Candida Phoenix philosophica

The White Philosophical Phoenix

Anonymous

Original text and English translation

Diotimos Editions

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Contents

About this edition....4
Introduction....5
Key alchemical terms....15
How to read this edition....18
Historical preliminaries....21
Part I title and motto....25
Part I — Proem....27
Part I — Theorem I....29
Part I — Theorem II....33
Part I — Theorem III....37
Part I — Theorem IV....39
Part I — Theorem V....45
Part I — Theorem VI....49
Part I — Theorem VII....69
Part II title and motto....115
Part II — Proem....117
II.1 Nature....119
II.2 The three philosophical principles....163
II.3 Comets and other meteors....177
II.4 Generation of metals....197
II.5 Generation of precious stones....209
II.6 Rainwater as a subject....219
II.7 Other waters and philosophical earth....273
II.8 Philosophical water....299
II.9 Effects of the elixir....309
II.10 Requirements for the art....317
II.11 Theophrastus and the homunculus....329

II.12 Solomon and the Hermetic art....341
II.13 The controversy over light....347
II.14 The world and its end....395
Part II — Conclusion....403
Original contents — Part I....421
Original contents — Part II....425
Original subject index....429
Outline....450
Editorial note....455
Glossary....457
Bibliography and digital witnesses....471
Note on this edition....473

About this edition

The anonymous Frankfurt edition of 1680, published by Christian Hermsdorff, is presented here with its original text and a new English translation. The introduction, explanatory notes, reading guide, outline and glossary are editorial additions. Printed source pages and stable passage identifiers allow the original and translation to be compared closely.

The chosen witness is the Wellcome Library copy digitized as b32993456. Its two parts are continuously paginated through page 245 and followed by fifteen unnumbered pages of registers. The title Candida Phoenix philosophica is rendered The White Philosophical Phoenix.

Introduction

Rainwater and the question of a universal art

Candida Phoenix philosophica begins with a claim about creation and ends with an account of the world's renewal. Between those two horizons it asks how a universal medicine and a tincture capable of perfecting metals might be possible. Rainwater supplies its central object of inquiry. Water descends visibly from the sky, nourishes living things and leaves material deposits when treated. For the author, these familiar events disclose a much larger order: the particular powers found throughout creation originate in a universal nature, and an art seeking universal effects must understand that origin. The book's ambition is to join a theory of matter, an interpretation of Scripture and the explanation of an operative art.

Its long German subtitle promises a sincere description of the matter of the Stone and the Philosophers' Mercury through the analogy and mystery of rainwater. Both nouns matter. Rainwater is discussed as an actual natural material from which significant preparations are said to be obtained; it also supplies the means of describing the Hermetic subject. The author does not simply equate every occurrence of water, rainwater, philosophical Mercury and the subject of the art. He explicitly distinguishes some of them. Reading the book well requires following those distinctions, rather than deciding in advance that its language either names ordinary ingredients throughout or conceals an exclusively inward drama.[1]

The resulting work is argumentative and often contentious. It opposes errors attributed to ordinary philosophers, careless laboratory workers and readers who take alchemical names too literally. It also borrows authorities, reports experiences, offers objections and replies, and concedes the limits of conjecture. Its repeated assurances of truth coexist with deliberate reserve about

[1] See especially source pp. 77–79, 126–132, 159–164 and 242–243. The distinction between rainwater and the Hermetic subject is explicit, although the author also argues that rainwater can yield a universal medicine.

individual manipulations. The reader is offered principles and cautions intended to make sound practice possible, not an uninterrupted recipe. That combination explains much of the book's attraction and difficulty: it claims to disclose the art's beginning, means and end while maintaining that genuine understanding cannot be handed over as a sequence of instructions.

An anonymous book and a deliberately shaped argument

The historical edition was published at Frankfurt am Main in 1680. Its author remains anonymous in the source used here. The work supplies personal claims and chronological clues: an earlier little rainwater treatise written in 1665, correspondence dated 1669, encounters with physicians and patrons, and reports of the writer's own labour. Such details deserve attention, but they do not by themselves establish an identity. Nor does a modern attribution become historical proof by repetition. This edition therefore retains Anonymous as the authorial designation.[2]

The two-part structure is carefully suited to the undertaking. Part I develops seven theorems, beginning with the author's reading of primordial water in Genesis and proceeding toward the spirit associated with the waters. The extended final inquiry asks whether that spirit is created or is God the Holy Spirit. Part II returns to nature and the three principles, then moves through meteorological phenomena, metals, precious stones, terrestrial and heavenly waters, and the effects of the elixir. Its later chapters consider the investigator's qualifications, homunculi, Solomon, the status of light and the world's end. The conclusion explains both the decision to write and the decision to withhold some practical detail.

These later topics are not detachable curiosities. The homunculus discussion tests claims about generation against a divinely established natural order. Solomon raises the difference between possessing wisdom and exercising a

[2] For publication and physical description, see the Wellcome catalogue, work qech4ce4, and John Ferguson, Bibliotheca Chemica, vol. I (1906), p. 139. The earlier treatise is mentioned on source pp. 93–94; the second letter closes with the date 1669 on p. 227.

lucrative art. The letters on light clarify substance, corruption and the relation of a creature to God's Word. The final cosmology applies the distinction between enduring substance and removable impurity to the renewal of heaven, earth and human bodies. Across the work, the same questions recur at different scales: what is universal, what has become particular, what changes in an operation, and what persists through change?

Universal water and particular powers

The first theorem reads the beginning of Genesis as the creation of waters before the other visible structures of the world. The author offers a philological explanation of Schamaym, joins it to the subsequent divisions of the waters, and supports the argument with observations drawn from putrefaction and resolution. Water deposits an earth; subtle moisture rises in a vessel; visible things can be resolved into elemental forms. These observations are made to bear upon origin. The reasoning is not modern chemical analysis, but neither is water merely a decorative symbol. It is the proposed bearer of powers from which the visible order can be understood.

The decisive contrast is between universal nature and the particular natures of animals, plants and minerals. Particular creatures have definite powers, orders and modes of generation. A remedy drawn from a particular plant remains, in the author's account, limited by that plant's particular nature. Combining many such particulars cannot automatically produce universality. The desired medicine instead requires an all-embracing or catholic subject. Catholic here means universal in scope, not membership of the Roman Catholic Church. The word belongs to the logical and natural-philosophical claim about what the material can do.

Rainwater's definition in Theorem VI accordingly says that it has received no particular blessing or command. The negative is consequential. Particular creative commands assign definite activities; the absence of such a particular assignment allows the author to describe rainwater as retaining a universal capacity. Chapter Six then gives a formal argument: what contains animal, vegetable and

mineral nature is a perfect subject; rainwater contains all three; therefore it is such a subject. Yet the succeeding distinctions prevent that conclusion from becoming a licence to use any water indiscriminately. Ordinary terrestrial waters may already contain specified, bodily and dead mineral products. Dew may be called universal in a qualified sense without being the precise subject of the art. Close kinship between materials does not authorize mixing them.[3]

The created spirit and the creative Word

The language of spirit presents a second difficulty. The author identifies the world-spirit with air and wind, discusses its circulation and life-sustaining activity, and describes its relation to water and corporeal things. Spirit in these passages should not automatically be read as an immaterial mind. Air, a subtle preparation, the animating principle of a body and God the Holy Spirit are not interchangeable senses. The final inquiry in Part I is devoted precisely to preventing one especially serious confusion. A spirit called holy, or called a spirit of God, need not therefore be God himself.

The author argues that the spirit hovering over the waters is created. His profession of belief in the Father, Son and Holy Spirit accompanies, rather than reverses, that conclusion. He appeals to the distinction between Creator and creature, to the scriptural description of the spirit's action, and to linguistic arguments concerning Ruah and Elohim. Those linguistic arguments are preserved as his arguments, not presented as the verdict of modern Hebrew scholarship. His willingness to challenge an honoured biblical gloss also shows how sharply he distinguishes reverence for an authority from agreement with every interpretation attributed to it.

Chapter One of Part II develops the corresponding account of divine agency. The substantial or subsistent Logos is God's universal Word; the uttered Logos is the particular word or

[3] The definition is at source p. 17; the syllogism at p. 126. Compare pp. 77–79 and 156–164. The glossary keeps universal, catholic, particular and subject distinct rather than replacing all four with one modern material name.

command pronounced in creation. The first has primary causal standing, while the second acts as a subordinate cause in the particular natures. This ordering allows the author both to deny that created nature acts independently and to describe the operations and capacities creatures possess. When he calls the world-spirit an efficient cause, he therefore adds qualifications. The same vocabulary may function differently when a principle is considered abstractly and when the whole material complex is considered concretely. These qualifications are part of the theory, not loose ends to be removed by a smoother translation.

Three principles, one subject

The three philosophical principles give the reader a more compact statement of the book's matter theory. The author calls them Mercury, Sulphur and Salt, then supplies his own equations: Mercury is air; Sulphur is fire; Salt is water and also earth, the body or visible vehicle of the others. Elsewhere he explains spirit as air, soul or form as fire, and body as Salt. The threefold language does not simply replace a four-element scheme. It describes how a unity is differentiated and made perceptible and available for operations.

These definitions are essential to the translation. Philosophical Mercury cannot everywhere be rendered as the familiar liquid metal. Nor can Sulphur and Salt be assigned fixed modern chemical formulas regardless of their context. The book itself rebukes readers who mistake the philosophers' Saturn, Jupiter, vitriol, antimony and similar names for the ordinary particulars bearing those names. Sometimes the name reflects affinity, preparation, concealment or an operational colour. The writer's own local explanation must take precedence over a universal codebook of alchemical symbols.[4]

[4] The elemental equations occur at source pp. 85–88. On differentiated meanings and philosophical names, compare pp. 147–152 and 235–236. Joel A. Klein, "Chymistry Goes Further" (2025), section 4.2, offers a useful historical comparison for the differing meanings and sensible manifestations of principles.

The insistence on one subject follows the same logic. The principles are not to be extracted from three unrelated materials and assembled afterward. They are to be drawn in due order from a single root. Even when separated, they remain related in essence. Part I distinguishes a removal of contrary and superfluous things from a differentiation of parts that remain akin in substance and powers. The former removes an accidental covering; the latter distinguishes what belongs together. A sequence of separation, purification and reunion therefore need not imply the destruction of the underlying unity. This becomes still more important in the later definition of substance, where purity and the exclusion of contrariety are central.

Operations, analogy and the limits of evidence

The discussion of metallic generation shows the author's method particularly clearly. He reviews competing explanations, then admits that nobody has thoroughly discovered how generation actually occurs within the mines. Observing the work may help the philosopher conjecture about hidden natural processes, but the two must not be collapsed. A laboratory succession of colours does not prove that natural Mercury becomes lead, tin, silver, copper, iron and finally gold. He objects that silver's supposed descent into copper or iron would conflict with nature's movement toward greater nobility. The account is historical and conjectural, but the distinction between observation and the inference drawn from it is explicit.

His evidence is varied: a deposit left by water, material remaining in a broken vessel, reports from physicians, a jeweller's judgment, testimony about a mine worked again after years of exposure, and the named or unnamed writings of earlier practitioners. These kinds of evidence do not have equal status. The text sometimes speaks from personal observation and sometimes repeats an intermediary's report. The notes distinguish those levels where they matter. A reported stone is not silently certified as a modern mineral, and a change of colour is not editorially promoted into demonstrated transmutation.

Analogy nevertheless remains indispensable. The Hermetic work is described as an imitation of creation,

while its operations supply a model for interpreting natural generation and eventual renewal. The comparison does not authorize every possible association. The writer directs attention to particular relations: universal and specified matter, subtle and gross, purification and residue, coagulation and fixation, and the preservation of substance through changes in form. He also distinguishes creating a species from preparing or perfecting what exists. The art is defended as proceeding according to the order God established in nature. Its claims should be understood within that order before they are evaluated against later accounts of matter.

The reader, the worker and the moral end

The motto joining prayer, reading, meditation and labour condenses the discipline later set out in Chapter Ten. An investigator needs knowledge of nature, knowledge of the matter, the process and a Christian life. The order is practical as well as intellectual. A reader who rushes from an unexamined recipe into the furnace, changes course at every disappointment and then denounces the art has failed to establish its foundations. Conversely, reading alone does not complete the work. The author expressly insists upon manual labour, adequate means, freedom from distracting business, patience and restraint in spending.

The discussion of Theophrastus, or Paracelsus, makes clear that loyalty to the art does not require assent to every celebrated practitioner. The writer praises his medicine and charitable conduct, yet rejects the proposed generation of a human being from male semen alone outside a natural mother. His objection is framed through the soul’s propagation and the order of generation. The chapter both preserves the remarkable claim it contests and argues against it. It should not be cited as an endorsement of homunculus-making simply because the subject appears in an alchemical book.

The conclusion makes the author’s intended benefit equally plain. He defends disclosure as service to God and neighbour, particularly to physicians seeking a better medicine. Yet he also commends silence to anyone who gains the arcanum. The tension is openly acknowledged:

enough should be communicated to prevent wasted labour and guide a diligent reader, while individual manipulations and a dangerous gift should not be placed indiscriminately in unworthy hands. Avarice, pride and licence defeat the proper end. The book's moral language is thus bound to its choices about what to publish, what to conceal and what a successful practitioner ought to do.

Light, substance and the world's renewal

Chapter Thirteen temporarily changes the texture of the book. Two Latin letters take opposing positions on whether light is a substance or an accident. The first correspondent rejects the claim that everything created through God's Word must be a substance. Qualities and attributes may also be created; light, he argues, inheres in a luminous body and does not subsist by itself. The reply defends light's substantial status, disputing both the premises and the account of creation on which the first letter relies. The letters must therefore be read as a controversy. A proposition quoted in the first is not automatically the book's final position.

The second letter supplies a particularly important definition: substance, considered in natural philosophy, is a pure and simple being that admits no contrariety into itself. Lower bodies contain both substance and residues, the essential and the accidental. Residues may mingle with substance, obscure its purity and carry corruption, yet art can separate them. This is not merely the familiar distinction between a thing and its detachable visible qualities. It is an operative distinction between what endures in purity and what can be removed. The claim that the three principles are essentially inseparable is compatible with their differentiation in an operation. "Simple" has to be understood within this account rather than translated into an assertion of modern elemental chemistry.

The same reasoning is applied to sin, redemption and the resurrection. The passage does not make God the creator of sin; rather, it associates corruption with the accidental or residual part and distinguishes that from substance. The world's end in Chapter Fourteen then becomes a transformation rather than sheer annihilation. Accidental

structures pass away, particular natures are resolved, and universal substance is brought to crystalline clarity and spiritual perfection. The glorified body and renewed heaven and earth are understood through the pattern of purification. Here material operation and Christian expectation illuminate one another. Reading the passage solely as an account of metallurgy misses its declared end; dissolving it into a timeless psychology equally misses its created bodies, principles and operations.[5]

A historical reading of the phoenix

The wider historical setting helps clarify the book without supplying a substitute for reading it. Seventeenth-century chymical writers could join matter, seeds, atmospheric circulation and fertility in accounts of generation. Sendivogian discussions of generative powers carried through rain, snow and dew provide one relevant comparison. Studies of agricultural chymistry show that these theories could also inform practical projects concerned with soils and nourishment. Such comparisons explain why atmospheric water could be intellectually consequential. They do not establish that every writer meant the same material or belonged to the same school.[6]

Likewise, chemical interpretations of Genesis could combine an account of primordial matter, hidden seminal powers, differentiation into principles and theological analogy. Hiro Hirai's study of Kircher supplies a useful comparison, while also making the differences visible. Candida's author expressly rejects calling the original matter a useless or confused mass requiring subsequent repair. The comparison should therefore sharpen the particular claim, not dissolve it into a generic Hermetic cosmology. The vocabulary of separation and principles also

[5] See source pp. 202–227 for the opposed letters, especially the definition at pp. 218–220; pp. 227–233 for cosmic renewal. Tara Nummedal, "Alchemy and Religion in Christian Europe" (2013), cautions against either erasing religious commitments or treating alchemy and Christianity as uniform traditions.

[6] Justin Niermeier-Dohoney, "Rusticall chymistry" (2022), especially the sections on early modern saltpeter knowledge and the sal nitrum school in the Hartlib Circle. The comparison concerns generative and atmospheric theories, not a demonstrated direct influence on this anonymous book.

varied substantially among chymical traditions, as Klein's study emphasizes. An edition needs an occurrence-sensitive glossary as well as historical context.[7]

The frontispiece gives this renewal an expressly Christian image. A phoenix rises from flames in the author's arms, accompanied by the legend "Fingit Phœnix Christum reparabilis ales": the phoenix, the bird restored to life, portrays Christ. The Latin inscription on its verso claims that Maximilian II granted the writer's forebears their arms at Speyer in 1570 in recognition of more than thirty years of military service. The emblem thus joins the writer's asserted lineage to a figure of resurrection. The heraldic account remains an authorial claim; it does not by itself identify the anonymous writer.[8]

The phoenix of this title is best approached through the work's own relations of purification, perfection and renewal. Candida gives the bird a whiteness or brightness, but the treatise's declared goal includes a perfected red tincture and its final vision extends to renewed creation. The title alone does not reduce the work to a single colour-stage. Its meaning gathers force through the argument: what is hidden becomes accessible, what is impure is separated, what is capable of perfection is brought to its proper end. The reader need not accept the author's physical conclusions to recognize the precision of the questions he tries to answer. Those questions remain the organizing thread of the original and of the apparatus that follows.

[7] Hiro Hirai, "Kircher's Chymical Interpretation of the Creation and Spontaneous Generation" (2007), pp. 78–81 and 84–85; Klein, "Chymistry Goes Further," section 4.2. Candida's contrary account of original matter is explicit at source pp. 48–50.

[8] Frontispiece and Latin arms inscription, passages PRE.EMBLEM and PRE.ARMS. The emblem's Christological legend grounds the interpretation; the grant and service are reported as the inscription's claims.

Key alchemical terms

Universal, particular and catholic

Universal names a scope or capacity extending across the relevant orders of nature. Particular names a specified creature, power, material or limited work. Catholic has the sense all-embracing. These words do not guarantee that every material described as universal is identical with the precise Hermetic subject, nor that a collection of particulars becomes universal by addition.

Matter and subject

Matter is the material considered in relation to origin, composition or transformation. Subject is what bears a property or undergoes an operation. In the alchemical argument, “our subject” is the matter upon which the work proceeds. In the letters on light, a subject may instead be the body in which an accident inheres. The same English word therefore requires attention to its immediate argument.

Water and rainwater

Water may name ordinary visible water, primordial universal water, an operative preparation or the philosophical water under discussion. Rainwater is a more specific natural material. The author argues that it may yield a universal medicine while distinguishing it from the precise Hermetic subject. The translation keeps the named material visible and leaves consequential ambiguity intact.

Nature and the Word

Nature is defined as a creature’s substance and essence, and is also described as capacity through which God acts. God’s universal, substantial or subsistent Word has primary causal standing. Particular uttered commands assign particular activities. The substantial Logos and uttered Logos remain related; the distinction is one of causal function, not a division into independent gods or agencies.

Spirit and the Holy Spirit

Spirit can mean air, wind, the world-spirit, a subtle operative preparation or an animating principle. Those

senses are distinguished from God the Holy Spirit. Part I expressly argues that the spirit hovering over the waters is created. A description such as “holy air” does not annul that distinction. Spiritual therefore need not mean immaterial in the modern philosophical sense.

Mercury, Sulphur and Salt

The author’s explicit elemental equations govern his account of the three principles: Mercury is air; Sulphur is fire; Salt is water and earth, providing body. They are drawn from one subject and should not automatically be identified with ordinary metallic mercury, common sulphur or a particular modern salt. The glossary records the local uses rather than imposing one substance behind every occurrence.

Living and dead gold

Living, spiritual or philosophical gold is distinguished from finished bodily gold. The former can serve in the generative work; ordinary completed gold has reached its natural limit and cannot simply be made into something nobler by being dissolved. These expressions belong to the book’s theory of perfection and capacity, not to a modern biological classification of metals.

Substance, accident and residues

The letters debate substance and accident before the reply defines substance in natural philosophy as pure and simple being admitting no contrariety. Lower bodies contain substance and residues: the essential and accidental portions. Residues translates excrementa in this broader operative sense of removable impurities or non-essential material, rather than restricting it to bodily waste. Corruption can expose the possibility of separation and renewal.

Separation and reunion

Separation may remove contrary superfluities, or distinguish related principles without severing their essential bond. Opening, resolving, putrefying, purifying, coagulating and fixing describe different moments or aspects of the work. Anatisiren and related forms are

rendered contextually as equal balancing or bringing into equal proportion. Their relation to summum temperamentum should be read as a historical theory of qualities.

Stone, tincture, elixir and magistery

The Stone, tincture and perfected elixir name the sought work or its perfected powers in overlapping contexts. A tincture acts upon other material; the elixir's effects include medicine and the perfection of metals and stones. Magistery can name the accomplished work or its product. The text also distinguishes medicines of different orders, whose powers should not be silently treated as identical.

How to read this edition

How to use this edition

Each comparison passage has a stable identifier, such as I.003.1 or II.126.1, and a locator in the original printed pagination. I and II indicate the source's two parts. The following figures anchor the passage to its starting source page and distinguish successive units there. A unit can cross a printed page boundary when this preserves a complete sentence or a useful division in the argument. The glossary cites these identifiers; its references lead to particular uses, not to every occurrence of a term.

For a first reading, the two proems, Theorems IV–VII, Part II Chapters One and Two, Chapter Ten and the conclusion provide the clearest account of the undertaking. A continuous reading then shows how the natural-historical discussions, objections, examples and theological controversies test those initial claims. The outline supplies the sequence without turning its editorial summaries into extra original chapters.

In the bilingual fixed-page edition, compare a source passage with its corresponding English passage by identifier and source locator. The reflowable editions preserve that pairing while allowing the screen to determine line and page breaks. The English-only edition retains the source locators, notes and glossary so that passages can still be checked against the chosen facsimile.

The English differentiates the author's own claims, the authorities he quotes, an objection he reports and the position he refutes. This is especially necessary in the letters on light. Read each letter as an argument with its own speaker before connecting the reply to the later account of substance and renewal. Likewise, the homunculus chapter reports a claim in order to reject it.

Explanatory notes identify scriptural references, terminology, historical allusions and material ambiguities. They also distinguish a personal observation from a report received through another person and identify conspicuous errors in the original references. The original registers retain historical page references; the editorial outline

follows the actual locations in the body. Source page numbers refer to the 1680 printing, not to a current PDF viewer’s image count.

Insignia Authoris

PRE.EMBLEM | Source printed page: unnumbered frontispiece



Fingit Phœnix Christum reparabilis ales.

Historical preliminaries

PRE.EMBLEM | Source printed page: unnumbered frontispiece

The phoenix, the bird reborn, portrays Christ.[9]

[9] The engraving depicts the author's arms, with a phoenix rising from flames. The legend explicitly interprets the phoenix through Christ; the following Latin explanation presents the image as the author's family arms. Reparabilis describes the bird's capacity for renewal or restoration. The engraved abbreviation Christū is expanded as Christum.

Insignia Authoris

PRE.ARMS | Source printed page: unnumbered explanation of the arms

Emblematis Philosophici loco
Insignia Authoris.

A Maximiliano II. ann. 1570. in Comit. Spirens. Majoribus suis, ob benemerita, & servitia militaria, tum Sæ. Suæ tum Carol. V. & Ferdinando I. Imperatorib. nec non Philipp. Hispan. Reg. Cæs. & Reg. M.M.M.Mtib. ultra trigint. ann. tam contra Turc. quam alios Imperii & Dom. Austriacæ hostes præstita, concessa & confirmata, & quidem propter Phœnicem illis forsan non sine omine insertam, hic apponere libuit.

Historical preliminaries

PRE.ARMS | Source printed page: unnumbered explanation of the arms

In place of a philosophical emblem:
the author’s arms.

It has pleased the author to place here the arms granted and confirmed to his forebears by Maximilian II at the Diet of Speyer in the year 1570, for their merits and military services rendered for more than thirty years to his Sacred Majesty, to the Emperors Charles V and Ferdinand I, and also to King Philip of Spain—their Imperial and Royal Majesties—against the Turks as well as other enemies of the Empire and the House of Austria; particularly because of the phoenix incorporated in them, perhaps not without an omen.[10]

[10] This is the historical author’s claim about the arms and their grant. It is not independent proof of provenance or of the anonymous author’s identity. The source compresses the imperial and royal titles into abbreviations; the translation expands their sense. Majoribus suis refers to the author’s forebears.

Erster Theil — Titel und Spruch

I.001 | Source printed page: [1], title page

CANDIDA PHŒNIX PHILOSOPHICA
oder Auffrichtige Beschreibung der Materiæ Lapidis und des Mercurii Philosophorum, durch die Gleich- und Geheimnuß des Regenwassers.

Worbenebenst zugleich die vera principia der Hermetischen Philosophiæ getreulich deut- und klärlich / wie auch die Operationes gedachter Materiæ und des Subjecti artis, sattsam angezeigt und vorgetragen werden.

Erster Theil.

Symbol. Philosophic.
Prece, lectione, meditatione & labore.

Franckfurt am Mayn / verlegts Christian Hermsdorff.
M DC LXXX.

I.002 | Source printed page: [2], motto

Scaliger.

Nihil beatius quam scire, nihil divinius quam docere.

Part I title and motto

I.001 | Source printed page: [1], title page

THE WHITE PHILOSOPHICAL PHOENIX
or a sincere description of the matter of the Stone and of the Philosophers' Mercury, through the analogy and mystery of rainwater.

In which the true principles of Hermetic philosophy are also faithfully, distinctly and clearly explained, and the operations of the aforesaid matter and of the subject of the art are sufficiently indicated and set forth.

First Part.

Philosophical motto:
Through prayer, reading, meditation and labour.

Frankfurt am Main: published by Christian Hermsdorff. 1680.[11]

I.002 | Source printed page: [2], motto

Scaliger:

Nothing is more blessed than knowing; nothing more divine than teaching.[12]

[11] The title page is unnumbered but occupies the position of printed p. 1. Gleich- is the abbreviated first member of the phrase translated "analogy and mystery." Lapidis means "of the Stone," the alchemical Stone; subjecti artis means the material subject on which the art operates.

[12] The attribution is reproduced as printed. The source supplies only the name Scaliger, without a work or fuller identification; this edition does not assign the maxim more precisely.

Prooemium

I.003.1 | Source printed page: 3

Gerlandus, sonsten auch genannt Hortulanus und Sendivogius schreiben / was gestalt die Hermetische Kunst ein imitatio und Nachahmung sey / des im ersten Capitel des ersten Buchs Moysis / beschriebenen grossen und wunderbahren Wercks der Schöpffung.

I.003.2 | Source printed page: 3–4

Ob nun wohl solches vielmehr de Praxi als Theoria geredet (wie dann die Hermetische Philosophia secundum M. Claud. Germain, D. & Medicum Parisiens. beedes in Theoria und Praxi bestehet / und so viel jenes anbelangt / eine Wissenschafft: Dieses aber anbetreffend / eine Kunst zu nennen) hingegen aber vornemblich eine Theoriam und insonderheit die Geheimnuß des Regenwassers / und daß auß demselben (gleichfalls) eine Universal-Medicin zu præpariren sey / auch vermittelst dessen / die Principia Philosophiæ Hermeticæ, bevorab aber Gleichnuß weise / das Subjectum dieser Kunst zu beschreiben mein intent ist; So mag jedoch unter andern Orten der H. Schrifft vorbemeltes erste Capitel des ersten Buchs Moysis / und die darinn begriffene Beschreibung gedachten grossen und wunderbahren Wercks der Schöpffung / zuvorderst zu sothanem meinem Vorhaben auch nicht wenig dienen: Sintemahln wir daselbst / und zwar stracks anfangs lesen:

Part I — Proem

I.003.1 | Source printed page: 3

Gerlandus, otherwise called Hortulanus, and Sendivogius write that the Hermetic art is an imitation and a following of the great and wondrous work of creation described in the first chapter of the First Book of Moses.[13]

I.003.2 | Source printed page: 3–4

Although this is said more of practice than of theory—for, according to Master Claude Germain, doctor and physician of Paris, Hermetic philosophy consists of both theory and practice, and in the former respect is called a science, in the latter an art—my purpose is chiefly to set forth a theory, and especially the mystery of rainwater: that a universal medicine may likewise be prepared from it; and, by its means, to describe the principles of Hermetic philosophy and, above all by analogy, the subject of this art.[14] Yet, among other passages of Holy Scripture, the aforementioned first chapter of Genesis and its account of the great and wondrous work of creation may serve my undertaking in no small measure. For there, at its very beginning, we read:

[13] The First Book of Moses is Genesis. The identification of Gerlandus with Hortulanus belongs to the author's received bibliography and should not be taken as a securely established modern attribution. Sendivogius is the Latin name of Michał Sędziwój, whose New Chemical Light appeared in 1604.

[14] Subjectum denotes the underlying material on which the art operates. "Science" and "art" distinguish reasoned knowledge from a skilled practice; they do not imply the modern division between laboratory science and fine art.

Theorema I

I.004.1 | Source printed page: 4–5

Daß Gott der HErr das Wasser am ersten erschaffen.

Ob schon die Gelehrten ins gemein hierinn uneinig seynd; So ist dennoch bey denen Hermeticis deßwegen kein Streit: Massen und ohnerachtet / das in dem Hebræischen Grund-Text alhier stehende Wort: Schamaym etwan Himmel verteutscht worden / ich jedoch auch theils Theologos der Meynung gefunden / daß Gott der Allmächtige am allerersten das Gewässer geschaffen / und das Wort Schamaym an diesem Ort Gewässer bedeute. Gestalten solches der Contextus vorangezogenen ersten Capitels des ersten Buchs Moysis / uns gantz deutlich und klar zu erkennen gibt / wie nemblichen Gott der HErr erstlichen das Gewässer / und darauß die Erde: So dann und zwar erst andern Tags die Feste geschaffen / und hiermit die Abtheilung der Wasser verschafft / auch einen Unterschied unter denselben gemacht / und einen Theil ober die Feste / und wiederumb einen Theil unter jetzt und mehr-ermelte Feste verordnet habe.

Part I — Theorem I

I.004.1 | Source printed page: 4–5

That God the Lord created water first.

Although learned men in general disagree about this, there is no dispute among the Hermetic philosophers. For although the word Schamaym, occurring here in the Hebrew original, has been translated “heaven,” I have also found some theologians who hold that almighty God first of all created the waters, and that Schamaym means “waters” in this passage.[15] The context of the first chapter of Genesis makes this quite clear to us: God the Lord first created the waters, and from them the earth; then, only on the second day, he created the firmament, thereby bringing about a division of the waters and distinguishing them, appointing one part above the firmament and another below it.

[15] The claim about Schamaym is the author’s interpretation, not an accepted lexical translation: Hebrew šāmayim means “heaven/heavens,” whereas mayim means “water/waters.” Genesis 1:6–8 describes the firmament separating waters above and below. The translation preserves the author’s disputed premise.

Theorema I

I.005.1 | Source printed page: 5–6

Welche Feste der Allweise Gott / nach der allgemeinen version und Verteutschung / Himmel genennt / die wir auch noch also nennen. Worauß abermahl folgt / daß ohnangesehen mehrberührte Feste alhier (vers. nimirum 6.7.&c.) ebenfalls mit dem Wort Schamaym bedeutet ist / selbe gleichwohl an vorerwehntem Ort Gewässer heisse / und demnach nicht der Himmel / sondern das Gewässer am allerersten erschaffen worden. Inmassen auch diejenige / sich von dieser Meynung nicht außschliessen können / welche durch die in denen Teutschen Biblien an ob- und mehr angezogenem Ort (Gen.1. vers.1.) befindliche Wort: Himmel und Erden / die vier Elementa verstehen / auch selbige also glossiren und außlegen: Dieweil die Elementa an sich selbst nichts anders / als ein Wasser / auch die übrigen alle darauß herkommen und geschaffen seynd; wie mit der Erfahrung erwiesen werden kan / auch nachgehends mit mehrerm / so wohl unten im andern Theil davon gehandelt werden wird. Derowegen ferner folget:

Part I — Theorem I

I.005.1 | Source printed page: 5–6

According to the common version and German translation, the all-wise God called this firmament “heaven,” as we still call it. Hence it follows once again that, although the firmament is likewise designated here—in verses 6, 7, and following—by Schamaym, that word nevertheless means “waters” in the earlier passage. Consequently it was the waters, rather than heaven, that were created first. Nor can those who understand the four elements by the words “heaven and earth” in our German Bibles at Genesis 1:1, and interpret them accordingly, exclude themselves from this opinion. For the elements in themselves are nothing other than water, and all the others arise and are created from it. This can be demonstrated by experience and will be discussed more fully later, also in the Second Part. Thus there follows:

Theorema II

I.006.1 | Source printed page: 6–7

Daß auß dem Wasser alle Ding erschaffen.

Gestalten ein solches bereits im vorhergehendem Capitel / so fern angezeigt / in deme vermeldet worden / was massen Gott der HErr erstlich das Gewässer / und darauß die Erden erschaffen habe / so wohln auch die andere Elementa auß dem Wasser herkommen / und geschaffen seyen. Welches dann / und so viel vors Erste die Meynung / daß nemblichen GOtt anfänglich das Gewässer und folgends darauß die Erde geschaffen / anbelangt / nicht allein obangeführter massen der Grund-Text mit sich bringt (ohngeachtet die particulæ ha und hay, vor denen Worten Schamaym und Ærez stehen / als die diß Orts nichts anders inferiren können / weder daß es in unserer Teutschen Muttersprach heissen mag: Im Anfang schuf Gott das Gewässer / die Erd / &c.) sondern auch / wie gleichfalls oberwehnt / mit der experienz, und also à posteriori zu beweisen:

I.007.1 | Source printed page: 7–8

Sintemahln / wann man ein Wasser recht putreficiren läst / dasselbe allezeit eine Erde niedersetzt. Worauß ohnfehlbahr zu schliessen / daß auch anfänglich die Erde auß dem Wasser geschaffen worden / und entsprungen seye. In Betrachtung der Allerhöchste und allein weise GOtt / einer jeden Creatur / wie er sie von Anfang geschaffen; Also auch dardurch zugleich derselben ein Gesetz und Ordnung eingepflantzet hat / welche sie annoch unauffhör- und unverbrüchlich hältet. Unde rectè dicitur: Natura servat sua jura.

Part I — Theorem II

I.006.1 | Source printed page: 6–7

That all things were created from water.

This has already been indicated to that extent in the preceding chapter, where it was said that God the Lord first created the waters, and from them the earth, and that the other elements likewise arose and were created from water. First, the view that God initially created the waters and then the earth from them is conveyed by the original text in the manner already explained. The particles ha and hay before Schamaym and Ærez do not prevent this, since here they can imply no more than the following in our German mother tongue: “In the beginning God created the waters, the earth,” and so forth.[16] Moreover, as already mentioned, it can be proved by experience, and thus a posteriori:

I.007.1 | Source printed page: 7–8

For when water is allowed to putrefy properly, it always deposits an earth. From this we must infallibly conclude that earth was also created from water in the beginning and arose from it.[17] For the Most High and only-wise God, in creating each creature at the beginning, implanted in it at the same time a law and order which it still maintains without interruption or violation. Hence it is rightly said: “Nature preserves her own laws.”

[16] Ærez represents Hebrew ʾereṣ, “earth/land.” The author’s discussion of ha and hay does not supply a sound basis for changing “heaven” to “waters.” A posteriori here means reasoning from observed effects to their cause or origin.

[17] “An earth” means a solid or sedimentary residue, not necessarily soil. The author treats such a deposit as evidence of elemental generation; this historical inference should not be mistaken for a modern chemical demonstration. Putrefaction here is a process of decomposition or maturation.

Theorema II

I.008.1 | Source printed page: 8–9

So ist / am andern / der Lufft gleicher gestalt auß dem Wasser herkommen: Denn alsbald das Wasser geschaffen gewesen / und die darauß gemachte Erd / in demselben dar gelegen / hat vermög des klaren Texts mehrangezogenen 1. Capitels des ersten Buchs Moysis / der Geist Gottes ob dem Wasser geschwebt. Gestalten ich mich alhier ebenfalls auff die experienz beruffe / angesehen / wann man ein Regenwasser in ein Glaß verschliesset / und dasselbe etwas leer lässet / die subtileste Spiritus in Form kleiner Tröpfflein sich oben anhängen und erscheinen. Dahero / und in Erwegung vorangezogenen axiomatis, dieser Schluß ebenmässig bestätiget: Zu deme der Lufft an sich selbst nichts anders / als das allersubtileste Wasser ist.

I.009.1 | Source printed page: 9

Deßgleichen und drittens mag nicht widersprochen werden / daß das Feuer ebenfalls verborgener Weiß im Wasser sey. Und wie solchem nach / das Wasser eine Mutter und Ursprung aller andern Elementen / und alle Elementa nichts anders / als ein Wasser; also ist nicht weniger bekannt / und unlaugbar / was massen alle sichtige Ding durch die Chymische Kunst in die Elementa und ein Wasser zu resolviren / so schliesst sichs / daß sie auch gedachter massen alle darauß bestehen / gemacht / und entsprungen seyen. Unde etiam illud vulgare: Omnia in id resolvuntur ex quo orta sunt. Worauß hinwiederumb folgt

Part I — Theorem II

I.008.1 | Source printed page: 8–9

Second, air likewise arose from water. For as soon as water had been created and the earth made from it lay within it, the Spirit of God hovered over the water, according to the clear text of the first chapter of Genesis. Here too I appeal to experience: if rainwater is enclosed in a glass with some space left empty, the subtlest spirits attach themselves above and appear as little drops.[18] In view of the foregoing axiom, this conclusion is therefore equally confirmed. Besides, air in itself is nothing other than water in its most subtle state.

I.009.1 | Source printed page: 9

Third, it cannot be denied that fire is likewise concealed in water. Thus water is the mother and origin of all the other elements, and all the elements are nothing other than water. It is equally well known and undeniable that all visible things can be resolved by the chymical art into the elements and into water. Hence it follows that all consist of, were made from, and arose from it in the manner described. This also gives us the familiar saying: “All things are resolved into that from which they arose.” From this there follows in turn

[18] The observation concerns drops appearing in the upper part of a vessel. Spiritus can designate subtle, volatile material as well as spirit in a theological sense. The author later expressly distinguishes this created spirit from God the Holy Spirit (pp. 38–52); that distinction is essential to his argument.

Theorema III

I.009.2 | Source printed page: 9–10

Daß das Wasser die Kräffte der gantzen Natur in sich habe.

Welches ebenfalls tam à priori quam à posteriori zu erweisen. A priori: Sintemahln alle particular-Naturen verbo DEI particulari, durch ein sonderbahr Wort und Befehl so Gott in der Schöpffung außgesprochen und geredt (alias, & quidem Theologicè verbum προφορικὸν dictum) hingegen aber das Wasser verbo DEI universali (alias & iterum Theologicè verbum ὑποστατικὸν vocatum) geschaffen. A posteriori autem, wie unten im andern Theil / und zwar auch eines und anders mit mehrerm demonstrirt werden / dahin sich dann deßhalben beruffen wird. Interim ist gleichwohl diß Orts auch zuerwehnen / was sonsten die Philosophi schreiben / nemblichen:

Part I — Theorem III

I.009.2 | Source printed page: 9–10

That water contains the powers of the whole of nature.

This too can be proved both a priori and a posteriori. A priori: all particular natures were created by a particular word of God, by a special word and command which God uttered and spoke in creation—otherwise called, in theological language, the spoken word, verbum prophorikon. Water, however, was created by God's universal Word—otherwise called, again in theological language, the subsistent Word, verbum hypostatikon.[19] As for the proof a posteriori, this and other matters will be demonstrated more fully in the Second Part, to which the reader is referred. Meanwhile we should also mention here what the philosophers write elsewhere, namely:

[19] The Greek terms are prophorikon, "uttered/spoken," and hypostatikon, "subsistent," here attached to Latin verbum. The distinction associates particular creative commands with spoken utterance and the universal act with the divine Word considered personally. It is theological reasoning, not a distinction between two laboratory reagents.

Theorema IV

I.010.1 | Source printed page: 10–11

Daß zu præparirung einer Universal-Medicin, kein particulare, und weder ein Animale, Vegetabile noch Minerale, sondern ein Subjectum Universale und Catholicum gehöre.

Alhier ist zu præsupponiren / daß / gleichwie die gantze Welt bekannter massen in superiorem & inferiorem unterschieden: Also wird mundus inferior (als welche der Mensch besitzt / und davon anjetzo mein Vorhaben zu reden) hinwiederumb in diese drey Subalterna, benanntlichen die Animalia, Vegetabilia und Mineralia getheilet.

I.011.1 | Source printed page: 11–12

Ohngeachtet nun / wie oben deducirt / alles auß dem Wasser und den Elementen herkommen / auch alles wieder in ein Wasser / und die Elementa zu resolviren; So dann und nicht weniger speculative und theoreticè (zum Exempel) der Mensch auff den Samen / der Same auffs Blut / das Blut auff den Chylum, der Chylus auffs Brodt: Ferner und wiederumb / das Brodt auffs Meel / das Meel auffs Korn / das Korn auff die Erde / die Erde auff das Wasser: Deßgleichen die Metalla auff ihren Mercurium, Sulphur und Sal, und diese ebenfalls auff die Elementa zu reduciren; So kan doch re verâ und practicè keine reductio noch resolutio der particularien in primam materiam & principia universalia geschehen.

Part I — Theorem IV

I.010.1 | Source printed page: 10–11

That preparing a universal medicine requires no particular thing—animal, vegetable, or mineral—but a universal and catholic subject.

We must first assume that, just as the whole world is, as everyone knows, distinguished into the higher and the lower, so the lower world—which humankind inhabits and which I now intend to discuss—is itself divided into three subordinate realms: animals, plants, and minerals.[20]

I.011.1 | Source printed page: 11–12

Although, as argued above, everything arose from water and the elements and can be resolved into water and the elements, and although we may likewise reduce things in thought and theory—for example, a human being to seed, seed to blood, blood to chyle, and chyle to bread; then bread to flour, flour to grain, grain to earth, and earth to water; and similarly the metals to their Mercury, Sulfur, and Salt, and these again to the elements—nevertheless no reduction or resolution of particular things into prime matter and the universal principles can actually be accomplished in practice.[21]

[20] “Universal” and catholicum mean common to the whole range of nature, as opposed to a particular animal, vegetable, or mineral kind. Catholicum here does not designate a church or confession. The “higher” world is the celestial sphere; the “lower” is the terrestrial world.

[21] Chyle is the nutritive fluid believed to arise from digestion. The sequence from bread through blood to seed reflects an older account of nutrition and generation. The apparent tension with Theorem II is intentional: here the author distinguishes conceptual derivation from practical recovery of a universal starting matter.

Theorema IV

I.012.1 | Source printed page: 12–13

Derowegen / und zwar anjetzo allein von denen Vegetabilien und Mineralien zu reden (weil die Animalia zu unserm Vorhaben nicht dienlich seynd) durch die Chymiam auß solchen Vegetabilien / und Mineralien nichts anders / als vegetabilisch Wasser / Oel und Saltz / ein Mercurius, Sulphur, und Sal, Saturni, Jovis, Veneris, Martis &c. zuwegen zu bringen / keines wegs aber dieselbe wieder in ihre erste materiam und die Elementa, und principia universalia zu reduciren. Gestaltsam das uhralte Philosophische axioma, jederzeit wahr ist und bleibt: Quod nempe non detur regressus in naturâ. Dahero weder auß einem animali, vegetabili, noch minerali, noch auch auß diesen allen sämbtlich eine universal Medicin zu præpariren / sondern ein für alle mahl ein Subjectum universale und catholicum darzu gehörig ist. Nam qualis causa talis effectus. Wie dann auch Ristius sagt: Ein jeder Anfang muß von seinem Ende / und ein jedes Ende von seinem Anfang zeugen.

I.013.1 | Source printed page: 13

Insonderheit aber schreibt der Author des contra Glauberum außgangenen und Sudum Philosophicum intitulirten Tractats / recht und wohl: Das Philosophische Universal, wird nicht darumb also geheissen / als wann alle Dinge der Welt darzu dienen müsten / sondern dieweil in unserer Materia die Kräffte der gantzen Natur versamblet zu finden.

Part I — Theorem IV

I.012.1 | Source printed page: 12–13

Therefore, speaking now only of plants and minerals, since animals do not serve our purpose, chymistry can obtain from them only vegetable water, oil, and salt, or a Mercury, Sulfur, and Salt of Saturn, Jupiter, Venus, Mars, and so forth. It cannot reduce them to their first matter, the elements, and the universal principles. The ancient philosophical axiom remains forever true: “There is no return in nature.” Thus no universal medicine can be prepared from an animal, plant, or mineral, or even from all of them together; it requires, once and for all, a universal and catholic subject. For “as the cause is, so is the effect.” As Ristius also says: “Every beginning must bear witness to its end, and every end to its beginning.”[22]

I.013.1 | Source printed page: 13

In particular, the author of the treatise published against Glauber under the title Sudum Philosophicum writes rightly and well: “The philosophical universal is not so called because everything in the world must contribute to it, but because the powers of the whole of nature are found gathered together in our matter.”[23]

[22] The planetary names designate metals: Saturn, lead; Jupiter, tin; Venus, copper; Mars, iron. Their Mercury, Sulfur, and Salt are principles or separated fractions associated with those particular metals, rather than automatically the modern substances bearing those names. Ristius, the name as printed, probably refers to Johann Rist, author of Philosophischer Phoenix (1638); the precise location of this quotation has not been verified.

[23] The quotation defines universality by the powers gathered in one matter, rather than by combining every material. Glauber is Johann Rudolf Glauber; the polemical treatise is cited by its Latin title without an author’s name. No attribution of that treatise is assumed here.

Theorema IV

I.013.2 | Source printed page: 13–14

Da aber so wohl in genere, als auch / was das Regenwasser in specie anbelangt / vorgeworffen werden möchte: Ob schon das Regenwasser kein Animale, Vegetabile, noch Minerale, wäre es nichts desto weniger ein particulare, und kein universale und catholicum, angesehen / die Wasser zwar anfangs durch das ewige universal Wort Gottes / aber in einer massa geschaffen worden; dahingegen dieselbe anjetzo in unterschiedliche Theil geschieden / also solche Wasser nicht mehr universal seyen. Allermassen auch einige diesen Einwurff gebrauchen: Weil man der ersten von GOtt erschaffenen Materiæ, darauß alles andere geschaffen worden / nicht theilhafft- und fähig seye: So könne auch keine universal Medicin zuwegen gebracht werden. Derwegen diesen zwar ohne das unerheblichen Einwürffen zu begegnen zu wissen ist:

Part I — Theorem IV

I.013.2 | Source printed page: 13–14

Yet an objection might be raised, both generally and about rainwater in particular. Although rainwater is neither animal, vegetable, nor mineral, it is nevertheless a particular thing, rather than universal and catholic: the waters were indeed created at first by God’s eternal universal Word, but as a single mass; now they have been separated into different parts, and so are no longer universal. Some also raise the objection that, since we cannot partake of or obtain the first matter created by God, from which everything else was created, no universal medicine can be produced. To meet these objections, which are in any case without weight, we must know the following:

Theorema V

I.014.1 | Source printed page: 14–15

Daß die Wasser in der Scheidung an sich selbst nicht verändert / sondern nur eines dünner / zarter / durchsichtiger / und von mehrer Krafft und Würckung / weder das andere gemacht worden.

Oben ist gesagt: Daß die Elementa auß dem Wasser herkommen und geschaffen worden: Sintemahln und nachdeme der Allmächtige und Alleinweise GOtt / auß dem anfangs gleichförmig-geschaffenen und in einer massa bestandenem Gewässer / ferner diese schöne Welt erschaffen / und daß dieselbe per contraria in continua actione & motu begriffen seyn solle / verordnen: auch solche sowohl mit denen animalien und Vegetabilien / als der prächtigen Feste des Himmels / und deren herzlichen Lichtern zieren / und erfüllen wollen / hat Er zuvorderst verschafft / daß zu sothanem ein und andern Ende / das gröber- und schwerere Theil angeregter Wasser / sich gegen das Centrum verfüget / und hinwiederumb das subtile sich hinauffwärts begeben / und in der Höhe enthalten:

I.015.1 | Source printed page: 15–16

Im Anfang schuff Gott das Gewässer und die Erde &c. Und der Geist Gottes schwebet auff dem Wasser &c. sagt der Text. Da dann der Allerhöchste das Licht / auch folgends und andern Tags die Feste / und zwar durch das Wort: Fiat! erschaffen / und vermittelst solcher / wie erst gemelt / durch das Wort: Fiat! erschaffenen Feste (nicht aber durch sothanes Wort: Fiat! selbst) die Wasser von einander geschieden: Inmassen der Text deutlich und clar sagt: Und Gott sprach: Es werde eine Feste zwischen dem Wassern / und die sey ein Unterschied zwischen den Wassern. Da machet GOtt die Feste / und scheidet das Wasser under der Festen / von dem Wasser über der Festen &c. Dahero ein anders ist scheiden / ein anders ist schaffen;

Part I — Theorem V

I.014.1 | Source printed page: 14–15

That in their separation the waters were not changed in themselves; one was merely made thinner, subtler, clearer, and more powerful and effective than another.

It was said above that the elements arose and were created from water. For when the almighty and only-wise God wished to create this beautiful world from waters originally created uniform and consisting of one mass; to ordain that it should remain in continual action and motion through contraries; and to adorn and fill it with animals and plants, the splendid firmament of heaven, and its glorious lights, he first caused the coarser and heavier part of those waters to move toward the centre, while the subtle part rose upward and remained on high.[24]

I.015.1 | Source printed page: 15–16

“In the beginning God created the waters and the earth,” and “the Spirit of God hovered upon the water,” says the text. Then the Most High created light, and subsequently, on the second day, the firmament, through the word Fiat, “Let it be.” Through that firmament, created—as just said—by Fiat, rather than through the word Fiat itself, he separated the waters. For the text says clearly: “And God said: Let there be a firmament between the waters, and let it make a distinction between the waters. Then God made the firmament and separated the water below the firmament from the water above the firmament,” and so forth. Hence separating is one thing, creating another.[25]

[24] The division is described as a difference of density, subtlety, and position. It does not, in the author’s account, replace water’s original universal nature with a particular animal, vegetable, or mineral nature.

[25] Genesis 1:3 and 1:6–7. The author places particular weight on the firmament as the instrument of separation, distinguishing the creation of an instrument from its subsequent effect. The wording follows his German argument rather than substituting an unrelated English Bible version.

Theorema V

I.016.1 | Source printed page: 16

Gestalten die Wasser durch angeregte Scheidung an sich selbst keines weges verändert / noch eines oder das andere zu einer particular Natur verordnet oder geschaffen / sondern wie sie anfangs durch das universal Wort Gottes / zu einer universal Natur geschaffen worden; also seynd sie auch nachmahls eine universal-Natur verblieben. Massen / und obschon ein Wasser besser / kräfftiger / durchsichtiger / dünner / zarter &c. weder das andere / so seynd sie doch nur so fern / im übrigen aber nicht verändert. Dirowegen und weil alhier vornemblich von dem Regenwasser zu schreiben mein Vorhaben / als argumentire ich also: Was kein Animale, Vegetabile noch Minerale, das ist ein Subjectum universale und Catholicum. Das Regenwasser ist kein Animale, noch Vegetabile, noch Minerale. Ergò, so ist es ein Subjectum universale und catholicum.

I.017.1 | Source printed page: 17

Nächst deme aber / und dessen universal Krafft desto mehr zu bewähren / so schreite ich zu desselben eigentlicher definition, und sage:

Part I — Theorem V

I.016.1 | Source printed page: 16

Through this separation the waters were in no way changed in themselves, nor was one or another ordained or created as a particular nature. Just as they were originally created with a universal nature through God's universal Word, so afterward they remained a universal nature. Although one water is better, stronger, clearer, thinner, subtler, and so forth than another, they differ only to that extent and are otherwise unchanged. Since my principal intention here is to write of rainwater, I argue thus: Whatever is neither animal, vegetable, nor mineral is a universal and catholic subject. Rainwater is neither animal, vegetable, nor mineral. Therefore it is a universal and catholic subject.[26]

I.017.1 | Source printed page: 17

Next, to establish its universal power still further, I proceed to its proper definition and say:

[26] The syllogism depends on its first premise: that everything outside the three particular kingdoms is universal. The premise is the author's proposed classification, rather than a conclusion established by the form of the inference alone.

