pp. 104, 105) — Temperament and degree 105; Circulation 66.
PR-C144 (1653, p. 105) — Temperament and degree 105; Circulation 66.
PR-M-C145-01 (1653, p. 105) — Circulation 66.
PR-C145 (1653, p. 105) — Circulation 66; Sleep 70; Nutrition and respiration 162; Perpetual movement 226.
PR-C146 (1653, p. 106) — Circulation 66; Seaweed 70; Many worlds 223; Human being and microcosm 28.
PR-M-C147-01 (1653, p. 106) — Fermentation 86.
PR-C147 (1653, pp. 106, 107) — Fermentation 86; Fermented 88; In some measure 88; Twofold nature 88; Radical moisture 170; Balsam and ferment 133.
PR-M-C148-01 (1653, p. 107) — Fermentation 86.
PR-C148 (1653, pp. 107, 108) — Vapour and exhalation 117; Fermentation 86; Sponge of Nature 120; Constant breathing 89; Magnetic power 89; Productive seed 89; Disposition of the matrix 89; Balsam and ferment 133.
PR-C149 (1653, p. 108) — Fermentation 86; Ferment 89; Seed of life 89; Heavenly food 89.
PR-M-C150-01 (1653, p. 108) — The three proximate principles 113.
PR-C150 (1653, pp. 108, 109) — Fifth element 89; The three proximate principles 113; Remote 116; Proximate 116; Resolution 116; Salt 116; Sulphur 116; Mercury 116; Elements 82; Remote 85.
PR-C151 (1653, p. 109) — The three proximate principles 113; Threefold 116; Formal principle 116; Elements 82.
PR-C152 (1653, pp. 109, 110) — The three proximate principles 113; Not from just any 116; Elements 82.
PR-C153 (1653, pp. 110, 111) — The three proximate principles 113; Atoms and mixture 63; Atoms 65; Smallest 65; Actually indivisible corpuscles 65; Continuous body 65; Obscure language 65; Subtle vapour 65; Grossness 65; Attenuated 66; Rarity and density 101; Grossness 104; Attenuated 104.
PR-M-C154-01 (1653, p. 111) — Minerals and metals 159.
PR-C154 (1653, p. 111) — The three proximate principles 113; Minerals and metals 159; Plants and growth 166; Animals and sensitive soul 129.
PR-M-C155-01 (1653, p. 111) — Minerals and metals 159.
PR-C155 (1653, pp. 111, 112) — Fermentation 86; The three proximate principles 113; Minerals and metals 159; Seeds 174; Seasoned 116; Minerals 161; Metals 161; A kind of intercourse 161; Twofold seed 161; Soft mass 161.

PR-C156 (1653, p. 112) — The three proximate principles 113; Minerals and metals 159; Perfect metals 161; Hard rind 162; Enchanted treasure 162.
PR-C157 (1653, p. 113) — Plants and growth 166; Animals and sensitive soul 129; Seeds 174; Soul and specific form 181; Plants 168; Spirit of growth 168; Animal motion 169; Single grain 169; Hermaphroditic 169; Knowledge in plants and animals 152.
PR-C158 (1653, pp. 113, 114) — Plants and growth 166; Seeds 174; Specific character 169; New plant 169.
PR-M-C159-01 (1653, p. 114) — Animals and sensitive soul 129.
PR-C159 (1653, p. 114) — Animals and sensitive soul 129; Soul and specific form 181; Sensitive soul 131; In the proper sense 132; Offspring 132; Knowledge in plants and animals 152.
PR-M-C160-01 (1653, p. 114) — Body 136.
PR-C160 (1653, pp. 114, 115) — Animals and sensitive soul 129; Body 136; Soul and specific form 181; Faculties of sense 132; Disturbances of mind 132; Assemblage 139; Intellect and will 31.
PR-M-C161-01 (1653, p. 115) — Body 136.
PR-C161 (1653, p. 115) — Animals and sensitive soul 129; Seeds 174; Body 136; Grain 177; In compendium 177.
PR-M-C162-01 (1653, p. 115) — Body 136.
PR-C162 (1653, pp. 115, 116) — Body 136; Spirit 185; Body 139; Mud 139; Most corporeal 139; Human being and microcosm 28; Mud and matrices 97.
PR-M-C163-01 (1653, p. 116) — Spirit 185.
PR-C163 (1653, p. 116) — Fifth element 89; Body 136; Spirit 185; Subtler 139; Small portion 188; Aether 188; Intermediate nature 188; Knot and bond 188; Capsule and vehicle 188; Spiritual natures 189; Human being and microcosm 28.
PR-M-C164-01 (1653, p. 116) — Soul and specific form 181.
PR-C164 (1653, p. 116) — Body 136; Spirit 185; Soul and specific form 181; Organs 139; Soul or form 184; Spark 184; From potentiality 184; Into actuality 184; Specific being 184; Efficient cause 184; Spiritual natures 189; Innate heat 148; Radical moisture 170; Discord and disease 140; Nature and cause 40; Form and formation 20; Human being and microcosm 28; Efficient cause 43.
PR-C165 (1653, pp. 116, 117) — Fifth element 89; Body 136; Spirit 185; Soul and specific form 181; Soldering 139; Receiver 188; Receptacle 188; Without common measure 185; Knowledge in plants and animals 152; Spiritual natures 189; Enduring root and restoration 144; Form and formation 20; Human being and microcosm 28.