Theorema VI

I.017.2 | Source printed page: 17

THEOREMA VI.

Das Regenwasser ist ein sehr künstlich: dünn: zart: durchsichtig: süß / lieblich / geistlich / einfaches Ding: ein Element und Thron / so keinen sonderbahren Seegen und Befehl von GOtt dem Allmächtigen empfangen. Welches alle Farben / ingleichem die Anfäng der andern Elementen / also der Samen aller sichtigen Dinge / auch alle Kräffte und Tugenden / alle Thier und wachsende Ding zu nehren / sowohln auch alle Kranckheiten zu hailen; Und in Summa die Kräffte der gantzen Natur in sich: so dann seine Residenz in der Lufft / under der Feste des Himmels hat.

Part I — Theorem VI

I.017.2 | Source printed page: 17

Theorem VI.

Rainwater is a thing most artfully made: thin, subtle, transparent, sweet, pleasant, spiritual, and simple; an element and throne that has received no particular blessing or command from almighty God.[27] It contains all colours, as well as the beginnings of the other elements, and thus the seed of all visible things; all powers and virtues for nourishing animals and growing things, and likewise for healing all diseases; in sum, the powers of the whole of nature. It has its residence in the air beneath the firmament of heaven.

[27] The negative keinen, “no,” is clearly printed in both the definition and its repeated lemma on p. 20. The distinction concerns a particular blessing or command that would specify a natural kind; the author does not deny divine creation. “Throne” is retained as his cosmological metaphor.

Theorema VI

I.017.3 | Source printed page: 17–19

Ich spreche: Ein sehr künstlich Ding: Künstlich / ratione Causæ efficientis: Sintemahln es von dem Allerhöchsten / Allmächtig- und Allweisen HErrn / und Schöpffer aller Dinge / im Anfang der Schöpffung / mit und under dem grossen Hauffen des Gewässers erschaffen und bereitet worden: Künstlich ratione causæ formalis, necnon ratione originis: Dieweil es oberwehnter massen durch Gottes Wort / und auß nichts erschaffen worden. Alwo ich mich zugleich erinnere / was der Author der Offenbahrung Göttlicher Majestät schreibet / nemblichen: Es sey zwar auff Menschliche Weyse recht geredt / daß das Wasser (und also die Welt) auß nichts geschaffen worden / aber auff übermenschliche Weise / könne auch gesagt werden / daß das Wasser gleichfalls ein Urhab oder Ursprung habe / gestalten ich demselben hierin abermahln suo modo Beyfall geben muß / wann ich betrachte / daß Christus der HErr in der Offenbahrung Joannis (cap.3.) selbsten spricht: Er sey der Anfang der Creaturen Gottes.

Part I — Theorem VI

I.017.3 | Source printed page: 17–19

I say “a thing most artfully made”: artful in respect of its efficient cause, because at the beginning of creation it was created and prepared by the Most High, almighty and all-wise Lord and Creator of all things, together with and amid the great mass of waters; artful in respect of its formal cause and its origin, because, as stated above, it was created through God’s Word and from nothing.[28] Here I recall what the author of the Revelation of Divine Majesty writes: in human speech it is right to say that water, and hence the world, was created from nothing; yet in a manner beyond human speech one may also say that water has an author or origin. In his own sense I must again agree with him, when I consider that Christ the Lord himself says in the Revelation of John, chapter 3, that he is “the beginning of God’s creatures.”

[28] Efficient cause means that which produces something; formal cause means that which determines what it is. Revelation 3:14 supplies the concluding phrase. The German title Offenbahrung Göttlicher Majestät is retained as a cited work, distinct from the biblical Revelation of John. Its precise attribution is not assumed.

Theorema VI

I.019.1 | Source printed page: 19

Welches dann sonderlich der Gelehrten Streit de principiis & principiatis, und anders dergleichen mehr / leichtlich erörtern könte / da sie nur der Warheit beypflichten wolten; Worvon jedoch auff dißmahl genug / und hingegen in meinem proposito fortzufahren;
So ist das Regenwasser nochmahln ein künstlich Ding / ratione formæ & qualitatis. Anerwogen es einen Leib hat / und doch derselbe nicht / sondern allein der Glantz gesehen wird. Wie es dann auch
Dünn / zart / durchsichtig.
Inmassen der Augenschein selbst mit sich bringt / in deme man ja sonsten etlich Klaffter tieff hinein in das Wasser sehen kan.

I.019.2 | Source printed page: 19–20

Und über das ist das Regenwasser auch künstlich ratione essentiæ, weiln es: Ein süß / lieblichs Ding. Gestalten dessen Süß- und Liebligkeit / der Geschmack und Geruch sattsamb anzeigt / dann wann das Regenwasser sauer / oder gesaltzen / oder übelriechend / oder auch roth und vielfärbig herab kombt / solches zur Straff / Trau- und Warnung / oder einem Wunderzeichen von Gott dem Allmächtigen geschicht.
Ein geistlich- und einfaches Ding.
Daß dieses Subjectum geistlich seye / bezeugt abermahl die Erfahrung: Dann so man ein roh- undistillirtes Regenwasser in einem offenen Geschirr stehen lässet / wird selbiges gantz evaporiren / und hinweg gehen. Worbenebenst ich mich auch auff den unten bemelten Spiritum, so auß dem Regenwasser zu præpariren / will beruffen haben.

Part I — Theorem VI

I.019.1 | Source printed page: 19

This could readily resolve the learned dispute about principles and things derived from principles, and other similar questions, if only scholars would assent to the truth.[29] But enough of this for the present; let me continue with my purpose.

Rainwater is also an artfully made thing in respect of form and quality: it has a body, yet that body itself is not seen, only its lustre. It is also

Thin, subtle, transparent.

Sight itself confirms this, since one can otherwise see several fathoms deep into water.

I.019.2 | Source printed page: 19–20

Rainwater is also artful in respect of its essence, for it is “a sweet and pleasant thing.” Its taste and smell sufficiently reveal that sweetness and pleasantness. When rainwater falls sour, salty, foul-smelling, red, or many-coloured, this happens through almighty God as punishment, threat, warning, or a miraculous sign.[30]

A spiritual and simple thing.

Experience again testifies that this subject is spiritual. If raw, undistilled rainwater is left standing in an open vessel, it will evaporate entirely and disappear. I also appeal to the spirit mentioned below, which is to be prepared from rainwater.

[29] Principia are originating principles; principiata are things constituted or produced from them. The author links this philosophical distinction to the theological origin of created matter, without treating the Creator as another created ingredient.

[30] “Sweet” here contrasts with sour or saline taste. The interpretation of unusual rain as divine warning is the author’s historical claim. His proof of “spirituality” appeals to evaporation, showing that the word includes volatility and subtle material behaviour, rather than referring only to an immaterial soul.

Theorema VI

I.020.1 | Source printed page: 20–21

Ein Element und Thron / so keinen sonderbahren Seegen und Befehl von Gott dem Allmächtigen empfangen. Sintemahln und nach deme Gott der Allmächtige das Wasser unter der Feste an sondere Oerter sich zu samblen verordnet / hat Er demselben / und zwar am fünften Tage / diesen sonderbahren Seegen und Befehl gegeben / sich mit webenden und lebendigen Thieren / und mit Gevögel &c. zu erregen: Wie Er dann auch der Erde zuvorhero die Vegetabilia herfür zu bringen gleichmässigen Seegen und Befehl gegeben und ertheilt. Von dem Regenwasser aber sagt die Schrifft in Beschreibung der Schöpffung / oder vielmehr deren Vollendung (nim. Gen. cap.2. vers.2.) Dann Gott der HErr hatte noch nicht regnen lassen auff Erden. Welches also umb gewisser Ursach willen der definition eingeruckt worden / wie unten im andern Theil und dessen siebendem Capitel abzunehmen. Es wird gesagt:

Part I — Theorem VI

I.020.1 | Source printed page: 20–21

An element and throne that has received no particular blessing or command from almighty God.
After almighty God ordained that the water below the firmament should gather in particular places, on the fifth day he gave it this special blessing and command: to teem with moving and living creatures and with birds, and so forth. Previously he had given the earth a similar blessing and command to bring forth plants. But concerning rainwater, Scripture says in its account of creation—or rather its completion—"For God the Lord had not yet caused it to rain upon the earth."[31] This clause was therefore included in the definition for a definite reason, as may be gathered from chapter seven of the Second Part. It is said:

[31] The printed reference is Genesis 2:2, but the quotation belongs to Genesis 2:5. The other allusions are Genesis 1:9, 1:11–12, and 1:20–22. The argument distinguishes rainwater's universal state from waters assigned the production of particular creatures.

Theorema VI

I.021.1 | Source printed page: 21–22

Welches alle Farben &c.
Alldieweilen und ob zwar das Regenwasser äusserlich gleichsamb weiß anzusehen / so hat es doch alle Farben in sich / wie mit diesem abermaligen schlechten Exempel zu beweisen / anerwogen / wann man ein Regenwasser viel und offt per Alembicum destillirt / und den Alembic nachmahls trucken werden läst / allerhand Farben / die man gleichsamb erdencken kan / in demselben erscheinen / massen es auch nicht weniger / und so gar an einem Glaß / das im Regen gelegen / und in der Sonnen wieder trucken worden / zu verspühren.
Worbey ich mich erinnere / was Hollandus schreibet / daß die drey in der natürlichen Wärme ruhende Geister / nemblich der Geschmack / der Geruch / und die Farb / die Seele und das Leben / und die quinta essentia aller Dinge: Wie ich auch deßwegen oben gesagt / daß das Regenwasser künstlich ratione essentiæ; weiln es süß und lieblich sey.

Part I — Theorem VI

I.021.1 | Source printed page: 21–22

Which contains all colours, and so forth.
Although rainwater appears outwardly almost white, it nevertheless contains all colours. This can again be shown by a simple example: if rainwater is repeatedly distilled through an alembic and the alembic is afterward allowed to dry, colours of every imaginable kind appear within it. The same can even be observed on glass that has lain in the rain and afterward dried in the sun.
This reminds me of Hollandus's statement that the three spirits resting in natural warmth—taste, smell, and colour—are the soul, life, and quintessence of all things.[32] For this reason I also said above that rainwater is artfully made in respect of its essence, because it is sweet and pleasant.

[32] An alembic is the head or apparatus used in distillation. Hollandus names an alchemical textual tradition whose authorial identity is uncertain. Quinta essentia, "fifth essence" or quintessence, denotes a concentrated or especially pure efficacy; its precise relation to the three sensory qualities here is the author's own account.

Theorema VI

I.022.1 | Source printed page: 22–23

Wormit ich jedoch die Philosophos Aristotelicos, welche meines wissens das contrarium zu statuiren pflegen / nicht zu offendiren / noch mich mit ihnen deßhalben in einen Streit einzulassen begehre / sondern ich will verhoffen / sie werden sich von selbsten erinnern / daß wann ihre gebrandte Wasser / in denen Apothecken / ein wenig veraltet / und den Geschmack / Geruch und Farb verlohren / ihnen davon nichts / weder ein Phlegma (welches nichts desto minder denen armen Patienten manchmahl noch für eine Artzney dienen soll) überbleibt. Gleichwie auch von einem Apffel / der durch die Fäulung den Geruch / Geschmack / und die Farb verlohren / nichts mehr / dann ein Excrementum übrig ist.

I.023.1 | Source printed page: 23–24

Wiewohl diese nicht allein / sondern auch die jenige / so Chymici seyn wollen / irren / in dem sie nemblich ein und ander Corpus mit grossem Gewalt des Feuers / oder aquis fortibus auffzuschliessen vermeynen; Wordurch sie dann ebenfalls an statt der Essenz, eines theils stinckende Excrementen / anders theils sonsten verderbte Artzneyen / oder krafftlose Hülsen bekommen. Aber wieder ad propositum zu schreiten; So heist es ferner:
Deßgleichen die Anfäng der andern Elementen &c.
Sintemahln auß dem Regenwasser nicht allein ein herrlicher allersubtilester Spiritus (welcher wann ein gantzer Löffel voll darvon in den Lufft gegossen wird / sich so balden verlieret / daß nicht einiger Tropffen mehr darvon zu spühren) sondern auch ein schönes spiritualisches Oel / und Saltz / mag bereitet werden.

Part I — Theorem VI

I.022.1 | Source printed page: 22–23

I do not, however, wish to offend the Aristotelian philosophers, who, to my knowledge, commonly maintain the contrary, or enter into a dispute with them about it. I hope they will remember for themselves that when the distilled waters in their apothecaries' shops have grown somewhat old and lost their taste, smell, and colour, nothing remains but phlegm—which, nevertheless, must sometimes still serve poor patients as medicine.[33] Likewise, when an apple has lost its smell, taste, and colour through decay, nothing remains but waste.

I.023.1 | Source printed page: 23–24

Yet not only they, but also those who claim to be chymists, err when they imagine they can open up one body or another through great violence of fire or through strong waters. Instead of its essence, they likewise obtain foul-smelling wastes, spoiled medicines, or powerless husks. But to return to our subject, the definition continues:
Likewise the beginnings of the other elements, and so forth.
For from rainwater one may prepare not only a splendid and exceedingly subtle spirit—which disappears so quickly when a whole spoonful is poured into the air that not a single drop can be detected—but also a beautiful spiritual oil and salt.[34]

[33] Gebrandte Wasser are distilled waters. Phlegma here is the watery fraction judged devoid of active essence, not respiratory mucus. Excrementum means an expelled or exhausted residue. The argument identifies therapeutic efficacy with retained sensory and material qualities.

[34] Aquae fortes, literally "strong waters," are corrosive chemical liquids; the phrase does not by itself identify one exact acid. "Opening" a body means rendering its inner constituents accessible. The passage opposes destructive treatment to the extraction of an effective essence.

Theorema VI

I.024.1 | Source printed page: 24

Also der Samen aller sichtigen Dinge / auch alle Kräffte und Tugenden alle Thier und wachsende Ding zu nehren &c. Daß alle Dinge auß denen Elementen bestehen / ist ohnnöthig weiter zu demonstriren.
Nun sagt aber der seel. Dr. Arndt: Ex quibus constamus, ex iisdem etiam nutrimur & conservamur. Atqui ex Elementis constamus. Ergò &c.
So wird auch kein wahrer Philosophus laugnen oder widersprechen / daß durch die anatisirte Elementa und dieses summum temperamentum, alle Kranckheiten curirt und geheilet werden können / als von welcher anatisation unten im andern Theil ferner geredet werden wird.
Unterdessen folgt alhier:

Part I — Theorem VI

I.024.1 | Source printed page: 24

Thus the seed of all visible things, and all powers and virtues for nourishing animals and growing things, and so forth.

There is no need to demonstrate further that all things consist of the elements. Now the late Dr Arndt says: “We are nourished and preserved by the very things of which we consist. But we consist of the elements. Therefore,” and so forth.

Nor will any true philosopher deny or dispute that all diseases can be cured and healed through elements subjected to equal balancing and this supreme tempering.[35] This equal balancing will be discussed further in the Second Part. Meanwhile the definition continues here:

[35] Anatisirt and anatisation are provisionally rendered in terms of equal balancing; historical dictionary confirmation has not been obtained. Printed pp. 165–166 explain the operation through removing superfluities and distinguish qualities from essence. Summum temperamentum is supreme or perfected tempering. The universal cure is the author’s claim. “Arndt” is cited without a work or full name, so no more precise identification is asserted.

Theorema VI

I.024.2 | Source printed page: 24–25

Und in Summa die Kräffte der gantzen Natur in sich &c. Gleichwie solches oben à priori und theoreticè probirt worden / auch unten im andern Theil ferner geschehen wird; Also ist es / so viel die animal- und vegetabilische Natur anbelangt / folgender massen ab affectu & à posteriori zu beweisen: Und bezeugt die Erfahrung / daß wann die Erde von dem Regen nicht befeuchtet wird / keine Saat / Kraut noch Graß wachsen kan; Gestaltsam nicht allein zu Zeiten Eliæ / sondern auch sonsten offt geschehen. Hingegen aber wissen wir gleichfalls / wie auch GOTT zu Hiob in seinem Buch am 38. Capitel sagt: Daß der Regen macht / daß Graß wächst: Das Graß gibt dem Ochsen das Fleisch / das Fleisch dem Menschen die Speiß / die Speise einen Chylum, der Chylus das Blut / das Blut den Samen; worauß wieder ein Mensch wird.

Part I — Theorem VI

I.024.2 | Source printed page: 24–25

And, in sum, the powers of the whole of nature within itself, and so forth.
Just as this has been proved above a priori and theoretically, and will be further proved in the Second Part, so, as regards animal and vegetable nature, it can be shown from its effect and a posteriori in the following way. Experience testifies that if rain does not moisten the earth, no seed, herb, or grass can grow, as happened not only in Elijah's time but often otherwise. Conversely, we know—as God also says to Job in chapter 38 of his book—that rain causes grass to grow. Grass gives flesh to the ox; flesh gives food to humankind; food yields chyle, chyle blood, and blood seed, from which a human being arises again.[36]

[36] The drought in Elijah's time is described in 1 Kings 17–18. Job 38:25–27 concerns rain watering the wilderness and causing grass to spring forth. The ensuing chain of nourishment and generation is the author's natural-philosophical explanation, not a continuation of the biblical quotation.

Theorema VI

I.025.1 | Source printed page: 25–26

Welches jedoch einig und allein de potentia, keines wegs aber de actu & operatione zu verstehen: Inmassen die Heydnische Natur ein blosses Gedicht / und keine Natur ist / die etwas würcket. Sintemahln der Allerhöchste und allein weise Gott / alle Ding durch sein ewig selbständig Wort geschaffen; Derohalben auch alle Ding durch dasselbige verwaltet / regieret / geleitet / beweget und erhalten werden. Gestaltsamb Gott der HErr durch kein ander Mittel / als durch sein Wort (und zwar nicht durch die Dinge / sondern in denen Dingen) würcket: Wo bleibt nun die Heydnische Natur? Wie dann und damit ich alhier nicht ferner extra propositum schreite / unten im andern Theil davon mehrers gehandelt: Nicht weniger auch / und daß das Regenwasser die mineralische Natur ebenmässig in sich habe / dargethan werden / dahin sich unterdessen abermahl beruffen wird.

Part I — Theorem VI

I.025.1 | Source printed page: 25–26

This, however, must be understood solely in respect of potentiality, and by no means of actuality and operation. For pagan “Nature” is a mere fiction: there is no nature that acts.[37] The Most High and only-wise God created all things through his eternal, subsistent Word; therefore all things are also administered, governed, directed, moved, and preserved through that Word. God the Lord acts through no other means than his Word, and indeed not through things, but in things. What, then, becomes of pagan Nature? To avoid straying further from my purpose, I shall discuss this more fully in the Second Part. There it will also be shown that rainwater likewise contains mineral nature; meanwhile the reader is again referred there.

[37] Potentia is capacity or potentiality; actus and operatio are actual realization and activity. The author rejects an independently acting personified Nature, assigning activity to God’s Word within created things. His later use of “efficient cause” is therefore expressly qualified.

Theorema VI

I.026.1 | Source printed page: 26–27

Letzlich so sage ich:
Daß das Regenwasser seine Residenz in der Lufft / under der Feste des Himmels habe.
Solches behauptet mehrangezogener Author der Offenbahrung Göttlicher Majestät / wie es auch bevorab das Heydnische Wort Meteoron, sonderlich / wann man dessen Außlegung bey D. Bechmanno in seinem Systemate Physico, lesen und betrachten mag / selbsten mit sich bringt: So wird unten im andern Theil / von sothaner des Regenwassers Erhaltung in der Lufft / und unter der Feste des Himmels / weiter etwas geredt und gehandelt werden. Dahin ich mich gleichfalls Kürtze halben referire. Demnächst aber / und auff daß ich hierin gar nichts verhalte; so zeige ich hiemit ferner an:

Part I — Theorem VI

I.026.1 | Source printed page: 26–27

Lastly I say:
That rainwater has its residence in the air beneath the firmament of heaven.
The frequently cited author of the Revelation of Divine Majesty maintains this; it is also conveyed by the pagan word meteoron, especially if one reads and considers its explanation in Dr Bechmann's Systema Physicum.[38] The Second Part will discuss further how rainwater is sustained in the air beneath heaven's firmament. For brevity I refer the reader there. Next, so that I conceal nothing in this matter, I declare the following:

[38] Greek meteōron refers to something aloft; in older natural philosophy "meteors" included atmospheric phenomena such as rain and clouds. The word is not confined to the luminous objects now commonly called meteors. Bechmann is cited as a physical authority; no direct quotation is supplied.

Theorema VII

I.027.1 | Source printed page: 27–28

Daß die (sonsten also genannte) Causa efficiens dieser universal-Medicin, eben der jenige grosse Geist seye / davon an offt allegirten Ort (Gen. cap.1.) der Text meldet: Und der Geist Gottes schwebet auff dem Wasser.

Nemblichen der H. Lufft / in deme alle lebendig- und wachsende Dinge sich regen und bewegen / der auch alle wesentliche Stücke stets durchdringt / und in demselben die Kunstgänge macht / damit die Grundfeuchtigkeit hinnach fliessen / und allen lebendig- und wachsenden Dingen / die Speiß und Nahrung in ihre Glieder einführen möge: Gestalten Er alle Dinge erfrischt / erquickt und bey dem Leben erhält / und jedes auff sein Ziel fördert; wie auch ohne denselben sich nichts in der Welt regen oder bewegen / noch ichtwas das Leben haben kan / sondern alle andere Elementa selbst vergehen / das Feuer nicht bestehen / die Erde zerfallen / und das Wasser erstarren / wann sie solches Geistes entbehren müsten.

I.028.1 | Source printed page: 28–29

Deßgleichen so ist Er in denen Animalien animalisch / in denen Vegetabilien vegetabilisch / und in denen Mineralien mineralisch. Inmassen / und ob er wol an sich selbst ein durchauß gleichförmiger Geist / auch solch sein gleichförmig Wesen jederzeit behält / derselbe jedoch darbenebenst aller Art / Kräfften / Würckung- und Eigenschafften fähig: Und dieser ist der / von denen Philosophen also genannte Spiritus Mundi, die materia universalis &c. Welcher aber / wie sie ebenfalls recht schreiben / in seiner nuda & simplici spirituali forma nicht zu bekommen; Gleichwohl von GOtt dem Allmächtigen nach seiner unerforschlichen Weißheit / in alle sichtig- und begreiffliche Creaturen eingeschlossen / also darinn zu finden / und darauß zu einer universal-Medicin zu ziehen.

Part I — Theorem VII

I.027.1 | Source printed page: 27–28

That the so-called efficient cause of this universal medicine is the very great spirit of which Genesis 1 says: “And the Spirit of God hovered upon the water.”

Namely, the holy air, in which all living and growing things stir and move.[39] It continually penetrates all their substantial parts and makes channels within them, so that radical moisture may flow after it and convey food and nourishment into the members of all living and growing things. It refreshes, revives, and preserves everything in life, and advances each thing toward its appointed end. Without it nothing in the world can stir or move or possess life; indeed, the other elements themselves would perish: fire could not endure, earth would fall apart, and water would congeal if they were deprived of this spirit.

I.028.1 | Source printed page: 28–29

Likewise, it is animal in animals, vegetable in plants, and mineral in minerals. Although in itself it is an entirely uniform spirit and always retains that uniform being, it is nevertheless capable of every kind of power, operation, and property. This is what the philosophers call the Spiritus Mundi, the spirit of the world, universal matter, and so forth. Yet, as they also rightly write, it cannot be obtained in its bare and simple spiritual form. Almighty God, in his inscrutable wisdom, has nevertheless enclosed it in all visible and tangible creatures; it can therefore be found within them and drawn from them for a universal medicine.

[39] The source abbreviates H. Lufft, expanded here as “holy air”; p. 46 explicitly explains how a created spirit may be called holy without being God the Holy Spirit. Grundfeuchtigkeit is radical or root moisture, traditionally understood as the vital moisture sustaining a body.

Theorema VII

I.029.1 | Source printed page: 29–30

Nachdem nun diß Orts gesagt und gefragt werden möchte: Wie erstlich dieses zu verstehen / daß vorhero gemeldet worden / Es sey keine Natur / die etwas würcke / und dannoch offtberührter Spiritus alhier die causa efficiens der universal Medicin geheissen: Anbey auch / was gestalt die Philosophi ihn materiam universalem nennen / erwehnt: Ingleichem angedeutet werde / wie er in seiner nuda & simplici spirituali forma nicht zu bekommen / sondern auß denen sichtigen Creaturen / darein ihn der Allerhöchste nach seiner unerforschlichen Weißheit eingeschlossen / zu extrahiren &c. Da man zumahl aller sichtig- und begreifflichen Creaturen gedencke; Hingegen aber oben / daß zu præparirung einer universal Medicin auch ein Subjectum catholicum gehöre / statuirt / und alle andere / als die Particularia darvon außgeschlossen worden.

I.030.1 | Source printed page: 30

Am andern seye auch gemeldet worden / daß dieser Spiritus eines durchauß gleichförmigen Wesens / und sothanes sein gleichförmiges Wesen jederzeit behalte / darneben jedoch aller Art / Kräffte / und Aigenschafften &c. fähig sey &c. welches ebenmässig nicht wol zu fassen. Als ist hierauff zu wissen / was massen nemblichen / solches alles philosophicè und nicht sophisticè zu verstehen. Insonderheit aber bleibts darbey / daß proprie und simpliciter darvon zu reden / keine Natur sey / die etwas würcket; Gleichwohl kan dieser Spiritus alhier / auch sonsten suo modo & secundum quid, nemblichen was die mineralische Natur anbelangt / die causa efficiens: Imgleichen mit Basilio ein übernatürlicher geistlicher Mercurius, genennet werden / wie unten im andern Theil auch Meldung geschehen / dahin sich dann wiederumb beruffen wird.

Part I — Theorem VII

I.029.1 | Source printed page: 29–30

At this point one might ask, first, how we should understand the statement that no nature acts, when this same spirit is nevertheless called the efficient cause of the universal medicine. It has also been said that the philosophers call it universal matter, and that it cannot be obtained in its bare and simple spiritual form but must be extracted from the visible creatures in which the Most High has enclosed it in his inscrutable wisdom. All visible and tangible creatures are mentioned; yet above it was maintained that preparing a universal medicine requires a catholic subject, and all other things, as particulars, were excluded.

I.030.1 | Source printed page: 30

Second, it has been said that this spirit is entirely uniform in being and always preserves that uniformity, yet is capable of every kind of power and property. This too is difficult to grasp.

The answer is that all this must be understood philosophically, not sophistically. In particular, it remains true that, speaking properly and without qualification, there is no nature that acts. Yet this spirit may here, and elsewhere, be called in its own manner and in a qualified respect—namely, as regards mineral nature—the efficient cause; and likewise, with Basilius, a supernatural spiritual Mercury.[40] This will also be mentioned in the Second Part, to which the reader is again referred.

[40] Proprie and simpliciter mean properly and without qualification; secundum quid introduces a limited respect. These qualifications preserve the distinction between God’s agency and a created agent. Basilius refers to the alchemical authority commonly called Basil Valentine; the text’s attribution is retained without asserting the historical identity of its author.

Theorema VII

I.031.1 | Source printed page: 31

Zu deme habe ich diesen sonsten gemeinen und wohl bekannten / auch in Philosophia vulgari sehr üblichen Terminum (causa efficiens) eigentlich darumb gebrauchen wollen / damit meine Meynung dardurch desto mehr verstanden werden mögte. Gestalten durch solchen Spiritum das Corpus auffgeschlossen / welcher auch wiederumb der Copulator ist / vermittelst dessen die Seele dem Leib wieder beygefügt wird / worvon auff dießmahl genug.
Im übrigen aber ist dies Orts gleichfalls inter concretum & abstractum zu distinguiren.
Abstractivè enim loquendo, kan dieser Spiritus sonderlich alhier und in Regno minerali, die causa efficiens, ut iterum ita dicam, genennet werden &c. Concretè autem, und wann man die übrige Principia und Elementa mit darunter verstehet / so ist er die materia universalis. Inmassen auch ausser deme kein Element ohne das ander ist / und ab nachfolgendem discurs mit mehrerm zu vernehmen seyn wird.

Part I — Theorem VII

I.031.1 | Source printed page: 31

Moreover, I wished to use this common and familiar term, “efficient cause,” so customary in ordinary philosophy, precisely so that my meaning might be better understood. Through this spirit the body is opened; it is also the uniting agent through which the soul is joined to the body again. Enough of that for now.

We must also distinguish here between the concrete and the abstract.[41] Speaking abstractly, this spirit may—especially here, in the mineral kingdom—be called the efficient cause, to use the term again. But speaking concretely, when the other principles and elements are included with it, it is universal matter. Besides, no element exists without another, as the ensuing discussion will explain more fully.

[41] The abstract consideration isolates an agent’s function in thought; the concrete consideration includes the principles and elements with which it occurs. Copulator means a joining or uniting agent. The body–soul language therefore accompanies an account of opening and recombination rather than replacing it.

Theorema VII

I.032.1 | Source printed page: 32–33

Und zwar daß ich gesagt habe: Dieser Spiritus seye in seiner nuda & simplici spirituali forma nicht zu bekommen / sondern auß denen sichtigen Creaturen / darein ihn GOTT nach seiner unerforschlichen Weißheit eingeschlossen / zu ziehen &c. Da ist zu observiren / was der Author der Offenbahrung Göttlicher Majestät berichtet / nemblichen: Daß das Wasser erstlich unsichtig gewesen / und folgends von Gott mit einer Schale überzogen worden / damit dasselbe ein ansehen bekommen. Worbey dann wiederumb zu mercken / daß diese Schale zweyfach / nemblich eine substantial- und eine accidentalische; Gleichwie auch zweyerley Arten der Scheidung seynd / und von denen Philosophis beschrieben werden. Die eine nennen sie eine Auffschließ- und Zerlegung: Item eine Zertheil- und Abschneidung der widerwärtigen und überflüssigen Ding / so keine Verbündnuß der Natur mit der Substanz haben: Eine separation des subtilen vom groben / eine remotion und Abschaffung der Elementarischen Superfluiteten und Excrementen.

Part I — Theorem VII

I.032.1 | Source printed page: 32–33

As for my statement that this spirit cannot be obtained in its bare and simple spiritual form but must be drawn from visible creatures in which God has enclosed it in his inscrutable wisdom, observe what the author of the Revelation of Divine Majesty reports: water was at first invisible, and God afterward covered it with a shell so that it acquired a visible appearance. Now this shell is twofold, substantial and accidental; likewise the philosophers describe two kinds of separation. One they call opening and resolving, or dividing and cutting away contrary and superfluous things that have no natural bond with the substance: a separation of the subtle from the gross, a removal and rejection of elemental superfluities and wastes.[42]

[42] Substantial belongs to a thing’s constituted being; accidental refers to an accompanying, nonessential condition. This first separation removes extraneous matter. The second, described next, distinguishes related components without severing their essential interdependence.

Theorema VII

I.033.1 | Source printed page: 33–34

Die andere Art der Scheidung wird allein eine distinctio der in situ & figurâ ungleichen / wegen der Substanz und Kräffte aber einander verwanden Theile geheissen / worvon Nuysemann gleichfalls gar schön discurriret.
Die erste Art der Scheidung anbelangend / gehört dieselbe vornemblich hiehero / als davon unser Werck angefangen / wie auch dardurch vorgedachte accidental-Schale (nechst vorhergehender reduction unsers Subjecti in primam materiam) removirt und abgeschafft wird; Alwo ich dann ferner zu annotiren nicht umbgehen kan / was gestalt bey den Hermeticis auch wohl das jenige / so bey denen Philosophis vulgaribus, die materia secunda pro materia prima: und hinwiederumb / was bey diesen die materia prima ist / bey jenen pro materia secunda pflegt genommen zu werden. Massen alhier die reductio in primam materiam eines theils in solchem Verstand zu acceptiren: Anders theils aber auch an sich selbst statt hat; ob sie schon sonsten / und in denen particularien / wie obgedacht / keines wegs Platz finden noch geschehen mag.

Part I — Theorem VII

I.033.1 | Source printed page: 33–34

The other kind of separation is called merely a distinction between parts unequal in position and form, but related in substance and powers. Nuysement also discusses this very well.

The first kind belongs especially here, since our work begins with it; through it the accidental shell mentioned above is removed, after our subject has first been reduced to prime matter. Here I cannot avoid noting that the Hermetic philosophers sometimes take as prime matter what ordinary philosophers regard as secondary matter; and conversely, what the latter call prime matter the former commonly take as secondary matter.[43] Thus reduction to prime matter must here be understood partly in that sense; yet it also occurs in itself, although, as said above, it can by no means occur in particular things.

[43] The distinction of terminology qualifies the earlier assertion that particulars cannot return to prime matter. Nuysemann/Nuysement refers to the alchemical writer Clovis Hesteau de Nuysement. The author nevertheless also asserts a real reduction of his universal subject, beyond a merely different naming convention.

Theorema VII

I.034.1 | Source printed page: 34–35

Die andere Art der Scheidung anreichend / ist oben in Prooemio gegenwärtigen Ersten Theils erwehnet worden / daß die Hermetische Kunst / eine Imitatio und Nachahmung sey / des grossen Wercks der Schöpffung.
Gleichwie nun GOtt / der HErr in der Schöpffung die Elementa nicht würcklich geschieden / sondern je eines in dem andern bleiben lassen / gestaltsamb in einem jeden die übrige alle zu finden; Als welche auch allein ratione situationis, superioritatis nimirum & inferioritatis, distinguirt, keines wegs aber von einander getrennet / oder getheilet seynd.
Derowegen der seel. Arnd recht sagt: Daß die gantze Natur aneinander hange: und Homerus der referent. Nuysemann. nicht weniger ein Philosophus, als ein Poet gewesen seyn soll / spricht insonderheit auch nachdencklich: Daß die Erde mit einer guldenen Kette an den Himmel gehefftet sey.

Part I — Theorem VII

I.034.1 | Source printed page: 34–35

Concerning the other kind of separation, the Proem of this First Part stated that the Hermetic art imitates and follows the great work of creation.
In creation God the Lord did not actually separate the elements; he left each within the others, so that all the rest are found in each one. They are distinguished only by position—by being higher or lower—and are by no means severed or divided from one another. Hence the late Arndt rightly says that all nature is linked together. Homer too, who according to Nuysement was no less a philosopher than a poet, says with particular significance that earth is fastened to heaven by a golden chain.[44]

[44] The golden chain recalls Iliad 8.19–27, where Zeus describes a chain suspended from heaven and his power over gods, earth, and sea. Its use as an image of cosmic interconnection is an interpretive reception of Homer, rather than a literal quotation of an alchemical theory from the poem.

Theorema VII

I.035.1 | Source printed page: 35–36

Also ist es nicht weniger hiermit in unserer Kunst beschaffen / da wir zwar die drey: Mercurius, Sulphur und Sal genannte Principia, jedes absonderlich extrahiren und scheiden. Es ist aber der Mercurius nicht absque Sulphure und Sale, der Sulphur nicht absque Sale & Mercurio, und das Sal nicht absque Mercurio und Sulphure. Welches unser Philosophisches truckenes / die Hand nicht nätzendes Wasser zugleich die Schale / und das vehiculum ist / vermittelst dessen / wir diesen dreyfach- oder dreyeckichten Geist zur Hand und Gesicht bringen / und in dreyen unterschiedlichen Gestalten vor Augen stellen / auch sonsten unserer Kunst gemeeß tractiren können. Und solche Schale mag so wenig von den andern Elementen / als dieselbe von diesem geschieden werden; Inmassen der jenige / der sich die Elementen zu scheiden einbilden und rühmen / sich selbsten und andere betrügen wird.

Part I — Theorem VII

I.035.1 | Source printed page: 35–36

It is the same in our art. We do indeed extract and separate individually the three principles called Mercury, Sulfur, and Salt. Yet Mercury is not without Sulfur and Salt, Sulfur not without Salt and Mercury, and Salt not without Mercury and Sulfur. Our philosophical dry water, which does not wet the hand, is at the same time the shell and vehicle through which we bring this threefold or triangular spirit within reach of hand and sight, presenting it to the eyes in three different forms and treating it according to our art.[45] This shell can no more be separated from the other elements than they can from it. Anyone who imagines and boasts that he separates the elements will deceive himself and others.

[45] “Dry water” is deliberately paradoxical technical language, not a typographical error. The text identifies it by its role as shell and vehicle but does not here disclose a unique modern chemical identity. The three extracted principles remain mutually implicated; extraction is not presented as absolute elemental isolation.

Theorema VII

I.036.1 | Source printed page: 36–37

Das Subjectum artis anbetreffend: Obschon in gegenwärtigem discurs aller sichtig- und begreifflichen Creaturen / und daß vielberührter Spiritus darinn befindlich / gedacht worden. Dieweil aber derselbe / wie ebenmässig erwehnt / in denen Animalien animalisch / in denen Vegetabilien vegetabilisch / und in denen Mineralien mineralisch: Als bleibts nicht weniger darbey / daß zu einer universal-Medicin, auch ein Subjectum universale und catholicum gehörig sey; Wie in folgender Resolution und Antwort / auff die zweyte Frag oder dubium erleutert / sowohln unten im andern Theil wiederholt werden wird. Und so viel von der ersten alhier movirten Frag / oder dubio. Die andere Frag / oder dubium aber anbelangend / wird dasselbe auch ohnschwer zu resolviren seyn / wann man distinguirt, inter potentiam universalem, & potentiam particularem. Quoad potentiam universalem, behält dieser Geist sein durchauß gleichförmiges Wesen. Quoad potentiam particularem autem, ist Er / wie mehr erwehnt / in denen animalien animalisch / in denen vegetabilien vegetabilisch / und in denen mineralien / mineralisch.

Part I — Theorem VII

I.036.1 | Source printed page: 36–37

As for the subject of the art: although this discussion has mentioned all visible and tangible creatures and the presence of this spirit within them, it nevertheless remains true that a universal medicine requires a universal and catholic subject. For, as already mentioned, the spirit is animal in animals, vegetable in plants, and mineral in minerals. This will be clarified in the ensuing solution and answer to the second question or doubt, and repeated in the Second Part. So much for the first question raised here. The second question is also readily resolved if we distinguish universal potentiality from particular potentiality. In respect of universal potentiality, this spirit retains its entirely uniform being; in respect of particular potentiality, however, it is, as said repeatedly, animal in animals, vegetable in plants, and mineral in minerals.

Theorema VII

I.037.1 | Source printed page: 37–38

Darumb Er dann nochmahln auß solchen particularien zu keiner universal-Medicin zu ziehen. In Betrachtung / obwohln mehrberührter Geist auch in denselben quoad potentiam primam sein gleichförmig Wesen angeregter massen behält; so ist er doch quoad potentiam secundam schon specificirt / und also nicht mehr universalisch.
Zu unserm hauptsächlichen Zweck und Vorhaben mich wiederumb zu wenden / wäre noch übrig / den oben Theoremat.4. angeführten Einwurff zu beantworten / nemblichen: Daß man der ersten von Gott erschaffenen Materiæ, darauß alles andere geschaffen worden / nunmehr nicht theilhafft- und fähig werden könne.
Nachdeme aber derselbe durch die bißherige sattsam- und gründliche Deduction ohne das stattlich widerlegt; Massen dann darauß gnugsam zu ersehen ist / daß man sothaner von Gott erstlich erschaffenen / oder sonsten so genannten Materiæ remotæ, wol habhafft werden könne; wie auch abermahl unten im andern Theil gemeldet werden wird.

Part I — Theorem VII

I.037.1 | Source printed page: 37–38

Therefore, once again, it cannot be drawn from such particular things for a universal medicine. Although the spirit preserves its uniform being within them in respect of its first potentiality, it has already been specified in respect of its second potentiality and is therefore no longer universal.[46]

Returning to our chief purpose, there remains the objection raised under Theorem IV: that we can no longer partake of or obtain the matter first created by God, from which all other things were made. Yet the foregoing thorough and sufficient argument has already strongly refuted it. That argument makes it clear enough that we can indeed obtain the matter God first created, otherwise called remote matter, as will again be mentioned in the Second Part.

[46] “Specified” means determined to a particular kind, not merely described more precisely. Materia remota, “remote matter,” names matter considered at a more distant or general stage of derivation, in contrast to an immediate starting material. The author’s distinction between first and second potentiality explains why a common spirit does not make every carrier equally suitable.

Theorema VII

I.038.1 | Source printed page: 38–39

Als achte ich unnöthig / mich deßwegen ferner absonderlich auffzuhalten / sondern schliesse hiemit nochmahln: Daß auß dem Regenwasser (ebenfalls) eine universal-Medicin zuwegen zu bringen sey.
Hierüber und zum Beschluß fragt sichs: Weil vielbedeuteter Geist ein Geist Gottes: Item der H. Lufft genennet / und doch auch gedacht wird / daß Er auß dem Wasser herkommen und geschaffen worden: Ob dann derselbe ein erschaffener oder Gott der H. Geist seye?
Wiewohln ich mich dieser Frag vielleicht enthalten solte / zumahl und in Betrachtung / ich sonsten insimulirt werden möchte / als wolte ich den Fuß in einen andern Reihen setzen / und denen Herren Theologis vorgreiffen.

Part I — Theorem VII

I.038.1 | Source printed page: 38–39

I therefore think it unnecessary to dwell further on this separately, and conclude once again that a universal medicine may likewise be produced from rainwater.
Beyond this, and in conclusion, a question arises: since this spirit is called a spirit of God and the holy air, yet is also said to have arisen and been created from water, is it a created spirit or God the Holy Spirit?[47]
Perhaps I ought to refrain from this question, lest I be accused of stepping into another's place and forestalling the learned theologians.

[47] The concluding inquiry occupies the rest of Part I. It is not an eighth numbered theorem. The distinction between a created spirit and the divine Holy Spirit is central, even though the author uses related vocabulary and honorific capitalization for both.

Theorema VII

I.039.1 | Source printed page: 39–40

Nachdeme aber sehr viel daran gelegen / daß man den Schöpffer / und das Geschöpff / von einander unterscheide / auch mir insonderheit ratione dieser meiner profession, solchen Unterschied zu wissen / oblieget; Inmassen ich lieber wünschen wolte / dieser Königlichen Kunst privirt: als ein blosser practicus, ein Sudler und Laborant / und kein Philosophus (ob ich mich schon nur für den geringsten achte) zu seyn / oder allein notitiam, aber keine gründliche scientiam hierinne zu haben. In mehrer Erwegung / finis principalis dieses studii seyn solle / die Wunderwerck Gottes zu betrachten / und erkennen zu lernen / und dardurch zu ebenmässiger mehrer Erkantnuß des Allmächtigen Schöpffers / und also der rechten Weißheit zu gelangen / bevorab auch seines H. Nahmens Lob / Ehr und Preiß / desto mehr außzubreiten / und zu befördern; Gestalten die / so ihnen diß Orts einen andern Haupt-Zweck vorsetzen / eben die jenige seynd / welche von denen Philosophis, pro indignis gehalten / und deßwegen die Kunst so hefftig vor ihnen verborgen worden:

Part I — Theorem VII

I.039.1 | Source printed page: 39–40

Yet much depends on distinguishing Creator from creature, and my own profession especially obliges me to know that distinction. I would rather be deprived of this royal art than be a mere practitioner, a bungler and laboratory worker rather than a philosopher—although I consider myself only the least of philosophers—or possess mere acquaintance with it without sound knowledge.[48] Moreover, the principal end of this study should be to contemplate and learn to know God's wondrous works, thereby attaining a greater knowledge of the almighty Creator and thus true wisdom, and above all spreading and advancing the praise, honour, and glory of his holy name. Those who set themselves another principal end are precisely the people whom the philosophers judge unworthy, and from whom the art has therefore been so carefully concealed.

[48] Notitia is acquaintance or awareness; scientia is grounded, reasoned knowledge. The author's contrast explains why the theological inquiry belongs to his account of an operative art. Moral worthiness and secrecy are presented as connected, without establishing that the book belonged to a formal initiatory organization.

Theorema VII

I.040.1 | Source printed page: 40–41

Als verhoffe / ich werde sothaner insimulation überhaben bleiben. In abermahliger consideration / nachfolgende Deduction zu meinem Vorhaben / und desto besserer Erkanntnuß der Materiæ lapidis, gleichfalls nicht wenig dienlich ist.
Worzu mich dann auch vornemblich dieses bewogen / daß ich / seither gegenwärtige Frag in meinem Ersten von dem Regenwasser geschriebenen Tractätlein abgehandelt / in dieser Kunst und in praxi, sonder Ruhm zu melden / dergestalt zugenommen / daß ich dem Allerhöchsten darvor nicht gnugsamb Danck zu sagen weiß / und demnach im Werck erfahren / was von Ihr Hochfürstl. Durchl. Herrn / Herrn Hertzog Ernsten zu Sachsen Gotha &c. hochseel. auß dero Hochfürstl. Mund / ich hiebevor unwürdig unterthänigst vernommen: Wann man zuvorderst Gottes Ehre sucht / so gibt derselbe auch Weißheit und Verstand zu andern Sachen.

Part I — Theorem VII

I.040.1 | Source printed page: 40–41

I therefore hope to remain free of that accusation. The ensuing argument also serves my purpose and a better knowledge of the matter of the Stone in no small measure. What chiefly moved me was this: since treating the present question in my first little tract on rainwater, I have advanced so far in this art and its practice—to say it without boasting—that I cannot sufficiently thank the Most High. I have thus experienced in the work what I formerly heard, in my unworthiness and humble submission, from the own princely lips of His Highness the late Duke Ernst of Saxe-Gotha: “When one seeks God’s honour first, he also grants wisdom and understanding in other matters.”[49]

[49] The author reports an earlier rainwater tract and a personal hearing of Duke Ernst; these are internal autobiographical claims, not independent proof of authorship. The named ruler is consistent with Ernst I of Saxe-Gotha (1601–1675). The first tract’s precise title and publication have not been established here.

Theorema VII

I.041.1 | Source printed page: 41–42

Derowegen meine schuldige Danckbarkeit gegen dem Allgütig- und barmhertzigen GOtt in etwas zu beobachten / ich Gottes des H. Geistes Ehr / so viel an mir / als dem unwürdig- und geringsten / hierdurch ferner zu retten / nicht unterlassen können.
Zur Frag an sich selbsten nun zu schreiten / seynd der jenigen / so zu behaupten vermeynen / daß offtberührter Geist / Gott der H. Geist seye / vornehmste fundamenta, meines wissens / folgende / und zwarn:
Erstlich das Wörtlein Ruah, und sonderlich das darbey stehende Wort Elohim.
Zweytens die in unsern Teutschen Evangelischen Biblien befindliche Gloss: Wind ist dazumahl nicht gewesen / darumb muß es den H. Geist bedeuten. Welche etliche anjetzo auff nachfolgende Weiß ergrössern / in deme sie hinzu setzen und sagen: Der H. Geist habe die damahls erschaffen gewesene beede erste Stück / das Gewässer und die Erd / außbreiten und vollkommen machen müssen.

Part I — Theorem VII

I.041.1 | Source printed page: 41–42

To fulfil in some measure the gratitude I owe the all-good and merciful God, I could therefore not refrain from further defending God the Holy Spirit's honour, as far as lies in me, the most unworthy and least of all.
Turning now to the question itself, the principal grounds of those who maintain that this spirit is God the Holy Spirit are, to my knowledge, as follows.
First, the little word Ruah, and especially the accompanying word Elohim.
Second, the gloss in our German Protestant Bibles: "There was no wind at that time; therefore it must mean the Holy Spirit."[50] Some now enlarge this by adding that the Holy Spirit had to spread out and perfect the two first things then created, the waters and the earth.

[50] Evangelisch here means Protestant or Lutheran, rather than the narrower modern sense of "evangelical." The cited marginal gloss is presented as an opponent's authority. Ruah represents Hebrew rûaḥ, whose range includes wind, breath, and spirit; a decision about its sense requires interpretation of the passage.

Theorema VII

I.042.1 | Source printed page: 42–43

Drittens / wird communis opinio, fast aller im Römischen Reich passirlichen Religionen vorgeschützt &c. hingegen aber seynd die formalien des Textes selbst zuerwegen / welche der Grundsprache nach ohngefehrlich also lauten: Im Anfang schuff (oder hat geschaffen) Gott / das Gewässer / die Erde / und die Erde war öd und leer. Und es war eine Finstere ob der Gestalt der Tieffe / und der Geist Gottes schwebet ob dem Ansehen des Gewässers.
Da dann erstlich wer geschaffen / und der Schöpffer seye / vermeldet wird / nemblich: Elohim: das ist GOtt der Vatter / GOtt der Sohn / und GOtt der H. Geist.
Inmassen dieses Wort / Elohim, als sonderlich der pluralis (und nicht nur der dualis), des Worts Eloha, von der gantzen Christenheit dahin verstanden wird / wie es auch David bereits hiebevor in der Jüdischen Kirchen also erklärt hat / wann er im 33. Psalm gesprochen:

Part I — Theorem VII

I.042.1 | Source printed page: 42–43

Third, appeal is made to the common opinion of almost all religions admitted within the Roman Empire. Against this, however, we must consider the actual wording of the text, which in its original language runs approximately thus: “In the beginning God created, or has created, the waters, the earth; and the earth was desolate and empty. Darkness was over the face of the deep, and the spirit of God hovered over the face of the waters.”
First, this states who created and is the Creator: namely Elohim, that is, God the Father, God the Son, and God the Holy Spirit. For the whole of Christendom understands Elohim—the plural, and not merely the dual, of Eloha—in this sense.[51] David already explained it thus in the Jewish church when he said in Psalm 33:

[51] The author’s “Roman Empire” is the Holy Roman Empire, and passirlich means permitted or admitted. Elohim has plural form but takes a singular verb in Genesis 1:1; the inference to three divine persons is a Christian theological reading, not a conclusion compelled by Hebrew grammar. His claim about universal agreement is polemical.

Theorema VII

I.043.1 | Source printed page: 43

Der Himmel ist durchs Wort des HERRN gemacht / und alle sein Heer durch den Geist seines Mundes. Gestalten er hiemit nicht allein GOtt den Vatter / mit dem Wort HERR / sondern auch GOtt den Sohn / als des Vatters Ewiges selbständiges Wort / ingleichem GOtt den H. Geist / in dem Er sagt: Durch den Geist seines Mundes &c. unterschiedlich nahmhafftig macht / und daß der Himmel / und dessen Heer / durch diesen Dreyeinigen Gott erschaffen worden / und also das Wort: Elohim: die Heilige Dreyeinigkeit bedeute / bezeuget. Für Eins.
Am andern so wird in obigen Worten / auch angezeigt / was geschaffen worden / nemblich: Das Gewässer / die Erde / die Tieffe / die Finsternuß / und der Geist Gottes. Worbey auch außtrücklich vermeldet wird / daß dieser Geist auff dem Wasser geschwebt / und nicht daß Er geschaffen / oder die beede damahls erschaffen in einander gelegene Stück (das Gewässer und die Erde) vollkommen gemacht habe.

Part I — Theorem VII

I.043.1 | Source printed page: 43

“Heaven was made through the word of the LORD, and all its host through the spirit of his mouth.” Thus he names distinctly not only God the Father by “LORD,” but also God the Son as the Father’s eternal subsistent Word, and God the Holy Spirit when he says “through the spirit of his mouth.” He testifies that heaven and its host were created by this triune God, and hence that Elohim signifies the Holy Trinity. That is the first point.[52]

Second, the words above also state what was created: the waters, earth, deep, darkness, and spirit of God. They expressly say that this spirit hovered upon the water, not that it created anything or perfected the two things then created and lying within one another, the waters and the earth.

[52] Psalm 33:6. The author interprets “LORD,” “word,” and “spirit” as a Trinitarian sequence. He then distinguishes the spirit hovering in Genesis 1:2 from the Holy Spirit understood to be included in the Creator’s name Elohim. This is his argument, not an unambiguous grammatical distinction supplied by Genesis itself.

Theorema VII

I.044.1 | Source printed page: 44–45

Dannenhero / und weiln hierauß sattsam und überflüssig erhellet / daß Gott der H. Geist durch das Wort: Elohim: als ein Schöpffer mit bemerckt / und dargegen dieser Geist under denen specificirten Geschöpffen / gleichfalls erzehlter massen außtrücklich benahmset; Zu deme / wie ebenmässig erwehnt / nichts anders / weder daß Er auff dem Wasser geschwebt / und nicht daß Er etwas geschaffen / oder vollkommen gemacht habe / von ihme prædicirt wird; So folgt abermahl unwidersprechlich / daß Er ein erschaffener / und nicht Gott der H. Geist seye.
Sintemahln und was zum Ersten das Wörtlein Ruah anbetrifft / dardurch jederzeit in H. Schrifft der Wind und Lufft (wie ich so wohl bey einem und andern guten Authore, gefunden / als auch durch andere gelehrte Leuthe / und nicht weniger Hebræer, mich dessen / und was mir sonsten zu dieser profession von der Hebræischen Sprach nöthig / belehren lassen: Dann ich gern bekenne / daß ich derselben und anderer Orientalischen Sprachen wenig kundig bin) beschrieben wird.

Part I — Theorem VII

I.044.1 | Source printed page: 44–45

Since it is thus abundantly clear that Elohim includes God the Holy Spirit as Creator, whereas this spirit is expressly named among the specified creatures; and since, as already said, nothing is predicated of it except that it hovered upon the water, rather than created or perfected anything, it follows once again beyond contradiction that it is created and is not God the Holy Spirit.
For, first, the word Ruah always describes wind and air in Holy Scripture. I have found this in various good authors and have been instructed by other learned people, including Hebrews, concerning it and whatever knowledge of Hebrew my profession otherwise requires. For I freely confess that I know little of that language or the other Oriental languages.[53]

[53] The author's "always" overstates the Hebrew word's range, which also includes breath and spirit. His admission of limited Hebrew is significant: the claim rests on consulted authorities and instruction. The translation retains the categorical wording while distinguishing it from a settled philological result.

Theorema VII

I.045.1 | Source printed page: 45–46

Das Wort Elohim aber anreichend / ist nicht allein vorhero gnugsam demonstrirt worden / welcher gestalt solches die H. Dreyeinigkeit / und also Gott den H. Geist mit bedeute / sondern auch bekannt / daß die Hebræer keinen superlativum in ihrer Grammatic haben / und derowegen / an statt desselben sich des Nahmens Gottes gebrauchen / als der Berg Gottes / die Stadt Gottes / &c. das ist ein vortrefflicher hoher Berg: eine vortreffliche grosse Stadt: Inmassen von sothaner Hebräischen Redart / Dr. Dannhauer in seiner Passions-Predigt / außführlicher discurriret; Also mag es alhier auch heissen: der vortreffliche grosse Geist; Wie er dann test. Author. der Offenbahrung Göttlicher Majestät / das gröste Geschöpff Gottes ist. Derohalben es abermahl darbey bleibt / daß dieser Geist ein erschaffener und nicht Gott der H. Geist seye. In gleichmässiger Erwegung / man auch sonsten in H. Schrifft lieset / daß (zum Exempel) Elias ebenfalls ein Mann Gottes geheissen worden / da er doch nicht Gott gewesen.

Part I — Theorem VII

I.045.1 | Source printed page: 45–46

As for Elohim, not only has it already been sufficiently demonstrated how it signifies the Holy Trinity and thus includes God the Holy Spirit; it is also known that the Hebrews have no superlative in their grammar and therefore use God's name in its place. Thus "mountain of God" or "city of God" means an exceedingly high mountain or an exceedingly great city. Dr Dannhauer discusses this Hebrew expression more fully in his Passion sermon. Accordingly, the phrase here may mean "the exceedingly great spirit." According to the author of the Revelation of Divine Majesty, it is God's greatest creature. Thus it remains a created spirit, rather than God the Holy Spirit. Likewise Scripture elsewhere calls Elijah, for example, a "man of God," although he was not God.[54]

[54] The grammatical claim concerns emphatic genitives using a divine name; it does not imply that Hebrew lacks ways to express comparison or superlative force. Elijah is called a man of God in 1 Kings 17:18 and 17:24. The argument distinguishes relation to God from identity with God.

Theorema VII

I.046.1 | Source printed page: 46–47

So mag auch im übrigen solcher Geist / gleichwohl / als ein Geschöpff Gottes nach seinem Schöpffer / in Betrachtung derselbe heilig ist / heilig genannt werden. Gantz ohne jedoch / daß er darumb Gott der H. Geist seyn müsse. Zweytens / die / in unsern Teutschen Biblien befindliche glossam anbelangend / venerir- und ehre ich zwar des Authoris Gedächtnuß. Es zeigen aber solche seine eigene Wort an / daß er dieser seiner Meynung ungewiß: Gestalten ich auch an meinem wenigen Ort (wiewohl nicht als ein Theologus, sondern als der geringste Physicus) außtrücklich widerspreche / daß der Wind damahls noch nicht gewesen sey. Zumahln Wind und Lufft / nicht nur in heiliger Schrifft eines ist / sondern auch von denen Philosophis vor eins gehalten wird; Wie dann Nuysement außtrücklich sagt: Ventus nihil aliud est, quam aer commotus &c. auch unten im andern Theil davon geredt werden wird.

Part I — Theorem VII

I.046.1 | Source printed page: 46–47

This spirit, as God's creature, may also be called holy after its Creator, because the Creator is holy. It by no means follows that it must therefore be God the Holy Spirit. Second, concerning the gloss in our German Bibles, I do indeed venerate and honour its author's memory. Yet his own words show that he was uncertain of this opinion. In my humble position—not as a theologian, but as the least of natural philosophers—I expressly deny that wind did not yet exist at that time. Wind and air are one not only in Holy Scripture; the philosophers too regard them as one. Nuysement expressly says: "Wind is nothing other than air in motion," and so forth.[55] This will also be discussed in the Second Part.

[55] Physicus here is a student or interpreter of nature, not a modern medical physician. The Latin definition aer commotus, "air in motion," explains why the author does not regard wind as a later substance distinct from the air he derives from the primeval waters.

Theorema VII

I.047.1 | Source printed page: 47–48

So hab ich oben mit der Erfahrung selbst erwiesen / daß dieser Geist / welcher in der Schöpffung auff dem Wasser geschwebt / und noch darauff schwebt / auß dem Wasser herkommen und geschaffen worden. Welcher / sage ich nochmahln / der Wind und Lufft / und der Philosophorum Spiritus Mundi ist: Dann ob sie schon etwa einen andern darfür halten und außgeben / oder erdichten / so thut doch solches ex merâ & nimiâ subtilitate, und keinen wahren Gründen und Ursachen herfliessen / und ist also eine falsche opinion. Inmassen auch bey den alten Philosophis, als dem Gerlando, Lullio, Villa Nova, Comite Bernhardo, und andern mehr / meines wissens / nichts darvon gefunden wird; Wie nicht weniger Theophrastus, meines abermahligen wissens / allein seiner Huyle, oder Alkaests gedencket.

Part I — Theorem VII

I.047.1 | Source printed page: 47–48

I have already shown by experience itself that this spirit, which hovered upon the water in creation and still hovers there, arose and was created from water. It is, I say again, wind and air, and the philosophers' Spiritus Mundi. If they propose, proclaim, or invent some other spirit in its place, this springs merely from excessive subtlety rather than true grounds and causes, and is therefore a false opinion. To my knowledge, nothing of this is found among the ancient philosophers—Gerlandus, Lull, Villanova, Count Bernard, and many others. Likewise, as far as I know, Theophrastus mentions only his Huyle, or Alkahest.[56]

[56] Theophrastus is Paracelsus. Alkahest names a celebrated dissolving agent in Paracelsian and later chymical traditions; the spelling Huyle is retained without silently equating it with another technical word. The references to Lull, Villanova, and Count Bernard concern received alchemical authorities, including works of disputed or pseudonymous authorship.

Theorema VII

I.048.1 | Source printed page: 48–49

Ferner ist auch / meines wenigen wissens / gar frembd (damit ich nicht sage ungeräumbt) geredt / wann man die beede Stück / das Gewässer und die Erde / ein confusum Chaos (Item eine indigestam Molem, eine unvollkommene Massam, einen untüchtigen Klumpen / und Mischmasch &c.) nennen / und ob hätte der H. Geist dieselbe nach deren Erschaffung erst außbreiten und vollkommen machen müssen / vorgeben will. Angesehen GOtt der HErr nichts unordentliches noch untüchtiges gemacht hat. Gestaltsamb durch dergleichen Reden und schöne Epitheta, der Göttlichen Allmacht und Allweißheit / nicht wenig zu nahe geredt / und so viel bedeutet wird / als wann Gott der HErr nicht so mächtig und weiß gewesen wäre / eine solche Massam und Materiam, die an sich selbst vollkommen / und die Kräffte der gantzen Natur / und Samen aller sichtigen Dinge &c. in sich gehabt (wie biß dahero erwiesen worden / und unten im andern Theil noch weiter / so wohln auch daß solche massa und materia ein gleichförmiges Wasser gewesen / nach Nothdurfft tam à posteriori, quam à priori erwiesen werden wird) gleich anfangs und auß nichts zu erschaffen.

Part I — Theorem VII

I.048.1 | Source printed page: 48–49

Furthermore, to my limited understanding, it is very strange—not to say absurd—to call the two things, waters and earth, a confused chaos, an undigested mass, an imperfect bulk, a useless lump or mishmash, and to maintain that after their creation the Holy Spirit first had to spread them out and perfect them.[57] God the Lord made nothing disorderly or useless. Such language and fine epithets affront divine omnipotence and all-wisdom considerably, as though God had lacked the power and wisdom to create from nothing, at the very beginning, a mass and matter perfect in itself, containing the powers of the whole of nature and the seed of all visible things. This has been demonstrated already and will be shown further in the Second Part, together with the fact that this mass and matter was uniform water, by both a posteriori and a priori proofs as required.

[57] Indigesta moles recalls the description of chaos in Ovid, Metamorphoses 1.7. The author opposes language suggesting an inadequately made first matter; he does not deny the later differentiation of the created world. His polemic should be distinguished from the broader and varied early modern uses of “chaos.”

Theorema VII

I.049.1 | Source printed page: 49–50

Und ob man sich zwar hierdurch zu salviren vermeynet / in deme man unter Gottes Willen / und Gottes Allmacht distinguirt und vorwendet / daß sothane Reden der Allmacht Gottes nicht nachtheilig: Dann man bekenne / daß es GOtt nach seiner Allmacht wohl thun / und gleich anfangs eine vollkommene materiam erschaffen können / aber Er hats nicht thun wollen. So ist und bleibt es doch nichts desto weniger / vermög gegenwärtiger so wohln auch angeregter im andern Theil folgender gründlich- und wahrhafften Deduction, der Warheit und per consequens, dem Allerhöchsten / der die Warheit selbst ist / und insonderheit Gott dem H. Geist / als dem Lehrer der Warheit / viel zu nahe und zu wider geredt.
In gleichmässiger consideration und Betrachtung / so wenig das Wort Schamaym jemahls ein confusum Chaos, eine unvollkommene Massa, ein indigesta Moles, ein untüchtiger Klump und Mischmasch &c. geheissen / oder noch heissen kan / eben so wenig hat Gott der H. Geist auff dem Wasser geschwebt / und dasselbe und die Erde / nach deren Erschaffung erst außbreiten und vollkommen machen müssen.

Part I — Theorem VII

I.049.1 | Source printed page: 49–50

Some think to defend themselves by distinguishing God's will from his omnipotence. Such words, they say, do not detract from his omnipotence: they acknowledge that God could have created perfect matter at the beginning, but did not wish to do so. Nevertheless, according to the sound and truthful argument given here and to follow in the Second Part, such language remains a grave affront and contradiction to truth, and consequently to the Most High, who is truth itself, and especially to God the Holy Spirit as teacher of truth.[58]

Likewise, just as Schamaym never meant, nor can mean, a confused chaos, imperfect mass, undigested bulk, useless lump or mishmash, so God the Holy Spirit did not hover upon the water and then have to spread out and perfect it and the earth after their creation.

[58] The description of the Holy Spirit as teacher of truth recalls John 14:26 and 16:13. The author treats his interpretation of created matter as a defence of divine perfection; the translation preserves that theological claim without making it an editorial judgment.

Theorema VII

I.050.1 | Source printed page: 50–51

Allermassen und so viel das dritte obangeführte Argument, nemblich communem opinionem anbelangt / solche alhier / und zwar weder in einem noch dem andern statt finden mag / anerwogen / uns in gantzer H. Schrifft an keinem Ort gebotten wird / daß wir derselben allezeit inhæriren / und Beyfall geben müssen / sondern und wie GOtt der HERR dem Moysi (Exod.23.cap.) befihlet: Du solt nicht folgen der Menge zum Bösen &c.
Also warnet auch der grosse Heyden-Lehrer Paulus: Daß wir alles prüfen / und was gut ist behalten sollen. Et notum quoque est illud vulgare: Errantium multitudo, errori non parit patrocinium.

Part I — Theorem VII

I.050.1 | Source printed page: 50–51

As for the third argument raised above, namely common opinion, it can prevail here in neither case. Nowhere in the whole of Holy Scripture are we commanded always to adhere and assent to it. Rather, God the Lord commands Moses in Exodus 23: “You shall not follow the multitude to do evil,” and so forth.
Likewise Paul, the great teacher of the Gentiles, admonishes us to test everything and retain what is good. The familiar saying is also well known: “A multitude of people in error affords no defence to error.”[59]

[59] Exodus 23:2 and 1 Thessalonians 5:21. Heyden-Lehrer means teacher of the Gentiles, a traditional title for Paul, not a teacher of pagan doctrine. The author joins scriptural injunctions to a philosophical rejection of argument by numerical consensus.

Theorema VII

I.051.1 | Source printed page: 51–52

Worbenebenst ich mich gleichfalls auff des Imperatoris Justiniani præceptum in L.1. §. sed neque ex multitudine. C. de vet. jur. enucl. werde beruffen dörffen / da er sagt: Sed neque ex multitudine Authorum, quod melius & æquius est judicatote: Cùm possit unius forsan, & quidem deterioris sententia, & multos & majores aliquâ in parte superare &c. Non ergò numerandæ, sed ponderandæ sunt sententiæ. Schliesse solchem allem nach noch ein-für allemahl / daß derjenige grosse Geist / so in der Schöpffung auff dem Wasser geschwebt (und noch darauff schwebt) ein erschaffener / und nicht GOtt der H. Geist seye; Und zwar mit folgender beygefügter Bekantnuß: Daß ich glaube an Gott Vatter / Sohn / und H. Geist / von welchem / in welchem / und durch welchen / sind alle Dinge.
Diesem Dreyeinigen GOTT / sey Lob / Ehr und Preiß / und Krafft und Stärcke von Ewigkeit zu Ewigkeit.
Amen!
Ende deß Ersten Theils.

Part I — Theorem VII

I.051.1 | Source printed page: 51–52

I may also appeal to the Emperor Justinian’s injunction in the first law, at the paragraph beginning Sed neque ex multitudine, of the Code’s title on elucidating the old law: “Do not judge what is better and more equitable by the multitude of authors, since the opinion of one, perhaps even an inferior one, may in some respect surpass many and greater authorities,” and so forth.[60]

Opinions, therefore, must be weighed, not counted. From all this I conclude once and for all that the great spirit which hovered upon the water in creation, and still hovers there, is created and is not God the Holy Spirit. I add this confession: I believe in God the Father, Son, and Holy Spirit, from whom, in whom, and through whom are all things.

To this triune God be praise, honour, and glory, and power and might, from eternity to eternity.

Amen!

End of the First Part.

[60] Justinian, Codex 1.17.1.6, from the constitution Deo auctore (530), instructing the compilers of the Digest. The author quotes the opening maxim in a slightly altered form. Latin text: https://ancienttexts.org/library/latinlibrary/justinian/codex1.html. The concluding confession echoes Romans 11:36, while adapting its sequence to the author’s Trinitarian profession.

Anderer Theil — Titel und Spruch

II.053 | Source printed page: 53, title page

CANDIDA PHŒNIX PHILOSOPHICA
oder Auffrichtige Beschreibung der Materiæ Lapidis und des Mercurii Philosophorum, durch die Gleich- und Geheimnuß des Regenwassers.

Anderer Theil.

II.054 | Source printed page: 54, motto

Cleobolus.

Si vis aliquid scire, scire illustre aliquid & inclitum stude!

Part II title and motto

II.053 | Source printed page: 53, title page

THE WHITE PHILOSOPHICAL PHOENIX
or a sincere description of the matter of the Stone and of the Philosophers' Mercury, through the analogy and mystery of rainwater.

Second Part.

II.054 | Source printed page: 54, motto

Cleobolus:

If you wish to know something, strive to know something illustrious and renowned.[61]

[61] The spelling Cleobolus and the attribution are those of the source. No precise ancient locus is supplied; the maxim functions here as an invitation to pursue distinguished knowledge.

Anderer Theil. Prooemium

II.055.1 | Source printed page: 55

Sendivogius sagt: Si hodie revivisceret ipse Philosophorum Pater Hermes & subtilis Ingenii Geber, cum profundissimo Reymundo Lullio, non pro Philosophis, sed potius pro discipulis à nostris Chymistis haberentur: Nescirent tot hodie usitatas destillationes, tot circulationes, tot calcinationes, & tot alia innumerabilia Artistarum opera, quæ ex illorum scriptis hujus seculi homines invenerunt. Unum tantum nobis deest, quod ipsi fecerunt, Lapidem videlicet Philosophorum, seu Tincturam Physicam.

II.055.2 | Source printed page: 55–56

Ob nun wohl solches abermahl de Practica geredt / und hingegen noch ferner eine Theoriam zu beschreiben mein Vorhaben ist. Dieweil aber dergleichen irrige Labores (deren noch täglich neue erfunden werden) auß einem ebenmäßigen Irrthumb und nemblichen einer falschen Theoria herfliessen. Dabenebenst auch ich in diesem andern Theil gegenwärtigen Tractats die Operationes unsers Subjecti gleichfalls / und noch weiters anzuzeigen willens bin: Als habe ich sothane des Sendivogii eigene Wort und Erinnerung Prooëmii loco anhero setzen wollen.

Part II — Proem

II.055.1 | Source printed page: 55

Sendivogius says: “If Hermes himself, the father of the philosophers, were to return to life today, together with Geber of subtle intellect and the most profound Raymond Lull, our chemists would regard them as pupils rather than philosophers. They would not know the many distillations now in use, the many circulations and calcinations, and the countless other operations that the practitioners of this age have discovered in their writings. Only one thing is lacking to us, which they themselves accomplished: the Philosophers’ Stone, or physical tincture.”[62]

II.055.2 | Source printed page: 55–56

Although this again concerns practice, whereas I still intend to set out a theory, such mistaken labours—new examples of which are invented daily—flow from a corresponding error, namely a false theory. Moreover, in this second part of the present treatise I also intend to explain the operations of our subject further. I have therefore chosen to place Sendivogius’s own words and admonition here as a proem.[63]

[62] Sendivogius is Michael Sendivogius (Michał Sędziwój, 1566–1636). The passage criticizes multiplying operations without achieving the art’s goal. Hermes, Geber and Lull function here as traditional alchemical authorities; the text does not distinguish their authentic works from later pseudonymous writings.

[63] “Subject” means the material upon which the alchemical work is performed. The opposition between theory and practice is explicit: this book presents principles and hints of operations, rather than a complete laboratory procedure.

Das Erste Capitel. Von der Natur

II.056.1 | Source printed page: 56

Das Erste Capitel. Von der Natur.

Wer die Natur erkennt / der hat den Haupt-Schlüssel zu den vornehmsten Wissenschafften und grösten Geheimnussen erfunden: Inmassen und wann man die Natur jederzeit mehrers erkennt hätte / in Theologia nicht so mancher Irrthumb eingeschlichen: Wann man die Natur jederzeit mehrers erkennt hätte / so wären in Philosophia nicht so viel absurda und contraria statuirt worden.

II.057.1 | Source printed page: 57

Dahero und in Ermanglung solcher Erkantnuß / die Philosophi auch noch in vielen Stücken nichts gewisses erfinden können / sondern vielmehr / und in deme sie stets neue Principia zu ersinnen sich understehen / von einem Irrthumb in den andern gerathen.

Wann man die Natur jederzeit mehrers erkennt hätte / so wäre man in Medicina offtmahls mit præparirung der Medicin und Artzney / zu des Nächsten und nothleidenden Patienten bessern Nutzen / anders verfahren.

Part II — Chapter 1: Nature

II.056.1 | Source printed page: 56

Chapter One. Nature.

Whoever understands nature has found the master key to the highest sciences and greatest mysteries. Had nature always been better understood, so many errors would not have crept into theology. Had nature always been better understood, so many absurd and contradictory propositions would not have been advanced in philosophy.

II.057.1 | Source printed page: 57

For want of such understanding, philosophers still cannot discover anything certain in many matters. Instead, as they continually undertake to devise new principles, they pass from one error into another.

Had nature always been better understood, medicine would often have proceeded differently in preparing remedies, to the greater benefit of one’s neighbour and the suffering patient.

Das Erste Capitel. Von der Natur

II.057.2 | Source printed page: 57–58

Ja! wann man die Natur jederzeit mehrers erkennt hätte / so wären in Chymia & arte Hermeticâ gleichfalls nicht so viel hochschädliche Irrthumb / mit vergeblicher Auffwendung manchmahl vieler / vieler tausend Gülden begangen; wordurch diese Königliche Kunst von den meisten biß dahero für Betrügerey gehalten / auch derohalben offtmahls so hefftig gelästert worden. Und was soll ich viel sagen: Ich erschrecke gleichsam / wann ich bey etlichen Hermeticis Philosophis selbst / die definition der Natur lese; Ob sie schon im übrigen dieselbe so fern erkant / daß sie zu ihrem Zweck gelangt seynd / und das unschätzbare Magisterium glücklich verfertigt haben.

II.058.1 | Source printed page: 58

Welches alles dann auß diesem bösen Principio hergeflossen / daß wann eine quæstio de re Physicâ vorgefallen / man jederzeit / wie auch noch geschiehet / alsobald über die Heydnische Authores geloffen / und dieselbe darinn consultirt, die H. Schrifft aber hindan gesetzt; Also dieser Heyden Gedicht / der jenigen Männer / so auß Eingebung des H. Geistes selbst von denen Geschöpffen und Wunderwercken Gottes geschrieben / warhafftiger Lehr und Underricht vorgezogen.

Part II — Chapter 1: Nature

II.057.2 | Source printed page: 57–58

Indeed, had nature always been better understood, so many grievous errors would not have been committed in chemistry and the Hermetic art, sometimes with the fruitless expenditure of many, many thousands of gulden. These errors have caused most people to regard this royal art as fraud and often to revile it bitterly. What more need I say? I am almost alarmed when I read the definition of nature offered even by certain Hermetic philosophers, although in other respects they have understood it sufficiently to attain their goal and successfully accomplish the priceless magistery.[64]

II.058.1 | Source printed page: 58

All this has flowed from the pernicious principle that, whenever a question concerning nature arose, people immediately ran—as they still do—to pagan authors and consulted them, setting Holy Scripture aside. They thus preferred the fictions of those pagans to the truthful teaching and instruction of men who, inspired by the Holy Spirit himself, wrote about God’s creatures and wondrous works.[65]

[64] Magisterium denotes the perfected alchemical work or its product. Here the author allows that successful practitioners may still offer defective accounts of nature. The gulden was a monetary unit; no modern purchasing-power equivalent is implied.

[65] Physica here means the study of nature, not the modern discipline of physics alone. The author’s proposed reform rests on the priority of scriptural testimony over ancient natural philosophy.

Das Erste Capitel. Von der Natur

II.058.2 | Source printed page: 58–59

Im übrigen die Jurisprudenz anbelangend / sintemahln dieselbe von den mehrern für keine Scienz gehalten wird; Gestalten die Frantzosen zu sagen pflegen: La Jurisprudence est plus-tost une memoire, qu'une Science. Solche auch hiehero gantz nicht gehörig ist; So lasse ich sie an ihren Ort gestellt seyn; wiewohl sonsten auch etwas dabey zu sagen wäre.

II.059.1 | Source printed page: 59

Alldieweilen nun die Erkantnuß der Natur zu dieser / vor andern Wissenschafften nöthig ist; und ich dann oben / jedoch nur mit wenigem davon gedacht / dargegen gleichwohl Vertröstung gethan / daß solches in gegenwärtigem Andern Theil mit mehrerm solle aufgeführt werden; Als habe ich demselben alhier ein genügen zu leisten nicht underlassen wollen.

Die Natur aber fürs Erste (wie sie diß Orts zu verstehen) kurtz- und eigentlich zu beschreiben: Ist dieselbe nichts anders / als eines jeden sichtbaren Geschöpffs Substanz und Wesen.

II.059.2 | Source printed page: 59–60

Dann fürs Andere zu wissen / daß nachdeme der Allerhöchste seine Göttliche Majestät offenbahren wollen / hat Er am allerersten geschaffen / eine allgemeine Natur / das ist: ein durchauß gleichförmiges alle natürliche Kräffte / und die Samen aller sichtigen Dinge / als nemblich die übrige Elementa, und alle vier Qualitäten / und zwar / sage ich nochmahln / in gleicher proportion, in sich habendes Wasser.

Part II — Chapter 1: Nature

II.058.2 | Source printed page: 58–59

As for jurisprudence, most people do not regard it as a science. As the French are accustomed to say, “Jurisprudence is a matter of memory rather than a science.” Since it has no place here, I leave it in its own domain, although something might also be said about it.[66]

II.059.1 | Source printed page: 59

Since an understanding of nature is more necessary to this art than to other sciences, and since I spoke of it briefly above while promising to explain it more fully in this second part, I have wished to fulfil that promise here.

First, to describe nature briefly and precisely, in the sense intended here: it is nothing other than the substance and essence of each visible creature.

II.059.2 | Source printed page: 59–60

Second, we must know that, when the Most High wished to reveal his divine majesty, he first created a universal nature: that is, a water uniform throughout, containing all natural powers and the seeds of every visible thing, namely the other elements and all four qualities—and containing them, I repeat, in equal proportion.[67]

[66] Science translates scientia or Scienz in the early modern sense of systematically demonstrable knowledge. The aside questions jurisprudence’s intellectual classification, not its practical importance.

[67] The four qualities are hot, cold, moist and dry. “Seeds” denotes generative capacities, not exclusively visible seeds. The claim of an originally uniform water belongs to the author’s interpretation of creation.

Das Erste Capitel. Von der Natur

II.060.1 | Source printed page: 60

Darauf hat der Allmächtige Gott vörderist die Erde / und den Lufft (sambt dem unsichtigen Feuer) geschieden: So dann und nach dem Er gleichfalls die particular-Naturen des Liechts und der Feste geschaffen / auch vermittelst solcher Feste die Wasser unterschieden gehabt / hat Gott der Herr ferner unterschiedliche andere particular-Naturen / als die Kräuter / Bäume / &c. wie auch nach ebenmäßiger Erschaffung der particular-Natur der Liechter an der Feste des Himmels / die Fische / Vögel / und Thier &c. geschaffen. Welche die Philosophi sambt denen in den Bergwercken befindlichen Metallen / in die animalia, vegetabilia, astralia, und mineralia abtheilen.

II.060.2 | Source printed page: 60–61

Und sothane Schöpff- und Erschaffung / ist einig und allein durch Gottes Wort geschehen. Inmassen S. Joannes in seinem Evangelio am ersten Capitel spricht: Im Anfang war das Wort / und das Wort war bey GOtt / und GOtt war das Wort / dasselbige war im Anfang bey Gott / alle Ding sind durch dasselbige gemacht / und ohne dasselbig ist nichts gemacht / was gemacht ist.

Part II — Chapter 1: Nature

II.060.1 | Source printed page: 60

Then almighty God first separated the earth and the air, together with the invisible fire. After also creating the particular natures of light and the firmament, and distinguishing the waters by means of that firmament, the Lord God created various other particular natures: herbs, trees, and so forth. Likewise, after creating the particular nature of the lights in the firmament of heaven, he created fish, birds, animals, and the rest. Philosophers divide these, together with the metals found in mines, into animals, plants, heavenly bodies and minerals.[68]

II.060.2 | Source printed page: 60–61

This creation and making took place solely through God's Word. As Saint John says in the first chapter of his Gospel: "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through it, and without it nothing was made that has been made."[69]

[68] "Firmament" renders Feste, the expanse dividing the waters in Genesis 1:6–8. Astralia introduces celestial beings or bodies alongside the three customary terrestrial kingdoms.

[69] John 1:1–3. The argument identifies the creative Word with the divine Logos, then distinguishes that substantial Word from particular spoken commands. The English renders the author's cited German wording.

Das Erste Capitel. Von der Natur

II.061.1 | Source printed page: 61–62

Wie ingleichem der H. Geist / im ersten Buch Moysis am ersten Capitel solches ebenmäßig klar und außführlich auffzeichnen und beschreiben lassen; und zwar so viel die particular-Naturen / als nemblich des Lichts / der Feste / der Astrorum, Item der Animalien und Vegetabilien anbelangt / sagt der Text außtrücklich also:

Und GOTT sprach: Es werde Licht / und es ward Licht. Und GOtt sprach: Es werde eine Feste zwischen den Wassern &c. und es geschah also. Und GOtt sprach: Es lasse die Erde auffgehen Kraut und Graß &c. und es geschah also. Und Gott sprach: Es werden Lichter an der Feste des Himmels &c. und es geschah also. Und Gott sprach: Es errege sich das Wasser mit webenden / und lebendigen Thieren / und mit Gevögel &c. Und GOtt sprach: Es bringe die Erde herfür lebendige Thier / ein jegliches nach seiner Art &c. Und es geschah also.

II.062.1 | Source printed page: 62

Deromegen ich mit dem Authore der Offenbahrung Göttlicher Majestät exclamire, und sage: Gelobet sey Gott / daß sein Wort so bald ein Werck ist worden. Hingegen wiederumb billich frage: Wo bleibt nun die Heydnische Natur? Dann von Ihm / in Ihm / und durch Ihn / seynd alle Dinge / wie St. Paulus / der seine Weißheit in dem dritten Himmel studiret / und gelernet hat / (Rom. 11.) bezeuget.

Part II — Chapter 1: Nature

II.061.1 | Source printed page: 61–62

The Holy Spirit likewise caused this to be recorded clearly and fully in the first chapter of the first book of Moses. Concerning the particular natures—light, the firmament, the heavenly bodies, animals and plants—the text expressly says:

“And God said: Let there be light, and there was light. And God said: Let there be a firmament between the waters, and so forth; and it was so. And God said: Let the earth bring forth herbs and grass, and so forth; and it was so. And God said: Let there be lights in the firmament of heaven, and so forth; and it was so. And God said: Let the water teem with moving, living creatures, and with birds, and so forth. And God said: Let the earth bring forth living creatures, each according to its kind, and so forth; and it was so.”[70]

II.062.1 | Source printed page: 62

Therefore, with the author of the Revelation of Divine Majesty, I exclaim: “Praised be God, that his Word immediately became a work.” Yet I may rightly ask: where, then, is the pagans’ nature? For all things are from him, in him and through him, as Saint Paul—who studied and learned his wisdom in the third heaven—testifies in Romans 11.[71]

[70] A compressed sequence from Genesis 1:3, 6, 11, 14, 20 and 24. The repeated “God said” supplies the author’s distinction between particular creative decrees and the universal Word.

[71] Romans 11:36 supplies the doxology; the third heaven recalls Paul’s account in 2 Corinthians 12:2–4. The cited title Offenbahrung Göttlicher Majestät is retained without asserting an unverified author or edition.

Das Erste Capitel. Von der Natur

II.062.2 | Source printed page: 62–63

Aller maßen und daß nochmahl / an sich selbst keine Natur (Natura naturata inquam) seye / die etwas würcket / eben dieser in dem dritten Himmel underrichtete Philosophus & verus Sophus bestättiget / wann Er Ephes. 1. schreibet: Christus erfüllet alles in allem. Wie er auch (1. Corinth. 12.) spricht: Es seynd mancherley Kräffte / aber es ist ein Gott der da würcket alles in allen.

Welcher einig und allein ist / der æternus motor, das rechte principium motus & quietis in omnibus rebus naturalibus &c. In gleichmäßiger Erwegung / mehrerwehnter unverwerffliche Author Actor. 17. abermahl sagt: In ihm leben / weben / und sind wir.

II.063.1 | Source printed page: 63

Auß welchen allem Sonnenklar erhellet / daß die Natur (bevorab so viel vorbenannte Creaturen / und deren Ordnungen anbetrifft) nur potentiam hat / und das Subjectum ist / darinn GOtt durch sein Wort würcket. Und zwar in abermahliger Betrachtung / vorangezogener Worte Pauli: Christus erfüllet alles in allen / so wohln auch der darüber in unsern Teutschen Biblien befindliche gloss, als die außtrücklich erklärt: Daß Christus würcke alle Werck / in allen Creaturen.

Part II — Chapter 1: Nature

II.062.2 | Source printed page: 62–63

That no nature acts of itself—I mean nature as created—is again confirmed by this philosopher and true sage instructed in the third heaven. In Ephesians 1 he writes: “Christ fills all in all.” He also says in 1 Corinthians 12: “There are different powers, but one God works everything in everyone.”

He alone is the eternal mover, the true principle of motion and rest in all natural things. To the same effect, the irreproachable authority already mentioned says again in Acts 17: “In him we live and move and have our being.”[72]

II.063.1 | Source printed page: 63

From all this it is as clear as sunlight that nature—especially the creatures and their orders named above—possesses only capacity, and is the subject in which God acts through his Word. Consider again Paul’s words, “Christ fills all in all,” and also the gloss upon them in our German Bibles, which expressly explains that Christ performs every work in every creature.

[72] Ephesians 1:23; 1 Corinthians 12:6; Acts 17:28. Natura naturata, literally “nature made,” names created nature. The author denies its independent agency while reserving all effective activity to God’s Word.

Das Erste Capitel. Von der Natur

II.063.2 | Source printed page: 63–64

Gestaltsamb / und gleich wie der Spruch St. Joannis: Im Anfang war das Wort / und das Wort war bey Gott / und Gott war das Wort / dasselbige war im Anfang bey Gott. Alle Ding sind durch dasselbige gemacht / und ohne dasselbig ist nichts gemacht / was gemacht ist &c. waar und beständig bleibt / und demnach λόγος ὑποστατικὸς (dictum verbum Dei universale) & λόγος προφορικὸς, (verbum Dei particulare, in opere creationis pronuntiatum) anders nicht differiren / weder daß durch jenes primariò beedes die universal- und particular-Naturen / durch dieses aber secundariò und zwar allein die particular-Naturen geschaffen.

II.064.1 | Source printed page: 64–65

Also würcket λόγος ὑποστατικὸς primariò nicht allein in den universal- sondern auch in den particular: hingegen λόγος προφορικὸς secundariò erstgedachter maßen allein in den particular-Naturen. Als welches dann die vera causa subordinata secunda; wie auch keine Andere causa prima ist / als λόγος ὑποστατικός: Und zwar also / daß λόγος ὑποστατικὸς & λόγος προφορικὸς diß falls eins seynd; Gleichwohl mit vorerwehntem Underscheid / und wann solchem nach / zum Exempel / König David sagt: Der Himmel ist durchs Wort des HErrn gemacht / so ists de λόγῳ ὑποστατικῷ zu verstehen; Wie es auch der H. Joannes an vorangezogenem Ort deutlich erklärt / in dem er schreibet: Und Gott war das Wort. Wann aber David gesprochen hätte: Der Himmel ist durchs Wort Gottes: Fiat! Es werde eine Feste! gemacht &c. so wäre es de λόγῳ προφορικῷ geredt.

Part II — Chapter 1: Nature

II.063.2 | Source printed page: 63–64

Saint John’s saying remains true and firm: “In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through it, and without it nothing was made that has been made,” and so forth. Accordingly, the substantial Logos, called God’s universal Word, and the uttered Logos, God’s particular Word pronounced in the work of creation, differ only in this: through the former both universal and particular natures were created primarily; through the latter, particular natures alone were created secondarily.[73]

II.064.1 | Source printed page: 64–65

Thus the substantial Logos acts primarily in both universal and particular natures, whereas the uttered Logos acts secondarily, as already explained, in particular natures alone. The latter is the true subordinate second cause; there is no first cause other than the substantial Logos. In this respect the substantial and uttered Logos are one, yet with the distinction just stated. For example, when King David says, “Heaven was made through the Lord’s Word,” this is to be understood of the substantial Logos, as Saint John clearly explains when he writes, “And God was the Word.” Had David instead said, “Heaven was made through God’s word, Fiat! Let there be a firmament!” he would have been speaking of the uttered Logos.[74]

[73] Logos hypostatikos is the Word as subsistent divine reality; logos prophorikos is the Word as uttered. “Primarily” and “secondarily” express causal order, not necessarily successive moments in time.

[74] The Davidic text is Psalm 33:6. Fiat is Latin for “let it be.” The author treats the divine agent and its particular command as inseparable while retaining a hierarchy of causes.

Das Erste Capitel. Von der Natur

II.065.1 | Source printed page: 65

Welches ich jedoch nochmahl dergestalt verstanden haben will / daß man dardurch jenes von diesem / und wiederumb dieses von jenem nicht abscheiden thue: Anerwogen dasselbe (sage ich abermahl) die causa prima: gleich wie auch dieses die causa subordinata secunda jederzeit ist und bleibet.

Und so viel alhie von der Natur und deren Erkantnuß.

II.065.2 | Source printed page: 65–66

Da jedoch übrigens annoch zu erinnern / daß man bevorab auch diß Orts inter causam & effectum distinguiren muß. Massen uns der H. Geist in dem 104. Psalm darzu anweiset / wann Er spricht: Du lässest auß deinen Athem / so werden sie geschaffen / und erneuerst die Gestalt der Erden. Und wiederumb: Du nimmest weg ihren Athem / so vergehen sie / und werden wieder zu Staub.

Part II — Chapter 1: Nature

II.065.1 | Source printed page: 65

Again, however, I intend this to be understood without separating the one from the other, or the other from the one. The former, I repeat, always is and remains the first cause; the latter always is and remains the subordinate second cause.

So much here concerning nature and its understanding.

II.065.2 | Source printed page: 65–66

One further reminder is needed: here too we must distinguish cause from effect. The Holy Spirit directs us to do so in Psalm 104, saying: “You send forth your breath, and they are created; and you renew the face of the earth.” Again: “You take away their breath, and they perish and return to dust.”[75]

[75] Psalm 104:29–30, quoted in reverse verse order. Athem, “breath,” also carries the sense of animating spirit, central to the argument that created things depend continually upon God.

Das Erste Capitel. Von der Natur

II.066.1 | Source printed page: 66–67

Deme ich dann nachfolgendes ebenmäßig beyzufügen für nothwendig erachtet. Nemblich weiln teste Joanne, alles durch Gottes Wort geschaffen / und ohne dasselbige nichts gemacht / was gemacht ist. Und aber alle und jede oberzehlte / und im ersten Capitel des ersten Buchs Moysis specificirte particular-Naturen / auch durch ein sonderbar Wort und Befehl / so GOtt in der Schöpffung geredt und außgesprochen / geschaffen; hingegen daselbsten (vers. nim. 1.) alwo die Erschaffung mehrgedachten Gewässers / und der universal-Naturen beschrieben / kein particular Wort oder Verbum: Fiat! stehet / noch zu finden ist: Als folgt hierauß unwidersprechlich / daß solche universali verbo Dei (λόγῳ ὑποστατικῷ) wie gesagt / und immediatè geschaffen seyen.

II.067.1 | Source printed page: 67

Et hinc fortitudo illa omnis fortitudinis fortissima: Hinc virtus illa multiplicandi in infinitum: Hinc patet Elementa, quà nimirum talia, à nullâ causâ subalternâ dependere, & per consequens, Mercurium nostrum rectè cum Basilio supernaturalem dici posse &c. Allermaßen dahero der Filius Sendivogii und Author oberwehnten contra Glauberum außgangenen Tractats gleichfalls / und nochmahln recht sagt: Daß in unserer Materia die Kräffte der gantzen Natur versamblet zu finden; Wie auch darvon / was die animal- und vegetabilische Natur anbelangt / oben im ersten Theil gnugsame demonstration geschehen / und so viel die mineralische Natur anreichet / sich unden auff das sechste Capitel dieses zweyten Theils beruffen wird.

Part II — Chapter 1: Nature

II.066.1 | Source printed page: 66–67

I have also considered it necessary to add the following. According to John, everything was created through God's Word, and without it nothing was made that has been made. Every particular nature listed above and specified in Genesis 1 was also created through a particular word and command spoken and pronounced by God in creation. Yet in that same passage, namely verse 1, where the creation of the waters and universal natures is described, no particular word or Fiat! appears or can be found. It follows indisputably that these were created, as stated, through God's universal Word, the substantial Logos, and were created immediately.[76]

II.067.1 | Source printed page: 67

Hence comes that strength, strongest of all strengths; hence the power of multiplication without limit. It is therefore evident that the elements, as such, depend upon no subordinate cause, and that consequently we may rightly call our Mercury supernatural, with Basilius. Thus Filius Sendivogii, the author of the previously mentioned treatise against Glauber, again rightly says that the powers of all nature are found gathered in our matter. This has been sufficiently demonstrated above in the first part concerning animal and vegetable nature. For mineral nature, the reader is referred to Chapter Six of this second part.[77]

[76] "Immediately" means without an intervening created cause. The author bases this distinction on the absence of an explicit divine command in Genesis 1:1, contrasted with the repeated commands in the subsequent verses.

[77] Filius Sendivogii, "Son of Sendivogius," is an authorial designation; it should not be taken as proof of biological descent. Basilius denotes the alchemical authority Basil Valentine. Multiplication is the purported increase of an elixir's potency or quantity.

Das Erste Capitel. Von der Natur

II.067.2 | Source printed page: 67–68

Econtra autem, und daß die particular-Naturen λόγῳ προφορικῷ erschaffen / ist darauff ebenmäßig unfehlbar zu schliessen / weil nemblich bey Beschreibung derselben Schöpffung / der Text jederzeit außtrücklich sagt: Und Gott sprach &c. Worauß dann sattsam erscheint / daß es ein sonderbar außgesprochen und vernehmlich Wort / und nicht nur ein blosser Gedanck &c. gewesen; wie mir dann der seel. Arnd gnugsam zu meinem proposito stehet / wann er schreibet: Das Wort / so Gott in der Schöpffung geredet &c.

II.068.1 | Source printed page: 68

Deme keinen Abbruch thut / daß etliche zu Behauptung der widerigen Meynung vorwenden / weil damahl Niemands / so dasselbe hören können / zugegen: wäre es kein vernehmlich Wort / welches in die Ohren gefallen / gewesen / &c. Sintemahln und daß das Gewässer und die Elementa damahls bereits erschaffen / und in rerum naturâ sich befunden / unlaugbar ist: Demnächst aber / und daß sie so fern ein Leben und Sinnligkeit haben / und Gott den HErrn sehen / und seine Stimme hören können / solches wird auß nachfolgenden Sprüchen der H. Schrifft bewiesen:

Part II — Chapter 1: Nature

II.067.2 | Source printed page: 67–68

Conversely, that the particular natures were created through the uttered Logos may likewise be inferred with certainty, because in describing their creation the text always expressly says, “And God said,” and so forth. This sufficiently shows that it was a particular, pronounced and audible word, rather than merely a thought. The late Arnd supports my purpose when he writes, “The Word that God spoke in creation,” and so forth.

II.068.1 | Source printed page: 68

This is not weakened by the objection of those defending the opposite opinion: since nobody capable of hearing it was present, they say, it cannot have been an audible word entering the ears. It is undeniable, however, that the waters and elements had already been created and existed in nature. That they possess life and sensation to the extent of being able to see the Lord God and hear his voice is proved by the following passages of Holy Scripture.[78]

[78] The author reads biblical personifications of water and earth as evidence of elemental life and receptivity. This is a stated step in his argument, rather than a metaphor silently introduced by the translation.

Das Erste Capitel. Von der Natur

II.069.1 | Source printed page: 69

Dann im 4. Buch Moysis am 9. Capitel / befihlt GOtt der HErr / daß man zu der Aschen von der verbrennten rothen Kuhe / lebendig Wasser (gestalten in dem Grund-Text die Wort maym, haym, außtrücklich stehen) nehmen / und ein Sprengwasser zur Entsündigung darauß machen soll.

Im 77. Psalm spricht David: Die Wasser sahen dich Gott / und ängsteten sich.

Item im 76. Psalm: Wann du das Urtheil lässest hören vom Himmel / so erschrickt das Erdreich und wird stille.

Ferner im 97. Psalm: Seine Blitzen leuchten auff den Erdboden / und das Erdreich sihet / und erschrickt.

II.069.2 | Source printed page: 69–70

Insonderheit aber berichtet uns der H. Evangelist Matthæus / im 8. Capitel seines Evangelij / was massen der HErr Christus den / in seiner Schiffahrt sich erhobenen Sturmwind / und das Meer betrohet / oder wie Marcus schreibet: Daß Er den Wind betrohet / und zum Meer gesagt / verstumme! und der Wind sich gelegt / und eine grosse stille worden.

Part II — Chapter 1: Nature

II.069.1 | Source printed page: 69

In the fourth book of Moses, Chapter 9, the Lord God commands that living water be added to the ashes of the burned red heifer to make a sprinkling water for purification; the words maym, haym expressly occur in the original text.[79]

In Psalm 77 David says: “The waters saw you, O God, and were afraid.”

Again, in Psalm 76: “When you cause judgment to be heard from heaven, the earth fears and becomes still.”

Further, in Psalm 97: “His lightning illuminates the earth, and the earth sees and trembles.”[80]

II.069.2 | Source printed page: 69–70

In particular, the holy evangelist Matthew relates in the eighth chapter of his Gospel how the Lord Christ rebuked the storm wind and the sea during his voyage. Or, as Mark writes, he rebuked the wind and said to the sea, “Be silent!” The wind ceased, and there was a great calm.[81]

[79] The reference should be Numbers 19:17; the printed text reads Chapter 9. Hebrew mayim ḥayyim, “living water,” ordinarily denotes fresh or running water. The author gives “living” an additional philosophical force.

[80] Psalm 77:16; Psalm 76:8; Psalm 97:4 in common English numbering. German verse numbering may differ by one where a superscription is counted.

[81] Matthew 8:23–27 and Mark 4:35–41. The author’s inference depends on treating the wind and sea as recipients of Christ’s command.

Das Erste Capitel. Von der Natur

II.070.1 | Source printed page: 70

Alwo mir zwar wieder vorgeworffen / und gefragt werden möchte: Ob ich dann abermahl klüger / als andere seyn wolte? Zu deme ein anders der Glaub sey / ein anders die Natur: Die Glaubens-Sachen müsse man auß der Bibel: die Natur aber auß der Philosophia studiren und lernen!

Worauff ich antworte und sage / daß ich freylich der jenige nicht seyn werde / der etwas geschrieben / und nicht seinen Zoilum gefunden. Aber soll man darumb die Warheit verschweigen / und das von Gott verliehene (zwar bey mir wenige) Pfund verbergen?

II.070.2 | Source printed page: 70–71

Ich habe so wohl alhier / als anderer Orten / meine Meynung jederzeit rationibus, & authoritatibus, auch zum öfftern experientiâ ipsâ erwiesen / und dargethan. Ist nun jemand der mir einen begangenen Fehler zeigen / und mich eines und das andre besser lehren will; So bin ichs zu erwarten / und ihme darumb Danck zu sagen / erbietig.

Uber das / begehre ich die Philosophische Schrifften keines wegs / und zwar so wenig der Heyden selbst / als ihren imitatorum und Nachfolgere / zu verachten / oder zu verwerffen / wie ich mich auch selbsten viel zu wenig darzu weiß / sondern allein hierdurch zu erinnern / daß man dieselbe gegen der H. Schrifft reyfflich erwegen möge / damit man nicht an statt der Weißheit / die Thorheit antreffe / und ergreiffe:

Part II — Chapter 1: Nature

II.070.1 | Source printed page: 70

Here I may again be challenged and asked whether I presume to be wiser than others. Faith, it will be said, is one thing and nature another: matters of faith must be studied and learned from the Bible, nature from philosophy.

I answer that I certainly shall not be the writer who escapes finding his Zoilus. But must one therefore conceal the truth and hide the talent God has bestowed, however small my own may be?[82]

II.070.2 | Source printed page: 70–71

Here and elsewhere I have always demonstrated my opinion by reasons and authorities, and often by experience itself. If anyone wishes to show me an error and instruct me more accurately in any matter, I am ready to receive that correction and thank him for it.

Moreover, I do not seek to despise or reject philosophical writings, whether those of the pagans themselves or of their imitators and successors; I know myself far too insignificant for that. I wish only to remind readers to weigh them carefully against Holy Scripture, lest they encounter and embrace folly in place of wisdom.

[82] Zoilus, the ancient critic of Homer, became a conventional name for a hostile critic. The hidden talent recalls Matthew 25:14–30 and Luke 19:11–27. Pfund literally means a pound or monetary weight here.

Das Erste Capitel. Von der Natur

II.071.1 | Source printed page: 71

Dann ich concedire zwar / daß der Glaub auß dem Wort Gottes zu erlernen: Frage aber hinwiederumb: Ob nicht der Articul von der Schöpffung auch ein Articul / und zwar der Erste Haupt-Articul des H. Christlichen Glaubens seye? Worauß soll man dann denselben / und die Geschöpff Gottes / was die Natur / und wie sie erschaffen / besser / weder auß der H. Schrifft erkennen und lernen? als darinn von dem Schöpffer / nemblich GOtt dem H. Geist selbst / und durch dessen Eingeben / solches beschrieben worden?

II.072.1 | Source printed page: 72

Will man nun den Heydnischen Philosophis und ihrem Anhang mehr / dann diesem Authori glauben / lieber im finstern tappen / als in dem hellen Licht wandeln / lieber auß einem trüben Wasser / weder dem rechten lebendigen klaren Brunnen trincken / so stelle ichs dahin.

Jedoch will ich darbey noch dieses zu observiren ermahnet haben / was nemblichen Lipsius schreibet: Daß ohne die Religion (und per consequens ohne die H. Schrifft / als der Richtschnur derselben / gestalten er ebenmäßig an einem andern Ort spricht / daß Er von keiner andern Seeligkeit wisse / als die in der H. Schrifft befindlich) die Philosophia nichts anders sey / als Jeckerey / Narrenwerck / und Unsinnigkeit.

II.072.2 | Source printed page: 72–73

Item was Er ferner mit Tertulliano sagt: Wer hat die Warheit ohne GOtt erkennt? Wer hat Gott ohne Christum erkennt: Niemand. Deme ich abermahl dieses addire: Wer hat Christum ohne Gottes Wort und die H. Schrifft erkennt?

Part II — Chapter 1: Nature

II.071.1 | Source printed page: 71

I grant that faith is to be learned from God's Word. Yet I ask in return: is the article concerning creation not also an article, indeed the first principal article, of the holy Christian faith? From what source could one better understand and learn that article, God's creatures, what nature is and how it was created, than Holy Scripture, in which these things were described by the Creator himself, namely God the Holy Spirit, and through his inspiration?[83]

II.072.1 | Source printed page: 72

If anyone would rather believe the pagan philosophers and their followers than this author, grope in darkness rather than walk in clear light, and drink muddy water rather than from the true, living, clear spring, I leave that to him.