PR-C166 (1653, pp. 117, 118) — Seeds 174; Soul and specific form 181; Specific forms 185; Successive replacement 185; Signatures, smells, and tastes 178; signaculum 180; World and archetype 55; Specific character 58.
PR-C167 (1653, p. 118) — Fermentation 86; Seeds 174; Spirit 185; Soul and specific form 181; Specific character 177; Seminal matter 177; Brooding heat 177; Appointed time 177; Signatures, smells, and tastes 178; caracteremque 180; Form and formation 20.
PR-C168 (1653, p. 119) — Seeds 174; Spirit 185; Soul and specific form 181; Formative and seminal 188.
PR-C169 (1653, p. 119) — Love and concord 35; Seeds 174; Soul and specific form 181.
PR-C170 (1653, pp. 119, 120) — Seeds 174; Soul and specific form 181.
PR-C171 (1653, pp. 120, 121) — Plants and growth 166; Animals and sensitive soul 129; Soul and specific form 181; Luminous air 169; Imperfect recollection 132; Knowledge in plants and animals 152.
PR-C172 (1653, pp. 121, 122) — Minerals and metals 159; Feeble form 162.
PR-C173 (1653, p. 122) — Minerals and metals 159; Tears of Heaven 162.
PR-C174 (1653, pp. 122, 123) — Atoms and mixture 63; Minerals and metals 159; Spiritual natures 189.
PR-C175 (1653, pp. 123, 124) — Soul and specific form 181; Many worlds 223.
PR-C176 (1653, pp. 124, 125) — Body 136; Soul and specific form 181; Shaping 139; Shaping, not informing 185; Form and formation 20; Elements 82; Specific form 23; Shaping 23; Informing 23.
PR-C177 (1653, pp. 125, 126, 127) — Animals and sensitive soul 129; Seeds 174; Soul and specific form 181; Imagination 132; Intellect 132; Knowledge in plants and animals 152; Intellect and will 31; Imaginatiuam 154; Intellectum 155.
PR-C178 (1653, p. 127) — Life and death 155.
PR-C179 (1653, pp. 127, 128) — Plants and growth 166; Animals and sensitive soul 129; Soul and specific form 181; Their own manner 169; Roots 169; Knowledge in plants and animals 152; sibi proprio 154; dona vitalia 154; cognitiones 154; prænotione 154; nutritiuæ 154; augmentatiuæ 154.
PR-C180 (1653, pp. 128, 129) — Animals and sensitive soul 129; Soul and specific form 181; Capacity for training 132; Sailor 132; Knowledge in plants and animals 152; instinctus 155; religiosus cultus 155; nautæ 155.
PR-C181 (1653, pp. 129, 130) — Life and death 155; Enduring root and restoration 144; Creation and time 12; Predestined 15; Times 16; Necessary cause 16; Law of necessity 16.