Yet I would remind him to observe what Lipsius writes: without religion—and consequently without Holy Scripture as its rule, since elsewhere he likewise says he knows no salvation other than that found in Scripture—philosophy is nothing but foolery, nonsense and madness.[84]

II.072.2 | Source printed page: 72–73

Again, as he says with Tertullian: "Who has known truth without God? Who has known God without Christ? Nobody." To this I add: who has known Christ without God's Word and Holy Scripture?

[83] The first article of the Apostles' Creed confesses belief in God as creator of heaven and earth. The author uses creation's place in Christian doctrine to contest a strict division between scriptural theology and natural philosophy.

[84] Lipsius is Justus Lipsius (1547–1606), the humanist and Stoic scholar. The author invokes a Christian philosopher's criticism of irreligious philosophy; the precise work is not identified in this passage.

Das Erste Capitel. Von der Natur

II.073.1 | Source printed page: 73

Niemand. Ergò: Weil ohne Gottes Wort / und die H. Schrifft / weder Christus / noch GOtt / noch die Warheit erkennt werden kan / so folgt nochmahln / daß die Philosophia ohne Gottes Wort und die H. Schrifft / nichts anders / als Jeckerey / Narrenwerck und Unsinnigkeit sey. Wiewohl ich auch die Mißbrauch / die einer oder der ander seine Meynung in Philosophia zu behaupten / die H. Schrifft gantz ungereimt allegirt / keines wegs approbirt haben will. Und so viel ebenmäßig hiervon.

II.073.2 | Source printed page: 73–74

Damit ich nun wiederumb ad propositum und zur application des jenigen / was biß dahero gelehrt worden / schreite; So ist (fürs Erste) wohl zu beobachten / daß alles durch Gottes Wort geschaffen: Derohalben auch alles (wie oben im Ersten Theil gleichfalls demonstrirt worden) in Gottes Wort bestehet / und alles dardurch verwaltet / geleitet / regieret / erhalten / ernehret / und vermehret wird. Inmassen abermahl St. Paulus spricht: Es ist alles von ihm und zu ihm geschaffen / und es bestehet alles in ihm. Und die glossa B. Lutheri Psalm. 90. in verb. Lässest sterben. sagt: Es sterben immer die Leuthe hin / und kommen doch andere wieder durch Gottes Wort. Deßgleichen schreibt der seel. Arnd: Die ernehrende Krafft im Brodt / ist das Wort Gottes.

II.074.1 | Source printed page: 74

Dahero und zumahl das Gewässer verbo Dei universali & substantiali (λόγῳ ὑποστατικῷ, & quidem immediatè, uti dictum) erschaffen / und die Kräffte der gantzen Natur hat. Als ist dieser Schluß abermahl bestättiget: Daß auß dem Regenwasser (ebenfalls) eine universal-Medicin zu præpariren sey.

Part II — Chapter 1: Nature

II.073.1 | Source printed page: 73

Nobody. Therefore, since neither Christ nor God nor truth can be known without God's Word and Holy Scripture, it follows again that philosophy without God's Word and Holy Scripture is nothing but foolery, nonsense and madness. Yet I by no means approve the abuse whereby someone cites Holy Scripture quite incongruously to support his philosophical opinion. So much for this also.

II.073.2 | Source printed page: 73–74

To return now to my purpose and apply what has been taught: first, we must observe that everything was created through God's Word. Consequently, as was also demonstrated above in the first part, everything subsists in God's Word and through it is administered, directed, governed, preserved, nourished and multiplied. Saint Paul again says: "Everything was created by him and for him, and everything subsists in him." Luther's gloss on the words "You cause them to die" in Psalm 90 says: "People continually die, yet others come again through God's Word." Likewise, the late Arnd writes: "The nourishing power in bread is God's Word."[85]

II.074.1 | Source printed page: 74

Since, then, the waters were created through God's universal and substantial Word—the substantial Logos, and immediately, as stated—and possess the powers of all nature, the conclusion is again confirmed that a universal medicine may likewise be prepared from rainwater.

[85] The Pauline citation combines Colossians 1:16–17. Psalm 90:3 supplies the gloss's occasion. Arnd is Johann Arndt (1555–1621), whose devotional natural theology joins scriptural interpretation and contemplation of creation.

Das Erste Capitel. Von der Natur

II.074.2 | Source printed page: 74–75

Dann und zu deme / wie oben im Ersten Theil ebenmäßig erwiesen / die Wasser in der Scheidung an sich selbst nicht verändert worden / so schliesst sich auß jetzt- und vorangeführten Gründen auch insonderheit / daß das jenige / was in diesem Kraut primariò würcket / daß das Haupt und Hirn / ingleichem das Hertz dardurch gestärckt: In jenem daß die Brust und Lungen gereinigt: In einem andern / daß die verstopffte Leber / und Miltz geöffnet; wiederumb in einem andern / daß der Magen confortirt: abermahl in einem andern / daß (s.h.) der Schweiß und Urin dardurch getrieben und befördert wird / das würcket auch dergestalt in dem Regenwasser (und bevorab unserm Subjecto) und der darauß præparirten universal-Medicin, daß vermittelst Göttlicher Hülff und Gnaden / alle Kranckheiten dardurch können curiret und geheilet werden. Gestalten dasselbe (nicht weniger / als erst- und mehrberührtes unser Subjectum) mag anatisirt, und in ein summum temperamentum gebracht werden.

II.075.1 | Source printed page: 75–76

Hingegen und dieweil die particular-Naturen / λόγῳ προφορικῷ, wie mehrmahls angezeigt und erklärt worden / geschaffen / und demnach auch eine jede nur ihre angeschaffene particular-Krafft hat; So folgt gleichfalls unwidersprechlich: Daß solches auß deren keiner / und zwar auch so wenig allen ins gesammt / als auß einer allein geschehen könne. Sintemahln das axioma qualis causa, talis effectus. Deßgleichen der Spruch Ristii: Ein jeder Anfang muß von seinem Ende / und ein jedes Ende von seinem Anfang zeugen / waar und beständig bleibet.

Part II — Chapter 1: Nature

II.074.2 | Source printed page: 74–75

Moreover, as was likewise proved in the first part, the waters were not changed in themselves by their division. It therefore follows particularly that the power which acts primarily in one herb to strengthen the head, brain and heart, in another to cleanse the chest and lungs, in another to open an obstructed liver and spleen, in another to strengthen the stomach, and in yet another to promote perspiration and urine—with due respect—also acts in rainwater, especially in our subject and the universal medicine prepared from it. Through divine help and grace, all diseases may thereby be cured and healed. For rainwater, no less than our repeatedly mentioned subject, may undergo equal balancing and be brought to the highest balance of qualities.[86]

II.075.1 | Source printed page: 75–76

By contrast, the particular natures were created through the uttered Logos, as has often been shown and explained. Each therefore possesses only its own created particular power. It follows indisputably that none of them can accomplish this, whether all together or one alone. The axiom remains true and firm: as the cause is, so is the effect. So too does Ristius’s saying: “Every beginning must bear witness to its end, and every end to its beginning.”

[86] Anatisiren is provisionally rendered equal balancing; historical dictionary confirmation has not been obtained. Printed pp. 165–166 describe removing superfluities and balancing qualities rather than changing essence. Summum temperamentum is the highest or perfectly balanced temperament. These are the author’s historical therapeutic claims.

Das Erste Capitel. Von der Natur

II.076.1 | Source printed page: 76

Derwegen auch sothane particularia keines wegs zu anatisiren / noch in ein summum temperamentum zu bringen / sondern es behält ein jedes seine particular-Krafft / oder es wird ihme solche durch ein anders / wo nicht gar benommen / jedoch zum wenigsten geschwächt / und hat alsdann keines seine rechte Würckung / allermaßen man gewahr werden muß / daß die composita in den Apothecken / offtmahls mehr Schaden / als Nutzen verursachen.

II.076.2 | Source printed page: 76–77

Welches alles dann umb so viel mehr statt hat / alldieweilen (fürs andere) Gottes Wort / wie es ewig / also auch unveränderlich: Als ist per consequens die Natur gleichfalls unveränderlich. Gestalten eine jede Natur ihre Ordnung in Gottes Wort so punctuel und unverbrüchlich hält / daß es mehr zu verwundern / als gnugsam außzusinnen und zu beschreiben. Und wann wir dessen kein ander Exempel hätten / so könten wir es doch an Tag und Nacht / an Sonn / Mond / und Sternen / und deren ordentlichen Lauff und Abwechselung / überflüssig abnehmen.

II.077.1 | Source printed page: 77

Dannenhero / und auff daß ich recht zum Zweck schreite / zu deme ich anjetzo de Tinctura ad transmutationem Metallorum ebenmäßig zu handlen vorhabens bin; So sage ich mit allen Philosophis für gewiß / und waar / daß keine Natur durch die Kunst anders als in und mit ihrer Natur / und ursprünglichem Samen / verwandelt / oder verbessert werden könne. Wie dann auch insonderheit Nuysement recht und wohl schreibet: Nihil figi potest, nisi sit homogeneum & unius solius Naturæ.

Part II — Chapter 1: Nature

II.076.1 | Source printed page: 76

Such particulars therefore cannot undergo equal balancing or be brought to the highest balance of qualities. Each retains its particular power, or another substance weakens that power, if it does not remove it altogether. Then none has its proper effect. One must accordingly recognize that compound preparations in apothecaries' shops often cause more harm than benefit.[87]

II.076.2 | Source printed page: 76–77

All this applies with still greater force because, second, God's Word is unchangeable as well as eternal. Nature is consequently unchangeable too. Every nature maintains its order in God's Word so precisely and inviolably that it is easier to marvel at than adequately conceive or describe it. Even if we had no other example, day and night, sun, moon and stars, with their regular courses and alternations, would show it abundantly.

II.077.1 | Source printed page: 77

Therefore, to come directly to my purpose, since I now also intend to discuss the tincture for transmuting metals, I affirm with all philosophers as certain and true that no nature can be transformed or improved by art except in and with its own nature and original seed. Nuysement rightly writes in particular: "Nothing can be fixed unless it is homogeneous and of one nature alone."[88]

[87] The criticism concerns composita, remedies assembled from several ingredients. The author's inference is that combining particular powers cannot produce a universal power. It is an argument within his matter theory, not an assessment of modern compound medicines.

[88] Fixation means rendering a volatile substance stable under heat or resistant to volatilization. Clovis Hesteau de Nuysement wrote on true Salt and the universal spirit of the world in his Traittez du vray sel (Paris, 1621). The proposition requires unity of nature rather than arbitrary mixture.

Das Erste Capitel. Von der Natur

II.077.2 | Source printed page: 77–78

In mehrer Erwegung (und zwar erstlich von den Universalien zu reden) das Regenwasser / ob es schon dem Subjecto artis Hermeticæ gantz nahe verwandt ist; Massen ich auß sonderbarer von einem vornehmen Medico mir erzehlter Erfahrung weiß; So lässt sich doch dieses mit jenem / und hinwiederumb jenes mit diesem / noch auch sonsten eines dergleichen mit einem oder dem andern / im geringsten nicht philosophicè tractiren / weniger figiren; wie man auch anders wird erfahren müssen / was Antonius de Abbatia schreibet: So etwan etliche die rechte Materiam bekommen (deren doch sehr wenig seynd) so vermischen sie sie doch / daß sie sie verderben / und zu nicht machen &c.

II.078.1 | Source printed page: 78

Und dißfalls ferner einige Exempel in specie beyzubringen / so ist mir von dreyen underschiedlichen Personen bewust / deren der eine mir nahe verwandt / der andere seiner Meynung und dem Ruff nach / ein guter Philosophus, und der Dritte erwehnter Medicus gewesen / daß sie alle drey lange Zeit also vergeblich laborirt haben;

Part II — Chapter 1: Nature

II.077.2 | Source printed page: 77–78

Consider further, speaking first of universals: although rainwater is very closely related to the subject of the Hermetic art—as I know from a remarkable experience related to me by an eminent physician—one cannot treat the one philosophically with the other, or the other with the one, nor treat either with any similar thing; still less can one fix them in that way. Otherwise one must experience what Antonius de Abbatia writes: “If some obtain the right matter—and they are very few—they nevertheless mix it in such a way that they spoil and destroy it,” and so forth.[89]

II.078.1 | Source printed page: 78

To offer some particular examples, I know of three different persons who laboured fruitlessly in this manner for a long time. One was a close relative of mine, another was considered and reputed to be a good philosopher, and the third was the physician already mentioned.

[89] This passage carefully distinguishes rainwater from “our subject,” despite their close kinship. It qualifies any simple reading of the title as an unambiguous disclosure that ordinary rainwater itself is the sole matter of the Stone.

Das Erste Capitel. Von der Natur

II.078.2 | Source printed page: 78–79

da auch dieser mir weiter erzehlt / was gestalt ein anderer den Thau zu dem Subjecto artis Hermeticæ gebraucht / der aber gleichfalls zu keinem rechten Zweck gelangen mögen: Er selber hat wiederumb zu dem Regenwasser eine gewisse Erde genommen / und die principia seinem Vorgeben nach / also herauß gebracht / daß sie sich mit dem corporalischen Gold und Silber conjungirt; Gleichwohl dessen ohnengeachtet / vermög seiner ebenmäßigen eigenen Geständnuß / in secundâ operatione nicht reussiren / noch das Werck zur Vollkommenheit bringen können. Allwo dann einig und allein die Ursach gewesen / daß sie die Natur nicht recht erkennt / und betrachtet / noch die waaren principia Physices gewust und verstanden / oder beobachtet haben.

II.079.1 | Source printed page: 79–80

Ad particularia zu schreiten / sehen wir ja abermahl selbst / daß auß keinem animali ein vegetabile, und wiederumb auß keinem vegetabili ein animale generirt, und gezeuget wird / sondern es hält abermahl eine jede Natur ihre Ordnung / so gar / daß von einem Pferd keine Kuhe / von einer Kuhe kein Esel / von einem Esel kein Schwein / von einem Schwein keine Geiß / von einer Geiß kein Schaff / von einem Schaff kein Hund &c. fallen thut: Deßgleichen wächst auß Salat-Samen kein Köl / auß Köl-Samen kein Rettich / auß einem Apffelkern kein Birnbaum &c. Und Christus der HErr selber sagt: Kan man auch Trauben lesen von den Dornen / oder Feigen von den Disteln? Allermaßen auch letzlich auß keinem minerali ein animale, oder vegetabile kan zu wegen gebracht werden.

Part II — Chapter 1: Nature

II.078.2 | Source printed page: 78–79

This physician further told me that another man had used dew with the subject of the Hermetic art, but likewise failed to achieve a proper result. He himself had added a certain earth to rainwater and, by his own account, extracted the principles in such a way that they united with bodily gold and silver. Nevertheless, by his own admission, he could not succeed in the second operation or bring the work to perfection. The sole cause was that they had neither rightly understood and considered nature nor known, understood or observed the true principles of natural philosophy.

II.079.1 | Source printed page: 79–80

Turning to particulars, we ourselves see that no plant is generated or begotten from an animal, nor any animal from a plant. Each nature again maintains its order: a horse does not give birth to a cow, a cow to an ass, an ass to a pig, a pig to a goat, a goat to a sheep, or a sheep to a dog. Likewise, cabbage does not grow from lettuce seed, radish from cabbage seed, or a pear tree from an apple pip. The Lord Christ himself says: “Can grapes be gathered from thorns, or figs from thistles?” Finally, no animal or plant can be produced from a mineral.[90]

[90] Matthew 7:16. The author invokes reproduction according to kind as evidence that an already particularized substance cannot supply the universal generative matter.

Das Erste Capitel. Von der Natur

II.080.1 | Source printed page: 80–81

Derohalben die jenige noch mehrers irren / welche in sothanen particularien (erstbesagte mineralia und metalla keines wegs außgeschlossen) das so genannte semen Metallorum, und die Tincturam Physicam zu suchen / und zu finden vermeynen. In reyffer Erwegung und gleich wie oben im Ersten Theil authoritatibus & rationibus sufficientissimis, daß zu præparirung einer universal-Medicin ein für alle mahl auch eine universal-Materia gehörig / probirt: So dann und nicht weniger erinnert worden / was gestalten die Resolutio oder Reductio der particularien in primam materiam & principia universalia unmüglich sey;

II.081.1 | Source printed page: 81

Also ist es zumahl an deme / inmassen unden ebenfalls mit mehrerm demonstrirt werden wird / daß die mineralia und metalla keinen particular Samen haben / sondern gleich ersten Anfangs auß den Elementen entspringen; wie sie dann auch nicht wachsen / noch sich besämen und ihres gleichen zeugen / &c. und davon weyland der Frantzösische Poet / referent. D. Dienheim also gedichtet:

Part II — Chapter 1: Nature

II.080.1 | Source printed page: 80–81

Those who expect to seek and find the so-called seed of metals and the physical tincture in such particulars—including the minerals and metals just mentioned—therefore err still more. As was proved above in the first part by thoroughly sufficient authorities and reasons, preparing a universal medicine necessarily requires a universal matter. It was likewise explained that resolving or reducing particulars to first matter and universal principles is impossible.

II.081.1 | Source printed page: 81

It is also the case, as will be demonstrated more fully below, that minerals and metals have no particular seed, but spring directly from the elements at their first beginning. They do not grow, seed themselves or beget their like. On this subject the late French poet wrote the following verses, as reported by Dr Dienheim:[91]

[91] The denial of a particular metallic seed distinguishes this author's theory from other early modern accounts of metallic generation. The passage identifies neither the poet nor the work containing these French verses.

Das Erste Capitel. Von der Natur

II.081.2 | Source printed page: 81–82

Pourtant ne se vente la gente,
Et dise soubs ce mot notable,
Toute chose fait son semblable.
C’est mal dit, quant aux mineraux
mais bien est vray des vegetaux,
Et des sensitifs vrayement.
Car ils prennent nourissement.
Ils se sement & se plantent,
les metaux jamais rien ne sentent.
Et sont aussy grand an dernier.
comme ils sont en leur an premier.
Des Elements prennent leur Estre,
par nature en l’Element terrestre.

II.082.1 | Source printed page: 82

Derowegen klar und offenbar / daß die Metallen auch durch keinen particular- oder einigen andern / als den universal-Samen / oder Natur / benanntlich die Elementa (als darinn einig und allein das waare Gold / so noch in seiner wachsenden Wurtzel / mit der Astronomia inferior. also zu reden / oder zu schreiben / zu finden) verwandelt / oder verbessert werden können. Welches dann warlich der Eckstein ist / daran sich sein Lebtag so viel tausend gestossen: In deme man nemblich in den falschen Wahn und Irrthumb gerathen / und denen Mineralien und Metallen / gleich den Animalien und Vegetabilien / einen eigenen Samen zugeschrieben und angedichtet.

Part II — Chapter 1: Nature

II.081.2 | Source printed page: 81–82

Let people therefore not boast
And repeat this notable saying:
“Everything produces its like.”
Of minerals this is wrongly said,
Though truly of plants,
And truly of creatures with sensation.
For these take nourishment;
They seed and plant themselves.
Metals never feel anything,
And are as great in their final year
As they are in their first.
They take their being from the elements,
By nature, in the earthly element.

II.082.1 | Source printed page: 82

It is therefore clear and evident that metals cannot be transformed or improved through any particular seed, or through anything other than the universal seed or nature, namely the elements. In them alone is true gold found, still in its growing root, to speak or write in the language of inferior astronomy. This is indeed the cornerstone against which so many thousands have stumbled throughout their lives: they have fallen into the false belief and error of ascribing an individual seed to minerals and metals, as to animals and plants.[92]

[92] Astronomia inferior, “inferior astronomy,” applies celestial or planetary language to terrestrial processes, especially metals. Gold “in its growing root” signifies an originating, still developable condition, rather than ordinary finished metallic gold.

Das Erste Capitel. Von der Natur

II.082.2 | Source printed page: 82–83

Gestaltsam die gemeinen Alchymisten und Laboranten sich noch auff den heutigen Tag understehen mehrangeregtes Semen Metallorum, und die Tincturam Physicam in offtterwehnten Metallen und Mineralien / ja so gar in den Animalien / und Vegetabilien / also die starcke in den schwachen / und die Krafft in den ohnmächtigen zu suchen; Ohngeachtet Comes Bernhardus Trevisanus vor mehr / als ein hundert Jahren / sich uns selbsten zum Exempel dargestellt / und mit seiner eigenen Erfahrung bezeuget / daß Er in all solchen particularien viel / viel Jahr mit Auffwend- und Verzehrung eines guten Theils seiner Herrschafft und darüber erlittener Verachtung von seinen Freunden / vergeblich gearbeitet / biß Er endlich / und zwar in seinem hohen Alter / durch Undersuchung der Philosophischen Bücher / zur Erkanntnuß seines Irrthumbs gelangt.

II.083.1 | Source printed page: 83–84

So hat zu unserer Zeit Henrich von Baßdorff / auß ebenmäßiger eigener Erfahrung / fünff sonderbare Irrweg / nimirum ex Marte, Jove, Venere, Saturno & Mercurio, umbständ- und außführlich beschrieben / und daß Er ohnangesehen der / und zwar bevorab in diesem letzten Subjecto gefundenen vortrefflichen apparentien / jedoch sein Vorhaben darinn so wenig / als in den andern erreichen mögen / uns zur Warnung deutlich und treuhertzig berichtet.

Part II — Chapter 1: Nature

II.082.2 | Source printed page: 82–83

Even today ordinary alchemists and laboratory workers undertake to seek that seed of metals and the physical tincture in the metals and minerals so often mentioned, and even in animals and plants—seeking strength in the weak and power in the powerless. Yet more than a hundred years ago Count Bernard of Treviso offered himself as an example, testifying from his own experience that he had worked fruitlessly for many, many years upon such particulars, spending and consuming a considerable part of his estate and incurring his friends' contempt, until at last, in old age, study of the philosophical books brought him to recognize his error.[93]

II.083.1 | Source printed page: 83–84

Likewise in our own time Henrich von Baßdorff, drawing upon his own experience, described five particular false paths fully and in detail: those proceeding from Mars, Jupiter, Venus, Saturn and Mercury. He plainly and sincerely told us, as a warning, that despite the excellent appearances he found, especially in the last of these subjects, he could achieve his purpose in it no more than in the others.[94]

[93] The story belongs to the traditional alchemical account attributed to Bernard Trevisan. Its self-presentation as an autobiographical record should be distinguished from independently established biography.

[94] The planetary names signify iron, tin, copper, lead and ordinary mercury respectively. Promising apparent changes do not, in the author's argument, establish possession of the universal tincture.

Das Erste Capitel. Von der Natur

II.084.1 | Source printed page: 84

Dahero berührte Alchymisten und Laboranten sattsam zu verstehen geben / daß sie die Erkanntnuß der Natur nicht haben; wie auch derohalben dieselbe nimmermehr zu einem rechten Zweck werden gelangen können / sondern immerdar in ihrem Irrthumb stecken bleiben müssen. Aldieweilen unfehlbar wahr ist / was Sendivogius sagt: Sine lumine & cognitione Naturæ impossibile est, hanc assequi artem.

Part II — Chapter 1: Nature

II.084.1 | Source printed page: 84

These alchemists and laboratory workers sufficiently reveal that they lack an understanding of nature. They will therefore never be able to attain a proper result, but must remain perpetually caught in their error. For Sendivogius's saying is unfailingly true: "Without the light and knowledge of nature, it is impossible to attain this art."

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.084.2 | Source printed page: 84–85

Das Andere Capitel. Von den dreyen Philosophischen Principiis.

Demnach wir die Natur in vorhergehendem Capitel von aussen betrachtet: Als folgt nunmehr billich / daß wir solche auch von innen betrachten. Derowegen / und wie wir die Natur vorhero beschrieben / daß sie eines jeden sichtbaren Geschöpffs Substanz und Wesen: Also wollen wir anjetzo anzeigen / was sothanes Wesen sey / und worinnen dasselbe bestehe? Jetzt- und mehrberührtes Wesen aber ist nichts anders / oder bestehet in nichts anders / als in den dreyen Philosophischen Principien.

II.085.1 | Source printed page: 85

Da man dann ebenmäßig fragen möchte / was die Philosophische Principia seyen? Worauff ich und zwar nicht auß blosser speculation, wie einer oder zween / so genannte neue Physici, die sich selbige zu definiren underfangen / und doch deren eigenen Geständnuß nach / ihr Lebtag keines gesehen / noch gewust / was eines oder das andere ist / sondern (Gott Lob) auß eigener Erfahrung / antworte / und sage: Daß gemelte Philosophische Principia, so von ihnen den Philosophis, Sal, Sulphur und Mercurius genennet werden / nichts anders seyen / als die Elementa;

Dann der Mercurius ist die Lufft / der Sulphur das Feuer / und das Saltz ist das Wasser / und auch zugleich die Erde / und der Leib der andern allen / wie hernach vermeldet werden wird.

Part II — Chapter 2: The three philosophical principles

II.084.2 | Source printed page: 84–85

Chapter Two. The three philosophical principles.

Having considered nature from outside in the preceding chapter, we should now consider it from within. We previously described nature as the substance and essence of each visible creature. We shall now show what that essence is and in what it consists. It is nothing other than, or consists in nothing other than, the three philosophical principles.

II.085.1 | Source printed page: 85

One may likewise ask what the philosophical principles are. My answer comes not from mere speculation, like that of one or two so-called new natural philosophers who undertake to define them although, by their own admission, they have never seen any of them or known what one or another is. Rather, God be praised, I answer from my own experience: the philosophical principles called Salt, Sulphur and Mercury by the philosophers are nothing other than the elements.

Mercury is air; Sulphur is fire; Salt is water, and at the same time earth and the body of all the others, as will be explained below.[95]

[95] The three principles, or tria prima, derive from the Paracelsian tradition. Their names designate explanatory and operative principles, not simply common salt, elemental sulphur and metallic mercury. This author explicitly maps them onto the four elements.

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.085.2 | Source printed page: 85–86

Die Elementa seynd obdeducirter massen / wiederumb nichts anders / als ein Wasser / gleich wie sie auch alle auß dem Wasser herkommen / und entsprungen seynd.

Dahero ich mit dem Authore der Offenbahrung Göttlicher Majestät spreche: Ist nicht der Lufft ein Geist / und wird doch darauß ein Wasser.

Daß das Feuer Wasser sey / thut so wohl der von Nuysement, als jetzt- und dickbemelter Author der Offenbahrung Göttlicher Majestät / mit sattsamen Gründen beweisen. Alwo dieser auch in folgende Wort außbricht / und sagt: Ist nicht der Blitz / so etwas anzündet / ein Feuer / und wird doch auß dem Blitz ein seeliger Regen. Massen diesem D. Müller in seinem Geistlichen Liebeskuß, so fern beystimmet / in dem Er nemblich dem Blitz und dem Regen einen Ursprung zuschreibet.

Deßgleichen ist das Saltz eine Erde / und wird doch darauß ebenfalls ein Wasser.

Part II — Chapter 2: The three philosophical principles

II.085.2 | Source printed page: 85–86

As argued above, the elements in turn are nothing but water, just as all of them originate and spring from water.

I therefore say with the author of the Revelation of Divine Majesty: “Is air not a spirit, and yet water is made from it?”

Both Nuysement and that frequently mentioned author prove with sufficient reasons that fire is water. The latter exclaims: “Is the lightning that sets something alight not fire, and yet a blessed rain comes from lightning?” Dr Müller agrees to this extent in his Spiritual Kiss of Love, assigning lightning and rain a single origin.

Likewise Salt is an earth, and yet water is also made from it.

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.086.1 | Source printed page: 86–87

Dieses / sage ich / seynd die drey Philosophische Principia, und die drey Philosophische Principia seynd die Elementa.

Der Mercurius ist / wie gedacht / die Lufft / der Sulphur ist das Feuer / und das Saltz ist das Wasser: Und eben dasselbe ist auch wiederumb die Erde / so dann und nicht weniger der Leib / vermittelst dessen / sage ich nochmahln / dieser triplex Spiritus sichtbar und begreifflich ist / auch in drey underschiedliche hypostases und principia zerlegt / und philosophicè tractirt werden kan; Gestalten de Nuysement mir hierinn stattlich beystehet / wann Er spricht: Nihil absque Sale in sensum visus aut tactus venit. Wie auch obangeregter massen der Author der Offenbahrung Göttlicher Majestät / schreibet / daß das anfänglich unsichtige Wasser / von GOtt dem HErrn mit einer Schale überzogen / und demselben ein Ansehen gemacht worden.

Part II — Chapter 2: The three philosophical principles

II.086.1 | Source printed page: 86–87

These, I say, are the three philosophical principles, and the three philosophical principles are the elements.

Mercury, as stated, is air; Sulphur is fire; Salt is water. That same Salt is also earth, and no less the body through which this threefold spirit becomes visible and tangible, can be divided into three distinct hypostases and principles, and can be treated philosophically. Nuysement strongly supports me when he says, “Nothing reaches the sense of sight or touch without Salt.” As already mentioned, the author of the Revelation of Divine Majesty likewise writes that the originally invisible water was covered with a shell by the Lord God and thereby given a visible appearance.[96]

[96] Hypostasis here signifies a subsistent form or constituent, not specifically a person of the Trinity. Salt provides corporeality: the “shell” makes the otherwise invisible spirit available to the senses and to operations.

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.087.1 | Source printed page: 87–88

Welcher triplex Mercurius (secundum de Nuysement) sage ich gleichfalls nochmahln / die Natura naturata, der Philosophorum vulgarium causa efficiens, forma, & materia ist / davon dieselbe so viel geschrieben / und so manche definition erfunden / und doch nicht gewust haben / was sie ihren discipulis damit bedeuten wollen. Ich spreche der Philosophorum vulgarium causa efficiens & forma &c. Quandoquidem veram causam efficientem, omninòque formam ignorant, neque enim eorum forma & Natura in ipsa est rerum Naturâ: Ergo illis nihil remanet, præter Elementa, quæ utique (physicè loquendo) omnium sunt rerum principia, ex iisdemque omnia creata visibilia, ut loquuntur, composita sunt. Quem in sensum etiam accipio Nuysemannum, dum dicit: Mundum habere Spiritum, Animam & Corpus. Etenim per Spiritum aërem, per formam sive animam ignem, & per corpus sal intelligo.

Und so viel auff dißmahl hiervon.

II.088.1 | Source printed page: 88–89

Demnächst ist auch alhier zu erinnern / was Basilius sagt / Nemblichen: Und will dir endlichen in der Warheit und durch die Liebe Gottes dieses noch offenbahren / daß die Wurtzel des Philosophischen Schwefels / der da ein himmlischer Geist ist / mit der Wurtzel des Geistlichen übernatürlichen Mercurii, so wohl der Anfang des Spiritualischen Saltzes / in einem ist / und in einer Materia gefunden wird / und nicht in vielen Dingen: Ob gleich der Mercurius für sich von allen Philosophis / und der Schwefel für sich / neben dem Saltze / insonderheit angezogen wird / so sag ich dir doch / daß solches alles nur auff ihre Uberflüssigkeit zu verstehen / welches in jedem am meisten gefunden wird / und particulariter in viel Weg mit Nutzen kan gebraucht und bereitet werden / zu der Artzney und Veränderung der Metallen.

Part II — Chapter 2: The three philosophical principles

II.087.1 | Source printed page: 87–88

This threefold Mercury, according to Nuysement, is again what I call created nature: the efficient cause, form and matter of the ordinary philosophers, about which they have written so much and invented so many definitions without knowing what they meant to teach their pupils. I say “the ordinary philosophers’ efficient cause and form” because they are ignorant of the true efficient cause and, indeed, of form; their form and nature do not exist in reality. Nothing therefore remains to them but the elements, which, physically speaking, are the principles of all things. All visible created things, as they call them, are composed from those elements. I likewise understand Nuysement in this sense when he says that the world has spirit, soul and body: by spirit I understand air, by form or soul fire, and by body Salt.

So much for this at present.

II.088.1 | Source printed page: 88–89

We should also recall what Basilius says: “Finally, in truth and through the love of God, I will reveal this to you: the root of philosophical Sulphur, which is a heavenly spirit, together with the root of spiritual, supernatural Mercury and the beginning of spiritual Salt, are in one and are found in a single matter, rather than many things. Although all philosophers discuss Mercury separately, and Sulphur separately, alongside Salt, I tell you that this concerns only their abundance—whichever is found most plentifully in a given thing—and their preparation and profitable use in many particular ways, for medicine and the alteration of metals.”

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.089.1 | Source printed page: 89–90

Allein das Universal, als der höchste Schatz der irdischen Weißheit / und aller drey anfahenden Dinge / ist ein einiges Ding / und wird in einem einigen Ding funden / und herauß gezogen. Sintemahl darauß nicht allein / was oberwehnt / sondern auch zuvörderist erhellet / daß die Principia Philosophica nicht auß underschiedlichen Dingen (sie seyen gleich nochmahln einander so nahe verwandt / als sie immer wollen) sondern einem einigen Subjecto zu ziehen. Allermaßen die jenige nochmahl gantz unrecht daran seynd / welche den Mercurium auß einer; dann den Sulphur, und wiederumb das Sal auß einer andern materia zu extrahiren vermeynen; Gestalten ich auch ferner ermahnet haben will / daß man in extrahendis principiis istis ordine, und ja nicht præposterè procedire / damit man nicht die materiam verderbe / und die Zeit zugleich verliere.

II.090.1 | Source printed page: 90

Quoad secundam operationem. Dieweil diese Arbeit gar für leicht gehalten / auch davon bey dem Hollando, Kellæo, Filio Sendivogii, und andern gnugsamer Bericht gefunden wird; Als lasse ichs / und bevorab in deme meine Meynung nicht ist alhie eine außführliche Practicam und Proceß zu beschreiben / darbey billich bewenden.

II.090.2 | Source printed page: 90–91

Hingegen aber so achte ich à propos, zu mehrer Erklärung vorangezogenen Spruchs Basilii zu melden / was massen darauß gleichfalls sattsam abzunehmen / welches die rechte Philosophische Particularia seyen / und worauß sie fliessen; Wie dann solches Filius Sendivogii gleichfalls mit nachfolgenden Worten zu erkennen gibt / wann Er schreibet:

Part II — Chapter 2: The three philosophical principles

II.089.1 | Source printed page: 89–90

“The Universal alone, as the highest treasure of earthly wisdom and of all three originating principles, is one single thing, and is found and extracted in one single thing.” This makes clear not only what was said above, but especially that the philosophical principles must be drawn from one single subject, rather than from different things, however closely related those things may be. Those who expect to extract Mercury from one matter, Sulphur from another and Salt from yet another are therefore entirely mistaken. I would further warn that these principles must be extracted in due order, never in a reversed or confused order, lest the matter be spoiled and time lost as well.[97]

II.090.1 | Source printed page: 90

As for the second operation: since this work is considered quite easy, and sufficient information about it may be found in Hollandus, Kelley, Filius Sendivogii and others, I shall properly leave it there, especially since I do not intend to describe a detailed practice and procedure here.[98]

II.090.2 | Source printed page: 90–91

To explain Basilius’s preceding statement further, I consider it appropriate to observe that it sufficiently shows what the true philosophical particular works are and from what they flow. Filius Sendivogii likewise makes this known in the following words:

[97] The insistence on one subject qualifies the apparently plural three principles. Their differentiation is an operation upon an original unity, not an invitation to combine three unrelated ingredients.

[98] Hollandus designates writings associated with the alchemical Hollandus tradition; Kellæus is Edward Kelley. The author again expressly withholds a complete practical process.

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.091.1 | Source printed page: 91

Primò est Lapis Philosophorum, qui omnium primàs obtinet, hunc sequitur Tinctura Solis & Lunæ ad rubeum & album, postea Tinctura Vitrioli & Veneris, nec non Tinctura Martis, quarum utraque tincturam Solis in se habet, si modo ad fixationem perseverantem deducta fuerit, hanc excipit Tinctura Jovis & Saturni, ad coagulandum Mercurium, denique ipsiusmet Mercurii Tinctura,

II.091.2 | Source printed page: 91–92

hæc est igitur differentia & multiplex diversitas Lapidum & Tincturarum, omnes tamen ex uno Semine exque unica matrice generatæ sunt, unde genuinum opus universale itidem profluit, extra quam nulla præterea Tinctura Metallica adinvenire unquam potest, in omnibus inquam rebus, quomodocunque nominentur.

Dahero pro Regula infallibili zu halten; Daß kein außträglich particular / so nicht ex fonte universali gehet.

Part II — Chapter 2: The three philosophical principles

II.091.1 | Source printed page: 91

“First is the Philosophers’ Stone, which holds the foremost place of all. Next comes the tincture of Sun and Moon for the red and the white; then the tincture of Vitriol and Venus, and also the tincture of Mars. Each of these contains the tincture of the Sun, provided it has been brought to enduring fixation. Next comes the tincture of Jupiter and Saturn for coagulating Mercury, and finally the tincture of Mercury itself.”[99]

II.091.2 | Source printed page: 91–92

“Such, then, is the distinction and manifold diversity of stones and tinctures. Yet all are generated from one seed and one womb, from which the genuine universal work likewise flows. Outside that womb no other metallic tincture can ever be found in anything whatsoever, by whatever name it may be called.”

It must therefore be held as an infallible rule that no particular work is profitable unless it proceeds from the universal source.

[99] Sun and Moon signify gold and silver; the red and white generally concern the gold-making and silver-making forms of a tincture. Vitriol names a class of metallic sulphates in early modern usage. Here the tinctures are differentiated products of one source.

Das Andere Capitel. Von den dreyen Philosophischen Principiis

II.092.1 | Source printed page: 92

Wie auch hiehero gehört was Bazdorff. saget: Daß kein außträglicher particular sey / als wann man Gold und Silber zusammen schmeltze / daß sie kein Mensch scheiden könne. Inmassen dann diese letztere Wort anzeigen / daß solches allein von Philosophischen ex fonte universali kommendem Gold und Silber zu verstehen sey; Sintemahln das mineralische Gold und Silber nimmermehr also zusammen zu schmeltzen / daß sie nicht wieder von einander geschieden werden können: Und weil von diesem particular under andern der zu Nürnberg Anno 1667. getruckte Irrweg der Alchymisten / mehrern Bericht gibt; So will ich den Leser dahin gewiesen / bevorab aber aller andern / wie gedacht / nicht ex fonte universali gehenden Particularien (als welche nichts dann Betrügereyen seynd) müssig zu stehen / gewarnet haben.

Part II — Chapter 2: The three philosophical principles

II.092.1 | Source printed page: 92

Bazdorff's saying also belongs here: no particular work is profitable except melting gold and silver together so that no person can separate them. These last words show that he means only philosophical gold and silver proceeding from the universal source. Mineral gold and silver can never be melted together in such a way that they cannot be separated again. Since the False Paths of the Alchemists, printed at Nuremberg in 1667, provides further information about this particular work, I refer the reader to it. Above all, I warn him to abstain from all other particular works that do not, as stated, proceed from the universal source, since they are nothing but deceptions.

Das Dritte Capitel. Von den Cometen

II.093.1 | Source printed page: 93

Das Dritte Capitel.

Der vorherige Discours von denen Elementen und Philosophischen Principien / veranlasset mich ebenmäßig / zumahl in nächstvorhergehendem Capitel von dem Blitz / wiewol nun etwas weniges / gedacht worden / noch ferner von einigen andern von denen heydnischen Philosophis und ihren imitatoribus also genannten Meteoris, etwas Meldung zu thun. Gestaltsam ein solches zu Erkanntnuß der Natur gleichfalls nicht wenig dienlich seyn mag. Und zwar erstlich zu reden:

Von den Cometen.

Da man dann Anno 1664. und 1665. bey Erscheinung desselben Cometen gnugsam erfahren / was für seltsame Judicia, die Philosophi von diesen Sternen / so wohl ratione ihres Ursprungs / als auch deren Bedeutung zu fällen pflegen.

II.093.2 | Source printed page: 93–94

Gleich wie ich aber in meinem Ersten damahls nemblichen besagten 1665sten Jahrs von dem Regenwasser geschriebenen Tractätlein / meine wenige Meynung hiervon kurtz- und ohngefahrlich dahin eröffnet / daß nach deme / mehrangeregter massen / keine Natur sey / die etwas würcket / auch wir in H. Schrifft nicht lesen / daß GOTT der HErr Sternen geschaffen / die biß zu einiger Zeit verborgen seyn / sondern die auff die Erden scheinen sollen / sothane Sternen einig und allein von Gott dem HErrn / wann Er dieselbe auff Erden scheinen lassen / und uns dardurch etwas andeuten will / geschaffen / und nachmahls wieder weg genommen worden;

Part II — Chapter 3: Comets and other meteors

II.093.1 | Source printed page: 93

Chapter Three.

The preceding discussion of the elements and philosophical principles prompts me, particularly since lightning was briefly mentioned in the last chapter, to say something further about other phenomena called meteors by pagan philosophers and their imitators. This too may contribute considerably to understanding nature. First, then:

Comets.

At the appearance of that comet in 1664 and 1665, we had ample experience of the strange judgments philosophers customarily make about these stars, both concerning their origin and their significance.[100]

II.093.2 | Source printed page: 93–94

In my first little treatise on rainwater, written in the year 1665 just mentioned, I briefly and approximately expressed my modest opinion as follows. Since, as repeatedly explained, no nature acts of itself, and since Holy Scripture does not say that the Lord God created stars to remain hidden until some particular time, but rather to shine upon the earth, such stars are created solely by the Lord God when he wishes them to shine upon the earth and signify something to us; afterwards they are removed again.[101]

[100] “Meteors” has the broad early modern sense of atmospheric and related natural phenomena, not merely shooting stars. This chapter also includes earthquakes and tides. The author treats comets principally as created signs.

[101] This is the author’s self-report of an earlier rainwater treatise written in 1665. It establishes an internal chronological claim, but does not by itself identify that earlier work or determine the anonymous author’s identity.

Das Dritte Capitel. Von den Cometen

II.094.1 | Source printed page: 94

Inmassen / und daß es / so viel deren Bedeutung anbelangt / Wunder- und Zornzeichen Gottes des Allmächtigen seynd / wir nun etliche Jahr hero an underschiedlichen Orten gnugsam und im Werck erfahren haben; Also lasse ichs auff dißmahl annoch darbey bewenden / und schreite hierauff zu einem andern discours, als nemblichen:

II.094.2 | Source printed page: 94–95

Von dem Donner / Blitz / und Regen.

Ob wohl die Gelehrte erkennen / daß vermög der H. Schrifft / GOTT der HErr der jenige seye / welcher donnert / und blitzet / so wohln auch die Wolcken in der Lufft hoch herführet / und regnen lässt auff Erden; So wollen sie jedoch ihme hierinn die causas secundas, und Natur zu viel zugesellen / und solches derselben fast am meisten zuschreiben; Ohngeachtet sie nochmahl (kurtz darvon zu reden) nicht wissen / noch bedeuten können / was ihre causæ secundæ, oder ihre Natur eigentlich sey. Wie dann auch zu sagen:

Part II — Chapter 3: Comets and other meteors

II.094.1 | Source printed page: 94

As for their significance, we have sufficiently experienced in actual events over recent years and in various places that they are wondrous signs and tokens of almighty God’s wrath. I shall leave the matter there for the present and pass to another discussion, namely:

II.094.2 | Source printed page: 94–95

Thunder, lightning and rain.

Although the learned acknowledge that, according to Holy Scripture, it is the Lord God who thunders and sends lightning, brings the clouds high into the air and causes rain upon the earth, they nevertheless associate too much with him by way of secondary causes and nature, attributing these things chiefly to nature. Yet, to speak briefly, they still neither know nor can explain what their secondary causes or their nature actually are. The same must be said of the following.

Das Dritte Capitel. Von denen Erdbeben

II.095.1 | Source printed page: 95–96

Von denen Erdbeben.

Allwo die Philosophi nicht weniger sehr manichfaltig- und seltsame Ursachen beybringen / darauß die Erdbeben entspringen sollen. Und zwar thun die meiste die Ursachen derselben denen exhalationibus crassis calidis & siccis zuschreiben; Ohnangesehen der Psalmist / auß Eingeben des H. Geistes / viel ein andere causam efficientem anzeiget / wann er im 8. Psalm spricht: Die Erde bebete und ward beweget / und die Grundfeste der Berge regeten sich / und bebeten / da Er zornig ward. Item im 104. Psalm: Er schauet die Erde an / so bebet sie / Er rühret die Berge an / so rauchen sie. Wie dann und über das erstbesagter Psalmist also an jetztangezogenem Ort die Ursach der exhalationum, GOTT dem HErrn ebenmäßig zueignet.

II.096.1 | Source printed page: 96

Deme keinen Abbruch thut / daß mehrbedeute Philosophi etwan inter terræ motum naturalem & supernaturalem distinguiren. Sintemahln mehrberührter Psalmist hierinn im geringsten nicht distinguiert, bevorab auch dißfalls keine causa subalterna zu finden / oder zu erweisen / und bemelter Philosophorum Natur / mehrerwehnter massen / nichts ist. Derowegen dieselbe im wenigsten hilfft / daß sie ihre opinion damit zu stabiliren vermeynen / weil an einem / und sonderlich denen jenigen Orten / wo es viel Schwefel gibt / mehr Erdbeben weder am andern sich ereignen:

Part II — Chapter 3: Comets and other meteors

II.095.1 | Source printed page: 95–96

Earthquakes.

Here philosophers likewise produce many varied and strange causes from which earthquakes supposedly arise. Most assign their cause to dense, hot and dry exhalations. Yet the Psalmist, inspired by the Holy Spirit, indicates a quite different efficient cause when he says in Psalm 8: “The earth shook and moved, and the foundations of the mountains stirred and trembled because he was angry.” Again, in Psalm 104: “He looks upon the earth, and it trembles; he touches the mountains, and they smoke.” In this latter passage the same Psalmist also assigns the cause of exhalations to the Lord God.[102]

II.096.1 | Source printed page: 96

This is not weakened by the philosophers’ distinction between natural and supernatural earthquakes. The Psalmist makes no such distinction, nor can a subordinate cause be found or demonstrated in this matter; the philosophers’ nature, as repeatedly stated, is nothing. It therefore does not help them in the least to attempt to strengthen their opinion by observing that earthquakes occur more frequently in some places than others, especially where sulphur is abundant.

[102] The first citation is Psalm 18:7, although the print reads Psalm 8; the second is Psalm 104:32. Exhalations were subterranean or atmospheric vapours invoked in inherited natural philosophy to explain earthquakes and other phenomena.

Das Dritte Capitel. Von denen Erdbeben

II.096.2 | Source printed page: 96–97

Gestalten unser HErr GOtt mit der Natur nach ihrer qualität und Eigenschafft handelt / und in derselben würcket. Daher wir sehen / daß im Sommer mehr Wetter entstehen / weder im Winter; Wie auch im übrigen / ob schon der Erden ins gemein / das Wort und der Befehl Gottes herfür zu bringen Kraut und Graß &c. gegeben und eingesprochen worden / so thut jedoch an sehr sandigt- und magern Orten (ob impotentiam nimirum passivam germinandi) wenig / oder gar nichts wachsen. Welches mich also verursacht / alhier gleichfalls etwas zu wiederholen.

II.097.1 | Source printed page: 97–98

Von dem Winde.

Was für seltsam- und wunderliche Ursachen abermahl dem Winde / insonderheit ratione seines Ursprungs und Bewegung von denen Philosophis vulgaribus zugeschrieben werden / das ist am Tage. Wann wir aber das Werck der Schöpffung / und die Wunderwerck Gottes / wie sie von dem H. Geist / und den Männern Gottes beschrieben werden / betrachten / so seynd wir viel anders darvon zu judiciren verbunden: Dann was zum ersten dessen Ursprung anbelangt / ist oben im Ersten Theil gnugsam demonstrirt und dargethan / was massen Wind und Lufft eines / und derselbe auß dem Wasser herkommen und geschaffen worden. Worbeynebenst ich mich auch nochmahl auff des Nuysement dictum: Ventus nihil aliud est, quam aër commotus, beruffe.

Part II — Chapter 3: Comets and other meteors

II.096.2 | Source printed page: 96–97

For the Lord our God deals with nature according to its quality and properties and acts within it. Thus we see more storms arise in summer than in winter. Likewise, although God’s word and command to bring forth herbs and grass were given and spoken to the earth generally, little or nothing grows in very sandy and barren places, because they lack the passive capacity for germination. This prompts me to repeat something here as well.

II.097.1 | Source printed page: 97–98

Wind.

The strange and extraordinary causes ordinary philosophers assign to wind, particularly its origin and motion, are well known. But if we consider creation and God’s wondrous works as described by the Holy Spirit and the men of God, we must judge very differently. First, concerning its origin, the first part sufficiently demonstrated that wind and air are one, and that air came from water and was created from it. I again appeal to Nuysement’s saying: “Wind is nothing other than air in motion.”

Das Dritte Capitel. Von dem Winde

II.098.1 | Source printed page: 98

Allermaßen / und was fürs andere dessen Bewegung anbetrifft / man die Ursachen derselben gleichfalls wohl wissen kan / dafern man consideriret, was der Psalmist sagt: Du machest deine Engel zu Winden / und deine Diener zu Feuerflammen. Deßgleichen welcher gestalt der Evangelist Joannes in seiner Offenbahrung am 7. Capitel meldet / daß vier Engel / an den vier Enden der Erden gestanden / und die vier Winde gehalten / damit kein Wind auff Erden wehen können.

II.098.2 | Source printed page: 98–99

Dahero auch und wiederumb auff das vorige propos zu kommen / und von dem Erdbeben noch etwas wenigs anzuregen / des Helmonti Meynung nicht zu verwerffen ist / da Er (referent. etiam Bechmann.) mit Anführung des Exempels Matth. 28. vers. 2. die Ursach der Erdbeben den Engeln zuschreibet.

Part II — Chapter 3: Comets and other meteors

II.098.1 | Source printed page: 98

Second, concerning its motion, its causes may also be known if we consider the Psalmist's words: "You make your angels winds, and your servants flames of fire." Likewise, in Chapter 7 of Revelation the evangelist John reports that four angels stood at the earth's four corners and held the four winds, so that no wind could blow upon the earth.[103]

II.098.2 | Source printed page: 98–99

Returning therefore to the preceding subject, and adding a little about earthquakes, Helmont's opinion should not be rejected. Citing the example in Matthew 28:2, he assigns the cause of earthquakes to angels, as Bechmann also reports.[104]

[103] Psalm 104:4 and Revelation 7:1. The Psalm's wording varies across translations: "spirits" and "winds" reflect overlapping senses of the underlying word. Here the author expressly uses the reading "winds" to establish angelic agency.

[104] Jan Baptista van Helmont is invoked as an authority. Matthew 28:2 associates an earthquake with an angel descending and rolling away the stone at Christ's tomb. The author extends that scriptural example to earthquakes generally.

Das Dritte Capitel. Von dem Winde

II.099.1 | Source printed page: 99–100

Bevorab aber und daß der Allweise Gott / in solchen und dergleichen allen / sich einig und allein das Regiment vorbehalten / und sothane Wunderwerck also gleichsam immediatè von Seiner Göttlichen Allmacht herrühren / das bezeuget Moyses im andern Capitel seines ersten Buchs mit diesen Worten: Der HERR hatte noch nicht regnen lassen auff Erden. Wie es auch Gott selbsten Job 38. cap. mit mehrerm andeutet und erklärt / wann Er under andern spricht: Bistu gewesen / da der Schnee herkombt / oder hastu gesehen / wo der Hagel herkombt? die ich habe verhalten / biß auff die Zeit der Trübsal &c. Item / Wer hat dem Platzregen seinen Lauff außgetheilet / und den Weg dem Blitzen und Donner. Ferner und in specie: Kanstu deinen Donner in den Wolcken hoch herführen &c.

II.100.1 | Source printed page: 100

Derohalben David im 18. Psalm ebenmäßig recht sagt: Dampff gieng auff von von seiner Nasen / und verzehrend Feuer von seinem Munde / daß es davon blitzet &c. Gestaltsam GOtt der HErr der Natur dißfalls / wie erwehnt / keine sonderbare Ordnung und Befehl gegeben / noch einige causa subordinata, oder Erschaffungs-Wort in H. Schrifft zu finden ist / sondern uns vielmehr der 148. Psalm gleicher massen berichtet: Daß Feuer / Hagel / Schnee / Dampff / und Sturmwinde / sein Wort außrichten.

Part II — Chapter 3: Comets and other meteors

II.099.1 | Source printed page: 99–100

Above all, the all-wise God has reserved government over all such things to himself alone. These wondrous works proceed, as it were, immediately from his divine omnipotence. Moses testifies to this in Genesis 2: “The LORD had not yet caused rain upon the earth.” God himself further indicates and explains it in Job 38, saying among other things: “Have you been where the snow comes from, or seen where the hail comes from, which I have reserved until the time of trouble?” Again: “Who has allotted its course to the downpour, and a way to lightning and thunder?” And particularly: “Can you bring your thunder high among the clouds?”[105]

II.100.1 | Source printed page: 100

David therefore rightly says in Psalm 18: “Vapour rose from his nostrils, and consuming fire from his mouth, from which lightning flashed,” and so forth. As stated, the Lord God has given nature no particular order or command in this matter, nor is any subordinate cause or creative word found in Holy Scripture. Rather, Psalm 148 likewise tells us that fire, hail, snow, vapour and storm winds fulfil his Word.[106]

[105] Genesis 2:5; Job 38:22–25 and 34. The rendering preserves the author’s cited wording, including “thunder” in the last question. The passage treats scriptural questions about human limits as evidence of God’s exclusive governance.

[106] Psalm 18:8 and Psalm 148:8. The repeated von in the original is a printing duplication, retained in the transcription; it has no additional meaning in English.

Das Dritte Capitel. Von dem Winde

II.100.2 | Source printed page: 100–101

Deromegen abermahl unrecht / ja aberglaubisch und Gottloß / daß man dem Teuffel und seinen Unholden und Hexen die Gewalt über die Witterung zuschreiben will; Wie auch weder in der Natur noch Gottes Wort bestehen kan / daß man vorgeben thut / ob hätte der Teuffel den / in obangedeuter unsers HERRN und Heylands Christi Schiffart sich erhobenen Sturmwind erreget / und verursachet: Inmassen es sonderlich der Histori Matth. 8. selbst zu wider ist / als welche simpliciter der erhobenen Ungestümme auff dem Meer / und daß unser HERR Christus den Wind und das Meer betrohet &c. gedencket.

II.101.1 | Source printed page: 101

Und ob man schon diese Meynung mit dem im Büchlein Hiob am ersten Capitel beschriebenem Exempel / da der Text meldet: Das Feuer Gottes fiel vom Himmel / und verbrannte Schaaf und Knaben / und verzehrte sie &c. Ferner: Und sihe / da kam ein grosser Wind von der Wüsten her / und stieß auff die vier Ecken des Hauses / und warffs auff die Knaben &c. So dann den Sprüchen Pauli / Ephes. cap. 2. vers. 2. & c. 6. vers. 12. zu behaupten sich bemühet / allwo St. Paulus von dem Fürsten der in der Lufft und Finsternuß dieser Welt herrschet / &c. redet /

Part II — Chapter 3: Comets and other meteors

II.100.2 | Source printed page: 100–101

It is therefore again wrong—indeed superstitious and godless—to ascribe power over the weather to the Devil and his sorcerers and witches. Nor can the claim that the Devil raised and caused the storm during the voyage of our Lord and Saviour Christ be sustained either in nature or in God's Word. It especially contradicts the account in Matthew 8 itself, which simply speaks of the storm arising on the sea and of our Lord Christ rebuking the wind and sea.[107]

II.101.1 | Source printed page: 101

One may attempt to support that opinion with the example described in Job 1, where the text says: "The fire of God fell from heaven and burned the sheep and young men and consumed them"; and further: "Behold, a great wind came from the wilderness and struck the house's four corners and cast it upon the young men." One may also invoke Paul's sayings in Ephesians 2:2 and 6:12, where he speaks of the prince ruling in the air and the darkness of this world.

[107] The author explicitly rejects weather-making powers attributed to witches and the Devil. His position remains theological: he reserves weather's true agency to God, rather than proposing a secular meteorology.

Das Dritte Capitel. Von dem Winde

II.101.2 | Source printed page: 101–102

ist jedoch (fürs Erste) vermög vorangezogener Sprüche und fundamenten / auch der bißhero gantz gründlich deducirten Ordnung der Natur / (zumahl und in Erwegung / wie oben zu End des Ersten Theils angeregt / die Hebræer an statt des / in ihrer Grammatic ermanglenden Superlativi, sich des Nahmens Gottes gebrauchen) vielmehr zu glauben / daß der Teuffel in Gestalt eines gewaltigen sehr grossen Feuers herab gefallen / und die Schaaffe und Knaben Jobs verzehrt / deßgleichen / daß er mit sambt seinem höllischen Heer in Gestalt eines hefftigen Windes auff die vier Ecken des Hauses gestossen / und dasselbe umb- und auff die Kinder Jobs geworffen &c. weder daß es ein rechter Wind und Feuer / davon vorerwehnter massen der Psalmist sagt: Du machest deine Engel zu Winden / und deine Diener zu Feuerflammen / gewesen sey.

II.102.1 | Source printed page: 102–103

Gestalten auch (fürs Andere) nicht folgt / St. Paulus redet von dem Fürsten der in der Lufft und Finsternuß dieser Welt herrschet &c. Ergo, so hat derselbe (als der Teuffel) obberührten Sturmwind erreget / angesehen / diese und andere dergleichen Wetter und Witterungen ein für allemahl Wunderwercke Gottes seynd / welche der Teuffel mit nichten schaffen / oder verrichten kan / noch auch GOtt der HErr ihn schaffen / oder verrichten lassen wird. Anders auff dißmahl zu geschweigen.

II.103.1 | Source printed page: 103

Im übrigen / und gleich wie ich denen Elementen ihre durch Gottes universal-Wort / und dergestalt von sich selbst habende Beweg- und Würckungen / auch denen Sternen ihre Influenz und concordanz in dieselbe / und mit denselben / nicht zu benehmen begehrt; Also und damit ich auch etwas gedencke:

Part II — Chapter 3: Comets and other meteors

II.101.2 | Source printed page: 101–102

Nevertheless, first, according to the passages and foundations cited, and the order of nature established thus far, another explanation is more credible. As noted at the end of the first part, the Hebrews use God's name in place of the superlative absent from their grammar. Thus the Devil descended in the form of an exceedingly great fire and consumed Job's sheep and servants; likewise, he and his infernal host, in the form of a violent wind, struck the house's four corners and overturned it upon Job's children. This is more credible than that it was true wind and fire of the kind described by the Psalmist: "You make your angels winds, and your servants flames of fire."[108]

II.102.1 | Source printed page: 102–103

Second, it does not follow that, because Saint Paul speaks of the prince ruling in the air and the darkness of this world, that prince—the Devil—therefore raised the storm just mentioned. These and other such storms and weather are, once and for all, God's wondrous works. The Devil can neither create nor perform them, nor will the Lord God allow him to do so. I leave other matters aside for the present.

II.103.1 | Source printed page: 103

Moreover, just as I do not seek to deprive the elements of the motions and operations they possess in themselves through God's universal Word, or the stars of their influence upon and concordance with those elements, so I shall also say something of the following.

[108] Job 1:16 and 19. The distinction is between the Devil assuming the appearance of wind or fire and his producing true elemental wind or fire. "Fire of God" is explained as an intensifying idiom; that interpretation is the author's stated rationale.

Das Dritte Capitel. Von dem Thau

II.103.2 | Source printed page: 103–104

Von dem Thau.

So thue ich dem seel. Arnd allerdings beystimmen / wann er denselben eine Frucht der Morgenröthe nennet: Gestalten er solches mit offt-allegirtem Königl. Propheten David erweiset / der in seinem 110. Psalm spricht: Deine Kinder werden dir gebohren / wie der Thau auß der Morgenröthe. Gantzohne aber wiederumb / und nochmahln / daß Gott der HErr nicht auch dißfalls die causa prima seyn solte. Welches gleichwol hingegen die Meynung / daß der Thau von der Sonnen und Mond / als dessen Vatter gezeuget werde / und was dergleichen mehr / gäntzlich umbstosset.

II.104.1 | Source printed page: 104

Zum Beschluß setze ich noch folgendes hinzu / nemblich:

Von dem Ab- und Zufluß des Meers.

Das an sich selbst grosse und wunderbare Geschöpff Gottes des Meers / ist wegen dessen sonder- und wunderbaren / und seine Zeit ordentlich haltenden Ab und Zuflusses noch mehrers zu verwundern: Und weiln dieser fluxus & refluxus, von denen Philosophis ebenmäßig under die so genannte Meteora gerechnet wird / auch dessen Ursach zu Erkantnuß der Natur abermahl zu wissen nicht undienlich ist; So habe ich alhier darvon gleichfalls etwas zu handlen nicht underlassen wollen.

Part II — Chapter 3: Comets and other meteors

II.103.2 | Source printed page: 103–104

Dew.

I agree entirely with the late Arnd when he calls dew a fruit of the dawn. He proves this through the frequently cited royal prophet David, who says in Psalm 110: “Your children are born to you like dew from the dawn.” This in no way implies that the Lord God is not also the first cause here. Rather, it entirely overturns the opinion that dew is begotten by the sun and moon as by its father, and similar views.[109]

II.104.1 | Source printed page: 104

To conclude, I add the following.

The ebb and flow of the sea.

The sea, itself a great and wondrous creature of God, is still more marvellous for its extraordinary ebb and flow, which keep their appointed times. Philosophers likewise count this flux and reflux among the so-called meteors. Since knowing its cause is again useful for understanding nature, I have wished to discuss it briefly here.

[109] Psalm 110:3 in the author’s German wording. The passage permits celestial influence and concordance, but denies that these displace God as first cause. It also resists a simple identification of dew’s generation with the Sun–Moon parentage familiar in alchemical language.

Das Dritte Capitel. Von dem Ab- und Zufluß des Meers

II.104.2 | Source printed page: 104–105

Was für seltsame Ursachen nun jetzt- und vielbemelte Philosophi nicht weniger hierinn anführen / das mag fast nicht gnugsam beschrieben werden: Inmassen der seel. Arnd deren underschiedliche gleichsam mit Befrembdung erzehlet; hingegen zu erkennen gibt / daß wer den motum totius Naturæ verstehe / der verstehe die Bewegung des Meers am besten. Dahero und wann wir sonderlich unserm hinnach beschriebenen Methodo gemäß / die Natur und dieses Wunder-Geschöpff Gottes betrachten / so finden wir das Wort und den Befehl Gottes: Es samble sich das Wasser &c. Als welches dann die eigentliche Ursach dieser Creatur sonder- und wunderbarer Ab- und Zuflusses: In reyffer Erwegung / Gottes Wort ewig / auch die vera causa motus &c. in allen Dingen ist.

II.105.1 | Source printed page: 105–106

Gestaltsam hiehero gleichfalls gehöret / was vielfleissigbemelter Arnd abermahln schreibet (dessen Anfang oben erwehnt worden) nemblichen: Das Wort / so Gott in der Schöpffung geredet / ist nicht verschwunden / sondern das Leben aller Creaturen worden.

Daran abermahl nichts irret / daß mehrangeregter Ab- und Zufluß meines wissens / an den meisten Orten der Veränderung des Monds nach / geschibet. Angesehen secund. ipsum B. Arnd / inter causam & concordantiam zu distinguiren ist. Welche concordanz zumahl / auß ebenmäßiger Ursache / und dem Befehl Gottes: Es werden Liechter an der Feste des Himmels &c. zu geben Zeichen / Zeiten &c. herfliesset.

Worvon auff dißmahl gleichfalls genug.

Part II — Chapter 3: Comets and other meteors

II.104.2 | Source printed page: 104–105

The strange causes these repeatedly mentioned philosophers propose in this matter can scarcely be described adequately. The late Arnd recounts several of them with apparent astonishment, while indicating that whoever understands the motion of all nature best understands the sea’s motion. If, especially according to the method described later, we consider nature and this wondrous creature of God, we find God’s word and command: “Let the water be gathered together,” and so forth. This is the true cause of the creature’s extraordinary ebb and flow, for God’s Word is eternal and is the true cause of motion in all things.[110]

II.105.1 | Source printed page: 105–106

The following words of Arnd, whom I have so often cited, also belong here; their opening was quoted above: “The Word that God spoke in creation has not vanished, but has become the life of all creatures.”

Nor is this disturbed by the fact that, so far as I know, the ebb and flow follow the moon’s changes in most places. According to Arnd himself, cause must be distinguished from concordance. That concordance likewise flows from God’s command: “Let there be lights in the firmament of heaven to give signs and seasons,” and so forth.

Enough of this also for the present.

[110] Genesis 1:9. The continuing force of the original gathering command is made the cause of tides. The subsequent passage acknowledges the lunar correspondence while distinguishing it from causation.

Das Vierte Capitel. Von Gebährung der Metallen

II.106.1 | Source printed page: 106–107

Das Vierte Capitel. Von Gebährung der Metallen / und wie dieselben in der Erden generirt werden.

Oben zu End des Ersten Theils / ist gemeldet worden / welcher gestalt finis principalis dieses Studii seyn solle / die Wunderwercke Gottes zu betrachten &c. Wann nun die Metallen under andern Wunderwercken und Edlen Geschöpffen Gottes nicht die geringste seynd: Massen derselben in H. Schrifft an underschiedlichen Orten / und insonderheit des Golds gleich zu Anfang der H. Bibel gedacht wird; Wie ingleichem GOtt der HErr dem Moysi außtrücklich befohlen / dasselbe zu Zierung seiner Wohnung und Tabernaculs, so wohln zu Verfertigung der herrlichen Priesterlichen Kleider zu nehmen / und zu gebrauchen / auch so gar in das gleichfalls von feinem Golde zu machen anbefohlene Stirnblatt / seine Heiligkeit graben zu lassen.

II.107.1 | Source printed page: 107–108

Und zumahln die Philosophi die Wissenschafft von Gebährung der Metallen zu Begreiff- und Erlernung der Hermetischen Kunst / sehr nöthig achten: Als habe ich von solcher Gebährung alhier auch etwas handlen / und wie ich im vorhergehendem Capitel von der Operation unsers Subjecti einige Anregung gethan / also darinn noch etwas weiter fortfahren wollen: Ohngeachtet sonsten von angeregter Wissenschafft an sich selbst zu schreiben fast gefährlich ist / wie ich auch dieselbe nur pro scientiâ conjecturali halte: Dann wir wissen zwar / daß die Metalla in der Erden generirt werden; Allein wie sothane generation eigentlich zugehe / hat meines ermessens noch keiner gründlich erforschet. Gestalten der berühmte Bergmeister Lazarus Erkard hierinn auch das stillschweigen halten muß. Der Philosophorum vulgarium dissension mit ebenmäßigem stillschweigen zu übergehen.

Part II — Chapter 4: Generation of metals

II.106.1 | Source printed page: 106–107

Chapter Four. The generation of metals, and how they are generated in the earth.

At the end of the first part it was stated that the principal purpose of this study should be contemplation of God's wondrous works. Metals are not the least among God's wondrous works and noble creatures. They are mentioned in various places in Holy Scripture, and gold in particular near the Bible's beginning. The Lord God also expressly commanded Moses to use it to adorn his dwelling and tabernacle and to make the splendid priestly garments. He even commanded that his holiness be engraved upon the plate for the forehead, itself to be made of fine gold.[111]

II.107.1 | Source printed page: 107–108

Since philosophers consider knowledge of metallic generation very necessary to understanding and learning the Hermetic art, I have wished to discuss that generation here. Having offered some hints concerning the operation of our subject in the preceding chapter, I shall proceed a little further. Writing about this knowledge in itself is rather hazardous, however, and I regard it only as a conjectural science. We know that metals are generated in the earth; but to my judgment nobody has thoroughly investigated how that generation actually takes place. Even the celebrated mining master Lazarus Erkard must remain silent here. I shall pass over the disagreements of ordinary philosophers with equal silence.[112]

[111] Genesis 2:11–12 mentions the gold of Havilah. The tabernacle and priestly furnishings are described in Exodus 25–28; the gold forehead plate bears "Holiness to the LORD" in Exodus 28:36.

[112] The name refers to Lazarus Ercker (c.1530–1594), author of an influential work on assaying ores. The admission of conjecture limits the certainty of the natural-historical model that follows.

Das Vierte Capitel. Von Gebährung der Metallen

II.108.1 | Source printed page: 108

So viel aber unsere Philosophos anbelangt / ob sie schon durch observation der operation unsers Subjecti der Sache etwas näher getretten seyn mögen / stimmen sie jedoch auch nicht aller dings mit einander überein / sondern und wie ich gleichfalls erachte / nach dem einer eines Proceß in Verfertigung seines Wercks sich bedienet / solchem nach hat er auch davon sentirt und geschrieben. Inmassen nicht nur einer / sondern underschiedliche Wege seynd / das Philosophische Magisterium zu verfertigen.

II.108.2 | Source printed page: 108–109

Und daß die Philosophi melden / ob wäre nur ein einiger Weg hierzu zu gelangen / solches ist von dem End und nicht dem Anfang zu verstehen / und daß sie alle endlich zu einem Zweck gelangt seynd / ob schon einer diesen / der andere einen andern Weg / im Anfang gebraucht hat.

II.109.1 | Source printed page: 109

Sonderlich aber haben meines nochmahligen Bedunckens die jenige / welche dem Bernhardo nach- oder gleich gearbeitet / auß denen in sothanem Proceß sich begebenden Veränderungen / der Farben und Gestalten unsers Subjecti, auch die Veränderung der Metallen conjecturirt: Ja gantz darvor gehalten / daß der Mercurius erstlich zu Bley / nachmals zu Zinn / ferner zu Silber / dann zu Kupffer / und wiederumb zu Eisen / und letzlich zu Gold werde.

Part II — Chapter 4: Generation of metals

II.108.1 | Source printed page: 108

As for our own philosophers, although observing the operation of our subject may have brought them somewhat closer to the matter, they do not agree entirely either. I judge that each has formed his opinion and written according to the process he used in accomplishing his work. There is not merely one way, but several ways, of preparing the philosophical magistery.

II.108.2 | Source printed page: 108–109

When philosophers say that there is only one way to attain it, this is to be understood of the end rather than the beginning: all finally arrived at one goal, although one initially used this path and another a different one.

II.109.1 | Source printed page: 109

In particular, I judge that those who worked according to Bernard, or in the same manner, inferred a corresponding transformation of metals from the changes in colour and appearance undergone by our subject during that process. They fully believed that Mercury first becomes lead, then tin, then silver, then copper, then iron and finally gold.

Das Vierte Capitel. Von Gebährung der Metallen

II.109.2 | Source printed page: 109–110

Hingegen andere / welche auß einem andern und / wie ich zwar ebenfalls muthmaßlich darvor halten will / des Artephii Process und Practic ihre observanz genommen / beschreiben die generation der Metallen ohngefahrlich folgender gestalt / nemblichen / daß der so genannte Vapor Naturæ, (welcher auff Bergmännisch die Einwitterung oder Bergschwaden mag benennet werden) wann er auß dem centro der Erden sublimirt werde / so durchgehe er entweder truckene oder warme Ort / und im durchgehen der reinen und warmen Ort / wo eine schwefeliche Feuchtigkeit an denen Steinfelsen klebe / begreiffe er dieselbe / und führe sie mit sich; da er dann zu einer Schmierigkeit werde / wie er auch den Nahmen des Dunsts verlasse / und den Nahmen der Feistigkeit an sich nehme /

II.110.1 | Source printed page: 110

welche Feistigkeit (die sonsten Bergmännisch ein Metallferch möchte zu nennen seyn) wann sie in fernerem auffsteigen andere von dem vorhergehenden Vapore gereinigte Ort / und daselbst eine reine subtile feuchte Erde antreffe / erfülle sie deren poros, verbinde sich gleichfalls mit derselben / und werde Gold darauß. Wofern aber mehrangeregte Feistigkeit an andere unreine und kalte Ort gelange / so werde Bley darauß: sey dann die Erde rein und mit Schwefel vermengt / so werde Kupffer darauß &c.

Part II — Chapter 4: Generation of metals

II.109.2 | Source printed page: 109–110

Others, however, drawing their observations from a different process—conjecturally, I suppose, the procedure and practice of Artephius—describe metallic generation approximately as follows. The so-called vapour of nature, which in miners' language may be called Einwitterung or Bergschwaden, rises by sublimation from the earth's centre and passes through dry or warm places. Passing through clean and warm places where sulphurous moisture adheres to the rocks, it takes up that moisture and carries it along. It thereby becomes greasy, loses the name of vapour and acquires that of unctuosity.[113]

II.110.1 | Source printed page: 110

If this unctuosity—which miners might otherwise call Metallferch—rises farther and meets places purified by the preceding vapour, and there encounters a pure, subtle, moist earth, it fills that earth's pores and unites with it, producing gold. But if the unctuosity reaches other, impure and cold places, lead results. If the earth is pure and mixed with sulphur, copper results, and so forth.

[113] Einwitterung and Bergschwaden are mining terms here associated with a generative subterranean vapour; they should not automatically be equated with modern chemical gases or present-day "weathering." Artephius is a traditional alchemical authority whose writings circulated pseudonymously.

Das Vierte Capitel. Von Gebährung der Metallen

II.110.2 | Source printed page: 110–111

Der Author fundamentorum verorum Chymicorum, beschreibt den Ursprung der Metallen also / daß nemblichen dieselbe von dem Mercurialischen Dampff in der Erden herrühre / welcher durch Krafft des Feuers in den Bergen / zu einem dicklechten Wasser gekocht: worauff er alsdann nach Beschaffenheit des in sich gezogenen reinen oder unreinen Schwefels zu diesem / oder jenem Metall absonderlich geordnet werde &c.

II.111.1 | Source printed page: 111

Der Author des Tractats de Metamorphosi Metallor. describirt die Gebährung der Metallen wiederumb anders / und insonderheit / kurtz darvon zu reden / will er die Beyfügung der schwefelichen Fettigkeit dem Mercurio, nicht zugeben / mit vermelden / daß der Mercurius an sich selbst ein / von den himmlischen Einflüssen digerirende Krafft und Würckung in sich habe / wie bey demselben mit mehrerm mag gelesen werden.

II.111.2 | Source printed page: 111–112

An meinem wenigen Ort / statuir ich vors Erste mit allen Philosophis, daß die Metalla alle einen Ursprung haben / und auß einer Materia entspringen: Massen dieselbe oben bereits angezeigt / auch unden ferner und deutlicher benennet werden wird. Wie und auff was Weise aber deren generation in dem Bergwerck geschehe / das hat / sage ich nochmahln / biß dato keiner gründlich erforschen mögen. Und sonderlich was die erste Meynung / und die Veränderung der Metallen anbelangt / kan ich derselben am wenigsten beypflichten;

Part II — Chapter 4: Generation of metals

II.110.2 | Source printed page: 110–111

The author of the True Chemical Foundations describes the origin of metals as deriving from mercurial vapour in the earth. The force of fire within the mountains cooks it into a rather thick water, after which it is particularly determined into one metal or another according to the character of the pure or impure sulphur it has absorbed.

II.111.1 | Source printed page: 111

The author of the treatise On the Metamorphosis of Metals describes metallic generation differently again. In brief, he particularly refuses to admit the addition of sulphurous fatness to Mercury, stating that Mercury already possesses within itself a digesting power and operation derived from celestial influences. Further information may be read in his work.

II.111.2 | Source printed page: 111–112

For my own modest part, I maintain first, with all philosophers, that all metals have one origin and spring from one matter. That matter has already been indicated above and will be named more clearly below. But, I repeat, nobody has yet thoroughly investigated how and in what manner their generation takes place in mines. In particular, I am least able to agree with the first opinion concerning the successive transformation of metals.

Das Vierte Capitel. Von Gebährung der Metallen

II.112.1 | Source printed page: 112

Angesehen / und ob ich wohl / als ich vor diesem dem Artephio nachgearbeitet / und in deme mir einmahl durch unvorsichtige Regierung des Feuers (gestalten das Regimen Ignis, und das Gewicht / die zween vornembste Puncten / welche circa practicam zu observiren seynd) ein oder mehr Gläser zersprungen / in denen überbliebenen Stücken selbst / so wohl schwartze / als weißlechte / wie auch gelbe / und andere flores gefunden / so bewegt michs jedoch keines wegs / mehrgedachte Veränderung der Metallen zu statuiren / oder solcher Meynung beyzufallen.

II.112.2 | Source printed page: 112–113

Massen ich auch darvor halte / daß die Philosophi durch diese und andere Gleichnussen nichts anders / als die operation unsers Subjecti beschreiben wollen / wie unden nicht weniger und mit mehrem zu vernehmen seyn wird: Sintemahln unlaugbar / daß eine jede Natur sich fort und fort zu veredlen sucht. Dahero beedes der Natur und Vernunfft zu wider / daß das Silber / so nechst dem Golde das reinest und edelst Ertz ist / erst wieder zu Kupffer / und dann auch zu Eisen werden sol. Zu geschweigen / daß ein anders unsere Kunst / ein anders die generation der Metallen in den Bergwercken ist; Ohngeachtet die generir- und Gebährung der Metallen / auß bedeuter operation unsers Subjecti, mehrers / weder sonsten einigem Ding conjecturirt werden kan.

Part II — Chapter 4: Generation of metals

II.112.1 | Source printed page: 112

When I once worked according to Artephius, careless management of the fire caused one or more vessels to break —the regimen of fire and the weight being the two principal points to observe in practice. In the remaining fragments I myself found black, whitish, yellow and other flowers. Yet this in no way moves me to affirm the transformation of metals just mentioned or to agree with that opinion.[114]

II.112.2 | Source printed page: 112–113

I also believe that by these and other analogies philosophers intend to describe nothing other than the operation of our subject, as will be explained more fully below. It is undeniable that every nature continually seeks to ennoble itself. It therefore contradicts both nature and reason that silver, the purest and noblest metal after gold, should first become copper again and then iron. Moreover, our art is one thing and metallic generation in mines another, although more may be conjectured about metallic generation from the operation of our subject than from anything else.[115]

[114] Flores, “flowers,” are deposits or products of operations, often formed by sublimation; the word does not mean botanical flowers here. Regimen ignis is control of the work’s heat, and “weight” concerns the prescribed quantities or proportions.

[115] The author rejects reading laboratory colour sequences as a literal sequence of naturally generated metals. His reason depends on an upward tendency toward nobility: silver’s conversion to copper or iron would reverse that tendency.

Das Vierte Capitel. Von Gebährung der Metallen

II.113.1 | Source printed page: 113–114

Gestaltsam und weil fürs andere die conjecturæ in verborgenen Sachen statt finden / so thue ich diesem allem / und meiner bißherigen practic nach / vorbemeltem Authori verorum fundamentorum Chymicorum (jedoch eines andern mehr erfahrnen Judicio hierdurch nichts benommen) beystimmen; und zwar dergestalt / daß / nemblich nach deme der Spiritus universalis in der Erde reine / oder unreine / warme / oder kalte Ort / Gäng / oder Schachten / auch ferners nach erfolgter inspissation eine materiam prædispositam und matricem antrifft &c. solchem nach auch so dann ein oder das ander Ertz / als Gold / Silber / Kupffer / oder anders &c. darauß werde.

II.114.1 | Source printed page: 114

Im übrigen hat Basilius Valentinus von den Bergwercken / deren Ursprung / Natur und Eigenschafft / generir- und Gebährung der Metallen &c. und sonderlich in Ansehung der Bergleuthe von ihme gebrauchten Redart / sehr schön und plausibel geschrieben / welches einem Scrutatori artis zu obverstandenem Ende nicht wenig nutzen mag / dahin ich dann denselben remittirt haben wil.

Part II — Chapter 4: Generation of metals

II.113.1 | Source printed page: 113–114

Second, since conjectures have their place in hidden matters, I agree, in accordance with all this and my practice thus far, with the previously mentioned author of the True Chemical Foundations, without prejudicing the judgment of someone more experienced. As the universal spirit encounters pure or impure, warm or cold places, veins or shafts in the earth, and then, after thickening, a predisposed matter and womb, so one metal or another—gold, silver, copper or something else—results.

II.114.1 | Source printed page: 114

For the rest, Basilius Valentinus has written beautifully and plausibly about mines, their origin, nature and properties, and metallic generation, especially in his use of miners' expressions. This may be very useful to an investigator of the art for the purpose explained above, and I refer him to it.

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden

II.114.2 | Source printed page: 114–115

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden.

Alldieweil die Edelgesteine gleichfalls herrliche Wunderwercke und Edele Geschöpffe Gottes des Allerhöchsten seynd; Wie auch deren nicht weniger / als der Metallen / in H. Schrifft gedacht wird / und GOtt der HErr dem Moysi / dieselbe zu der herrlichen Priesterlichen Zierd / benanntlich dem Ambt-Schildlein / darinn das URIM und THUMIM gewesen / und zwar zwölff underschiedliche / da in jeden ein Nahme der Kinder Israel nach ihren Stämmen gegraben / zu nehmen: Deßgleichen zween Onicher-Stein / in Gold fassen / und in jeden sechs Nahmen der Kinder Israel graben / und solche dem Hohen Priester auff die Schulter des Leib-Rocks hefften zu lassen / befohlen hat:

II.115.1 | Source printed page: 115

Als ist derohalben / so wohl auch und bevorab zu fernerer Beschreibung der operation unsers Subjecti nicht ungereimt / von denenselben und deren Ursprung und generation alhier ebenmäßig etwas wenigs Meldung zu thun.

Part II — Chapter 5: Generation of precious stones

II.114.2 | Source printed page: 114–115

Chapter Five. How precious stones are generated in the earth and mines.

Precious stones too are splendid wondrous works and noble creatures of God Most High. Like metals, they are mentioned in Holy Scripture. The Lord God commanded Moses to take twelve different stones for the splendid priestly ornament, namely the breastplate containing Urim and Thummim, and to engrave on each the name of an Israelite tribe. He likewise commanded two onyx stones to be set in gold, six names of the children of Israel engraved on each, and the stones attached to the shoulders of the high priest's ephod.[116]

II.115.1 | Source printed page: 115

It is therefore appropriate to say something here about precious stones, their origin and generation, especially as a further description of the operation of our subject.

[116] Exodus 28:9–30 describes the shoulder stones, breastplate and Urim and Thummim. The latter's precise physical nature is uncertain; this passage places them within the breastplate without yet supplying the author's later alchemical interpretation.

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden

II.115.2 | Source printed page: 115–116

Den Ursprung aber anbelangend / seynd die Philosophi wiederumb gantz einig / und wird auch in folgendem Capitel wiederholet werden / was massen selbige auß eben der Materia, wie die Metalla und Mineralia entspringen. Gestalten durch das rothe und weisse vollkommene Philosophische Elixir, die geringe / als Böhmische Diamanten / Chrystallen / Item Granaten und dergleichen / ebenfalls in vollkommen- und bessere / als Orientalische Edelgestein verwandelt: nicht weniger auch die zerbrochene und kleine Edelgestein consolidirt, und ergrössert werden können; Wie under andern in der Lucerna Salis Philosophorum, davon zu lesen.

II.116.1 | Source printed page: 116–117

Allwo diese Kunst dem H. Joanni Evangelistæ vermittelst Anführung nachfolgender / Ihme in der Alten Kirchen zu Ehren gesungener / und in einem sonderbaren Hymno begriffener Verse / gleicher gestalt zugeschrieben wird.

Qui gemmarum partes fractas
Solidasset has distractas
Tribuit pauperibus.
Inexhaustum fert Thesaurum
Qui de virgis fecit aurum,
Gemmas de lapidibus.

Part II — Chapter 5: Generation of precious stones

II.115.2 | Source printed page: 115–116

Concerning their origin, philosophers again agree entirely, as will be repeated in the following chapter, that precious stones arise from the same matter as metals and minerals. Through the perfect red and white philosophical elixir, inferior stones—Bohemian diamonds, crystals, garnets and the like—may likewise be transformed into more perfect and better ones, such as Oriental precious stones. Broken and small gemstones may also be consolidated and enlarged. This may be read, among other places, in the Lamp of the Philosophers' Salt.[117]

II.116.1 | Source printed page: 116–117

There this art is likewise attributed to Saint John the Evangelist by citing the following verses, sung in his honour in the ancient Church and contained in a particular hymn:

After restoring broken fragments of gems,
He sold them
And gave the proceeds to the poor.
He brings an inexhaustible treasure,
Who made gold from twigs
And gems from stones.[118]

[117] These are historical claims and classifications. "Bohemian diamond" was a name used for brilliant rock crystal; "Oriental" commonly indicated prized quality or origin. The account does not provide a modern mineralogical analysis of the purported transformations.

[118] The verses invoke a hagiographic miracle tradition concerning John, rather than an episode narrated in the canonical Gospel. Distractas is rendered in the sense "sold"; the distribution to the poor is understood as the proceeds of sale.

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden

II.117.1 | Source printed page: 117

Die generation der Edelgestein aber anbetreffend / dieweiln deren Beschreibung so wohl / als jenige der Metallen periculos, achte ich dißfalls und zu vorerwehntem Ende / nemblich zu fernerer Beschreibung der operation unsers Subjecti, gnugsam gesagt seye / in deme ich hiermit anzeige / daß gleich wie die Erhärtung der Metallen nach allgemächlich- beschehener coagulation durch continuirliche Würckung / der / in den Mineris verborgenen Wärme; Also die congelation der Edelgestein auß der Mercurialischen Feuchtigkeit / nach derselben vorherigen condensation und sublimation (die in dem ungefärbten viel leichter / als in dem gefärbten geschicht / massen keine Fettigkeit / oder Schwefel ohne Gewalt auffsteigt) durch die Kälte erfolge. Welches ich nicht allein abermahl mit meiner eigenen Erfahrung / sondern auch nachfolgenden Exempeln bewähren kan:

II.117.2 | Source printed page: 117–118

Dann mir ein Fürstl. Hoff-Medicus erzehlt / wie daß Dr. Bier zu Amsterdam ein sonderbar Wasser wisse / und von einem gewissen Ort herbringe / so eines annehmlichen Geschmacks / an der Farb / wie ein Serum lactis, wann es aber in Wein gegossen werde / färbe es denselben (oder vielmehr zu sagen / färbe sichs mit demselben) Purpurfarb. Dieses Wasser habe besagter Dr. Bier in seinen Ofen eingesetzt / und nach geraumer Zeit / weil er zumahl gesehen / daß es sich zimlich inspissirt gehabt / wieder herauß genommen / da er denn nach dessen Erkaltung / eine solidissimam & pellucidam subviridem massam gefunden;

Part II — Chapter 5: Generation of precious stones

II.117.1 | Source printed page: 117

Concerning the generation of precious stones, describing it is as hazardous as describing that of metals. For the stated purpose of further explaining the operation of our subject, I consider the following sufficient. Just as metals harden after gradual coagulation through the continuous action of warmth hidden in the ores, so precious stones congeal from mercurial moisture through cold, following its prior condensation and sublimation. Sublimation occurs much more easily in uncoloured than coloured matter, since no fatness or sulphur rises without force. I can support this not only, once again, by my own experience, but also by the following examples.[119]

II.117.2 | Source printed page: 117–118

A princely court physician told me that Dr Bier in Amsterdam knew of a special water and brought it from a certain place. It tasted pleasant and was the colour of whey. Poured into wine, it coloured the wine—or, more accurately, itself became coloured with the wine—purple. Dr Bier placed this water in his furnace and, after some time, observing that it had thickened considerably, took it out again. Once it cooled, he found an extremely solid, transparent, somewhat green mass.

[119] Coagulation and congelation designate transitions toward solidity. The latter should not be restricted here to the modern sense of freezing water into ice. The proposed contrast is between heat’s role in metallic hardening and cold’s role in forming gemstones.

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden

II.118.1 | Source printed page: 118–119

worvon er mit grosser Mühe und Gewalt etliche Stücker geschlagen / die grössern schleiffen / und ein- und ander Wappen darein stechen lassen / auch eines von den kleinern ihme Medico verehrt. Welches er ebenmäßig schneiden / und in einen güldenen Ring fassen / und under andern einen Jubilier von Nürnberg sehen lassen / der solches Steinlein für einen fahlen / jedoch sonst guten Schmaragd erkannt.

II.119.1 | Source printed page: 119

So hat mir M. M. C. M. gewesener anjetzo H. F. R. u. W. Chymicus, vorhin in anno 1667. etliche auß dem Regenwasser herkommene / und in der Kälte angeschossene Chrystallen geschickt / welche ein erfahrner Steinschneider gleichfalls vor gute Stein / und Topasen judicirt.

II.119.2 | Source printed page: 119–120

Worauff ich zugleich und in Betrachtung des M. mir etlicher massen bekannten Proceß / so wohl mehrangeregten meiner eigenen Erfahrung / dieses schliesse / daß nach deme die Mercurialische Feuchtigkeit in der Erden einen Schwefel antrifft / selbige auch folgends eine eigendlich- und sonderbare Form und Farb an sich nehme / und bekomme. Gestalten dann solche Annehm- und Veränderung der Form und Farb besagter Feuchtigkeit / oder Wassers / sonder bequeme Mittel und Beyhülff / unangesehen dasselbe an und für sich selbst alle Farben hat / nicht geschehen kan / wie an dem Chrystall / ingleichem dem Diamant abzunehmen / die auß Mangel der Beyhülff / und eines äusserlichen sonderbahren Schwefels / die Farb des Wassers allerdings behalten.

Part II — Chapter 5: Generation of precious stones

II.118.1 | Source printed page: 118–119

With great effort and force he broke several pieces from it. He had the larger pieces polished and various coats of arms engraved upon them, and gave a smaller piece to the physician. The physician likewise had it cut and set in a gold ring. He showed it, among others, to a jeweller from Nuremberg, who judged the little stone to be a pale but otherwise good emerald.

II.119.1 | Source printed page: 119

Likewise, M. M., formerly C. M. and now H. F. R. u. W. Chymicus, sent me in 1667 some crystals derived from rainwater and crystallized in the cold. An experienced lapidary likewise judged these to be good stones and topazes.[120]

II.119.2 | Source printed page: 119–120

From this, considering M.’s process, which is partly known to me, and my own experience already mentioned, I conclude that when mercurial moisture encounters a sulphur in the earth, it subsequently acquires a distinct and particular form and colour. This acquisition and alteration of form and colour in that moisture or water cannot occur without suitable means and assistance, even though the water itself contains all colours. This may be observed in crystal and likewise diamond, which retain water’s colour entirely because they lack such assistance and a particular external sulphur.

[120] The personal and office initials are left unexpanded because their identification is uncertain. The date is clearly 1667 in the image; machine OCR misreads it as 1637. The reported judgments of jeweller and lapidary are not independent mineralogical verification.

Das Fünffte Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden

II.120.1 | Source printed page: 120

Daß aber das Bireische Wasser mit dem Wein / darein es gegossen / Purpurfarb worden / ist / meines Erachtens / daher geschehen / weiln des Weins innerliche wesentliche Farb roth ist / und mehrgedachtes Bireische Wasser (wie der darauß gemachte Smaragd bezeuget) sich bereits auff die grünlechte Farb innerlich specificirt, und dieselbe eigentlich an sich genommen gehabt: Dann wann zwo underschiedliche Farben under einander gemischt werden / so wird deren keine bleiben / sondern die dritte herauß kommen. Wiewohln auß grün auch an sich selbst eine schöne rothe Farb kombt; Inmassen an dem Vitriol zu sehen ist. Unde: auß dem Blut des grünen Löwen / muß gemacht werden / das Blut des rothen Löwen.

II.120.2 | Source printed page: 120–121

Sonsten ist obgedachter Basilius Valentinus in hoc puncto von generation der Edelgestein / auch nicht über zu lesen. Worbey ichs auff dißmahl alhie gleichfalls bewenden lasse.

Part II — Chapter 5: Generation of precious stones

II.120.1 | Source printed page: 120

In my judgment, Bier's water became purple with the wine into which it was poured because wine's inner essential colour is red, while that water had already become inwardly specified toward green and properly acquired that colour, as the emerald made from it testifies. When two different colours are mixed, neither remains; a third emerges. Yet a beautiful red also comes from green itself, as may be seen with vitriol. Hence: "From the blood of the green lion must be made the blood of the red lion."[121]

II.120.2 | Source printed page: 120–121

The aforementioned Basilius Valentinus should also be read on this point concerning the generation of precious stones. I shall leave the matter here for the present.

[121] Green and red lions are alchemical figures whose meanings vary between texts. Here the author links their "blood" to a green-to-red transformation and expressly invokes vitriol. The passage should not be forced into one universal substance-identification.

Anderer Theil Das Sechste Capitel

II.121.1 | Source printed page: 121–122

Das Sechste Capitel. Worauß die Metallen / und Edelgesteine in der Erden entspringen. Worbenebenst zugleich die Warheit der Hermetischen Kunst durch sattsame und unwidertreibliche / eines theils von andern Philosophis (meines wissens) noch niemahlen beygebrachte fundamenta erwiesen wird.

Nachdem ich in obigem andern Capitel occasione der Beschreibung der dreyen Philosophischen Principien etwas de practicâ & quidem de viâ humidâ (ut vocant) gemeldet: So habe ich in beeden vorhergehenden / als im Viert- und Fünfften Capiteln / vermittelst Beschreibung der generation der Metallen / und Edelgesteine / auch eines und anders de operatione nostri Subjecti in viâ siccâ addiren wollen; Wie ich dann deßwegen selbige gegenwärtigem Sechsten Capitel vorgesetzt / da sie sonsten vielleicht in der Ordnung demselben nachfolgen sollen.

II.122.1 | Source printed page: 122

Zur Sache selbsten nun zu schreiten / wiewohl under andern in gedachten beeden vorhergehenden Capiteln gnugsam angezeigt worden / worauß die Metalla und Edelgestein entspringen. Sintemahln aber solches einem Philosopho eigentlich zu wissen sehr nöthig: Als habe ichs alhie zu wiederholen und zu erläutern nicht umbgehen mögen.

Und zwar ist oben ebenmässig der Länge nach dargethan / welcher gestalt alle sichtige Dinge auß dem Wasser geschaffen und entsprungen: Derohalben abermahl folgt / daß auch die Metalla darauß geschaffen und entsprungen seyen; wie sie auch noch darauß geschaffen werden und entspringen / und es kein wahrer Philosophus widersprechen wird.

Part II — Chapter 6: Rainwater as a subject

II.121.1 | Source printed page: 121–122

Chapter Six. From what metals and precious stones arise in the earth. In which the truth of the Hermetic art is also established by sufficient and irrefutable foundations, some of which, to my knowledge, have never before been presented by other philosophers.

In Chapter Two above, while describing the three philosophical principles, I said something about practice, specifically the wet way, as it is called. In the two preceding chapters, the fourth and fifth, I therefore wished to add some remarks on the operation of our subject in the dry way, through an account of the generation of metals and precious stones. For that reason I placed those chapters before the present sixth chapter, although in the natural order they might perhaps have followed it.[122]

II.122.1 | Source printed page: 122

To turn now to the matter itself: among other things, the two preceding chapters have already sufficiently shown from what metals and precious stones arise. Yet exact knowledge of this is so necessary to a philosopher that I could not avoid repeating and explaining it here.

It has likewise been demonstrated at length above how all visible things were created from water and arose from it. It therefore follows once again that metals too were created from water and arose from it, just as they are still created from it and arise from it. No true philosopher will contradict this.

[122] The author distinguishes a wet way and a dry way of working. These are his own retrospective descriptions of the preceding chapters; the present chapter returns to their theoretical foundation.

Anderer Theil Das Sechste Capitel

II.122.2 | Source printed page: 122–123

Deme keinen Abbruch thut / daß abermahl oben gesagt worden / was massen die Metalla auß den Elementen entspringen: So dann auch die Philosophi lehren / daß dieselbe ex Sale, Sulphure & Mercurio bestehen / angesehen / in vorerwehntem Andern Capitel gleichfalls demonstrirt worden / daß erstgemelte principia nichts anders als die Elementa, und wiederumb diese nichts anders / als ein Wasser seyen.

II.123.1 | Source printed page: 123

Ein solches auch ferner zu bewähren / und zumahl in meinem Vorhaben der Beschreibung der Geheimnuß des Regenwassers (ingleichem auch durch dieselbe des Subjecti artis Hermeticæ) fortzufahren / ists nunmehr an deme / daß wie ich oben à priori des Regenwassers in sich habende Kräffte der gantzen Natur / so wohl auch à posteriori die in sich habende animal- und vegetabilische Natur erwiesen; Also anjetzo meinem Versprechen nach / daß es die mineralische Natur ebenmässig in sich habe / gleicher gestalt darthue.

II.123.2 | Source printed page: 123–124

Da ich dann mit Warheit bezeugen kan / was massen ich den / im Ersten Theil gemelten / und von vorbesagtem Chymico M. M. mir communicirten Spiritum, in einen warmgemachten silbernen Löffel gegossen / und derselbe davon gantz goldgelblecht gefärbt worden.

Part II — Chapter 6: Rainwater as a subject

II.122.2 | Source printed page: 122–123

This is not impaired by the earlier statement that metals arise from the elements, or by the philosophers' teaching that they consist of salt, sulphur and Mercury. For Chapter Two above also demonstrated that these principles are nothing other than the elements, and that the elements in turn are nothing other than a single water.[123]

II.123.1 | Source printed page: 123

To establish this further, and to continue my intended description of the mystery of rainwater—and through it of the subject of the Hermetic art—I must now fulfil my promise. Above I demonstrated from first principles that rainwater contains the powers of all nature, and from effects that it contains animal and vegetable nature. In the same way I shall now show that it also contains mineral nature.[124]

II.123.2 | Source printed page: 123–124

I can truthfully testify that I poured the spirit mentioned in Part One, which the aforementioned chemist M. M. had communicated to me, into a warmed silver spoon; the spoon was thereby coloured entirely golden yellow.[125]

[123] Salt, sulphur and Mercury here designate the three philosophical principles. The claim that they and the elements are forms of one water belongs to the author's natural philosophy, rather than to a modern chemical classification.

[124] The Latin expressions a priori and a posteriori contrast reasoning from principles with reasoning from observed effects. The author now supplies purported mineral effects to complete the threefold animal, vegetable and mineral argument.

[125] The reported observation is golden-yellow colouring of the spoon. The author does not here describe an assay establishing that its silver had become gold. The initials M. M. are retained without supplying an unverified name.

Anderer Theil Das Sechste Capitel

II.124.1 | Source printed page: 124

Deßgleichen hat mir eine vornehme Stands-Person gantz glaubhafft erzehlt / daß mit einem auß dem Regenwasser præparirten Oel geringer Metall (als nemlich Silber) in pur Gold tingirt worden. Der in vorhergehendem Capitel erwehnten Chrystallen (welche ich dann mehr für die Goldwesenheit / als für Topasen gehalten) und daß mehrberührter M. M. auch einen Spiritum auß dem Regenwasser bereitet / der ihme das Blätleins-Gold in der Hand solvirt hat / zu geschweigen.

II.124.2 | Source printed page: 124–125

Hingegen aber noch eines zugedencken / was gestalt nemlichen ein Liebhaber der Chymiæ und anderer Wissenschafften / mich berichtet / wie daß an einem gewissen Ort ein Silber-Bergwerck seye / da sich begeben / daß als man auff eine Zeit darinn gearbeitet / und mit der Saigerung dem Gebrauch nach verfahren / folgends den Unberg oder Abgang under den freyen Himmel geschüttet / und derselbe wegen des damahligen Kriegswesens wol 20. Jahr also im Regen ligend gelassen / nachmahls aber wieder gesaigert worden / habe man mehr und besser Silber / weder zuvor darinn gefunden. Welches / daß es von dem Regenwasser herkommen / ausser Zweiffel ist: Sintemahln das Wasser / und nicht die Erde (sagt der seel. Arnd) die Wurtzel der Metallen hat.

Part II — Chapter 6: Rainwater as a subject

II.124.1 | Source printed page: 124

Likewise a person of high rank gave me an entirely credible account that an oil prepared from rainwater had tinctured a lesser metal, namely silver, into pure gold. I pass over the crystals mentioned in the preceding chapter, which I took to be the essence of gold rather than topazes, and the fact that M. M. also prepared a spirit from rainwater that dissolved gold leaf in his hand.

II.124.2 | Source printed page: 124–125

I will, however, mention one further matter. An enthusiast for chemistry and other branches of knowledge told me of a silver mine where the following occurred. After work had been carried out there and the customary liquation performed, the waste rock or residue was thrown into the open air. Because of the warfare at that time, it lay exposed to rain for some twenty years. When it was afterwards liquated again, more and better silver was found in it than before. There is no doubt that this came from rainwater, for, as the late Arnd says, water, rather than earth, contains the root of metals.[126]

[126] Saigerung is liquation, a metallurgical separation process; Abgang is its residue or waste. The account is secondhand and the mine remains unnamed. The claim that rain generated additional silver is the author’s inference from the reported recovery.

Anderer Theil Das Sechste Capitel

II.125.1 | Source printed page: 125

Allermassen mich ein solches nicht allein in obiger meiner Meynung von Gebahrung der Metallen / daß nach deme das Wasser einen Ort in der Erden antreffe / nach deme auch ein Mucilago oder Mercurius darauß werde / bestättigen / sondern auch mir Anlaß geben thut / mich nochmahln uff den Hortulanum zu beruffen / wann er spricht: Unser Stein wird darum der vollkommene geheissen / weil er in sich hat / die animal-vegetabil- und mineralische Natur. Dahero ich folgender gestalt argumentire:

II.126.1 | Source printed page: 126

Was die animal-vegetabil- und mineralische Natur in sich hat / das ist ein vollkommenes Subjectum.

Das Regenwasser hat die animal-vegetabil- und mineralische Natur in sich.

Ergò, so ists ein vollkommenes Subjectum.

Der Major ist auß sothanem Spruch Hortulani selbsten / wie auch der Minor auß bißheriger deduction überflüssig probirt.

Worauß ferner folgt / daß / weiln das Regenwasser ein vollkommenes Subjectum, und nicht allein die animal- und vegetabilische / sondern auch die mineralische Natur in sich hat / daß darauß so wohl eine Tinctur zu Verbesserung der Metallen / als eine universal-Medicin zu præpariren sey.

Part II — Chapter 6: Rainwater as a subject

II.125.1 | Source printed page: 125

This not only confirms my foregoing opinion concerning the generation of metals—that according to the place water encounters in the earth, a corresponding mucilage or Mercury arises from it—but also gives me occasion to appeal once more to Hortulanus. He says: “Our stone is called perfect because it contains animal, vegetable and mineral nature.” I therefore argue as follows:[127]

II.126.1 | Source printed page: 126

Whatever contains animal, vegetable and mineral nature is a perfect subject.

Rainwater contains animal, vegetable and mineral nature.

Therefore it is a perfect subject.

The major premise is abundantly proved by Hortulanus’s statement itself, and the minor premise by the preceding deduction.

It further follows that, since rainwater is a perfect subject, containing mineral as well as animal and vegetable nature, both a tincture for improving metals and a universal medicine can be prepared from it.[128]

[127] Mucilago means a mucilage or slimy substance, treated here as a stage of mineral generation. Hortulanus is cited as an alchemical authority; the statement supplies the major premise of the syllogism that follows.

[128] Major and minor denote the two premises, not quantities of matter. The syllogism depends on the preceding identification of the three natural kingdoms in rainwater; the conclusion about tincture and medicine extends that argument into the art’s practical aims.

Anderer Theil Das Sechste Capitel

II.126.2 | Source printed page: 126–127

Dann nichts irret / daß (1.) angeregte projection nur particular gewesen / und allein Silber in Gold mit gedachtem Oel tingirt worden.

Wie auch (2.) eben so wenig hindert / was mir von einigen dieser Wissenschafft Beflissenen selbst / auß dem Bernhardo opponirt worden / nemlich / daß man die materiam remotam nicht haben / sonsten man auch Thiere / Bäume / Kräuter / und anders würde schaffen können &c.

II.127.1 | Source printed page: 127

Derowegen / und weil (wie auch sonsten 3. die Sophisten sprechen) die Philosophi ja so gar nicht eine (s. h.) Mucken / oder das geringste Kräutlein zu schaffen vermöchten; Ergò, so könten sie noch weniger Gold schaffen / oder machen &c.