PR-C182 (1653, pp. 130, 131) — Life and death 155.
PR-C183 (1653, pp. 131, 132) — Life and death 155.
PR-C184 (1653, p. 132) — Seeds 174; Life and death 155; Innate heat 148; generatiuâ 158; spiritus innatus 158; calore externo 151.
PR-C185 (1653, pp. 132, 133) — Seeds 174; Life and death 155; Nutrition and respiration 162; alimenta 165; eadem ferè ratio 165; reparatio 165.
PR-C186 (1653, pp. 133, 134) — Fermentation 86; Seeds 174; Spirit 185; Sperm 177; Invisible seed 177; Life and death 155; Radical moisture 170; Balsam and ferment 133; media substantia 172; fermentum Naturæ 172; Auroræ 172.
PR-C187 (1653, p. 134) — Body 136; Life and death 155; Discord and disease 140; Enduring root and restoration 144; esse perfectum 158; copulâ 158; terminus 158; separatio 158; resolutio 158; Privation and corruption 47; Separation 50.
PR-C188 (1653, pp. 134, 135) — Nutrition and respiration 162; Spiritual natures 189; Intelligences and celestial government 219; Intellect and will 31.
PR-C189 (1653, pp. 135, 136) — Nutrition and respiration 162; Radical moisture 170; cibo suo 165; poros 165; humorum 165; sanguinis 165; humorum 173.
PR-M-C190-01 (1653, p. 136) — Nutrition and respiration 162.
PR-M-C190-02 (1653, p. 136) — Nutrition and respiration 162.
PR-C190 (1653, p. 136) — Plants and growth 166; Nutrition and respiration 162.
PR-C191 (1653, p. 137) — Animals and sensitive soul 129; Nutrition and respiration 162; folles 165; refrigerium 166.
PR-C192 (1653, pp. 137, 138) — Spirit 185; Spiritual natures 189; Intelligences and celestial government 219; solo intellectu 192; tenuitate 192; ratione sensibilium 192; ignis insitus 192; animales 192.
PR-C193 (1653, p. 138) — Fire and heat 93; Body 136; Corpse 139; Life and death 155; Spiritual natures 189; Innate heat 148; Enduring root and restoration 144; cadauer 158; calorem sensibilem 151.
PR-C194 (1653, pp. 139, 140) — Fire and heat 93; Spiritual natures 189; Innate heat 148.
PR-C195 (1653, pp. 140, 141, 142) — Rays and radiance 197.
PR-C196 (1653, p. 142) — Rays and radiance 197; puri spiritus 200; æthere 200; fluxus continuus 200; riuuli 200.
PR-C197 (1653, pp. 142, 143) — Rays and radiance 197; primi lucis actus 200; secundarium 200; Light 193; Radiance 196.
PR-C198 (1653, pp. 143, 144) — Spiritual natures 189; Rays and radiance 197; Chaos and darkness 9; Form and formation 20.
PR-C199 (1653, pp. 144, 145) — Spiritual natures 189; Rays and radiance 197; Light 193.

PR-C200 (1653, p. 145) — Rays and radiance 197; Light 193.
PR-C201 (1653, pp. 145, 146) — Nutrition and respiration 162; Rays and radiance 197; stante pabulo 200; Light 193; Fuel remains 197.
PR-C202 (1653, pp. 146, 147) — Rays and radiance 197; Transparent bodies and glass 204; aëre pro vehiculo 200; corpore denso 200.
PR-C203 (1653, p. 147) — Rays and radiance 197; Transparent bodies and glass 204; radijs subtractis 200; spiritualis luminis 200.
PR-C204 (1653, pp. 147, 148) — Rays and radiance 197; Transparent bodies and glass 204; imaginem Solis 207; Solis compendium 207; refracti 207; solo spiritu lucis 207.
PR-C205 (1653, pp. 148, 149) — Rays and radiance 197; Transparent bodies and glass 204; diaphanum 207; medium luminis 207; illuminatum 207; luminosum 207; ellychnium 207.
PR-C206 (1653, p. 149) — Spiritual natures 189; cortices 192; testacea vasa 192.
PR-C207 (1653, pp. 149, 150) — Spirit 185; Emissary spirits 189; Renewal 189; Spiritual natures 189; emissarios 192; scala Iacobo 193; Mercurij pennæ 193.
PR-C208 (1653, p. 151) — Body 136; Passive instruments 140; Life and death 155; Spiritual natures 189; actus continuus 158; organa passiua 192.
PR-C209 (1653, pp. 151, 152) — Spiritual natures 189; Innate heat 148; agere 192; pati 193; Archæus 151; Oeconomus 151.
PR-C210 (1653, pp. 152, 153) — The four qualities 109; Circulation 66; Spiritual natures 189; Signatures, smells, and tastes 178; Discord and disease 140; causas efficientes 193.
PR-C211 (1653, pp. 153, 154) — Signatures, smells, and tastes 178; tincturæ 180; odores 180; sapores 180; ornatum 180; causam insitam & radicalem 180; demonstratiua 181.
PR-C212 (1653, pp. 154, 155) — Conversion and constancy 74; Plants and growth 166; Spirit 185; Nutrition and respiration 162; pabulum spirituale 165; surrogationis 166; Rarity and density 101; Rarefaction 104; Condensation 104.
PR-C213 (1653, p. 155) — Innate heat 148; Radical moisture 170; Discord and disease 140; Enduring root and restoration 144; rationali 173; purissima 173.
PR-C214 (1653, pp. 155, 156) — Seeds 174; Suitable womb 177; Innate heat 148; Radical moisture 170; ignis cælestis 151.
PR-C215 (1653, p. 156) — Radical moisture 170; Enduring root and restoration 144; Aliquid immortale 147.
PR-C216 (1653, pp. 156, 157) — Radical moisture 170; Enduring root and restoration 144; Elementaris 173; Radicalis 173; superstes 147; cineribus 147.