Ingleichem und (4.) empechirt nichts / was mir auch von einem andern guten Freund / juxta canonem, quælibet causa nobilior effectu &c. vorgeworffen worden: Sintemahln das Gold gleichsam das edelste Ding sey / als könte dasselbe auß dem Wasser nicht entspringen / noch gemacht werden &c. Der jedoch hingegen wehnen wollen / daß es wegen dessen schwere vielmehr auß der Erden (weder auß dem Wasser) herkomme.

Part II — Chapter 6: Rainwater as a subject

II.126.2 | Source printed page: 126–127

It is no objection, first, that the projection just mentioned was only particular, and that the oil in question tinctured silver alone into gold.

Nor, second, is it an obstacle that certain students of this science have themselves objected to me, on Bernard's authority, that we do not possess the remote matter: otherwise we would also be able to create animals, trees, plants and other things.[129]

II.127.1 | Source printed page: 127

Hence comes the third objection, also voiced by the sophists: since the philosophers cannot create even a fly—if I may mention such a thing—or the smallest little plant, they are still less able to create or make gold.

The fourth objection, raised by another good friend, is equally no impediment. He appealed to the rule that every cause is nobler than its effect. Since gold is supposedly the noblest thing, he argued, it could neither arise nor be made from water. Yet he wished instead to derive it from earth rather than water, because of its weight.[130]

[129] Projection is the application of an alchemical preparation to a metal. Particular describes a preparation claimed to act on a restricted substance, contrasted with the universal medicine. Materia remota, remote matter, is distinguished below from materia propinqua, proximate matter.

[130] The abbreviation s. h., salvo honore, is a conventional apology for mentioning something considered low or disagreeable. The fourth objection invokes a hierarchy of causal nobility; the author will challenge the application of that rule, rather than reject the rule itself.

Anderer Theil Das Sechste Capitel

II.127.2 | Source printed page: 127–128

Solches alles / sage ich / irret ebenfalls gar nicht / in Erwegung / so viel den ersten Einwurff anbelangt / Sendivogius außtrücklich sagt: Sciant pro certo Hermetis Filii, quod qui viâ Philosophicâ hoc sine fraude & fuco præstare possit, ut vel minimum metallum sive cum lucro, sive sine lucro, realiter colore Solis, vel Lunæ (in omnibus examinibus requisitis permanente) tingat, illum habere fores Naturæ apertas, ad ulteriora & altiora arcana investiganda, & cum Dei benedictione acquirenda.

II.128.1 | Source printed page: 128–129

So viel aber die andere Objection anbetrifft / gleich wie oben demonstrirt / daß das Wasser am ersten / und das Regenwasser under sothaner erstlich erschaffenen grossen Massa des Gewässers / mit erschaffen / auch nachmahls an sich selbst nicht verändert worden / und man demnach die materiam remotam hieran gnugsam haben: Also kan man auß demselben hinwiederumb die vermeinte materiam propinquam auch leichtlich zuwegen bringen: Dann wann man ein Regenwasser seine Zeitlang putreficiren lässt / thut solches einen Schleim und Erden nidersetzen.

Part II — Chapter 6: Rainwater as a subject

II.127.2 | Source printed page: 127–128

None of this, I say, is any obstacle. As to the first objection, Sendivogius expressly says: “Let the sons of Hermes know for certain that whoever can accomplish this by the philosophical way, without fraud or deception—truly tincturing even the smallest quantity of metal with the colour of the Sun or Moon, whether profitably or unprofitably, with that colour enduring all the required tests—has the doors of nature open to him, so that he may investigate further and higher secrets and, with God’s blessing, attain them.”[131]

II.128.1 | Source printed page: 128–129

As to the second objection, it was shown above that water was created first, and rainwater with it, within that great mass of water first created; moreover, rainwater was not afterwards changed in itself. We therefore possess the remote matter sufficiently in rainwater. From it, in turn, we can readily obtain the supposed proximate matter. For when rainwater is allowed to putrefy for its proper time, it deposits a slime and an earth.[132]

[131] Sun and Moon are alchemical names for gold and silver. The cited criterion demands permanence under the required assays, not merely an apparent colour change. No exact location for this quotation is supplied on the page.

[132] The distinction is causal and procedural: rainwater is proposed as remote matter, while its deposited slime or earth supplies matter nearer to the operation. Putrefaction is the author’s term for the process that produces the deposit.

Anderer Theil Das Sechste Capitel

II.129.1 | Source printed page: 129

Gestalten und im fall man ferner damit superflua removendo, auch sonsten philosophicè, dem oben nicht nur im Ersten / sondern auch in diesem andern Theil / und bevorab dessen zweyten Capitel gegebenem Bericht nach / procediren / man ausser Zweiffel durch Gottes Hülff (in gleichmässiger Betrachtung / daß es eine Erde / so über unsern Häuptern geschwebt) zu einem glücklichen End gelangen wird.

Zu deme Bernhardus an einem Ort selbst schreibet: Wann wir sagen / wir nehmen zu unserm Werck alle Ding / so verstehen wir die Elementa. Darumb obige seine Meynung dem Buchstaben nach nicht zu verstehen ist.

II.129.2 | Source printed page: 129–130

Den dritten Einwurff anreichend / ist erstlich zu wissen / daß die Erde und das Wasser / wie oben im ersten Capitel auch etlicher massen angeregt / die animal- und vegetabilische Natur potentiâ tantum habe (welches eben das tohu va bohu, davon die Gelehrten annoch so viel zu disputiren pflegen / oder welches dieselbe offtmahls so ungleich außlegen).

Part II — Chapter 6: Rainwater as a subject

II.129.1 | Source printed page: 129

If we then proceed with it by removing superfluities and otherwise working philosophically, according to the account given not only in Part One but also in this second part, especially Chapter Two, we shall undoubtedly reach a successful conclusion with God's help. We must also bear in mind that this is an earth that has hovered above our heads.

Moreover, Bernard himself writes in one place: "When we say that we take all things for our work, we mean the elements." His opinion quoted above must therefore not be understood according to the letter.

II.129.2 | Source printed page: 129–130

Concerning the third objection, we must first know that earth and water possess animal and vegetable nature only potentially, as was also suggested to some extent in Chapter One above. This is precisely the tohu va bohu about which scholars still dispute so much and which they often interpret so differently.[133]

[133] The Hebrew expression tohu va bohu refers to the earth's unformed condition in Genesis 1:2. Here the author explains it through potentiality: earth and water have capacities for plants and animals before those forms are brought into actuality.

Anderer Theil Das Sechste Capitel

II.130.1 | Source printed page: 130

Inmassen weder eines noch das andere in der Schöpffung einig vegetabile oder animale herfür gebracht / biß GOtt der HErr gesprochen: Es lasse die Erde auffgehen Graß und Kraut / das sich besame / und fruchtbare Bäume / da ein jeglicher nach seiner Art Frucht trage / und habe seinen eigenen Samen bey ihm selbst auff Erden. Item: Es errege sich das Wasser mit webend- und lebendigen Thieren / und mit Gevögel / das auff Erden / under der Feste des Himmels fliege &c. Ferner: Es bringe die Erde herfür lebendige Thiere ein jedes nach seiner Art &c.

II.130.2 | Source printed page: 130–131

Wordurch dann GOtt der HErr dem Wasser und der Erden den Seegen / und Befehl / und das τὸ operari, diese Creaturen herfür zu bringen / denenselben auch zugleich ein particular Leben / nicht weniger ein gewisses Gesetz und Ordnung der Natur gegeben und eingepflantzt / also und dergestalt / daß allsolche von der Erden und dem Wasser damahls durch Gottes Wort und Befehl alsobalden in ihrer Vollkommenheit erregt- und herfür gebrachte Creaturen / sich fürohin durch deren eigenen Saamen vermehren und fortpflantzen sollen.

II.131.1 | Source printed page: 131

Derohalben / und ob schon wir Menschen / auß den Elementen / und weder auß dem Wasser noch der Erden / dergleichen nicht schaffen / noch durch die Kunst zu wegen bringen / angesehen wir die Natur / und des Allerhöchsten heilige Ordnung keines wegs ändern / noch denen Elementen ein solch agens und operari, wie GOtt der Allmächtige / geben und einsprechen / so wenig / als wir dieselbe auß nichts erschaffen können.

Part II — Chapter 6: Rainwater as a subject

II.130.1 | Source printed page: 130

For neither earth nor water brought forth any plant or animal in the creation until God the Lord said: “Let the earth bring forth grass and seed-bearing plants, and fruitful trees, each bearing fruit according to its kind and having its own seed within itself upon the earth.” Again: “Let the water teem with moving, living creatures, and with birds that fly above the earth under the firmament of heaven.” Further: “Let the earth bring forth living creatures, each according to its kind.”[134]

II.130.2 | Source printed page: 130–131

Through these words God the Lord gave and implanted in water and earth the blessing, the command and the activity by which to bring forth these creatures. At the same time he gave the creatures a particular life, together with a definite law and order of nature, so that all the creatures then immediately stirred into being and brought forth in their perfection from earth and water by God’s word and command should thereafter multiply and propagate through their own seed.

II.131.1 | Source printed page: 131

Consequently, we human beings cannot create such creatures from the elements, from either water or earth, or bring them into being by art. We can neither alter nature and the Most High’s holy order nor impart and speak into the elements such an agency and activity as Almighty God does, any more than we can create the elements from nothing.

[134] These clauses draw on Genesis 1:11, 1:20 and 1:24. Their sequence supports the author’s distinction between the initial potentiality of the elements and the particular divine commands that establish living kinds.

Anderer Theil Das Sechste Capitel

II.131.2 | Source printed page: 131–132

So folget jedoch (pro secundò) gar nicht / wir können / jetzt- und vorangeregter massen / auß den Elementen / und weder auß dem Wasser noch der Erden / kein Graß / oder Kraut / oder animale zu wegen bringen &c. Ergò, so können wir auch darauß keine Tincturam præpariren / noch hiermit die unvollkommene Metalla in perfect Gold tingiren &c.

Sintemahln (pro tertio) ein anders ist creiren / und erschaffen / oder die Natur und Gottes Ordnung zu ändern sich understehen; wie die unweisen und thörichten gemeine Alchymisten und Laboranten thun. Ein anders ist præpariren / und tingiren und der Natur gemäß verfahren.

II.132.1 | Source printed page: 132–133

Gestaltsam / und weil wir (pro quarto) in der gantzen H. Schrifft nicht lesen / daß unser HErr GOtt die mineralia auch durch ein sonderbar- in der Schöpffung außgesprochenes Wort erschaffen / noch ihnen ein solch particular Leben / und einen eigenen Saamen / wie den animalien und vegetabilien gegeben und eingepflantzt / (darumb de Nuysement recht sagt: Mineralia nec sensitivam, nec vegetativam facultatem obtinent, sed vitâ tantum vivunt essentiali) hingegen die Erfahrung bezeugt / daß dieselbe gleichwohl durch Gottes Fürsehung in der Erden generirt / und zu des Menschen Notturfft darauß gebracht werden; So ist hierab zu schliessen / daß das Wasser und die Elementa die mineralische Natur durch Gottes Universal-Wort nicht allein potentiâ, sondern auch actu haben.

Part II — Chapter 6: Rainwater as a subject

II.131.2 | Source printed page: 131–132

Yet, secondly, the following inference is entirely invalid: we cannot, in the manner just described, produce grass, plants or animals from the elements, from either water or earth; therefore we cannot prepare a tincture from them or with it tincture imperfect metals into perfect gold.

For, thirdly, creating and bringing things into being—or presuming to alter nature and God's order, as foolish and unwise common alchemists and laboratory workers do—is one thing. Preparing, tincturing and proceeding in accordance with nature is another.[135]

II.132.1 | Source printed page: 132–133

Fourthly, nowhere in Holy Scripture do we read that our Lord God created minerals through a particular word spoken in the creation, or gave and implanted in them a particular life and a seed of their own, as he did in animals and plants. Hence de Nuysement rightly says: "Minerals possess neither a sensitive nor a vegetative faculty, but live only with an essential life." Experience nevertheless testifies that minerals are generated in the earth through God's providence and brought out for human necessities. We must therefore conclude that through God's universal Word, water and the elements possess mineral nature not only potentially but also actually.[136]

[135] The argument distinguishes creation from preparation. It permits the art to assist existing natural processes while denying the operator the divine power to create living kinds or change nature's ordained order.

[136] Sensitive, vegetative and essential life are the text's philosophical categories. The claim is that mineral generation requires no separate seed or particular creative command, unlike the living kinds discussed immediately above.

Anderer Theil Das Sechste Capitel

II.133.1 | Source printed page: 133

Inmassen und daß sie / wie ebenfalls obgedacht / gleich ersten Anfangs / ohne einigen eigenen Saamen darauß entspringen / nicht allein obberührter Dr. Dienheim / mit diesen Worten confirmiret / wann er schreibet: Metalla ex Elementis primâ instantiâ absque ullo semine, seu materiâ proximâ generantur. Sondern auch vorerwehntes letztere Exempel von dem Silber-Bergwerck und dessen zweyten Saigerung / nicht weniger das jenige / von dem Schmaragd / so wohln ein anders von einem auß eben dem Wasser / darauß der Schmaragd gemacht worden / herkommenen grano Solis, davon unden in folgendem Capitel ebenmässig Erzehlung geschehen wird / beweiset.

II.133.2 | Source printed page: 133–134

Dahero und weiln die Philosophi solche und zwar / wie abermahl obberührt / aller und jeder Metallen auß dem Wasser und den Elementen bestehende Entspringung: Ingleichem erforschet / daß selbige allein perfectione & imperfectione differiren / demnechst auch wahrgenommen / daß sonderlich das Gold in der Erden gar langsam zu seiner Zeitigung gelangt; Als seynd dieselbe dahin bedacht gewesen / auff daß sie es durch die Kunst befördren möchten.

II.134.1 | Source printed page: 134

Gestalten mehrbedeute Philosophi durch fleiß- und embsig Nachsinnen / einen und den andern Weg erfunden / wordurch sie die Goldwesenheit auff höchste Zeitigung gebracht / oder (secundum ipsum Bernhardum) die Elementa (oder das Wasser) anatisiret. Mit welchem ihrem so genannten Lapide, sie nachmahls alle imperfecte Metalla, in pur Gold tingirt / und uff sothane Weiß in einer Stund verrichtet haben / was sonsten die Natur in viel hundert Jahren in der Erden nicht effectuiren können.

Part II — Chapter 6: Rainwater as a subject

II.133.1 | Source printed page: 133

That metals arise from the elements at the very first, without any seed of their own, as already stated, is confirmed not only by the aforementioned Dr Dienheim, who writes: “Metals are generated from the elements in the first instance without any seed or proximate matter.” It is also proved by the last example of the silver mine and its second liquation; by the example of the emerald; and by another example concerning a grain of gold obtained from the same water from which the emerald was made. This too will be related below, in the next chapter.

II.133.2 | Source printed page: 133–134

The philosophers accordingly investigated this generation of every metal from water and the elements. They likewise discovered that the metals differ only in perfection and imperfection, and observed that gold in particular reaches its maturity in the earth very slowly. They therefore considered how they might advance that maturation through art.

II.134.1 | Source printed page: 134

Through diligent and sustained reflection, these philosophers discovered various ways by which they brought the essence of gold to the highest maturity or, according to Bernard himself, subjected the elements—or water—to equal balancing. With their so-called stone they afterwards tinctured all imperfect metals into pure gold, accomplishing in one hour what nature otherwise could not effect in the earth in many hundreds of years.[137]

[137] The technical verb anatisiret is provisionally rendered in terms of equal balancing. Its context is the perfection of the elements; printed p. 166 explains the corresponding operation through removal of superfluities. Historical dictionary confirmation has not been obtained.

Anderer Theil Das Sechste Capitel

II.134.2 | Source printed page: 134–135

Und dieses ist also die / von den Weisen jederzeit so hoch / und doch niemals gnugsam gerühmte / von den Unweisen aber uffs äusserste veracht- und verlachte Hermetische Kunst: Dieses ist das Hermetische / der Natur gemäße / und nicht (ut aliqui somniant) übernatürliche Goldmachen.

II.135.1 | Source printed page: 135

Da dann berührter Philosophischer Wege und Proceß einer / jetzt- und mehrberührten Lapidem, oder Tinctur zu præpariren / in folgenden alten Versen deutlich / ob schon gantz kurtz / begriffen:

Si fixum solves, faciesque volare solutum.
Et volucrem figes, faciet te vivere tutum.

Deme auch dieser beyzusetzen:

Fac Mercurium per Mercurium, per aquam Mercurialem.

II.135.2 | Source printed page: 135–136

Auff die viert- und letzte objection ebenmässig zu antworten / ist und bleibt der angeführte Canon an sich selbst waar.

Es erscheinet aber gleichwol auß sothaner objection gnugsam / daß dieser Philosophus nicht weiß / was die Hermetische vorher beschriebene Kunst und Goldmachen ist: Ingleichem weder die causas & principia rerum verstehet / noch auch deren interiora zu scrutiren gelernet hat / sondern sich allein mit dem blossen äusserlichen Ansehen eines und des andern Dinges behelffen muß.

Part II — Chapter 6: Rainwater as a subject

II.134.2 | Source printed page: 134–135

This, then, is the Hermetic art, always so highly praised by the wise, yet never praised enough, and utterly despised and ridiculed by the unwise. This is the Hermetic making of gold: in accordance with nature, rather than supernatural, as some dream it to be.

II.135.1 | Source printed page: 135

One of these philosophical ways and procedures for preparing the stone or tincture is clearly, though very briefly, contained in the following ancient verses:

If you dissolve the fixed and make the dissolved fly,
and fix the winged thing, it will let you live secure.

To this the following should be added:

Make Mercury through Mercury, through mercurial water.[138]

II.135.2 | Source printed page: 135–136

To answer the fourth and last objection also: the rule cited is and remains true in itself.

Yet the objection makes sufficiently evident that this philosopher does not know what the Hermetic art and gold-making described above are. He understands neither the causes nor the principles of things, and has not learned to investigate their interiors. He must make do instead with the mere outward appearance of this or that thing.

[138] Fixed and winged contrast substances that remain under heat with those that volatilize. The verse condenses dissolution, volatilization and fixation. The second maxim is retained in its deliberate circularity: the two occurrences of Mercury are not silently replaced with modern chemical identities.

Anderer Theil Das Sechste Capitel

II.136.1 | Source printed page: 136

Dahingegen / und wann man beedes / und so wohl speculative und theoreticè die causas rerum zu betrachten / und dieselbe auff ihren rechten Ursprung zurück zu führen (welches der Weltberühmte Andreas Kellæus recht / und weißlich philosophiren heisset) als auch eines und das andere practicè in seine principia zu zerlegen weiß / so wird man viel anders von der Sache judiciren.

II.136.2 | Source printed page: 136–137

Wir haben oben an underschiedlichen Orten / die universal- und particular-Naturen / und angeregte causas & principia rerum gnugsam betrachtet / so wohln auch und insonderheit des Regenwassers in sich habende universal-Krafft / tam à priori, quam à posteriori, demonstrirt und erwiesen.

Wann wir nun eines und das andere wiederumb physicè, wie oben im ersten Theil geschehen / auff seinen Anfang zurück führen / und dißmahl mit gäntzlicher Hindansetzung der / zu unserm Vorhaben nicht dienlichen animalien / von den vegetabilien anfahen / und (zum Exempel) die schöne Negelblumen vor uns nehmen / so kommen wir von der Blumen auff den Stock / und von dem Stocke auff den Saamen.

Part II — Chapter 6: Rainwater as a subject

II.136.1 | Source printed page: 136

If, by contrast, one knows both how to consider the causes of things speculatively and theoretically and trace them back to their true origin—what the world-renowned Andreas Kellæus calls philosophizing rightly and wisely—and how to resolve particular things practically into their principles, one will judge the matter very differently.

II.136.2 | Source printed page: 136–137

At various places above we have sufficiently considered universal and particular natures, together with the causes and principles of things. In particular we have demonstrated and proved rainwater's universal power, both from principles and from effects.

If we now trace particular things physically back to their beginning, as was done in Part One, and on this occasion leave animals entirely aside as irrelevant to our purpose, we may begin with plants. Taking the beautiful carnation as our example, we pass from the flower to the plant and from the plant to the seed.

Anderer Theil Das Sechste Capitel

II.137.1 | Source printed page: 137–138

Weil aber einem Philosopho mehr / weder einem Gärtner dißfalls zu wissen gebührt / als fahren wir weiter fort / und gehen von dem Saamen auff die Erde / und von der Erden / auff das Wasser.

Woran es jedoch ebenmässig nicht genug: Derowegen und dafern wir zugleich physicè und auch theosophicè, und demnach nicht nur / wie bereits angeregt / die Blumen auff den Stock / und den Stock auff den Saamen / sondern auch den Saamen auff das Wort: (Es lasse die Erde auffgehen &c.) So dann und wiederumb nicht nur den Saamen auff die Erde / und die Erde auff das Wasser / sondern auch das Wasser (so wohln das Wort: Es lasse die Erde auffgehen &c.) auff das Universal- und Substantial-Wort Gottes:

Part II — Chapter 6: Rainwater as a subject

II.137.1 | Source printed page: 137–138

Yet a philosopher ought to know more about this than a gardener. We therefore proceed further, from the seed to the earth and from the earth to water.

Even this is not enough. Suppose, therefore, that we proceed both physically and theosophically: we trace not only the flower to the plant and the plant to the seed, as already mentioned, but the seed to the word, “Let the earth bring forth.” Again, we trace not only the seed to earth and earth to water, but both water and the word, “Let the earth bring forth,” to God’s universal and substantial Word.[139]

[139] Physical inquiry follows the material sequence; theosophical inquiry relates that sequence to God’s creative Word. “Substantial Word” is the text’s theological expression, developed through the reference to Christ below.

Anderer Theil Das Sechste Capitel

II.138.1 | Source printed page: 138–139

Item / und zu denen ohne einigen particular-Saamen auß den Elementen entspringenden Mineralien und Metallen (dann was obgedachten Mercurium, Sulphur, und Sal, so wohln das Colostrum den Bergschwaden / Metallferck &c. auch die in den Bergwercken befindliche Gur &c. wie eines und anders also genannt wird / anbelangt / ist solches alles nichts anders / als respectivè die ad mineralia & metalla specificirte Elementa, ein mineralisches Wasser und unzeitiges Metall / oder Minerale &c. wie auß oberzehlter Historia von dem Bierischen Wasser / auch anderwerter Erfahrung darzuthun und abzunehmen) zu schreiten / dieselbe gleicher gestalt nicht nur auff jetzt- und mehrerwehnte Elementa, sondern auch sothane in hoc ordine secundariò selbst operirende / und ebenmässig ohne einig particular-Wort und Befehl sich specificirende Elementa, abermahls auff das Universal- und Substantial-Wort Gottes zurück zu ziehen:

II.139.1 | Source printed page: 139

So finden wir alsdann aller Dinge veram causam, das rechte principium per se influens esse in aliud &c. (Gestalten Christus der HERR obangezogener massen in der Offenbahrung Joann. cap. 3. selbst sagt / daß Er sey der Anfang der Creatur Gottes) welches die heydnische Philosophi zwar also benennt / aber selbst nicht erkennt / noch abermahl / was sie damit bedeuten wollen / gewußt haben mögen.

Part II — Chapter 6: Rainwater as a subject

II.138.1 | Source printed page: 138–139

Suppose also that we turn to minerals and metals, which arise from the elements without any particular seed. The Mercury, sulphur and salt already mentioned, colostrum, mine vapours, Metallferck, the gur found in mines, and other such named substances are all, in their respective cases, elements specified towards minerals and metals: a mineral water and an unripe metal or mineral. This may be shown and inferred from the earlier account of Bier's water and from other experience. We trace these substances not only to the elements already discussed, but trace those elements in turn to God's universal and substantial Word. In this secondary order the elements themselves operate and specify themselves without any particular word or command.[140]

II.139.1 | Source printed page: 139

We then discover the true cause of all things, the true principle that of itself communicates being to another. For, as quoted above, Christ the Lord himself says in chapter three of John's Revelation that he is "the beginning of the creation of God." The pagan philosophers gave the principle such a name, yet did not recognize it themselves, and may not even have known what they intended by that expression.[141]

[140] The list uses historical names for purported mineral precursors. Colostrum literally means first milk; gur is a mining or alchemical material name. Metallferck is retained because its precise identification is not established here. The author's common description is mineral water or immature mineral matter.

[141] The scriptural reference is Revelation 3:14. The Latin definition describes a cause as that which of itself imparts being to another. The author identifies this causal source with Christ, interpreting philosophical language through Christian theology.

Anderer Theil Das Sechste Capitel

II.139.2 | Source printed page: 139–140

Was demnechst das Scrutinium interiorum und die practicam anbelangt / sintemahln ich mich biß dahero der Negelblumen zum Exempel bedienet; So will ich davon noch nicht außschreiten.

Nach deme aber auch so gar fast einem jeden Mägdlein bekannt ist / daß solche auß ihrem eigenen Saamen herkommt / als bleibt mir dißfalls nichts mehr übrig / zu berichten / weder dieses / daß nemlichen / wann solch Samkörnlein auffgeschlossen / darinn nichts anders / dann ein wenig Wasser und Erde / gefunden wird. Welches gleichwohl gnugsam bezeuget / daß dasselbe auß sothanen Elementen anfänglich geschaffen worden / und entsprungen seye.

II.140.1 | Source printed page: 140

Gantz ohne jedoch nochmahln / daß auß solchen und dergleichen Wassern (als welches keine Elementa, sondern Elementata seynd) eine Universal-Medicin zu præpariren: Inmassen oben im Ersten Theil etwas mehrers darvon angezeigt worden / dahin ich mich dißfalls / so wohln auch was die mineralia, und deren so genannte reductionem in primam materiam anreichet / kürtze halben referire.

Part II — Chapter 6: Rainwater as a subject

II.139.2 | Source printed page: 139–140

As for investigation of interiors and practical work, I have so far used the carnation as my example, and shall not yet depart from it.

Since almost every young girl knows that the carnation grows from its own seed, there is nothing further for me to report here except this: when such a little seed is opened, nothing is found in it but a little water and earth. This sufficiently testifies that the seed was originally created from those elements and arose from them.

II.140.1 | Source printed page: 140

It is, however, entirely untrue that a universal medicine can be prepared from such waters or waters of that kind. They are not elements but things constituted from elements. More was said about this in Part One; for brevity I refer back to it, both on this point and on minerals and their so-called reduction to first matter.[142]

[142] Elementata are bodies already formed or specified from elements. The distinction prevents every watery extract from counting as the universal water: the seed's particular water is not, on that account alone, suitable matter for a universal medicine.

Anderer Theil Das Sechste Capitel

II.140.2 | Source printed page: 140–141

Ferner und in dem vorigen proposito fortzufahren: Ob zwar alhier von Außziehung des groben Kittels unsers Subjecti, und dessen Entblössung ferner etwas zu handlen / nicht ungereimt seyn möchte; So will ichs doch umb jetztberührter und anderer Ursachen willen / bey deme / was oben im zweyten Capitel dieses Andern Theils / und anderstwo hiervon erwehnt worden / beruhen lassen; Wie ich mich auch derentwegen / so viel das Regenwasser anbetrifft / ebenmässig auff das / was oben im Ersten Theil in hoc passu angeregt / nemlich / daß vermittelst dessen Zerbrech- und Auffschliessung / ein herrlicher Spiritus, Oel / und Saltz darauß zu wegen zu bringen: Insonderheit aber auff vorgemelte mit sothanem Oel beschehene projection, deßgleichen andre obangeführte Exempla: und dann uff den Sperlingium beruffen thue / da Er sagt: Contra experimenta Scriptorum nulla authoritas.

II.141.1 | Source printed page: 141

Derohalben und weil Sennertus in eben dergleichen materia mit folgenden des Aristotelis eigenen Worten ebenfalls respondiret: Quærere rationes & dimittere sensus imbecillitas quædam mentis est. Als muß derjenige mit doppelter Schwachheit behafftet seyn / der weder die rationes, noch die Exempla und sensus achten will. In ansehung das Wasser die Wurtzel der Metallen und Goldwesenheit hat / auch auß dem Regenwasser tingirendes Gold zu wegen gebracht; wie beedes oben demonstrirt und dargethan worden.

Part II — Chapter 6: Rainwater as a subject

II.140.2 | Source printed page: 140–141

To continue the preceding purpose: it might not be inappropriate to say more here about stripping off our subject's coarse coat and laying it bare. For the reasons just mentioned and others, however, I shall leave the matter at what has been said in Chapter Two of this part and elsewhere. Concerning rainwater, I likewise appeal to the statement in Part One that by breaking it down and opening it, a splendid spirit, oil and salt may be obtained. I appeal especially to the projection already mentioned as performed with such an oil, to the other examples cited above, and to Sperling, who says: "Against the experiments of writers, no authority prevails."

II.141.1 | Source printed page: 141

Moreover, Sennert answers in a matter of the same kind with Aristotle's own words: "To seek reasons and dismiss the senses is a certain weakness of mind." A person who will heed neither the reasons nor the examples and the senses must therefore suffer from a double weakness. Water contains the root of metals and of the essence of gold, and tincturing gold has been obtained from rainwater, as both points have been demonstrated and shown above.[143]

[143] The appeal combines reasoning, sensory evidence and reports in books. The quoted attribution is given as it stands in the source; the author supplies no precise work or passage for the Aristotelian wording.

Anderer Theil Das Sechste Capitel

II.142.1 | Source printed page: 142

Zu geschweigen / daß ob- und mehrerwehnter opponent, sich gleichsam selbsten contradictirt, in deme er vermög mehrangezogenen Canonis negiret / daß das Gold auß dem Wasser entspringe / und doch hingegen dessen Ursprung der Erden zuzuschreiben vermeynet. Dann wer sihet nicht / daß das Wasser ein edler corpus, weder die Erde? Und was die schwere anbelangt / ist zu beobachten / daß selbige eben von dem Wasser herkommt / anerwogen / wann man eine Erde calcinirt / und auff das Wasser wirfft / selbige nicht eher zu boden fallen wird / biß sie sich zuvor wieder voll Wassers gezogen.

II.142.2 | Source printed page: 142–143

Zu deme das Wasser dißfalls nicht in seiner diffusion, und überflüssigen humidität und qualität, sondern in seiner coagulirt- und fixen Wesenheit zu betrachten / als welche coagulation auch eben in der Erden (die gleichfalls an sich selbst nichts anders / weder ein coagulirtes Wasser ist) geschiehet.

Dannenhero und gleich wie angeregter Canon nochmahl wahr bleibt; Also folgt eo ipso, daß durch erstbesagte Wesenheit (als den Lapidem Philosophorum) alle unvollkommene Metalla in Gold tingirt werden können. In Betrachtung derselbe (nächst des Menschen Seel) das alleredelst und perfectest Ding auff Erden / auch weit / weit höher und edler / weder das Gold ist.

Part II — Chapter 6: Rainwater as a subject

II.142.1 | Source printed page: 142

Not to mention that the opponent repeatedly referred to virtually contradicts himself. On the strength of the rule cited, he denies that gold arises from water, yet proposes to assign its origin to earth. Who does not see that water is a nobler body than earth? As to weight, observe that it comes precisely from water. If an earth is calcined and thrown onto water, it will not sink until it has first drawn itself full of water again.

II.142.2 | Source printed page: 142–143

Furthermore, water must here be considered in its coagulated and fixed essence, rather than in its diffusion, excessive moisture and quality. This coagulation takes place precisely in the earth, which in itself is likewise nothing other than coagulated water.

Thus, while the rule cited remains true, it follows from that very rule that the essence first described—the philosophers' stone—can tincture all imperfect metals into gold. For, after the human soul, it is the noblest and most perfect thing on earth, far, far higher and nobler than gold.[144]

[144] The answer preserves the premise that the cause must be nobler than its effect. Its decisive move is to rank the stone above metallic gold, so that the same rule can support rather than exclude transmutation.

Anderer Theil Das Sechste Capitel

II.143.1 | Source printed page: 143

Gestaltsam demnach die jenige / welche darauß gemelten Lapidem und die Tincturam Physicam præpariren wollen / gröblich contra principia irren / und gantz thöricht handlen: In fernerer Erwegung gleichfalls bekannt / daß wann die Natur ihren Terminum erreicht hat / selbige nachmahls nicht höher zu bringen. Worauß abermahl zu schliessen / daß weil das Gold seinen Terminum erreicht / es nicht höher zu bringen / noch mehrgedachte Tinctur (als welche angeregter massen weit / weit höher und edler weder das Gold selbst ist) darauß zu præpariren.

II.143.2 | Source printed page: 143–144

Wie dann ein ebenmässiger Irrthum / da man das Gold in seine primam materiam und Semen (ut loquuntur) und alsdann in eine neue und bessere Form zu bringen vermeynt / quia semper firmum manet: quod non detur regressus in natura. Zumahl auch solche reductio (so wohln auch die regeneratio) nicht anders / dann per corruptionem & putrefactionem, durch die Tödt- und Zunichtmachung (welches alles bey den Philosophis eins ist) zu verrichten; Ubi pertinet illud: Corruptio unius est generatio alterius; Dargegen aber das Gold keiner corruption noch putrefaction underworffen. test. non solum Nuysemanno, & Authore Astronomiæ inferior. sed etiam ipsa experientia.

Part II — Chapter 6: Rainwater as a subject

II.143.1 | Source printed page: 143

Those who wish to prepare the stone and the natural tincture from gold therefore err grossly against the principles and act altogether foolishly. It is also known that once nature has reached its limit, it cannot afterwards be raised higher. We must therefore conclude once again that, since gold has reached its limit, it cannot be raised higher, nor can the tincture be prepared from it, since that tincture, as stated, is far, far higher and nobler than gold itself.

II.143.2 | Source printed page: 143–144

It is an equal error to suppose that gold can be brought into its first matter and seed, as they call it, and then into a new and better form. For this rule always stands firm: there is no return in nature. Such reduction, like regeneration, can be accomplished only through corruption and putrefaction, through killing and annihilation—all of which mean the same thing among the philosophers. Here applies the saying: “The corruption of one thing is the generation of another.” Yet gold is subject to neither corruption nor putrefaction, as not only Nuysement and the author of Inferior Astronomy but experience itself testify.[145]

[145] The author rejects a backward reduction of perfected metallic gold. Corruption and putrefaction mean the destruction of an existing form through which another is generated; they do not simply denote dissolving a metal in a liquid.

Anderer Theil Das Sechste Capitel

II.144.1 | Source printed page: 144–145

Wiederumb zu geschweigen / daß dasselbe / wie oben ebenfalls sattsam und überflüssig demonstrirt worden / kein Leben hat: Und wo kein Leben ist / da kan auch keine Tödtung vorgehen. Quandoquidem privatio præsupponit habitum. Solimodè ergò (inquit Filius Sendivogii in Lucerna sua Salis Philosophorum) in nostro Azoth & nullâ re aliâ Mundi fortissimæ fortitudinis fortitudo indaganda & obviam speranda; nam in universâ naturâ rerum, res non est nisi una, ex quâ ars nostra se veram esse profitetur, & in ea tota consistit &c.

II.145.1 | Source printed page: 145

Derowegen der gemeinen Alchymisten und Sophisten gantze Kunst / in specie aber ihre putrefaction, Tödt- und Zunichtmachung des Goldes / anders nichts ist / weder daß sie dasselbe dergestalt zu nicht machen / und der jenige / dem sie es auß der Truhen / und dem Beutel geschwätzt / sein Lebtag nichts mehr davon sihet: Inmassen abermahl die Erfahrung / und zwar vorlängst auch öffters bezeuget hat / und es also mit diesen Leuthen / hierinn falls recht / auch sonsten fast heisset / wie der Author des eröffneten Philosophischen Vatterhertzen spricht: GOtt der HErr hat auß nichts alles erschaffen / so machen die gemeine Alchymisten auß allem nichts.

Part II — Chapter 6: Rainwater as a subject

II.144.1 | Source printed page: 144–145

Not to mention again that gold has no life, as was also abundantly demonstrated above. Where there is no life, no killing can take place, since privation presupposes possession. “Therefore,” says the Son of Sendivogius in his Lamp of the Philosophers’ Salt, “only in our Azoth, and in no other thing in the world, must the strength of the strongest strength be sought and its discovery hoped for. For in the whole nature of things there is but one thing from which our art declares itself true, and in that thing it wholly consists.”[146]

II.145.1 | Source printed page: 145

Thus the entire art of common alchemists and sophists, especially their putrefaction, killing and annihilation of gold, amounts to nothing more than making it disappear so thoroughly that the person whose chest and purse they talked it out of never sees any of it again. Experience has long and repeatedly testified to this. Of these people, here and almost everywhere else, the author of the Opened Philosophical Father’s Heart rightly says: “God the Lord created everything from nothing; common alchemists make nothing from everything.”

[146] Azoth is retained as an alchemical material name. The son’s designation is the authorial name used in this citation, not a verified family relationship. The maxim about privation means that a quality must be present before it can be taken away.

Anderer Theil Das Sechste Capitel

II.145.2 | Source printed page: 145–146

Jedoch ist ein anders / wann man die Medicin erstlich uffs beste bereitet / und dann mit Gold fermentirt / da ein Theil zwar tausent Theil allerhand gemeiner Metallen in Gold tingirt / aber nachgehends das Werck sich nicht mehr multipliciren lässet; Wovon Basilius clav. 12. handelt. Welches rechtschaffene Philosophi und Artisten wohl / aber solche Betrüger nicht zu practiciren wissen.

II.146.1 | Source printed page: 146

Sonsten habe ich hierbey noch dieses zu annotiren / keines wegs umbgehen mögen / daß ohngeachtet in vor allegirtem Spruch / des Mercurii nicht minder außtrücklich gedacht wird / man sich jedoch dadurch auch keines wegs irr machen zu lassen / sondern hingegen vielmehr in acht zu nehmen / was der Author brevis manuductionis ad Rubinum cœlestem erinnert: Sine nostro Mercurio (inquit) in hâc arte nihil fit: Vide ergò ne vulgari illo Mercurio decipiaris, qui ad opus nostrum penitus est inutilis, si enim ad extremum usque diem cum illo opereris, nihil in eo reperies.

Part II — Chapter 6: Rainwater as a subject

II.145.2 | Source printed page: 145–146

The case is different, however, when the medicine is first prepared in the best manner and then fermented with gold. One part then tinctures a thousand parts of various common metals into gold, but afterwards the work can no longer be multiplied. Basilius discusses this in his twelfth key. Honest philosophers and practitioners know how to perform it; such deceivers do not.[147]

II.146.1 | Source printed page: 146

I could not pass over one further observation. Although the maxim quoted above expressly mentions Mercury, we must not be misled by that. We should instead heed the author of the Brief Guide to the Celestial Ruby: “Without our Mercury,” he says, “nothing is accomplished in this art. See, therefore, that you are not deceived by ordinary mercury, which is entirely useless for our work. If you labour with it until the last day, you will discover nothing in it.”

[147] Fermentation with gold is distinguished from preparing the medicine out of gold. Multiplication means increasing or renewing the medicine’s power or quantity. The reference “clav. 12” is to the twelfth of the alchemical keys attributed to Basilius.

Anderer Theil Das Sechste Capitel

II.146.2 | Source printed page: 146–147

Idem: tam multi tamque docti viri, vulgari illo Mercurio sunt decepti. Quamvis enim aqua mineralis sit, non tamen similis cum auro Naturæ, seu essentiæ &c.

Deßgleichen sagt das Sudum Philosophicum: Wann man auch den gemeinen Mercurium für sich allein / oder mit Gold oder Silber zehen gantzer Jahr auff gemeine Weiß in der Wärme hielte / solte er in der Warheit seine Flüchtigkeit nicht ablegen; Und solches allein daher / daß er kein proprium agens in ihm offenbar hat / dardurch er von innen herauß möchte alterirt werden.

II.147.1 | Source printed page: 147–148

So habe ich zwar in einem uhralten zu Löwenstein gefundenen und von einem guten Freund mir abschrifftlich communicirten Scripto, gelesen: Von dem aqua ☿ mercke / wenn ich sage von aqua ☿ / so meyne ich nicht den gemeinen ☿ / sondern den Mercurium der Philosophen / das ist der Mercurius, der da ist eine rothe Substanz, loßgezogen mitten von der mineren. Wie auch jene Sendivogianische Wort bekannt: Si ad genua usque foderis foveam &c.

Es sagt aber wiederumb ein anderer Spruch: So balden unsere Materia die Erde berührt / so ist sie zu unserer Kunst nichts mehr nutz.

Part II — Chapter 6: Rainwater as a subject

II.146.2 | Source printed page: 146–147

The same author says: “So many men, and men so learned, have been deceived by ordinary mercury. For although it is a mineral water, it is not of a nature or essence like gold.”

Likewise the Sudum Philosophicum says: “Even if ordinary mercury were kept warm in the usual manner for ten whole years, either alone or with gold or silver, it would not in truth lose its volatility. The sole reason is that it has no proper agent manifest within it by which it could be altered from inside.”[148]

II.147.1 | Source printed page: 147–148

I have indeed read in a very old manuscript found at Löwenstein, which a good friend communicated to me in a copy: “Concerning mercurial water, note that when I speak of mercurial water, I do not mean ordinary mercury, but the Mercury of the philosophers. This Mercury is a red substance, drawn free from the midst of the mine.” The familiar words of Sendivogius are also known: “If you dig a pit as deep as your knees,” and so forth.

Yet another maxim says: “As soon as our matter touches the earth, it is no longer of any use for our art.”[149]

[148] The distinction between “our Mercury” and ordinary mercury is explicit. The alleged inner agent is a theoretical requirement in this argument; merely maintaining external heat does not, the cited author claims, supply it.

[149] The original uses the Mercury sign, ☿, in aqua ☿ and for ordinary mercury. The author juxtaposes a mining description with the warning about contact with earth; his interpretation below treats these as figurative or specified names, rather than a direction to use ordinary mined material.

Anderer Theil Das Sechste Capitel

II.148.1 | Source printed page: 148

Gestalten auch folgender Spruch wohl zu observiren: Merck! Merck! Kein schwaches kan einem andern helffen: Und ich nochmahln erinnert haben will: daß man die Stärcke nicht in dem schwachen / noch die Krafft in dem ohnmächtigen suchen solle: Dann weil / wie erwehnt / das Gold selbst zu schwach / und darauß keine Tinctur zu Verbesserung der Metallen zu præpariren / massen es auch sonsten / ohngeachtet es das best- und perfecteste Metall ist / gleichwohl von sothaner seiner perfection und Güte nichts entbehren / und einem andern geringern mittheilen / und selbiges dardurch zu gleicher perfection und Güte bringen kan / so ist leichtlich zu erachten / daß solches noch viel weniger ein anders geringeres Metall oder minerale, es habe gleich Nahmen wie es wolle / zu thun vermögen / oder zu præparirung mehrbemelter Tinctur dienlich seyn werde.

II.148.2 | Source printed page: 148–149

In fernerer Erwegung / ob wohl abermahl ein anderer Philosophischer Spruch sagt: Wann man etwas machen will / das den Metallen soll tüchtig seyn / so muß es auß Metallen / durch Metallen und mit Metallen geschehen. So warnet jedoch Sendivogius hinwiederumb außtrücklich / und mit folgenden Worten: Hanc tibi habeto cautelam (ait) ne in metallis vulgi illud quæras punctum (scilicet semen metallorum) in quibus non est: Nam hæc metalla, præsertim aurum vulgi, mortua sunt, sed nostra sunt viva Spiritum habentia, quæ omnino sumenda.

Part II — Chapter 6: Rainwater as a subject

II.148.1 | Source printed page: 148

The following saying too deserves close attention: “Mark this! Mark this! Nothing weak can help another.” I wish again to remind the reader that strength should not be sought in what is weak, nor power in what is powerless. As stated, gold itself is too weak to provide a tincture for improving metals. Although it is the best and most perfect metal, it cannot spare any of its perfection and goodness, communicate them to a lesser metal, and thereby bring that metal to equal perfection and goodness. It is therefore easy to see that another, lesser metal or mineral, whatever its name, is still less capable of doing this or of serving to prepare the tincture repeatedly mentioned.

II.148.2 | Source printed page: 148–149

Consider further that another philosophical maxim says: “If one wishes to make something suitable for metals, it must be done from metals, through metals and with metals.” Yet Sendivogius expressly warns in turn: “Observe this caution: do not seek in common metals that point—that is, the seed of metals—which is not in them. For these metals, especially common gold, are dead; ours, however, are living and possess a spirit. Those are the metals that must be taken.”

Anderer Theil Das Sechste Capitel

II.149.1 | Source printed page: 149–150

Dahero und gleich wie hierauß überflüssig erhellet / daß keine gemeine / sondern allein lebendig- und geistliche Metalla und Mineralia, eben so wenig auch ichtwas anders / so die Erde jemahls touchirt hat / zu unserm Werck dienlich: Also seynd sothane lebendig- und geistliche Metalla und Mineralia, und die Wurtzel / und Saamen der Metallen nirgend anders / als im Wasser zu suchen / oder zu finden. Allermassen es der seel. Arnd / so wohln der Author des Tractats de Metamorphos. Metallorum, und andere mehr / ebenfalls außtrücklich bezeugen.

II.150.1 | Source printed page: 150

Wie ingleichem oben / welcher gestalt in dem Wasser / und zwar in specie in dem Regenwasser Gold sey (dann das Philosophische Oel und Gold notoriè eins ist) experientiâ ipsâ: so wohln auch und nemblich in dem ersten Capitel dieses Andern Theils / von der Natur / dargethan / und erwiesen worden / daß das Wasser lebendig sey und ein Leben habe. Worauß folgt / daß solch Gold ebenmässig lebendig seyn / und ein Leben haben müsse; Gestalten auch sonsten (wann es nicht lebendig- spiritualisch- und Philosophisch Gold oder die Goldwesenheit gewesen) andere geringere Metall nicht damit in Gold tingirt werden können / und es nochmahln darbey bleibt: Daß kein schwaches einem andern zu helffen vermag.

Part II — Chapter 6: Rainwater as a subject

II.149.1 | Source printed page: 149–150

From this it is abundantly clear that ordinary metals and minerals are not suitable for our work; only living and spiritual ones are. Nor is anything else that has ever touched the earth suitable. These living and spiritual metals and minerals, and the root and seed of metals, must therefore be sought and found nowhere but in water. The late Arnd, the author of the treatise On the Metamorphosis of Metals, and several others likewise expressly testify to this.

II.150.1 | Source printed page: 150

Experience itself has likewise shown above that gold is present in water, specifically rainwater; for philosophical oil and gold are notoriously one and the same. In Chapter One of this second part, concerning nature, it was also demonstrated and proved that water is alive and possesses life. It follows that such gold must likewise be alive and possess life. Otherwise, had it not been living, spiritual and philosophical gold, or the essence of gold, it could not have tinctured other, lesser metals into gold. The rule therefore still stands: nothing weak is able to help another.

Anderer Theil Das Sechste Capitel

II.150.2 | Source printed page: 150–151

Daß aber die Philosophi unserm Subjecto so viel mineral- und metallische Nahmen gegeben / schliesse ich an meinem wenigen Ort / daß es erstlich darumb geschehen / weil es die metall- und mineralische Natur vor allen andern gantz reichlich hat / sonderlich aber / und zum andern / ist zu distinguieren inter materiam crudam & materiam à superfluitatibus jam separatam; Wiewohl sie es auch / drittens / die Unwissenden dardurch zu verführen: So dann / und viertens die Veränderung der Form- und Farben unsers Subjecti in dessen operation dardurch zu bemercken / gethan haben mögen: Inmassen nachgesetzte Sprüche bezeugen.

II.151.1 | Source printed page: 151

Und zwar also singt die avicula Hermetis catholica: Die Philosophi sagen / Antimonium ist Mercurius, und Vitriolum ist Sulphur, dardurch sie ihre Meynung wohl zu verstehen geben / worinn unser Schwefel und Mercurius zu suchen sey. Nichts desto weniger / wann man der Natur ein wenig nachdencket / so findet sich re ipsâ, daß weder Antimonium, noch Vitriolum, zu unserm Vorhaben dienlich &c.

Part II — Chapter 6: Rainwater as a subject

II.150.2 | Source printed page: 150–151

As for the many mineral and metallic names the philosophers have given our subject, I conclude, for my humble part, that they did so first because it possesses metallic and mineral nature more abundantly than anything else. Second, and especially, we must distinguish raw matter from matter already separated from superfluities. Third, they may also have used these names to mislead the ignorant; and fourth, to indicate the changes in our subject's form and colours during its operation. The sayings that follow testify to this.[150]

II.151.1 | Source printed page: 151

Thus sings the Universal Little Bird of Hermes: "The philosophers say that antimony is Mercury and vitriol is sulphur. By this they make their meaning clear, indicating where our sulphur and Mercury are to be sought. Nevertheless, if one reflects a little on nature, it is found in reality that neither antimony nor vitriol serves our purpose."

[150] This passage states four explanations for the names: mineral affinity, differing stages of purification, deliberate concealment and operational changes. "Our" before a familiar substance name must therefore not automatically be read as the ordinary substance.

Anderer Theil Das Sechste Capitel

II.151.2 | Source printed page: 151–152

Bevorab aber spricht Antonius de Abbatia: Und wo ihr werdet wissen recht zu laboriren / so werdet ihr sehen / unser vegetabilisch Saltz / unser spiritualisch gemachtes Gold / unser Silber / unser Bley / unser Zinn / unser Kupffer / unser Eisen / unser Arsenic, unser Salarmoniacum, unsern Vitriol, unsere Magnesiam, unsern Alaun / unsern Hybith, unsern Sulphur, unsere Milch / Essig / und Kinderharn / das weisse Honig / den Brunnen / den Thau der himmlischen Gnaden / den sauersten Essig / unsern Wein / unser gewürtztes Menstruum, den gesegneten Götter-Tranck.

II.152.1 | Source printed page: 152–153

Worauß insonderheit auch erscheinet (neben deme diese Sprüche obangezogene / und beedes die bekannte Sendivogianische / als auch die / in dem zu L. gefundenen Scripto enthaltene Wort / gleichfalls sattsam erklären) daß diejenigen unrecht daran seynd / welche das gemeine / oder auch Römisch- oder Hungarische Vitriolum für das Subjectum artis Hermeticæ halten wollen: Sintemahln / und ob sie schon diese rationes und fundamenta etwa für sich zu haben vermeynen möchten / als:

1. Daß von denen Philosophis ihr Subjectum also genennet werde.
2. Daß das Vitriolum auch gleichsam ein truckenes Wasser sey.
3. Daß die Philosophi von ihrem Subjecto also sprechen: Die Natur hats angefangen / aber nicht außgemacht. Welches dann von dem Vitriol ebenmässig könne gesagt werden.
4. Daß das Vitriolum viel vortreffliche Kräffte und Tugenden habe &c.

Part II — Chapter 6: Rainwater as a subject

II.151.2 | Source printed page: 151–152

Above all, Antonius de Abbatia says: “If you know how to work rightly, you will see our vegetable salt, our gold made spiritual, our silver, our lead, our tin, our copper, our iron, our arsenic, our sal ammoniac, our vitriol, our magnesia, our alum, our Hybith, our sulphur, our milk, vinegar and children’s urine, the white honey, the fountain, the dew of heavenly grace, the sourest vinegar, our wine, our seasoned menstruum, the blessed drink of the gods.”[151]

II.152.1 | Source printed page: 152–153

These sayings sufficiently explain those quoted above, both the familiar words of Sendivogius and those in the manuscript found at L. They also show especially that those who take ordinary vitriol, or Roman or Hungarian vitriol, as the subject of the Hermetic art are mistaken. They may imagine that the following reasons and foundations support them:

1. The philosophers give their subject that name.
2. Vitriol is itself, as it were, a dry water.
3. The philosophers say of their subject: “Nature has begun it but has not completed it.” The same could be said of vitriol.
4. Vitriol has many excellent powers and virtues.

[151] The repeated possessive “our” is essential to the catalogue. In context these are successive or figurative names of the subject. Menstruum denotes a dissolving medium; Hybith is left as the cited material name rather than given an unverified modern identity.

Anderer Theil Das Sechste Capitel

II.153.1 | Source printed page: 153–154

So ist doch fürs erste vermög vorangeführter rationum und Sprüche gnugsam dargethan / was die Philosophi mit solchen und andern dergleichen Nahmen bedeuten wollen. Wie auch

Fürs zweyte oben im Ersten Theil gnugsam gemeldet worden / was eigentlich das Philosophische truckene die Händ nicht netzende Wasser seye.

Drittens stehet jenigem Spruch: Die Natur hats angefangen &c. (under andern und mehren) stracks dieser entgegen: So balden unsere Materia die Erde berühre / so ist sie zu unserer Kunst nichts mehr nutz. So dann / und

II.154.1 | Source printed page: 154

Viertens des Vitriols vortreffliche Kräfften und Tugenden anreichend / will ich ihme an meinem Ort / dieselbe gantz nicht benehmen. Es folgt aber keines wegs: Dieses oder jenes Subjectum hat viel und vortreffliche Tugenden: Ergo, so ists ein Subjectum universale und catholicum. Inmassen weder à priori, noch à posteriori demonstrirt werden kan / daß der Vitriol ein Universale sey / und die Universal-Krafft habe / sondern es ist vielmehr gleichfalls bekannt / und unlaugbar / daß er / wie alle andere Mineralien / ein particulare, (Sintemahln und ob schon die Erde an sich selbst universal, so ist doch alles / was auß derselben kommt / und in derselben generirt wird / particular) dahero auch keine Universal-Medicin noch Tinctur darauß zu præpariren. Auff obige hierinn beschehene Deduction und beygebrachte fundamenta mich beruffend.

Part II — Chapter 6: Rainwater as a subject

II.153.1 | Source printed page: 153–154

But, first, the reasons and sayings already given sufficiently show what the philosophers mean by these and other similar names.

Second, Part One has sufficiently explained what the philosophical dry water that does not wet the hands actually is.

Third, the saying “Nature has begun it” is directly opposed, among other statements, by this one: “As soon as our matter touches the earth, it is no longer of any use for our art.” Furthermore:

II.154.1 | Source printed page: 154

Fourth, concerning vitriol’s excellent powers and virtues, for my part I have no wish to deprive it of them at all. Yet the following inference is entirely invalid: this or that subject has many excellent virtues; therefore it is a universal and all-embracing subject. It cannot be demonstrated, either from principles or from effects, that vitriol is universal or possesses universal power. It is instead known and undeniable that vitriol, like all other minerals, is particular. Although earth in itself is universal, everything that comes from it and is generated within it is particular. No universal medicine or tincture can therefore be prepared from vitriol. I appeal to the preceding deduction and the foundations supplied there.

Anderer Theil Das Sechste Capitel

II.155.1 | Source printed page: 155

Welches alles und was bißanhero von der Materia der Metallen gesagt worden / und noch gesagt werden wird / ich nicht weniger von denen Edelgesteinen will verstanden haben. Inmassen auch bereits oben im fünfften Capitel erwehnet worden / daß selbige auß eben der materia, wie die Metalla (& quidem etiam primâ instantiâ, absque ullo semine, seu materiâ proximâ) entspringen. In Erwegung / wie vorgedacht / das Wasser und die Elementa, die mineralische Natur actu & potentiâ haben. Deme dann ebenfalls keinen Abbruch thut / daß der Philosophorum Meynung nach / der Diamant allein auß dem vapore Naturæ, ut loquuntur, & absque Sulphure gezeugt werde, in Betrachtung derselbe so wenig ohne Schwefel / als ohne Saltz (utpotè quod teste Nuysemann. ipsi duritiem præbet) seyn kan. Taceo quod aliàs in nostrâ Philosophiâ, utrumque & album & rubrum Sulphur detur.

Part II — Chapter 6: Rainwater as a subject

II.155.1 | Source printed page: 155

I intend all this, and everything said so far or still to be said about the matter of metals, to be understood equally of precious stones. Chapter Five already noted that they arise from the same matter as metals, and likewise in the first instance without any seed or proximate matter, since water and the elements possess mineral nature both actually and potentially. This is not impaired by the philosophers' opinion that the diamond alone is generated from the vapour of nature, as they call it, and without sulphur. It can no more exist without sulphur than without salt, which, according to Nuysement, gives it hardness. I pass over the fact that both white and red sulphur are otherwise found in our philosophy.[152]

[152] The argument concerns the author's philosophical principles, not modern elemental composition. Its last sentence insists that the apparently absent sulphur can be present in different forms. The Latin ending is translated, rather than left as an untranslated qualification.

Anderer Theil Das Siebende Capitel

II.156.1 | Source printed page: 156

Das Siebende Capitel. Von den Wassern auff- und in dem Erdboden.

Q. Nachdem oben statuirt: welcher gestalt das Regenwasser (wie auch andere Wasser) in der Scheidung an sich selbst nicht verändert worden / und derowegen auß jetzt- und offtgedachtem Regenwasser / als einem Subjecto catholico, eine universal-Medicin und Tinctur zu Verbesserung der Metallen præparirt werden: Ob dann solches nicht ebenmässig auß dem Meer- und andern Wassern auff- und in dem Erdboden geschehen könne?

II.156.2 | Source printed page: 156–157

R. Auff sothane Frag antworte ich kürtzlich: Ob schon oben / was massen die Wasser an sich selbst nicht verändert / statuirt; so ist jedoch danebenst angezeigt / wie je eines durchsichtiger / dünner / und zarter / auch von mehrer Krafft / und Würckung / weder das andere gemacht: Gestalten auch je eines an ein ander Ort / weder das andere verordnet worden. Derohalben ein anders ist das Wasser ober dem Himmel / ein anders das Regenwasser / ein anders das Meer- und andere darauß herkommende / und wiederumb dahin fliessende Wasser auff- und in dem Erdboden: Wie dann in einem die animalische: in dem andern die vegetabilische: und wiederumb in einem andern die mineralische Natur &c. prædominiret.

Part II — Chapter 7: Other waters and philosophical earth

II.156.1 | Source printed page: 156

Chapter Seven. Of the waters upon and within the earth.

Question. It was established above that rainwater, like other waters, was not changed in itself at the separation. A universal medicine and a tincture for improving metals can therefore be prepared from rainwater as an all-embracing subject. Could the same not also be done with seawater and other waters upon and within the earth?

II.156.2 | Source printed page: 156–157

Answer. I reply briefly. Although it was established above that the waters were not changed in themselves, it was also shown that one was made more transparent, thinner and subtler, and endowed with greater power and effect, than another. They were also assigned different places. Hence the water above heaven is one thing, rainwater another, and seawater and the other waters upon and within the earth, which come from the sea and flow back into it, another. In one, animal nature predominates; in another, vegetable nature; in another again, mineral nature.

Anderer Theil Das Siebende Capitel

II.157.1 | Source printed page: 157–158

Gleich wie nun oben im Ersten Theil angezeigt worden / daß GOtt der Allmächtige in der Schöpffung / das gröber- und schwerere der Wasser unden gegen das Centrum verordnet / und darauß vornemlich die animalia und vegetabilia geschaffen; Inmassen Er ihnen zu dem Ende / und solche herfür zu bringen / einen sonderbaren Seegen und Befehl gegeben; Also will ich mich / so viel diese Frag anbetrifft / auff das in vorhergehendem Capitel von dem Schmaragd angezogene / auch folgendes Exempel beruffen haben / da obberührter Fürstl. Medicus mir ferner erzehlt / welcher gestalt Dr. Bier / eben auß demselben Wasser / neben gedachter Massa pellucida, ein schön granum Solis bekommen / und unden in fundo des Geschirrs gefunden: Welches dann / daß es corporalisch Gold gewesen / ein jeder ohnschwer erachten kan.

II.158.1 | Source printed page: 158

Worauß also klärlich erscheint / daß sothane Wasser allein corporalische und todte zu unserer Kunst undienliche / und keine geistlich- und lebendige zu derselben gehörige metalla und mineralia haben; zu deme die Erde in der Tieffe / alwo diese Wasser entspringen / gantz mineralisch; hingegen der allgemeine / aller Eigenschafften fähige WeltGeist nicht feyert / sondern in solchen mineris sich so balden specificirt.

Part II — Chapter 7: Other waters and philosophical earth

II.157.1 | Source printed page: 157–158

Part One showed that in the creation Almighty God assigned the coarser and heavier waters below, towards the centre, and created chiefly animals and plants from them, giving those waters a particular blessing and command to bring such things forth. On the present question I therefore appeal to the example of the emerald cited in the preceding chapter, and also to the following. The princely physician already mentioned further told me how Dr Bier had obtained a fine grain of gold from that same water, besides the transparent mass, and had found it at the bottom of the vessel. Anyone can readily judge that this was bodily gold.[153]

II.158.1 | Source printed page: 158

From this it clearly appears that such waters contain only bodily and dead metals and minerals, useless for our art, rather than the spiritual and living ones belonging to it. Moreover, the earth in the depths where those waters arise is wholly mineral. The universal world-spirit, capable of every property, is not idle, but immediately specifies itself in such mineral deposits.

[153] The distinction is between a bodily grain of gold and the living, spiritual gold required by the art. The author now uses the same report that supported mineral generation to deny the suitability of ordinary subterranean waters.

Anderer Theil Das Siebende Capitel

II.158.2 | Source printed page: 158–159

Wie dann auch demnechst dieses zu observiren / daß keine Elementa, so von Gott dem Allmächtigen einen sonderbahren Seegen und Befehl / sondern solche / die denselben nicht empfangen / zu unserer Kunst erfordert werden: In Erwegung ob schon dieselbe an sich selbst vorangeregter massen ebenfalls universal; Ingleichem berührter Seegen und Befehl nur allein auff die animalia und vegetabilia sich erstreckt / so seynd jedoch solche Elementa auch quoad hunc ordinem, und was die mineralische Natur anbelangt / in ihrer Eigenschafft particular. Derohalben so wohl auch propter ipsarum spissitudinem, keine geistlich- und lebendige Metalla in ihnen zu finden.

II.159.1 | Source printed page: 159

Gestalten dann was oben gesagt worden / daß das Gold / so durch die Kunst auß dem Wasser gebracht werde / lebendig sey / und ein Leben habe / von denen Wassern / die / wie erwehnt / keinen sonderbaren Seegen und Befehl von Gott dem Allmächtigen empfangen / und nicht von jenen zu verstehen ist; Als darauß zumahl / in Betrachtung / sie sich auff- und in dem Erdboden befinden / keine Erde / so über unsern Häuptern geschwebt / kommen kan.

Part II — Chapter 7: Other waters and philosophical earth

II.158.2 | Source printed page: 158–159

We must further observe that our art requires elements which have not received a particular blessing and command from Almighty God, rather than those which have. Although the latter are likewise universal in themselves, as explained above, and although the blessing and command extend only to animals and plants, those elements are nevertheless particular in their property even within this order, as regards mineral nature. For this reason, and also because of their density, no spiritual and living metals are to be found in them.

II.159.1 | Source printed page: 159

The earlier statement that gold obtained from water by art is alive and possesses life must therefore be understood of waters that have received no particular blessing and command from Almighty God, rather than of those other waters. Above all, since the latter are found upon and within the earth, no earth that has hovered above our heads can come from them.

Anderer Theil Das Siebende Capitel

II.159.2 | Source printed page: 159–160

Allermassen / und ob zwar nicht ohne / daß mehrbedeuteter Spiritus, sonder die Erde nicht zu coaguliren noch zu figiren. Gleich wie aber fürs Erste nach Lullii und des Authoris des Eröffneten Philosophischen Vatter-Hertzen wohlmeynender außtrücklicher Lehr und Erinnerung / nicht die Erde / die wir mit unsern Füssen betreten / sondern eine Philosophische und eine Erde / die angeregter massen / über unsern Häuptern schwebt / hierzu gehörig: Also muß fürs andere selbe Erde von allen superfluitatibus liberirt, gantz rein und ohne Macul seyn.

II.160.1 | Source printed page: 160–161

Da alsdann diese seine eigene Erde / und die Hände nicht netzendes Wasser / wann es wieder mit sothanem Spiritu, sampt dessen Seel / als dem lebendigen Gold imbibirt, und fermentirt / auch so dann wachsflüssig gemacht / oder nach Redart des Eröffneten Philosophischen Vatter-Hertzen / mit dem wässerigen Feuer und feurigem Wasser gewaschen und gebadet / auch nach deme die Materi gummosisch worden / mit dem Philosophischen Feuer außgekocht wird / sich in Krafft und Tugend dergestalt vermehret / daß es nicht nur alle unvollkommene Metalla in pur Gold tingiren / sondern auch alle Ungesundheit des menschlichen Leibs hinweg nehmen kan: Und wer durch Gottes Gnade so weit kommen / der weiß gewiß / daß das Wasser schwerer / weder die Erde ist.

Part II — Chapter 7: Other waters and philosophical earth

II.159.2 | Source printed page: 159–160

It is indeed true that the spirit repeatedly mentioned cannot be coagulated or fixed without earth. First, however, according to the express and well-intentioned teaching and admonition of Lull and the author of the Opened Philosophical Father's Heart, the appropriate earth is not the ground we tread beneath our feet, but a philosophical earth —one that, as stated, hovers above our heads. Second, this earth must be freed from every superfluity, entirely pure and without stain.[154]

II.160.1 | Source printed page: 160–161

Then its own earth, the water that does not wet the hands, is again imbibed and fermented with that spirit and its soul, the living gold. It is next made to flow like wax or, in the language of the Opened Philosophical Father's Heart, washed and bathed with watery fire and fiery water. After the matter becomes gummy, it is cooked to completion with philosophical fire. Its power and virtue thereby increase so greatly that it can not only tincture all imperfect metals into pure gold but also remove every bodily ailment. Whoever has come so far through God's grace knows for certain that water is heavier than earth.[155]

[154] The "earth above our heads" is a guiding material image, contrasted with ordinary soil. The text requires both a particular origin and subsequent purification; taking any terrestrial earth is expressly excluded.

[155] Imbibition is the soaking or replenishing of the prepared earth. "Watery fire" and "fiery water" are the cited author's paradoxical material terms, not interchangeable labels supplied by the translator. The medicinal power stated here is the historical author's claim.

Anderer Theil Das Siebende Capitel

II.161.1 | Source printed page: 161

Dieses wenige habe ich in supplementum etlicher massen dessen / was oben de secundâ operatione angeregt / alhier also obiter notiren wollen. Ad propositum aber wieder zu kommen / so schliesse ich auß bißhero angeführten / auch andern mehr Ursachen nochmahln / daß weder auß dem Meer- oder andern Wassern auff- und in dem Erdboden / noch einigem andern Dinge / das die Erde jemahls touchirt hat / eine universal-Medicin, und vorträgliche Tinctur zu Verbesserung der Metallen / præparirt werden möge.

II.161.2 | Source printed page: 161–162

Alwo dann im Gegenfall ebenmässig unfehlbar folgt / weil auß dem Regenwasser / vermög mehrangezogenen Exempels / ein lebendig- spiritualisch- und tingirendes Gold zu wegen zu bringen / daß es / wie oben in definitione angezeigt / keinen sonderbahren Seegen / und Befehl von Gott dem Allmächtigen empfangen / auch seine Residenz in der Lufft / und under der Feste des Himmels habe.

II.162.1 | Source printed page: 162

Worbey ich mich nicht minder letzlichen des Thaus erinnere / da ich nicht sehe / wie demselben / umb bißhero angeführter Ursache willen / der Nahme universal zu denegiren / auch ein oder andern theils das was Noldius (referent. Sperling.) davon rühmet / zu widersprechen. Zu geschweigen / daß er dem Subjecto artis Hermeticæ mehrers / weder das Regenwasser zu vergleichen. Sintemahln aber meine Gewohnheit nicht ist / nur blosse Speculationes an Tag zu geben; Und ich dann von diesem Subjecto nemlichen dem Thau &c. keine Experienz, wie von dem Regenwasser / und sonderlich (GOTT sey gedanckt) dem Subjecto artis Hermeticæ habe: Als will ichs andern anheim gestellet seyn lassen.

Part II — Chapter 7: Other waters and philosophical earth

II.161.1 | Source printed page: 161

I wished to note these few things in passing, as a partial supplement to what was said above about the second operation. To return to the subject, I conclude once again, from the reasons so far given and several others, that neither seawater nor other waters upon and within the earth, nor anything else that has ever touched the earth, can provide a universal medicine or an effective tincture for improving metals.

II.161.2 | Source printed page: 161–162

Conversely, it follows with equal certainty that, since living, spiritual and tincturing gold can be obtained from rainwater, according to the repeatedly cited example, rainwater has received no particular blessing and command from Almighty God, as stated in its definition above, and has its residence in the air, beneath the firmament of heaven.

II.162.1 | Source printed page: 162

Finally, I also call dew to mind. For the reasons given so far, I do not see how it can be denied the name universal, or why one should dispute, in this or that respect, what Noldius, as reported by Sperling, praises in it. Not to mention that dew bears a closer likeness to the subject of the Hermetic art than rainwater does. Yet it is not my custom to publish mere speculations. I have no experience of this subject, namely dew, comparable to my experience of rainwater and especially—God be thanked—of the subject of the Hermetic art. I shall therefore leave the matter to others.[156]

[156] The author marks a limit to his testimony: his comparison of dew is theoretical, while he claims experience with rainwater and the art's subject. The distinction should not be erased by treating every assertion here as a reported experiment.

Anderer Theil Das Siebende Capitel

II.162.2 | Source printed page: 162–163

Worbey ich dann zu vermelden nicht umbgehen kan / was massen ... B. seinen Spiritum Mundi, Aurum Auræ und Balsamum Mundi, gantz unrecht für eine Hermetische Medicin venditiret. In Erwegung / es gehe gleich eine oder die andere auß dem Thau / oder dem / von Dr. Nietardten beschriebenen / und gleichfalls also genannten Spiritu Mundi; So ists dannoch keine Hermetische Medicin, wie besagter sein Spiritus Mundi, Aurum Auræ, und Balsamus Mundi (als welcher zumahl vielmehr ein Excrementum, weder eine Hermetische Medicin ist) so wohl auch sein Aurum Auræ intitulirtes Scriptum selbst bezeugen;

II.163.1 | Source printed page: 163

darinn er under andern außtrücklich bekennt / daß wann sein Aurum Auræ an die Sonne gesetzt / selbiges bleich werde / und die Farb verliere. Worauß also sattsam zu erkennen / daß es kein Aurum Philosophicum Hermeticum seye: Derowegen Er auch den Nahmen Hermes unrecht führet / und zu Erlangung des Lapidis Philosophorum sich vergebliche Hoffnung macht.

II.163.2 | Source printed page: 163–164

In fernerer Betrachtung / ob schon oben im Ersten Theil gedacht worden / daß der Wind und Lufft der Philosophorum Spiritus Mundi sey / ist doch solches allein respectivè zu verstehen. Allermassen bekannt / daß underschiedliche Regiones der Lufft: So seynd beede die Feuer und Wassers-Tinctur, das fermentum und der Azoth zu dem Philosophischen Werck gehörig: Gestalten es an einem allein nicht genug / wie unden erwehnet werden wird / danebenst auch ein für alle mahl beede auß einer Wurtzel gezogen müssen.

Part II — Chapter 7: Other waters and philosophical earth

II.162.2 | Source printed page: 162–163

I cannot avoid mentioning here that ... B. quite wrongly advertises his World-Spirit, Gold of the Breeze and Balsam of the World as a Hermetic medicine. Whether one or another of them comes from dew or from the substance described by Dr Nietardt and likewise called World-Spirit, it is still no Hermetic medicine. His World-Spirit, Gold of the Breeze and Balsam of the World—the last much more a residue than a Hermetic medicine—testify to this themselves, as does his writing entitled Gold of the Breeze.

II.163.1 | Source printed page: 163

In that writing, among other things, he expressly admits that when his Gold of the Breeze is placed in the sun it becomes pale and loses its colour. This sufficiently shows that it is no Hermetic philosophical gold. He therefore also bears the name Hermes wrongly and vainly hopes to attain the philosophers' stone.[157]

II.163.2 | Source printed page: 163–164

Furthermore, although Part One said that wind and air are the philosophers' world-spirit, this must be understood only in a relative sense. It is known that there are different regions of the air. Both tinctures, of fire and of water—the ferment and Azoth—belong to the philosophical work. One alone is not enough, as will be mentioned below, and, once and for all, both must be drawn from a single root.

[157] B. is not expanded into a personal name because the identification is not established by these pages. Aurum Auræ literally means gold of the breeze or air; it is a title and preparation-name in the polemic, distinct from the author's philosophical gold.

Anderer Theil Das Siebende Capitel

II.164.1 | Source printed page: 164

Gleichwohl will ich sein B. Fleiß und curiosität gerühmet / auch seine Medicin, was das Aurum Auræ und Spiritum Mundi anbelangt / nicht verachtet haben / sondern bekenne mit dem Authore der Offenbahrung Göttlicher Majestät / daß in dem Wind und Lufft nicht wenig Geheimnuß seyen. Es mangelt aber / sage ich nochmahln / dem B. einen als den andern Weg das rechte Geheimnuß. Will geschweigen / daß die Astronomia Inferior für phantastisch haltet / wann man den Lufft durch sonderbahre Instrumenta auffängt:

II.164.2 | Source printed page: 164–165

Und was weiter den Mayenthau anbetrifft / ohngeachtet derselbe oberwehnter massen dem Subjecto artis Hermeticæ sich eines theils mehrers / weder das Regenwasser vergleichen lässt / ist solcher dannoch nicht jetzt- und offtgedachtes Subjectum.

Sonsten und daß auch nur der destillirte Mayenthau in hitzigen Kranckheiten grosse Hülffe thut / mag ebenmässig nicht unbekannt seyn.

II.165.1 | Source printed page: 165

Im übrigen habe ich bey gegenwärtigem Capitel auch dieses anmercken wollen / daß weil das Wasser anatisirt werden kan / darauß abzunehmen / daß es auch ersten anfangs ein / wie mehr erwehnt / gleichförmiges (ob schon rohes) Wasser / und kein confusum chaos, kein Mischmasch &c. gewesen. In Ansehung / wir die Natur durch die Kunst zwar verbessern / aber nicht verändern können; Wie auch ein jedes Ende so wohl von seinem Anfang / als ein jeder Anfang von seinem Ende zeugen thut.

Part II — Chapter 7: Other waters and philosophical earth

II.164.1 | Source printed page: 164

Nevertheless, I wish to praise B.’s diligence and curiosity and not despise his medicine, so far as the Gold of the Breeze and World-Spirit are concerned. I acknowledge with the author of the Revelation of Divine Majesty that wind and air contain no few mysteries. But B., I say again, lacks the true secret by either route. I pass over the fact that Inferior Astronomy considers it fanciful to collect air with special instruments.

II.164.2 | Source printed page: 164–165

As for May dew, although in some respects it can be compared more closely with the subject of the Hermetic art than rainwater can, it is nevertheless not that subject so often mentioned.

It may also be known that even simply distilled May dew gives great help in feverish illnesses.

II.165.1 | Source printed page: 165

I also wished to observe in this chapter that, since water can undergo equal balancing, we may infer that at the very beginning it too was, as often stated, a uniform water, although raw, rather than a confused chaos or a jumble.[158] For through art we can improve nature but cannot change it. Every end testifies to its beginning, just as every beginning testifies to its end.

[158] Anatisirt is provisionally rendered in terms of equal balancing. Historical dictionary confirmation has not been obtained; the following explanation locates disproportion in qualities and accidents, rather than essence.

Anderer Theil Das Siebende Capitel

II.165.2 | Source printed page: 165–166

Welchem ebenmässig nichts derogirt / daß die darauß geschiedene Elementa einander / auch das Wasser contrar- und widerwärtig. Et quod de privatione ad habitum non fiat regressus.

Anerwogen / solche jetztmahlige disproportion, contrarietät und Widerwärtigkeit nur accidental und nicht substantial, und die Elementa allein quoad qualitates & accidentia, nicht aber quoad essentiam gegen einander disproportionirt und einander zu wider seynd. Gestalten auch mehrangeregte anatisatio, und perfectio nostri Magisterii, nicht anders / als (wie abermahl obgedacht) superflua removendo geschiehet / secundum illud vulgare: Nihil addendum, nihil minuendum, sed tantum superflua removenda.

II.166.1 | Source printed page: 166

Hingegen aber ist solch Magisterium so wenig wieder in seine vorige Form und crudität zu bringen / so wenig / als auß Meel wieder Korn zu machen &c. Da also vorangezogenes axioma (nimirum de privatione ad habitum non fieri regressum) waar bleibt.

Will demnach dieses Capitel nunmehr / und zwar mit nachfolgender nicht allein meinem Instituto gemässer / sondern auch sonst nothwendig erachteter Frag beschliessen.

Part II — Chapter 7: Other waters and philosophical earth

II.165.2 | Source printed page: 165–166

This is not impaired by the fact that the elements separated from water are contrary and opposed to one another and to water, or by the rule that there is no return from privation to possession. Their present disproportion, contrariety and opposition are accidental, not substantial. The elements are disproportionate and opposed only in their qualities and accidents, not in their essence. The equal balancing and perfection of our magistery are accomplished solely, as stated before, by removing superfluities, according to the familiar saying: “Nothing is to be added, nothing diminished; only superfluities are to be removed.”[159]

II.166.1 | Source printed page: 166

The magistery, however, can no more be returned to its former form and rawness than flour can be made into grain again. The axiom quoted above—that there is no return from privation to possession—thus remains true.

I shall now conclude this chapter with the following question, which accords with my purpose and which I also consider necessary in itself.

[159] Accidental changes affect qualities; substantial change affects what a thing is. Anatisatio is provisionally rendered equal balancing; historical dictionary confirmation has not been obtained. The author uses this distinction to reconcile purification with the rule against reversal. The maxim forbids diminishing essential matter while allowing removal of superfluities.

Anderer Theil Das Siebende Capitel

II.166.2 | Source printed page: 166–167

Nemlich: Ob die in Dr. Helvetii Vitulo aureo befindliche / von dem so genannten Elia artista gegen ihme geredte Wort: Daß das gantze Philosophische Werck / in vier Tagen / im freyen Feuer / und im Tiegel verrichtet werde &c. dem Buchstaben nach zu verstehen?

II.167.1 | Source printed page: 167

Daß nicht wenig derjenigen seyen / welche uff diese Meynung gerathen und solche Wort dem Buchstaben nach verstehen / auch hierdurch irr gemacht werden / ist ausser Zweiffel. Massen einer der nicht geringen Verstand in nostrâ Philosophiâ & arte zu haben / sich persuadiren möchte / sothane Meynung gegen mir auffs äusserste behaupten wollen. Aber: O des grossen Irrthumbs! O der groben Unwissenheit der Natur! Sintemahln / und wann wir dieselbe nur im wenigsten betrachten / so befinden wir / daß sie in allen dreyen Regnis, in ihren operationibus, per gradus, und nicht per saltus, auch gantz lieblich / und keines wegs gewaltthätig agiret / nicht weniger alles mit der Zeit verrichtet / und vor der Zeit nichts herfür bringt.

Part II — Chapter 7: Other waters and philosophical earth

II.166.2 | Source printed page: 166–167

Namely: should the words recorded in Dr Helvetius's Golden Calf, spoken to him by the so-called Elias the Artist—that the entire philosophical work is accomplished in four days, in an open fire and in a crucible—be understood literally?[160]

II.167.1 | Source printed page: 167

There is no doubt that many have adopted this opinion, understand those words literally and are thereby misled. One man who wished to persuade himself that he possessed considerable understanding of our philosophy and art even insisted on this opinion against me with the greatest vehemence. But what a great error! What gross ignorance of nature! If we consider nature even a little, we find that in all three kingdoms it operates by degrees, not by leaps, gently and without violence. It also accomplishes everything in time and brings forth nothing before its time.

[160] Vitulus aureus means "Golden Calf." The author considers a report of a rapid operation and will interpret its days as colours and its open fire as a particular fermentation, rather than as a literal timetable for the whole work.

Anderer Theil Das Siebende Capitel

II.168.1 | Source printed page: 168

Damit ich nun ohne fernere Umbschweiff recht zum Zweck schreite / so will ich einem jeden frey stellen / zu glauben / oder nicht / daß ich die Materiam Lapidis bißhero recht beschrieben. Es wird aber ein jeder / der anders gesunder Vernunfft / mir gleichwohl wenigst hierinn Beyfall geben / daß es ein für alle mahl eine gantz rohe materia seye. Dargegen ist ausser Zweiffel / daß der Lapis Philosophorum das aller perfecteste Wesen; als welches dann auch obgedachter massen ausser des Menschen Seel / das alleredelst- und köstlichste Ding auff Erden. Wie kan nun demnach der Vernunfft und der Natur gemäße seyn / daß eine dergleichen rohe materia, in vier Tagen / in einem ebenmässigen / und dem allerstärcksten Grad des Feuers zu ihrer plusquamperfection mag gebracht werden?

II.168.2 | Source printed page: 168–169

Jedoch will ich weder D. Helvetium, noch gedachten Artisten Lügen straffen / sondern sage vielmehr / daß sie beede die Warheit geredt haben; Allein auff folgende philosophische Weiß / daß nemblich durch die vier Tage die vier Hauptfarben verstanden werden; wie ich auch solcher gestalt und sothaner Philosophischer Redart nach / mich (Gott sey gedancket) rühmen kan / daß ich den Lapidem perfectum oder Regem rubrum in dreyen Tagen (anerwogen eigentlich nur drey Hauptfarben seynd) verfertigen sehen.

Part II — Chapter 7: Other waters and philosophical earth

II.168.1 | Source printed page: 168

To come directly to the point without further digression, I leave everyone free to believe or disbelieve that I have correctly described the matter of the stone. Anyone of sound reason will at least agree with me that it is, once and for all, an entirely raw matter. By contrast, it is beyond doubt that the philosophers' stone is the most perfect essence and, as already stated, the noblest and most precious thing on earth apart from the human soul. How, then, can it accord with reason and nature that such raw matter should be brought to its more-than-perfection in four days under a uniform and maximally strong degree of fire?

II.168.2 | Source printed page: 168–169

Yet I do not wish to accuse either Dr Helvetius or the practitioner in question of lying. Rather, I say that both spoke the truth, but in this philosophical manner: by the four days are meant the four principal colours. In the same way, and according to this philosophical mode of speech, I too can boast—God be thanked—that I saw the perfected stone, or red king, completed in three days, since strictly speaking there are only three principal colours.[161]

[161] The author explicitly makes the days figurative stages of colour. His own claim of three days must be read under that qualification. "Red king" names the perfected red product; the passage does not enumerate the colours.

Anderer Theil Das Siebende Capitel

II.169.1 | Source printed page: 169–170

Deßgleichen redt gedachter Artista auch gar recht / wann er spricht / die Philosophi hättens nicht anzeigen wollen / (wie bald das Werck zu verfertigen) massen sichs auch nicht eigentlich thun lässt: Dann es ist zwar waar / daß / wie vor gedacht / die Natur ihre Zeit hält / und vor der Zeit nichts herfür bringt / als nemblich und zum Exempel / daß man im Frühling nicht erndten / und im Sommer nicht Wein lesen kan &c. Es gibt aber dannoch die Erfahrung / daß nach deme die Sonne viel oder wenig scheinet / je einmahl die Früchten und Weintrauben eher / oder langsamer zeitig werden / weder das andere mahl. Eben also ists auch mit diesem Werck beschaffen / und nach deme man fleissig oder unfleissig ist / das Regiment des Feuers recht oder unrecht führet / wird das Werck eher / oder langsamer verfertigt / auch wohl gar verderbt.

II.170.1 | Source printed page: 170

Darumb sage ich / wann man das Wasser von einer Farbe in die andere / biß auff die höchste Farb und fixe röthe gebracht / so hat man die Tinctur. Gestalten mir auch hierinn Rosarius beystehet / in dem er spricht: Fili moneo te, quod totum intentum tuum sit in decoctione aquæ, & ne tædeat te si vis habere fructum, & non cures de aliis rebus vanis, nisi de solâ aquâ, coque ipsam paulatim putrefaciendo, donec mutetur de colore ad colorem perfectum &c.

Part II — Chapter 7: Other waters and philosophical earth

II.169.1 | Source printed page: 169–170

The practitioner is also quite right when he says that the philosophers would not reveal how soon the work is completed, for this cannot be stated precisely. Nature indeed keeps its time and brings forth nothing before it: one cannot, for example, reap in spring or gather grapes in summer. Yet experience shows that fruits and grapes ripen earlier or later in one season than another, according to how much or how little the sun shines. So it is with this work. Depending on the operator’s diligence or negligence, and on whether the governance of the fire is conducted rightly or wrongly, the work is completed sooner or later—or may even be entirely spoiled.

II.170.1 | Source printed page: 170

I therefore say: when water has been brought from one colour into another until it reaches the highest colour and fixed redness, one possesses the tincture. Rosarius supports me here, saying: “My son, I admonish you to direct your whole intention to the cooking of the water. Do not grow weary if you wish to obtain the fruit, and do not concern yourself with other vain things, but with water alone. Cook it gradually, bringing it through putrefaction, until it changes from colour to perfect colour.”

Anderer Theil Das Siebende Capitel

II.170.2 | Source printed page: 170–171

Aber darzu gehört Zeit und Gedult / wie der Filius Sendivogii gleichfalls bezeuget: Zumahln der Teuffel / als ein abgesagter Feind der Menschen (und sonderlich der jenigen / so dieses hohe arcanum possediren: dann weil sie hieran test. iterum sæped. Fil. Sendivog. ein warhafftes Zeichen der Liebe Gottes gegen ihnen haben / thut er dieselben desto mehr anfeinden) nicht feyert / sondern stets Hindernuß und Widerwärtigkeit erweckt; Massen ichs meines theils auch gnugsam erfahren / so gar / daß an dem Ort / wo ich die beste Sicherheit / dem Werck abzuwarten / erlangt zu haben / vermeynt gehabt / mir am meisten Hindernuß begegnet ist.

II.171.1 | Source printed page: 171–172

Sonsten was mehrberührter Artista von der operation im freyen Feuer meldet / das kan ebenmässig anders nicht / als von dem modo fermentationis Bas. clav. 12. davon obgedacht / verstanden: Wie dann das comburite æs nostrum alhier viel anders / weder durch Gewaltsamkeit des Feuers muß verrichtet werden; Ohngeachtet sonder das Feuer unser Magisterium nicht zu verfertigen. Welches zwar im übrigen ein Werck der Weiber / hingegen wiederumb ein Labor Herculeus genennet wird. Und wie beedes abermahl in seinem Philosophischen Verstand waar; Also ist auch hiehero gehörig / daß die Philosophi den jenigen / der das Summum Arcanum erlangt hat / einen Equitem Aurei Velleris heissen / weil das feste Band der Natur (ut loquuntur) so hart und beschwerlich auffzulösen.

Part II — Chapter 7: Other waters and philosophical earth

II.170.2 | Source printed page: 170–171

But this requires time and patience, as the Son of Sendivogius also testifies. Above all, the devil, as humanity's sworn enemy, is not idle, but continually raises obstacles and adversity. He is especially hostile to those who possess this high secret, since in it, as the same often-cited author again testifies, they have a true sign of God's love towards them. I have experienced this sufficiently myself: precisely where I thought I had obtained the greatest security for attending to the work, I encountered the most obstruction.

II.171.1 | Source printed page: 171–172

What the practitioner says about operating in an open fire can likewise refer only to the method of fermentation in Basilius's twelfth key, mentioned above. Here "burn our brass" must be accomplished very differently from working by the violence of fire, although our magistery cannot be completed without fire. Elsewhere it is called women's work, yet also a labour of Hercules. Both are true in their philosophical sense. The philosophers also call whoever has attained the supreme secret a knight of the Golden Fleece, because nature's firm bond, as they call it, is so difficult and laborious to dissolve.[162]

[162] Women's work and Herculean labour are paired alchemical descriptions of different aspects of the task. The Golden Fleece gives the attainment a mythic name. The author expressly requires these expressions to be read in their philosophical sense.

Anderer Theil Das Siebende Capitel

II.172.1 | Source printed page: 172

Da aber ferner zu wissen / daß nur ein einiges Ding in der gantzen Welt ist / welches das Gold radicaliter solvirt: Und zwar thut es solches nicht durch seine corrosivität und Schärffe oder Stärcke / sondern allein durch seine mit dem Gold habende Gleichwesenheit verrichten; Wie auch übrigens sothane Aufflösung vielmehr subtili ingenio (ut formalibus utar Hermetis) deßgleichen durch Geschickligkeit / beharrlichen Fleiß / und Unverdrossenheit / weder durch Eyl und Geschwindigkeit &c. geschehen muß. Gestalten wie die Philosophi sagen: Daß das eyllen vom Teuffel her komme.

Part II — Chapter 7: Other waters and philosophical earth

II.172.1 | Source printed page: 172

It must further be known that there is only one thing in the whole world that dissolves gold radically. It accomplishes this through neither corrosiveness, sharpness nor strength, but solely through its sameness of essence with gold. Such dissolution must be performed with subtle ingenuity—to use Hermes' own expression—and with skill, persistent diligence and perseverance, rather than with haste and speed. As the philosophers say: haste comes from the devil.

Anderer Theil Das Achte Capitel

II.172.2 | Source printed page: 172–173

Das Achte Capitel. Von dem Wasser ober dem Himmel.

Daß Wasser ober dem Himmel seyen / wird niemand der gesunder Vernunfft und ein Christ ist / also die H. Schrifft für waar hält / laugnen. Es lassen sich aber die Sophisten dieser Frag gelüsten. Nemblichen: Weil sonsten alles zu dem Ende geschaffen / daß es dem Menschen zu gutem kommen solle; und aber von dem Wasser ober dem Himmel (wie sie die Sophisten vorgeben) kein Tropffen herab / noch dem Menschen zu gutem komme: zu was Ende dann dasselbe geschaffen sey?

II.173.1 | Source printed page: 173

Diese Frag zu beantworten / ist erstlich zu wissen / daß uns Gottes Wunderwerck alle und gründlich zu erforschen unmüglich: Gestalten solches der Allweise GOtt / seinen frommen Knecht Hiob hiermit underweisen wollen / wann Er zu ihme under andern gesprochen: Weistu wer des Regens Vatter ist &c.?

II.173.2 | Source printed page: 173–174

Am andern / und dieweil deren so viel seynd / die ihrem eigenen Dünckel nach davon reden / werde ich auch einfältig sagen dörffen / daß ein weiser Baumeister gleich anfangs dahin gedencke / wie er sein vorhabendes Gebäu mit einem guten Grund / auch sonsten also versehen und verwahren möge / damit es weder an einem oder andern Ort außweichen / und einen Fehler gewinnen könne. Ein Gewölb aber / je mehr es beschwehrt / je fester / und beständiger es dadurch gemacht wird. Deßgleichen ein Circul oder Kugel / wann sie in eine andre eingeschlossen / wird sie dadurch in ihrer Runde desto mehr erhalten.

Part II — Chapter 8: Philosophical water

II.172.2 | Source printed page: 172–173

Chapter Eight. Of the water above heaven.

No person of sound reason who is a Christian, and therefore holds Holy Scripture to be true, will deny that waters exist above heaven. The sophists nevertheless take pleasure in asking this question: since everything else was created to benefit humanity, yet, as they assert, not a drop of the water above heaven comes down or benefits humanity, for what purpose was it created?

II.173.1 | Source printed page: 173

To answer this question, we must first know that it is impossible for us to investigate all God's wonders thoroughly. The all-wise God wished to teach this to his devout servant Job when, among other things, he asked him: "Do you know who is the father of rain?"[163]

II.173.2 | Source printed page: 173–174

Second, since so many speak of this according to their own conceits, I too may be permitted to say plainly that a wise builder considers from the outset how to provide his intended structure with a good foundation, and otherwise secure and protect it so that it cannot give way or develop a fault in any place. The more an arch is loaded, the firmer and more stable it becomes. Likewise, when a circle or sphere is enclosed within another, it is thereby better maintained in its roundness.

[163] The question recalls Job 38:28, here expressed in the author's form of the German text. It introduces a limit to human inquiry before the chapter proposes an account of the upper waters' function.

Anderer Theil Das Achte Capitel

II.174.1 | Source printed page: 174

Eben also wird auch sothanes wunderbare Circul- und kugelrunde Gebäu / und Gewölb des Himmels / und die in demselben von dem Lufft beschlossene Erde / in und mit dem über solch prächtiges Gebäue ebenmässig wunderbarlich verordneten Last des Gewässers / in seiner beständigen Form und Runde conserviret / auff daß je eines in dem andern dergestalt gantz wunderbar bestehe / gleich wie dieses alles sambtlich zuvorderst in Gottes Wort bestehet: Dann es ist alles von ihm / und zu ihm geschaffen / und es bestehet alles in ihm.

II.174.2 | Source printed page: 174–175

Derowegen Drittens / und so wenig gelaugnet werden kan / daß Himmel und Erden dem Menschen zu gutem geschaffen / und zu gutem kommen / eben so wenig kan auch gelaugnet werden / daß das Wasser ober dem Himmel demselben zu gutem erschaffen seye / und zu gutem komme. In gleichmässiger Erwegung / wie ebenfalls oberwehnt / die gantze Natur an einander hanget / und je eines in das andere seine Influenz und Würckung hat: Und gleich wie derohalben eines dem Menschen zu gutem geschaffen worden / und zu gutem kommet / also und per consequens muß auch das andere demselben zu gutem geschaffen seyn / und zu gutem kommen.

Part II — Chapter 8: Philosophical water

II.174.1 | Source printed page: 174

In the same way, the wondrous circular and spherical structure and vault of heaven, and the earth enclosed within it by air, are preserved in their stable form and roundness through the weight of the waters wondrously appointed above that magnificent structure. Thus each is wonderfully sustained within the other, just as all together are sustained first and foremost in God's Word. For everything was created by him and for him, and everything holds together in him.[164]

II.174.2 | Source printed page: 174–175

Third, therefore, just as it cannot be denied that heaven and earth were created for humanity's benefit and do benefit it, neither can it be denied that the water above heaven was created for humanity's benefit and does benefit it. As already stated, all nature hangs together, and each thing exercises its influence and effect upon another. Since one thing was created to benefit humanity and does so, it follows that the other too must have been created for that benefit and must provide it.

[164] The closing clause draws on Colossians 1:16–17. The structural explanation preceding it belongs to the author's cosmology: the analogy of a loaded vault is used to assign a supporting function to waters above the firmament.

Anderer Theil Das Achte Capitel

II.175.1 | Source printed page: 175–176

Allermassen zum Vierten / obbedeuteter Sophisten Irrthumb / daß von dem Wasser ober dem Himmel kein Tropffen herab / und dem Menschen zu gutem komme / eigentlicher zu entdecken und zu widerlegen / also respondirt / und umb das Subjectum artis Hermeticæ desto eigentlicher zu beschreiben / auß offtangezogenem unserm Authore angezeigt wird / was gestalten das Wasser oben / und bey der Feste des Himmels / geistlicher Weise zu uns herab komme / wie auch der gantze Lufft voll Wassers seye. Welches zumahl dem Menschen gantz heylsamlich zu gutem kommet / angesehen / auß diesem Wasser / eben der rechte Balsam / und die allerbest- und heylsambste universal-Medicin zu præpariren:

II.176.1 | Source printed page: 176

Dann das ist das rechte Element / so keinen sonderbaren Seegen / und Befehl von dem Allmächtigen empfangen: Das ist die beste güldine Kette / wormit die Erde an den Himmel gehefftet: Das ist die rechte Erde / so über unsern Häuptern schwebt. Welches eine Erde von Anbeginn / und doch nie keine Erde gewesen: Das Fischlein Echeneis: die Nympha Helmontii: des Theophrasti Electrum minerale immaturum: des Basilii übernatürlicher geistlicher Mercurius und himmlischer Schwefel: ja sein des Basilii alles im allem.

Part II — Chapter 8: Philosophical water

II.175.1 | Source printed page: 175–176

Fourth, to expose and refute more precisely the sophists' error that not a drop of the water above heaven comes down or benefits humanity, the answer is as follows. To describe the subject of the Hermetic art more exactly, our often-cited author shows how water above and beside the firmament of heaven descends to us in a spiritual manner, and how the whole air is full of water. This benefits humanity most salutarily, since from this water the true balsam and the very best and most healing universal medicine can be prepared.

II.176.1 | Source printed page: 176

For this is the true element that has received no particular blessing and command from the Almighty. This is the finest golden chain by which earth is fastened to heaven. This is the true earth that hovers above our heads: an earth from the beginning, yet never an earth. It is the little fish Echeneis, Helmont's nymph, Theophrastus's immature mineral electrum, Basilius's supernatural spiritual Mercury and heavenly sulphur—indeed, Basilius's all in all.[165]

[165] The catalogue equates a series of symbolic and technical names with one proposed subject. Its paradox "an earth … yet never an earth" continues the distinction between philosophical earth and ordinary soil. The proper names are retained without converting them into modern substances.

Anderer Theil Das Achte Capitel

II.176.2 | Source printed page: 176–177

Allwo ich mich zwar zu erinnern weiß / was andere Philosophi de generatione nostræ materiæ, de patre & matre spiritus mundi Sole scilicet & Luna &c. geschrieben haben / und solcher meiner Meynung zuwider scheinen möchte. Aber mit dieser dapffern Leuth Erlaubnuß / und Vorbehaltung ihrer Ehr / zu reden / oder zu schreiben / thue ich einem jeden Verständigen zu erkennen geben / ob solche ihre opinion (also simpliciter) bestehen könne? Sintemahl wider die Ordnung der gantzen Natur / daß das jenige / darauß ein anders geschaffen ist / von demselben wiederumb soll gezeuget werden / oder damit ichs in etwas klärer gebe / daß eine particular-Natur / so auß der universal-Natur geschaffen / hinwiederumb diese / nemblich die universal-Natur produciren und zeugen solle.

II.177.1 | Source printed page: 177–178

Wie dann so wohl die Astra, als die Animalia, Vegetabilia, und Mineralia auß diesem Subjecto herkommen / und entsprungen seynd / und es also der Astral- animal- vegetabil- und mineralischen Natur theilhafftig ist / bevorab aber diese / die mineralische / darinn prædominiret. So ist die distinctio inter materiam universalem nondum specificatam, & materiam metallicam per Naturam (ut ajunt) præparatam compositam & specificatam &c. welche jetzt- und mehrangeregte Philosophi beyzubringen sich bemühen / dißfalls auch nicht relevant: Inmassen sothane præparatio, compositio, und specificatio an sich selbst nichts anders / als die Würckung der Astrorum, und sonderlich der Sonnen / in mehrberührtes Wasser / daher der concentrirte Mercurius kommt.

Part II — Chapter 8: Philosophical water

II.176.2 | Source printed page: 176–177

I am aware of what other philosophers have written concerning the generation of our matter and the father and mother of the world-spirit, namely the Sun and Moon, which might appear contrary to my opinion. Yet, with these worthy people's permission and due respect to their honour, I submit to every discerning reader whether their opinion can stand without qualification. It is contrary to the order of all nature that the source from which something was created should in turn be generated by that thing. To put it more clearly: a particular nature created from universal nature cannot in turn produce and generate that universal nature.

II.177.1 | Source printed page: 177–178

The stars, as well as animals, plants and minerals, came from and arose out of this subject. It therefore participates in astral, animal, vegetable and mineral nature, although mineral nature especially predominates in it. The distinction which these philosophers labour to introduce—between universal matter not yet specified, and metallic matter prepared, compounded and specified by nature, as they say—is therefore irrelevant here. Such preparation, composition and specification are in themselves nothing other than the action of the stars, especially the sun, upon the water repeatedly mentioned, from which concentrated Mercury arises.

Anderer Theil Das Achte Capitel

II.178.1 | Source printed page: 178

Wie ein jeder / der dieses Wassers Eigenschafft / und die Natur in hoc passu recht zu betrachten weiß / mir hierinn / auch daß unser Subjectum alhie recht und eigentlich describirt sey / wird Beyfall geben müssen.

Sonsten möchte einen oder den andern folgendes hiervon und dieser meiner Meynung beyzupflichten abhalten / weil nemlich viel seligerwehnter Arnd auß dem Job inferirt: Expandes fortia æthera sicut speculum fusum &c.

II.178.2 | Source printed page: 178–179

Hingegen aber und im fall man sich erinnert / wie es zugehet / wann es im Winter außwendig des Zimmers kalt / und inwendig warm ist / daß die Fenster davon schwitzen / und also die Lufft durch das Glaß tringt / so wird man auch leichtlich begreiffen können / wie dieses Wasser durch die Feste des Himmels tringe / und dann obgedachter massen zu uns herab komme.

II.179.1 | Source printed page: 179

Letztlich sage ich meines theils / dem Allmächtigen GOtt abermahl inniglichen Danck / daß Er mich nach seiner unermeßlichen Barmhertzigkeit so hoch gewürdiget / und mir offtbedeutes Subjectum, und den König aller Geheimnussen (secund. Polemann.) eröffnet / auch diese Königliche Wissenschafft verliehen hat / und lasse auff allen Fall gleichwohl einen jeden bey seiner opinion verbleiben.

Part II — Chapter 8: Philosophical water

II.178.1 | Source printed page: 178

Anyone who knows how rightly to consider this water's property and nature in this respect must agree with me here, including that our subject has been rightly and precisely described.

The following might nevertheless prevent some from assenting to this opinion of mine. The late Arnd, so often mentioned, brings forward from Job: "Will you spread out the mighty heavens, like a cast mirror?"[166]

II.178.2 | Source printed page: 178–179

But consider what happens in winter, when it is cold outside a room and warm within: the windows sweat, and thus air penetrates the glass. One can then readily understand how this water penetrates the firmament of heaven and descends to us in the manner described.[167]

II.179.1 | Source printed page: 179

Finally, for my part, I again offer heartfelt thanks to Almighty God, who in his immeasurable mercy has so highly honoured me, revealing the subject so often discussed and the king of all secrets, in Polemann's expression, and granting me this royal science. In any event, I nevertheless leave everyone free to retain their own opinion.

[166] The reference is Job 37:18. Cast mirror suggests a firm, solid sky; the following analogy answers the apparent difficulty of water passing through such a firmament. The English translates the Latin quotation as printed.

[167] The author explains condensation on windows as air passing through glass. That historical inference is preserved in the translation because it supplies his analogy for penetration of the firmament; it is not a modern account of condensation.

Anderer Theil Das Neunte Capitel

II.179.2 | Source printed page: 179–180

Das Neunte Capitel. Von denen effectibus der Tincturæ Physicæ und des vollkommenen Elixirs.

Darvon ist bereits oben gehandelt / und zwar von folgenden dreyen effectibus Anregung gethan worden / als nemblichen und vors Erste / Daß durch diese Panacæam vermittelst Göttlicher Gnaden alle Kranckheiten und Schäden des menschlichen Leibs (und so wol die innerliche / als auch die äusserliche / benanntlich Fistula / Krebs &c.) können curiret und geheilet werden / wie darvon die Authores, insonderheit auch das in folgendem Capitel bemerckte Theophrastische Epitaphium sattsam Zeugnuß gibt.

II.180.1 | Source printed page: 180

Deßgleichen und Zweytens ist oben vermeldet worden / was massen durch die Tincturam Physicam und das vollkommene Elixir, alle geringere Metalla in perfect gut Gold tingiret: Nicht weniger (Drittens) alle unedle und geringe / in köstliche und bessere / weder Orientalische Edelgestein verwandelt werden können.