PR-C217 (1653, p. 157) — Transparent bodies and glass 204; Radical moisture 170; Enduring root and restoration 144; fluxio 207; quantitas continua 207.
PR-C218 (1653, pp. 157, 158) — Enduring root and restoration 144; inefficax 147.
PR-C219 (1653, p. 158) — Fermentation 86; Balsam and ferment 133; Signatures, smells, and tastes 178; Enduring root and restoration 144; Balsamum 135; fermentum 135; inficiens 135; tinctura 135; indelebilis 135; fœdiora excrementa 135; stercoratio 135.
PR-C220 (1653, pp. 158, 159, 160) — Enduring root and restoration 144; suspicio est 147; radicem quandam cubicam 147; axem immotam 147; conflagrationis vniuersæ 147; renouet ac restauret 147.
PR-C221 (1653, pp. 160, 161) — Seeds 174; Radical moisture 170; Enduring root and restoration 144; formarum specialium 147.
PR-C222 (1653, pp. 161, 162) — Seeds 174; Enduring root and restoration 144; fuci 147.
PR-C223 (1653, p. 162) — Love and concord 35; Fermentation 86; Radical moisture 170; Balsam and ferment 133; Enduring root and restoration 144; sedes & retinaculum 173; videtur 148.
PR-C224 (1653, pp. 163, 164) — Innate heat 148; Radical moisture 170; Balsam and ferment 133; Calidum innatum 150; ignis innati 150; calore aduentitio 150; focus 151; officina Vulcani 151; primus motor 151; capsula 173; vinculum 173.
PR-C225 (1653, p. 164) — Radical moisture 170; Balsam and ferment 133; catholicum 135; dosim 136; panacæam 136; inuolucris 136.
PR-C226 (1653, pp. 164, 165) — Signatures, smells, and tastes 178; exemplaria 181; sigillum 181; signaturam 181.
PR-C227 (1653, pp. 165, 166) — Love and concord 35.
PR-C228 (1653, p. 166) — Many worlds 223.
PR-C229 (1653, pp. 166, 167) — Life and death 155; Discord and disease 140; proportionis 142; temperamenti 142; intensione 142; remissione 143; consonantiâ 143; morbi 143.
PR-C230 (1653, p. 167) — Life and death 155; Discord and disease 140; repletione 143; inanitione 143; mœrore 143; vitæ organis 143.
PR-C231 (1653, p. 168) — Discord and disease 140; toni 143.
PR-C232 (1653, pp. 168, 169) — Life and death 155; Perpetual movement 226; motum corruptionis 158; quiesceret 229; remissio 229; amissio 229; cessatio 229; locali 229; organico 229.
PR-C233 (1653, pp. 169, 170) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; æquitas Geometrica 229.
PR-C234 (1653, p. 170) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; vias versatiles 229.

PR-C235 (1653, pp. 170, 171) — Discord and disease 140; Perpetual movement 226; Continuous heaven and the first movable sphere 208; accessu & recessu 230.
PR-C236 (1653, p. 171) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; errantium 230; cereas 230.
PR-C237 (1653, pp. 171, 172) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; continuas 210; contiguas 210; sphæras & circulos 210; docendi facilitatem 211; doctrinæ veritatem 211; superficie distinctos 211; laruatam Astrologiam 211; Heavens 215; Continuous parts 219.
PR-C238 (1653, pp. 172, 173) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; Primum aliquod mobile 211; primo illi motori 211; externam motus causam 211; intrinseca 211.
PR-C239 (1653, p. 173) — Perpetual movement 226; Continuous heaven and the first movable sphere 208; Intelligences and celestial government 219; infirma 221; vicarium munus 221; chorus intelligibilium 221; Archetypo 222; choreas ad numerum 222; Order and harmony 43; Heavens 215.
PR-C240 (1653, pp. 173, 174) — Nutrition and respiration 162; Perpetual movement 226; Continuous heaven and the first movable sphere 208; Intelligences and celestial government 219; Many worlds 223; Intellect and will 31; diuinâ mente 222; pabulo immortali 222; mandata 222; nodus Herculeus 222; ternario 222; citharœdus 222; God 24; World and archetype 55; Order and harmony 43; Musician 27.
PR-M-C241-01 (1653, p. 174) — Many worlds 223.
PR-C241 (1653, pp. 174, 175) — Many worlds 223; Earth and Moon 212; Mundum singularem 225; verisimilius 225; feudos 225; communi vinculo 225; ciuitates 225; commercium 226; virtute quadam magneticâ 226; World and archetype 55; Order and harmony 43; Human being and microcosm 28.
PR-M-C242-01 (1653, p. 176) — Earth and Moon 212.
PR-C242 (1653, pp. 176, 177) — Many worlds 223; Earth and Moon 212; forsan 226; prouincijs 226; domicilia 226; Terræ globum 214; inter astra 214; opacum 214; mutuatur 214; corpus solidum 214; reflectit 214; pendulum 214; de motu dubitatur 215; fixa corpora 215; incolas 215; steriles 215; World and archetype 55; Sun 201; Human being and microcosm 28; Earth 78.
PR-C243 (1653, p. 177) — Many worlds 223; Earth and Moon 212; Sun 201; Immortal lamp 204.
PR-C244 (1653, pp. 177, 178) — Many worlds 223; Earth and Moon 212; Intellect and will 31; doctrina 226; Cherubin 35; Wonder and inquiry 51.

PR-C245 (1653, p. 179) — Intelligences and celestial government 219; Intellect and will 31; quodammodo 34; videtur 34; Scientia 34; sapientia 34; bonitas 34; iustitia 34; clementia 34; voluntas omnipotens 34; imagunculæ 35; ad pondus suum & mensuram 35; organum scientiæ 35; operationis 35; God 24; Human being and microcosm 28; Weight and measure 31.

Thematic reading routes

These routes cross the alphabetical categories and bring complementary distinctions together.

Causation and agency

Nature and cause 40; Form and formation 20; The four qualities 109; Spirit 185; Soul and specific form 181; Spiritual natures 189.

Difference without hostility

Order and harmony 43; Love and concord 35; Contrariety 70; The four qualities 109; Temperament and degree 105; Discord and disease 140.

Formation and persistence

First matter 16; Chaos and darkness 9; Form and formation 20; Privation and corruption 47; Seeds 174; Life and death 155; Radical moisture 170; Enduring root and restoration 144.

Humanity and its limits

Wonder and inquiry 51; Human being and microcosm 28; Animals and sensitive soul 129; Soul and specific form 181; Knowledge in plants and animals 152; Many worlds 223; Intellect and will 31.

Movement and mediation

Air 59; Vapour and exhalation 117; Water as menstruum 125; Circulation 66; Fermentation 86; Spirit 185; Perpetual movement 226.

Knowledge and manifestation

Wonder and inquiry 51; Light 193; Knowledge in plants and animals 152; Rays and radiance 197; Transparent bodies and glass 204; Signatures, smells, and tastes 178; Intellect and will 31.

Higher and lower natures

Creation and time 12; Sun 201; Heavens 215; Fifth element 89; Fermentation 86; Intelligences and celestial government 219.

The world as commonwealth

Nature and cause 40; Order and harmony 43; Intelligences and celestial government 219; Many worlds 223.

Creation and spiritual hierarchy

God 24; World and archetype 55; Creation and time 12; Heavens 215; Spiritual natures 189; Intelligences and celestial government 219; Intellect and will 31.

Source and editorial note

This companion is keyed to *The Summary of Physics Restored*, Diotimos Editions 2026, the supplied complete Latin–English edition attributed to Jean d'Espagnet. Its stable passages and new English wording govern the present references. The edition identifies its Latin witness as the anonymous *Enchiridion physicae restitutae*, Geneva, Jean-Antoine and Samuel de Tournes, 1653, ETH-Bibliothek Zürich, Rar 4790, doi:10.3931/e-rara-21407. The original canons occupy printed pages 1–179 after separately paginated preliminaries.

The historical title, six address blocks, eight-line epigram, 245 canons, 97 original marginal units and concluding FINIS have been distinguished from the 140 modern annotations and other Diotimos study matter. The accompanying *Charmides* lexicon supplied the model of sustained lexical explanation, annotated reading places and translation discussion; it is a structural reference, not evidence for this book's historical doctrines.

The source edition's bibliography records the earlier English title *The Summary of Physicks Recovered* in a 1651 printing. That separate English text has not been substituted for the supplied translation or independently collated here. The *Arcanum* remains a separate work even though the 1653 historical title advertises it. No original source file has been altered.