II.180.2 | Source printed page: 180–181

Und so viel das Erste anbelangt / gleich wie ich biß dahero so viel erfahren / daß mit dieser Medicin, auch so gar / wann sie noch in infimo gradu, alle Kranckheiten / so durch die Pharmacopœam zu curiren seynd / curirt und geheilet werden können / massen ich in Haupt-Kranckheiten / und hitzigen vergifften auch andern Fiebern / in Ruhren / Item in gefährlichen Nasenbluten / und andern Blutflüssen / deßgleichen in beschwerlichen Mutterschmertzen / nicht weniger in schweren und gefährlichen Geburten / Item in Miltzschwachheiten / Melancholia, Hectica, Engbrüstigkeit / und andern Zuständen / mehrmahln durch Gottes Gnade einem und andern Patienten stattliche Hülff geleistet;

Part II — Chapter 9: Effects of the elixir

II.179.2 | Source printed page: 179–180

Chapter Nine. Of the effects of the natural tincture and the perfected elixir.

This has already been discussed above, where three effects were mentioned. First, through this panacea, by divine grace, all diseases and injuries of the human body can be cured and healed, internal as well as external, including fistula and cancer. The authors sufficiently testify to this, especially the epitaph of Theophrastus noted in the following chapter.

II.180.1 | Source printed page: 180

Second, it was stated above that through the natural tincture and the perfected elixir all lesser metals can be tinctured into perfectly good gold. Third, all base and inferior precious stones can likewise be transformed into costly stones better than those of the East.

II.180.2 | Source printed page: 180–181

As to the first effect, I have so far experienced that this medicine, even while still at its lowest degree, can cure and heal every disease curable by the pharmacopoeia. Through God's grace I have repeatedly given substantial help to various patients in disorders of the head; in hot, malignant and other fevers; in dysentery; in dangerous nosebleeds and other haemorrhages; in troublesome uterine pains; in difficult and dangerous childbirth; in weakness of the spleen, melancholy, hectic fever, shortness of breath and other conditions.[168]

[168] The disease names follow the author's historical categories. Hectica denotes a persistent wasting fever; Engbrüstigkeit describes constrained breathing. This catalogue reports the author's therapeutic testimony and does not identify a preparation in modern pharmaceutical terms.

Anderer Theil Das Neunte Capitel

II.181.1 | Source printed page: 181–182

Also ist hierauß ohnschwer zu ermessen / was von solcher Medicin, wann sie in summo gradu, für effectus zu hoffen / und daß sie insonderheit auch zu Verhütung aller Kranckheiten / und Erhaltung der Gesundheit sehr ersprießlich sey.

Hiehero gehört / was Helmontius schreibet: Sunt quædam Sulphura quibus correctis atque perfectis tota morborum cohors auscultat. Massen das Sal Philosophorum (als die Medicina primi ordinis) gleichfalls in allen Kranckheiten zu gebrauchen / und mit einem einigen Loth desselben etlich hundert und mehr Menschen / am Fieber sicherlich zu curiren seynd.

II.182.1 | Source printed page: 182

Welches ein zwar magerer / aber doch darbey starcker Doctor, auch wohl bey einem / oder dem andern Authore mag gelesen haben / deßwegen Er dann sehr eyfferig darumb bey mir münd- und schrifftlich solicitirt / und weil Er an der gratification, ob schon vielleicht noch zu zeitlich verzweiffelte / dieses Arcanum, und gleichsam der Hauptschlüssel der Hermetischen Kunst (in dessen Ermanglung die Astronomia inferior der Philosophiæ müssig zu gehen / außdrücklich warnet: Dann weme das Saltz der Weisen mangelt / dem mangelt auch ihre Weißheit / und die gantze Kunst.)

Part II — Chapter 9: Effects of the elixir

II.181.1 | Source printed page: 181–182

From this one can readily judge what effects may be hoped for from such a medicine at its highest degree, and that it is especially beneficial for preventing every disease and preserving health.

Here belongs Helmont's statement: "There are certain sulphurs which, when corrected and perfected, the whole company of diseases obeys." The philosophers' salt, as a medicine of the first order, can likewise be used in every disease; with a single lot of it, several hundred people or more can certainly be cured of fever.[169]

II.182.1 | Source printed page: 182

A doctor, lean though otherwise vigorous, may well have read this in one author or another. He therefore applied to me very eagerly for it, both orally and in writing, and despaired of having his request granted, perhaps prematurely. This arcanum is, as it were, the master key of the Hermetic art. Inferior Astronomy expressly warns that without it one must leave philosophy alone: whoever lacks the salt of the wise lacks their wisdom and the whole art.[170]

[169] Lot is a historical weight unit whose value depended on local practice; no precise modern mass is silently substituted. The passage introduces the first of three orders of medicine, distinguished by their preparation and alleged powers below.

[170] The printed German becomes grammatically incomplete after the doctor's despair of gratification. The English separates the identifiable statements without supplying a missing accusation or unstated action. Gratification is understood here as granting the request; a gift or fee is not specified. His description is retained without proposing an identity.

Anderer Theil Das Neunte Capitel

II.182.2 | Source printed page: 182–183

Demnächst darff ich wohl und für gewiß sagen / daß der Sulphur und das Sal Philosophorum treffliche remedia wider das Fraischlein der Kinder seynd: Und zwar noch vielmehr das Compositum auß denselben. Gestalten so wohl je- und das andere principium und particulare, als das compositum und universale (nemblich die Medicina secundi ordinis) beedes kräfftig stärcken / und / falls sie recht applicirt werden / die materiam peccantem (so nichts anders ist / weder ein schwartzer Schleim / wie es weyland Herr General Spar / durch erfahrne Medicos, und Eröffnung eines an dieser Kranckheit gestorbenen Kindes / weißlich erforschen lassen) ohne allen Schaden und Gefahr außführet; welches keine Medicin in der Apothecken zu thun vermag.

II.183.1 | Source printed page: 183–184

Und zwar seynd bedeutete remedia nicht allein den Kindern / sondern auch denen Alten in solchen Zuständen / deßgleichen im Podagra und andern hefftigen Kranckheiten ebenmässig sehr vorträglich / also / daß ihnen abermahl keine Medicin in den Apothecken zu vergleichen.

Da aber gleichwohl / damit ich wiederumb ad propositum schreite / ein anders ist / die Tinctura Physica, und die Medicina tertii ordinis, als welche nicht nur oberwehnter massen / alle Kranckheiten des menschlichen Leibs (davon zwar Poleman. den Stein excipiret / hingegen aber ex Helmontio berichtet / daß das Aroma Philosophorum das sicherste Mittel sey / für dem Stein zu bewahren /

Part II — Chapter 9: Effects of the elixir

II.182.2 | Source printed page: 182–183

I may next say with certainty that the philosophers' sulphur and salt are excellent remedies against children's convulsive fits, and that the compound made from them is still more effective. Both the individual principle, which is particular, and the compound, which is universal—namely the medicine of the second order—strengthen powerfully. Properly applied, they expel the offending matter without any harm or danger. This matter is nothing other than a black slime, as the late General Spar wisely had investigated by experienced physicians through the opening of a child who had died of this disease. No medicine in the apothecaries' shops can accomplish this.[171]

II.183.1 | Source printed page: 183–184

These remedies are highly beneficial not only to children but also to older people in such conditions, and likewise in gout and other severe diseases. Again, no medicine in the apothecaries' shops can be compared with them.

To return to the point, however, the natural tincture, the medicine of the third order, is another thing. It can swiftly remove all diseases of the human body, as already mentioned. Polemann makes an exception for the stone, but reports from Helmont that the philosophers' aroma is the surest means of protection against it.

[171] Fraischlein denotes convulsive fits in children. Materia peccans is offending or disease-causing matter. The autopsy anecdote supports the author's identification of that matter as black slime; the translation preserves the report without equating the diagnosis with a modern disease.

Anderer Theil Das Neunte Capitel

II.184.1 | Source printed page: 184

wie man auch von dergleichen particular, und insonderheit dem Spiritu, damit F. Basilius seinem Bruder den Schmertzen des Steins vertrieben / in solcher Kranckheit / neben Gebrauchung anderer darzu dienlichen Mittel / treffliche Hülff erfahren wird) schleunig hinweg nehmen / und alle imperfecte Metalla in Gold tingiren / (so die Medicinæ primi & secundi ordinis keines wegs zu verrichten vermögen / weil kein corpus oder materia in die andere würcket / sondern allein die Spiritus tingiren und transmutiren) deßgleichen die geringe Edelgestein in vollkommene verwandlen /

II.184.2 | Source printed page: 184–185

sondern es kan auch Viertens der Lucernæ Salis Philosophorum und anderer Authorum ebenmässigem Bericht nach / hierdurch das Glaß gleichfalls also zugerichtet und bereitet werden / daß es sich dehnen und hämmern lässet.

II.185.1 | Source printed page: 185

Wie dann fünfftens mehrangezogener Author der Lucernæ abermahl bezeuget / was massen sothane Tinctur alle Pflantzen / Bäume / Stauden / und Kräuter &c. mit ihrer grossen wunderbaren Tugend und Wärme lebendig mache / und derselben fruchtbringende Kräffte dergestalt stärcke und erwecke / daß wann man im Anfang des Frühlings eine quantitet dieser Medicin in Wasser zerlasse / und in den Kern des Weinstocks thue / so werden Blätter und Blüht daran herfür kommen / auch im Mayen derselbe Stock Frucht bringen. Welches alles dann die universal-Krafft unsers Subjecti abermahl gnugsam beweiset.

Worbey ichs auff dißmahl bewenden lasse.

Part II — Chapter 9: Effects of the elixir

II.184.1 | Source printed page: 184

In that disease one may also experience excellent help from such a particular preparation, especially the spirit with which Brother Basilius relieved his brother's pain from the stone, alongside the use of other appropriate means. The tincture can also tincture all imperfect metals into gold and transform inferior precious stones into perfect ones. Medicines of the first and second orders cannot accomplish this at all, because one body or matter does not act upon another; only spirits tincture and transmute.[172]

II.184.2 | Source printed page: 184–185

Fourth, according to the corresponding reports of the Lamp of the Philosophers' Salt and other authors, glass can likewise be treated and prepared by this means so that it can be stretched and hammered.

II.185.1 | Source printed page: 185

Fifth, the often-cited author of the Lamp again testifies that such a tincture, through its great and wondrous virtue and warmth, gives life to all plants, trees, shrubs and herbs. It strengthens and awakens their fruit-bearing powers so greatly that, if a quantity of this medicine is dissolved in water at the beginning of spring and placed in the core of a vine, leaves and blossom will appear, and the same vine will bear fruit in May. All this once again sufficiently proves our subject's universal power.

Here I shall leave the matter for the present.

[172] The stone here is a urinary calculus. The parenthetical qualification concerning it interrupts a long account of the third-order medicine; the English separates the clauses while preserving the exception and the claim that only spirits perform metallic transmutation.

Anderer Theil — Cap. X.

II.186.1 | Source printed page: 186

Das Zehende Capitel.
Q. Was zu dieser Kunst hauptsächlich zu wissen nöthig sey und erfordert werde: Wie dasselbe zu erlangen / auch im übrigen ein Scrutator artis qualificirt und beschaffen seyn müsse?

II.186.2 | Source printed page: 186

R. Das erste Membrum dieser Quæstion anbelangend / wird darzu hauptsächlich erfordert; 1. Cognitio Naturæ. 2. Cognitio Materiæ. 3. Processus. 4. Vita Christiana. Sintemahln und gleich wie man sine cognitione Naturæ, ad cognitionem Materiæ nicht gelangen kan / also ist sine cognitione materiæ aller Proceß und Practic, Müh / und Arbeit / vergebens / und sine vitâ Christianâ, wird man kein glückliches End erreichen.

II.186.3 | Source printed page: 186–187

Dahingegen ex cognitione Naturæ, man ad cognitionem Materiæ leichtlich gelangen mag: und wann man cognitionem Naturæ & Materiæ hat / so findet sich auch leichtlich der Process, sonderlich und wofern man die labores der Natur gemeß anstellet; Da dann und weil man hierdurch in die gröste Geheimnussen der Natur eingeführt / nicht allein die Erkäntnuß der Allmacht / Allweißheit / und Barmhertzigkeit Gottes / und dahero wiederum der Glaube und das Vertrauen zu seiner Göttlichen Barmhertzigkeit / vermehrt (massen ein solches durch keine Wissenschafft mehrers als durch diese geschehen kan) sondern auch man einfolglich zur Danckbarkeit gegen dieselbe / und einem Christlichen Leben auffgemuntert wird.

Part II — Chapter 10: Requirements for the art

II.186.1 | Source printed page: 186

Chapter Ten
Question. What knowledge is chiefly necessary and required for this Art? How is it to be acquired, and what other qualifications and qualities must an investigator of the Art possess?[173]

II.186.2 | Source printed page: 186

Answer. As for the first part of this question, the principal requirements are: first, knowledge of Nature; second, knowledge of the matter; third, the process; and fourth, a Christian life.[174] Just as one cannot attain knowledge of the matter without knowledge of Nature, so without knowledge of the matter every process and practice, every effort and labour, is in vain. Without a Christian life, one will reach no successful conclusion.

II.186.3 | Source printed page: 186–187

Conversely, knowledge of Nature readily leads to knowledge of the matter. Once one knows both Nature and the matter, the process too is readily found, especially if the labours are undertaken in accordance with Nature. Through them one is introduced to Nature's greatest secrets. Knowledge of God's omnipotence, perfect wisdom, and mercy is increased, and with it faith and trust in his divine mercy—for no discipline can accomplish this more fully than this one. One is consequently encouraged to gratitude for that mercy and to a Christian life.

[173] Scrutator artis means an investigator or searcher of the Art. The question concerns both intellectual preparation and the conduct and circumstances of the practitioner.

[174] The four requirements join natural philosophy, the identification of the material, practical procedure, and religious life. Processus here means the sequence of operations, rather than the entire discipline.

Anderer Theil — Cap. X.

II.187.1 | Source printed page: 187–188

Welches alles aber fürs zweyte zu erarnen / ebenmässig vonnöthen ist / daß man sich übe und anhalte: Prece, lectione, meditatione, & labore: Ich sage prece: In Erwegung alle gute und vollkommene Gaben (insonderheit aber Weißheit / die aller Kunst Meister ist / Sap. c. 7.) von oben herab / von dem Vatter deß Lichts kommen; Wie auch in specie von dieser Wissenschafft Dionys. Zacchar. schreibet: Nostra scientia est tam divina, ut semper fuerit & sit adhuc impossibile hanc innotescere hominibus, quocunque studio vel industriâ quâvis, etsi omnium sapientissimi sint, atque doctissimi Philosophi, nisi primum à Deo sit inspirata &c.

II.188.1 | Source printed page: 188

Und wiewohl lectio & meditatio gleichfalls keines wegs hindan zu setzen / auch man sodann / wann man durch dieses Mittel eine gute Theoriam und cognitionem Materiæ acquirirt, kühnlich ad reliqua schreiten / und den laborem vor die Hand nehmen mag / als wordurch der Verstand der Philosophischen dunckelen Sprüche desto besser zu erreichen / und zu würcklicher Erkäntnuß der Natur zu gelangen: Zu deme sonder die Hand-Arbeit das Werck nimmer zu verfertigen; So ist doch abermahl Gott zuvorderst umb sein Gedeyen inständig anzuflehen / und zu bitten / damit unser lesen / meditiren / und Arbeit nicht vergeblich sey / sondern man seinen Zweck erreichen möge.

Part II — Chapter 10: Requirements for the art

II.187.1 | Source printed page: 187–188

Second, to learn all this one must likewise persevere in prayer, reading, meditation, and labour. I say prayer because every good and perfect gift comes down from above, from the Father of lights—especially wisdom, the mistress of every art, as Wisdom, chapter 7, calls her.[175] Dionysius Zacharius also writes specifically of this discipline: “Our science is so divine that it has always been, and still remains, impossible for men to learn it through any study or diligence whatever, even if they are the wisest and most learned philosophers of all, unless it is first inspired by God,” and so forth.[176]

II.188.1 | Source printed page: 188

Reading and meditation must certainly not be neglected. When by these means one has acquired sound theory and knowledge of the matter, one may confidently proceed to the remaining tasks and undertake the labour. Through it one can better understand the philosophers’ obscure sayings and attain actual knowledge of Nature. Moreover, without manual labour the Work can never be completed.[177] Yet here too one must first earnestly implore God to grant success, so that our reading, meditation, and labour may not be fruitless, but attain their purpose.

[175] The sentence combines James 1:17, on good and perfect gifts and the Father of lights, with Wisdom 7:21, where wisdom is called the artificer of all things. Sap. abbreviates Sapientia, the Book of Wisdom.

[176] Dionys. Zacchar. is the author’s abbreviated attribution to Denis Zachaire. The wording is translated here from the Latin quoted in this work; its precise location in Zachaire’s writings is not established.

[177] The author expressly requires manual operations as well as interpretation. His religious account of the Art does not remove its material and practical component.

Anderer Theil — Cap. X.

II.188.2 | Source printed page: 188–189

Weßwegen / und was das dritte membrum anreichet / der jenige / so vielerwehnter Kunst nachtrachtet (neben einem subtilen Ingenio, secund. sæped. Fil. Sendivog.) auch ein gedultig und standhafftig Gemüth haben solle / auff daß er sich nicht durch ein- und andre Sophisterey und Betrug / oder ander Geschwätz (es ist dieser oder jener 30. 40. ein anderer 50. Jahr damit umbgegangen / und hat viel daran gewendet / und nichts außgerichtet &c.) irri machen: oder auch auß Verdruß das Werck ligen lasse / und sein Vorhaben unzeitig quittire.

II.189.1 | Source printed page: 189–190

Welches sonderlich / wie ichs meines Orts beobachtet / von den jenigen geschiehet / und bey denen statt findet / die ohne einige zuvorhero beygelegte Theoria und geschöpffte gute fundamenta, allein auff zu Hand bringung ein- oder andern Process, stracks zum Werck schreiten / und den Process zu elaboriren sich understehen / da sie dann mehrmals / ob sie schon die rechte Materiam haben / gleichwohln / wann das Werck nicht ihrer Meynung nach succediren will / in Zweiffelhafftigkeit gerathen / dasselbe bald auff diese / bald auff jene Weiß anders anfangen / und endlich / wann sie nichts außrichten können / selbiges gäntzlich ligen lassen / ja auch noch wohl in solche Wort außbrechen / und die Kunst für unwarhafftig außruffen dörffen.

II.190.1 | Source printed page: 190

Ob aber diese bey GOtt mehr Verantwortung haben werden / oder jenige / welche offtgedachte Kunst vor Teuffels-Werck halten / oder dieselbe / als thäte sie auß sein des Teuffels Eingeben herrühren / außschreyen / das stehet dahin.

Part II — Chapter 10: Requirements for the art

II.188.2 | Source printed page: 188–189

Thus, as to the third part of the question, anyone who pursues this often-mentioned Art should possess not only a subtle intelligence, according to the frequently cited Son of Sendivogius, but also a patient and steadfast disposition.[178] He must not let sophistry, fraud, or idle talk unsettle him—such talk as “This man or that spent thirty or forty years on it, another fifty, and expended a great deal without achieving anything.” Nor should vexation make him abandon the Work and relinquish his purpose prematurely.

II.189.1 | Source printed page: 189–190

In my own observation, this happens especially to those who have first acquired neither theory nor sound foundations. As soon as they obtain some process or other, they rush straight into the Work and attempt to carry it out. Often, even when they have the right matter, they fall into doubt because the Work will not succeed as they expect. They begin it differently, now in one way, now in another, and finally, when they accomplish nothing, abandon it altogether. They may even dare to burst out in denunciation and declare the Art false.[179]

II.190.1 | Source printed page: 190

Whether these men will have more to answer for before God, or those who regard this Art as the devil’s work and denounce it as proceeding from his inspiration, remains an open question.

[178] Fil. Sendivog. abbreviates Filius Sendivogii, “Son of Sendivogius,” a cited alchemical authority or authorial designation. It should not automatically be understood as a statement of biological parentage.

[179] “Process” here can mean a circulating recipe or account of operations. The complaint is that possession of such a recipe without the corresponding theory does not provide understanding.

Anderer Theil — Cap. X.

II.190.2 | Source printed page: 190–191

Von welchen und andern Calumniatorn noch mehrers zu reden / insonderheit aber dem sonst berühmten Historico Zeillero, der den Theophrastum in specie dißfalls nicht wenig angreiffet / zu begegnen wäre. Dieweil aber das zu Saltzburg ihme Theophrasto zu Ehren auffgerichtete Epitaphium ein anders zu erkennen gibt / als darinn under andern folgende formalien enthalten: Conditur hic Philippus Theophrastus insignis Medicinæ Doctor, qui dira illa vulnera Lepram, Podagram, Hydropysin, aliaque insanabilia corporis contagia mirifica arte sustulit &c. Deßgleichen offterwehnter berühmte Theologus Johann Arnd selbst / Ihne den vortrefflichen Teutschen Philosophum nennet: So lasse ichs auff dißmahl hiebey bewenden.

Part II — Chapter 10: Requirements for the art

II.190.2 | Source printed page: 190–191

There would be more to say about these and other slanderers. In particular, one might answer the otherwise celebrated historian Zeiller, who attacks Theophrastus sharply on this point.[180] But the epitaph erected in his honour at Salzburg gives a different account. It includes these words: “Here lies Philippus Theophrastus, a distinguished doctor of medicine, who by his wonderful art removed those grievous afflictions, leprosy, gout, dropsy, and other incurable diseases of the body,” and so forth. Moreover, the celebrated theologian Johann Arndt, so often mentioned, himself calls him the excellent German philosopher. For the present, then, I shall leave the matter here.[181]

[180] Theophrastus is Paracelsus, Philippus Theophrastus Bombastus von Hohenheim. Zeillero is the Latinized inflected name used for the historian Zeiller; the specific work criticized is not named here.

[181] The passage adduces an epitaph and Arndt’s praise as testimony to Paracelsus’s reputation. The medical achievements are claims in that testimony, not results independently established by this edition. Dropsy is the historical term for pathological accumulation of fluid.

Anderer Theil — Cap. X.

II.191.1 | Source printed page: 191–192

Danebenst muß ich jedoch dieses ebenfalls von mehrerwehntem Theophrasto rühmen / daß ich quoad secundam operationem, deßgleichen und bevorab was die multiplication anbelangt / gute Erläuterung bey demselben gefunden. Massen ich auch im übrigen auß seinen Schrifften so viel ersehen / daß er GOTT den HErrn für seinen Schöpffer (dem er auch nicht weniger seiner Kunst halben die Ehre gegeben) und nächst Erinnerung des Falls Adams und Evæ / und per consequens seiner sündlichen Geburt / JEsum Christum für der Welt Heyland erkennet / die Aufferstehung der Todten und ein jüngstes Gericht geglaubet / und des ewigen Lebens getröstet; Wie Er dann solchen seinen Glauben mit der Liebe gegen dem Nächsten nicht allein auff obgedachte Weiß / sondern auch mit Außtheilung seiner Güter under die Armen treulich bewiesen und vorgedachtes sein Epitaphium abermahl mit folgenden Worten bezeuget: Ac bona sua in pauperes distribuenda, collocandaque honoravit &c.

II.192.1 | Source printed page: 192

Ich bin des Theophrasti discipul nicht / gestalten ich auch dessen Schrifften / ausserhalb der jenigen Puncten / davon alhier Anregung geschicht / wenig gelesen / gleichwohl habe ich zu Beobachtung meines Zwecks das jenige / was ich bey ihme auß angeregten seinen Schriften geschöpffet / alhier zu vermelden nicht underlassen wollen; Gleich wie ich auch zu ebenmässigem Ende / so wohl zu Bezeugung / daß ich dem Theophrasto in seinen Irrthumben nicht beyzustehen begehre / nachfolgendes Capitel anhero setzen thue.

Part II — Chapter 10: Requirements for the art

II.191.1 | Source printed page: 191–192

I must nevertheless praise Theophrastus for this as well: I have found useful illumination in him concerning the second operation, and especially multiplication.[182] From his writings I have also learned that he acknowledged the Lord God as his Creator, to whom he gave the honour for his Art. Remembering the fall of Adam and Eve and consequently his own birth in sin, he acknowledged Jesus Christ as the Saviour of the world, believed in the resurrection of the dead and a Last Judgment, and took comfort in eternal life. He faithfully demonstrated that belief through love of his neighbour, not only in the manner already described but also by distributing his possessions among the poor. His epitaph bears witness to this too: “And he honoured his possessions by assigning and distributing them to the poor,” and so forth.

II.192.1 | Source printed page: 192

I am no disciple of Theophrastus. Indeed, apart from the matters touched upon here, I have read little of his writings. Nevertheless, in pursuit of my purpose I did not wish to omit what I had drawn from the writings just mentioned. For the same purpose, and also to make clear that I have no desire to support Theophrastus in his errors, I include the following chapter.[183]

[182] Multiplication is an alchemical technical term for increasing the quantity or power of an already prepared agent or tincture. Here the author credits Paracelsus as an interpretive aid to an advanced operation.

[183] The disclaimer limits the praise just offered. Chapter 11 will reject the alleged generation of a homunculus and discuss the transmission of the soul; it should be read together with the present defence of Paracelsus’s Christian reputation.

Anderer Theil — Cap. X.

II.192.2 | Source printed page: 192–193

Jedoch zuvorderst wieder ad propositum zu kommen / und gegenwärtiger quæstion und deren letzten membro vollend abzuhelffen / so berichte ich ferner / daß der jenige / so dieser Kunst nachtrachtet / mit andern Geschäfften nicht beladen / auch bey guten Mitteln seyn / und damit sparsam umbgehen muß / auff daß er vors Erste durch frembde Gedancken an seinen Meditationibus nicht gehindert / noch durch andere Geschäffte dem Werck obzuligen / abgehalten / oder aber auß Mangel der darzu benöthigten Unkosten / darvon unzeitig abzulassen / verursacht werde. Darumb auch Geber. test. Lucernâ Salis Philosophorum erinnert: Expedit etiam, inquit, ut suam pecuniam custodiat (Artifex) nec eam præsumptuosus vane distribuat, ne forte si jam propinquus fuerit veritati, non habeat ulterius unde laboret.

II.193.1 | Source printed page: 193

Ohnangesehen zwar so grosse Unkosten / ausser den Lebens-Mitteln / als die man keines wegs entbehren kan / darzu nicht erfordert werden: Sintemahln die Materia bey denen Materialisten umb ein geringes / oder auch wohl sonsten vergebens zu bekommen; wie ingleichen die Instrumenta dieser Zeit in zimlichem pretio seynd.

Part II — Chapter 10: Requirements for the art

II.192.2 | Source printed page: 192–193

But first I return to the subject, to finish answering the present question and its last part. Anyone who pursues this Art must be free of other burdensome business. He must also have adequate means and use them sparingly, so that distracting thoughts do not hinder his meditations, other business does not prevent him from attending to the Work, and a lack of the money it requires does not force him to abandon it prematurely. Hence Geber, according to the Lamp of the Philosophers' Salt, advises: "It is also fitting that the artist should preserve his money and not presumptuously squander it, lest, when he has already come close to the truth, he should no longer have the means to continue his labour."[184]

II.193.1 | Source printed page: 193

Admittedly, the Art requires no very great expense beyond the necessities of life, which one certainly cannot dispense with. The matter can be obtained from dealers in materials for a small sum, or elsewhere even for nothing; the instruments too are reasonably priced at present.[185]

[184] The attribution is indirect: the author cites Geber on the testimony of Lucerna Salis Philosophorum. The translation renders the quotation as printed here and does not identify it with a securely established passage in the medieval Geber corpus.

[185] Materialisten are dealers in substances or raw materials. The claim that the matter is inexpensive or free belongs to the author's presentation of its availability; it does not identify a particular modern chemical.

Anderer Theil — Cap. XI.

II.194.1 | Source printed page: 194

Das Eilffte Capitel.
Von des Theophrasti Homunculis, und was davon zu halten sey?
Antonius de Abbatia sagt / daß einem Philosopho zwey Dinge gebühren / Erstlich daß er keine Unwarheit fürbringe / zum andern / daß er einen / so Unwarheit vorbringt / offenbahre. Wie ich nun biß dahero das Erste getreulich observiret / also habe ich jedoch hingegen das Andere underlassen / und ob ich wohl eines und des andern Philosophi Opinion hierinn widerlegt / dessen Nahmen nichts desto weniger mit Stillschweigen übergangen / oder denselben nur mit Buchstaben bemerckt / umb dardurch desto mehr zu bezeugen / daß ich niemand zu offendiren gemeynt bin. Nachdeme ich aber oben im vorhergehendem Capitel des Zeilleri mit Nahmen / und daß Er den Theophrastum angegriffen / gedacht / als habe ich alhie des Theophrasti Nahmen ebenfalls melden wollen.

Part II — Chapter 11: Theophrastus and the homunculus

II.194.1 | Source printed page: 194

Chapter Eleven

On Theophrastus's homunculi, and what is to be thought of them

Antonius de Abbatia says that two things are required of a philosopher: first, to put forward no falsehood; second, to expose anyone who does put one forward.[186] Thus far I have faithfully observed the first requirement, but have refrained from the second. Although I have refuted the opinion of one philosopher or another in this work, I have nevertheless passed over his name in silence or indicated it only by letters. I wished thereby to make all the clearer that I intended to offend no one. But since in the preceding chapter I named Zeiller and mentioned his attack on Theophrastus, I have wished to name Theophrastus here as well.

[186] The Latin plural homunculi means "little men." In this chapter it refers to allegedly artificial human beings. The ethical maxim is attributed by the author to Antonius de Abbatia; the precise source is not supplied.

Anderer Theil — Cap. XI.

II.195.1 | Source printed page: 195

Zur Sache selbst aber zu schreiten / ist zu wissen / was massen Theophrastus (lib. 1. de Generatione rerum naturalium) vorgibt / daß ein Mensch ausserhalb weiblichen Leibes und einer natürlichen Mutter / durch die Spaghyrische Kunst könne gebohren werden / und zwar auff folgende Weiß / daß man nemblich das Sperma eines Mannes in verschlossenen Cucurbiten / wie Er an besagtem Ort ferner außführlich schreibet / und alhier unnöthig zu erzehlen / in ventre equino tractirt, ein recht lebendig menschlich Kind / mit allen Gliedmassen / wie ein ander Kind / das von einem Weibe geboren / doch viel kleiner / darauß werde. Welches ein groß Miracul und Magnale DEI, und ein Geheimnuß über alle Geheimnuß / auch ein Geheimnuß bleiben soll / biß zu den letzten Zeiten.

Part II — Chapter 11: Theophrastus and the homunculus

II.195.1 | Source printed page: 195

To come to the matter itself: Theophrastus claims in Book I of On the Generation of Natural Things that the spagyric Art can bring a human being to birth outside a woman's body and without a natural mother.[187] According to his account, a man's semen is treated in sealed cucurbits in the horse's belly, in a manner he describes at length there and which need not be repeated here. From it, he says, there comes a truly living human child with all its limbs, like any child born of a woman, but much smaller.[188] This is said to be a great miracle and mighty work of God, a mystery above all mysteries, which is to remain secret until the last times.

[187] The passage reports a claim in the Paracelsian De natura rerum, cited here under the title De generatione rerum naturalium. Its attribution is the historical author's; this edition does not resolve the authorship of the Paracelsian text.

[188] A cucurbit is a rounded laboratory vessel. Venter equinus, literally "horse's belly," can designate the warmth of fermenting horse dung used in laboratory incubation. The author is reporting a procedure he will explicitly reject, not affirming artificial human generation.

Anderer Theil — Cap. XI.

II.195.2 | Source printed page: 195–196

Da ich dann meines wenigen Orts befinde / daß der gute Theophrastus (sit salvus tamen ipsius honor) in einem doppelten Irrthumb begriffen gewesen / anerwogen / ob zwar hier auß scheinet / daß Er de origine animæ so weit recht / in deme er die creationem nicht / sondern / daß die Seele propagirt werde / geglaubet; So hat derselbe jedoch hierin gefehlet / weiln Er 1. statuiret, quod anima per solum patrem propagetur (sive per eductionem, sive per traducem, und wie seine Meynung dißfalls gewesen seyn mag / das thue ich auff dißmahl an seinen Ort stellen) Wie Er auch 2. sonsten die Ordnung der Natur diß Orts nicht betrachtet.

II.196.1 | Source printed page: 196

Rectè, inquam, Theophrastum contra creationem, sed malè pro propagatione per solum Patrem sensisse, & contrarium opinantes, nec naturam nec scripturam hoc in puncto intelligunt. Moyses enim creationem hominis maris & fæminæ describens, specialissime refert, DEUM formato Adamô ex glebâ terræ, ipsi inspirasse animam in nares ejus, quod autem non dicit de fæminâ, sed quum costam de Adamo sumptam in mulierem extruxisset, viro illam adduxisse. Ex quibus patet, quod costa ista & ex ea formata mulier, jam fuerit animata.

Part II — Chapter 11: Theophrastus and the homunculus

II.195.2 | Source printed page: 195–196

For my modest part, I find that good Theophrastus—with his honour nevertheless preserved—has fallen into a double error. From this account it appears that he was right so far concerning the soul's origin: he believed it to be propagated, rather than separately created.[189] Yet he erred, first, in maintaining that the soul is propagated through the father alone. Whether he supposed this to occur by eduction or by transmission, and whatever precisely his opinion was, I shall set aside for now.[190] Second, he failed here to consider the order of Nature.

II.196.1 | Source printed page: 196

I say that Theophrastus rightly rejected separate creation, but wrongly favoured propagation through the father alone. Those who think otherwise understand neither Nature nor Scripture on this point. For when Moses describes the creation of humanity, male and female, he reports with particular precision that God, having formed Adam from a clod of earth, breathed a soul into his nostrils. He does not say this of the woman. Rather, after God had fashioned into a woman the rib taken from Adam, he brought her to the man. It follows that this rib, and the woman formed from it, already possessed a soul.[191]

[189] The contrast concerns the origin of each new human soul: separate divine creation versus propagation from parents. It does not deny the original creation of humanity or the soul by God.

[190] Eduction means bringing something forth from a pre-existing potential; tradux evokes transmission or propagation from an existing stock, the root of "traducianism." The author expressly leaves the exact mechanism of Paracelsus's supposed view undecided.

[191] Genesis 2:7 and 2:21–22 are interpreted to support propagation of the soul. The inference from the absence of a second explicit breathing of life is the author's argument, not a statement made explicitly by Genesis.

Anderer Theil — Cap. XI.

II.197.1 | Source printed page: 197

Siquidem anima sive spiritus hominis, ceu radius divinæ essentiæ, tradente D. Cartolossæo, & tanquam λόγῳ ὑποστατικῷ, non autem λόγῳ προφορικῷ, sive Decreto aliquo particulari, ut brutorum & vegetabilium creatus, per se potentiâ & virtute multiplicativus est, quæ solâ sumptione costæ de Adamo ab ipso Creatore interveniente, in actum vel effectum deducta & promota fuit.

Part II — Chapter 11: Theophrastus and the homunculus

II.197.1 | Source printed page: 197

For the human soul or spirit, as a ray of the divine essence, according to Cartolossæus, and created, as it were, by the hypostatic Word rather than by a spoken word or particular decree, as in the case of animals and plants, possesses in itself the capacity and power to multiply.[192] That capacity was brought into actuality or effect when the Creator himself intervened by taking the rib from Adam.[193]

[192] The Greek formulas distinguish the hypostatic or substantial Word from a spoken word. They resume the work's theological distinction between the divine Word and an act of utterance. Cartolossæo is the Latin name-form printed here; the authority's identity has not been securely established.

[193] The move from capacity to actuality uses the philosophical language of potentia and actus. The author is explaining the exceptional formation of Eve before turning to ordinary generation.

Anderer Theil — Cap. XI.

II.197.2 | Source printed page: 197–198

Postea autem DEUS matrimonium instituendo, sapientissimè ordinavit, ut per copulam fieret propagatio hominis & corporis & animæ, pronuncians & subordinans etiam in hunc finem verbum suum, scil. illam benedictionem: Crescite & multiplicamini &c. Nec enim ulla generatio aut multiplicatio, absque copulâ fieri potest: Nam licet anima per se uti dictum multiplicativa sit, tamen sola sive maris, sive fæminæ se multiplicare nequit, nisi per copulam alterius, quæ fit mediante conjunctione seminis utriusque, ubi statim potentia & virtus multiplicandi in actum & effectum deducitur atque promovetur, & quidem maximè mediante operatione dicti verbi & benedictionis divinæ: Crescite &c. tanquam causæ subordinatæ.

II.198.1 | Source printed page: 198

Exemplum quoque non dissimile habemus in nostrâ arte: Nam quemadmodum Magisterium nostrum alterutrô principiô & sive fermento sive Azoth solo sumpto non potest perfici, sed ambo adhiberi necesse est, ita etiam istud etsi perfectum, multiplicari nequit, nisi aliâ aquâ Mercuriali additâ. Et tunc videtur illud, quod in igne fluit, in aëre se coagulare, sicut ante, quod in igne se coagulaverat in aëre fluerat.

Part II — Chapter 11: Theophrastus and the homunculus

II.197.2 | Source printed page: 197–198

Afterwards, by instituting marriage, God most wisely ordained that the human being, in both body and soul, should be propagated through union. For this purpose he also pronounced and appointed his word, that blessing: “Be fruitful and multiply.”[194] No generation or multiplication can occur without union. Although, as stated, the soul has in itself the capacity to multiply, neither a man’s soul nor a woman’s can multiply alone. It requires union with the other, through the joining of the seed of both. There the capacity and power of multiplication are immediately brought into actuality and effect, above all through the operation of that divine word and blessing, “Be fruitful,” as an appointed subordinate cause.[195]

II.198.1 | Source printed page: 198

Our own Art provides a comparable example. Our magistery cannot be completed by taking either principle alone, whether the ferment or Azoth: both must be employed.[196] Likewise, even when perfected, it cannot be multiplied unless further mercurial water is added. Then what flows in fire is seen to coagulate in air, just as previously what coagulated in fire flowed in air.[197]

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[194] Genesis 1:28. Copula can mean joining or union and here refers to sexual generation.

[195] The account assumes contributions of “seed” from both parents. It should be understood in the author’s historical theory of generation; no equivalence with modern genetics is implied.

[196] Magisterium denotes the alchemical work or its perfected preparation. Ferment and Azoth are presented as complementary principles; the reproductive analogy is part of the argument, not a modern identification of the ingredients.

[197] The final reversal is retained as printed. “Flow” and “coagulate” describe the author’s contrasting states or behaviours under fire and in air; the text supplies no modern quantitative conditions.

Anderer Theil — Cap. XI.

II.198.2 | Source printed page: 198

Cæterum concludo, Animam primùm à Deo esse ortam, & adhuc oriri mediante scilicet propagatione & quidem modo prædicto. Hoc est arcanum, hoc est magnale DEI. Econtrà autem falsa est opinio Theophrasti de homunculis suis & generatione hominis extra matricem, & sine matre naturali ex solo spermate viri, atque tanquam mera speculativa, & ordini naturæ repugnans traditio omnino contemnenda.

Part II — Chapter 11: Theophrastus and the homunculus

II.198.2 | Source printed page: 198

I conclude, then, that the soul originally arose from God and still arises through propagation in the manner just described. This is the secret; this is the mighty work of God. Conversely, Theophrastus's opinion about his homunculi and the generation of a human being outside the womb, without a natural mother and from a man's semen alone, is false. As a merely speculative teaching contrary to the order of Nature, it is to be rejected entirely.[198]

[198] The chapter's conclusion unequivocally rejects the homunculus claim reported on p. 195. The "secret" and "mighty work" are reassigned to natural generation and the propagation of the soul.

Anderer Theil — Cap. XII.

II.199.1 | Source printed page: 199

Das Zwölffte Capitel.
Vom König Salomone / und ob derselbe von der Hermetischen Kunst gewußt / solche gehabt / und exercirt habe?
Die jenige / welche diese Kunst für unwahr außschreyen / brauchen unter andern vornemblich zu ihrem Behelff / und wenden vor / daß Salomon davon nichts gewißt / noch dieselbe gehabt und exercirt habe. Und wollen solch ihr suppositum daher beweisen / weil Er nemblich Gold auß Ophir holen lassen / vermeynend / wann Er selbst Gold machen können / würde sothane Abholung nicht geschehen seyn.

II.199.2 | Source printed page: 199–200

So wenig aber folgt: Solomon hat Gold auß Ophir holen lassen. Ergo so hat Er nicht selbst Gold machen können. Eben so wenig folgt / wann Er schon nicht selbst Gold gemacht / oder mehrberührte Hermetische Kunst exercirt / Ergo so hat Er darvon nichts gewißt / noch dieselbe gehabt: Dann warumb er fürs Erste Gold auß Ophir holen lassen / das wird in seiner Weißheit gnugsam angezeigt / nemblich dieweil Er / als ein weiser Mann / wohl gewußt / daß GOtt nicht will / daß da ligen bleibe / was seine Göttliche Weißheit geschaffen hat.

Part II — Chapter 12: Solomon and the Hermetic art

II.199.1 | Source printed page: 199

Chapter Twelve
On King Solomon, and whether he knew, possessed, and practised the Hermetic Art
Those who denounce this Art as false rely especially on an objection concerning Solomon: they claim that he knew nothing of it, neither possessed it nor practised it. They seek to prove their assumption from the fact that he had gold brought from Ophir. They suppose that if he had been able to make gold himself, he would not have arranged for it to be brought from there.[199]

II.199.2 | Source printed page: 199–200

But “Solomon had gold brought from Ophir; therefore he could not make gold himself” does not follow. Nor does “Even if he did not make gold himself or practise the Hermetic Art, therefore he knew nothing of it or did not possess it.” First, the reason for bringing gold from Ophir is sufficiently indicated by his wisdom: as a wise man he knew well that God does not wish what his divine wisdom has created to lie unused.[200]

[199] The voyages to Ophir and the gold brought to Solomon are recorded in 1 Kings 9:26–28 and 10:11, and in 2 Chronicles 8:17–18 and 9:10. The chapter examines an argument from these biblical accounts; they do not themselves discuss transmutation.

[200] The author distinguishes ability, knowledge, possession, and actual practice. His answer denies that importing gold logically excludes the ability to produce it. The specific reason supplied is an interpretation of Solomon’s wisdom.

Anderer Theil — Cap. XII.

II.200.1 | Source printed page: 200–201

Am andern / so seynd deren heutiges Tags noch mehr / welche mit Beyseit- und Hindansetzung der Kunst und practic sich an solcher hohen Wissenschafft / und Betrachtung der Natur und Gottes Wunderwercken allein contentiren; Wie dann insonderheit Salomon sich in seiner Weißheit am 7. Capitel / und zwar billich rühmet / daß Er die Weißheit den Königreichen und Fürstenthumben / auch allen andern Schätzen und Reichthumben der Welt vorgezogen. Zu geschweigen / daß denselben die vielfältige Regierungs-Geschäffte abgehalten haben mögen / sothane Kunst zu exerciren. Gantz ohne jedoch nochmahln / daß Er darumb auch deren Wissenschafften / als des höchsten Schatzes der irdischen Weißheit (secund. Basilium ubi supra) ermangelt haben solte.

II.201.1 | Source printed page: 201

Zumahln Er der Weiseste unter allen Königen / die vor und nach ihme / auch vermög der Historien die Kunst bey den Juden mehr / als etwa bey andern Nationen bekannt: Massen das Urim und Thumim nichts anders / weder das Album & Rubrum Philosophicum gewesen / wie in folgender Epistel / und dem dreyzehenden Capitel auch etwas davon Meldung geschehen wird. Zu deme und über diß alles mehrbesagte Wissenschafft höchstgedachtem König in seiner Weißheit an gedachtem 7. Cap. nicht undeutlich geschrieben wird / wann daselbst stehet: Gott hat mir gegeben gewisse Erkäntnuß alles Dings / daß ich weiß wie die Welt gemacht ist / und die Krafft der Element.

Part II — Chapter 12: Solomon and the Hermetic art

II.200.1 | Source printed page: 200–201

Second, there are still many today who set the Art and its practice aside, contenting themselves with this lofty knowledge and with contemplation of Nature and God's wonderful works alone. Solomon in particular rightly declares in chapter 7 of his Wisdom that he preferred wisdom to kingdoms and principalities, and to every other treasure and worldly wealth.[201] Moreover, his many duties of government may have prevented him from practising the Art. None of this entails that he lacked its knowledge, the highest treasure of earthly wisdom, according to Basil in the passage cited above.

II.201.1 | Source printed page: 201

All the more so, since he was the wisest of all the kings before and after him, and history indicates that the Art was better known among the Jews than perhaps among other nations. For Urim and Thummim were nothing other than the philosophical White and Red, as will also be mentioned in the following letter and in chapter thirteen.[202] Above all, the knowledge in question is plainly ascribed to this king in chapter 7 of his Wisdom: "God has given me sure knowledge of all things, so that I know how the world was made and the power of the elements."[203]

[201] Wisdom 7:8–10 prefers wisdom to sceptres, thrones, riches, and precious stones. The book's Solomonic voice is taken here as Solomon's own testimony. The comparison illustrates the author's distinction between knowledge and practice.

[202] Identifying Urim and Thummim with the white and red alchemical preparations is the author's Hermetic interpretation. Exodus 28:30 places Urim and Thummim in the priestly breastpiece but does not make this alchemical identification.

[203] Wisdom 7:17. The quotation is translated from the German wording printed here.

Anderer Theil — Cap. XII.

II.201.2 | Source printed page: 201–202

Meines Theils ist mir ebenfalls gnug / in deme ich zuvorderst GOTT und meinen HErrn und Heyland Jesum Christum / und dann die Natur / so weit gleichsamb in dieser Sterbligkeit zu kommen / erkenne. Derowegen / und wie ich mit dem Psalmisten auß dem 92. Psalm intonire: HERR du lässest mich frölich singen / von deinen Wercken / und rühmen die Geschäffte deiner Hände; Also thue ich im übrigen und auff allen fall mit dem Authore deß Tractats de Metamorphosi Metall. antworten: Si etenim ars hæc reale in Naturâ habeat fundamentum, cur ego sollicitus essem, utrum hic vel ille intellexerit necne? ut qui cognoverimus ejus cultores atque peritos summo sese studio occultasse &c.

Part II — Chapter 12: Solomon and the Hermetic art

II.201.2 | Source printed page: 201–202

For my part, it is likewise enough that I know, first, God and my Lord and Saviour Jesus Christ, and then Nature, so far as one can attain such knowledge in this mortal life. With the psalmist I sing from Psalm 92: “Lord, you make me sing joyfully of your works and praise what your hands have done.”[204] For the rest, and in any event, I answer with the author of On the Metamorphosis of Metals: “If this Art has a real foundation in Nature, why should I be troubled about whether this man or that understood it, when we know that its practitioners and experts concealed themselves with the greatest care?” and so forth.[205]

[204] Psalm 92:4 in common English numbering; the verse is numbered 5 in editions that count the superscription.

[205] The author quotes a tract entitled De metamorphosi metallorum. The argument turns from identifying past practitioners to the claimed natural foundation of the Art itself.

Anderer Theil — Cap. XIII.

II.202.1 | Source printed page: 202

Das Dreyzehende Capitel.
Hujus Capituli locô duas epistolas inserere libuit sequentes, una nimirum Responsoria, altera Refutatoria, quæstionem de Luce an sit Accidens vel Substantia? tractantes, tum ob quæstionem hanc ipsam, tum quod hujus, epistolæ scil. posterioris, in antecedentis quæstionis tractatione mentio sit facta, tum etiam, quia alia plura nostrum institutum tangentia, maximè autem, quid per substantiam in hoc Tractatulo intellectum velim, in eâdem contineatur.

II.203.1 | Source printed page: 203

Prima Epistola.
Tit:
Transmisit S. T. nudius tertius argumentum aliquod Syllogisticum Medico nostro D. R. opponendum, ex re Physica de Luce, an sit Substantia vel Accidens? desumptum hoc modo:
Quicquid per Verbum DEI creatum est, est Substantia. Atqui Lux per Verb. DEI est creata.
E. Lux est Substantia.

Part II — Chapter 13: The controversy over light

II.202.1 | Source printed page: 202

Chapter Thirteen

In place of this chapter I have chosen to insert the following two letters, one a response and the other a refutation, concerning the question whether light is an accident or a substance. I include them for the question's own sake; because the second letter has been mentioned in discussing the preceding question; and because it contains several other matters bearing on my undertaking, especially what I intend by "substance" in this little treatise.[206]

II.203.1 | Source printed page: 203

First Letter

Sir,

The day before yesterday you sent a syllogistic argument to be put to our physician, R., drawn from the question in natural philosophy whether light is a substance or an accident. It takes this form:[207]

Whatever is created through the Word of God is a substance.
But light is created through the Word of God.
Therefore light is a substance.

[206] "Accident" is the philosophical term for something that exists in a subject rather than subsisting independently. The two letters take opposing positions. Their arguments must be distinguished rather than treated as a single uninterrupted exposition.

[207] The correspondent and the physician are not identified by full names. S.T. is a conventional abbreviated address; D. is an honorific before the physician's initial. E. abbreviates the conclusion, ergo, "therefore."

Anderer Theil — Cap. XIII.

II.203.2 | Source printed page: 203–204

Ad hoc argumentum ex tempore inferebam, quod stare nequeat, his motus rationibus, quia Major, quam S. T. existimabat per se & universaliter veram, mihi videbatur particularis, cum tamen in Prima figura (respondendo scil. primotenus ad formam) non debeat esse particularis propositio vel Terminus major, sicut est quando consideramus, quod etiam Accidentia, quæ non involvunt imperfectionem, & corruptionem, à DEO creata sunt, utpotè attributa, proprietates, qualitates & adjuncta rerum, color, calor, humiditas, frigiditas &c. quæ sunt Accidentia Substantiis suo modo ad- & inhærentia, nisi principium Philosophicum penitùs destruere conemur, quod à nullo unquam Philosopho negatum fuit; quicquid enim est, aut est Substantia aut Accidens, & inter Substantiam & Accidens non datur medium.

II.204.1 | Source printed page: 204

Ut autem in prædictâ Schedula brevibus & quidem uno exemplo rem clariorem facerem, Speciem Accidentium adferebam, scil. Imaginem DEI in homine concreatam, quæ tamen essentiam non ingreditur, neque formam, neque materiam hominis, ut scil. tertiam Substantiæ causam, quæ in Naturâ non datur, non constituet; Ex quo exemplo elucescere poterat, quod major propositio scil. Si non omnia, quæ Verbo DEI creata sunt, sunt Substantiæ, esset particularis, ex quâ in prima figura certi nihil subsequi posset.

Part II — Chapter 13: The controversy over light

II.203.2 | Source printed page: 203–204

I replied at once that the argument could not stand. My reason was that the major premise, which you considered self-evidently and universally true, seemed to me only particular. Yet in the first figure—to answer initially as to form—the major premise must not be particular.[208] We must consider that God also created accidents involving no imperfection or corruption: attributes, properties, qualities, and adjuncts of things, such as colour, heat, moisture, and cold. These are accidents that attach to or inhere in substances in their proper ways. Otherwise we would be trying to overthrow a philosophical principle never denied by any philosopher: whatever exists is either a substance or an accident, with no intermediate between them.

II.204.1 | Source printed page: 204

To make the matter clearer in that note, briefly and by one example, I adduced a kind of accident: the image of God created together with man. It does not enter into man's essence, neither his form nor his matter; it therefore does not constitute a third intrinsic cause of substance, for no such cause exists in Nature.[209] This example could show that, if not everything created by God's Word is a substance, the major premise would be only particular, and no certain conclusion could follow from it in the first figure.

[208] In the first figure of a categorical syllogism, the major premise must be universal for a valid conclusion. "Major" is used loosely in the Latin passage for the major proposition or term; the dispute is over whether everything created must be a substance.

[209] The two intrinsic constitutive principles are matter and form. The status of the divine image in humanity was also a theological controversy; the second letter will challenge this example and distinguish "created" from "created together with."

Anderer Theil — Cap. XIII.

II.204.2 | Source printed page: 204–205

Errore autem hoc fotô & pro ratô habitô, facillimè concludi posse scribebam, quod & illud, quod in locum imaginis post lapsum cessit, esset Substantia, id quod peccatum, quæ opinio Flaccianorum:
Quicquid in homine est, est Substantia.
Peccatum est in homine.
E. Peccatum est Substantia.

II.205.1 | Source printed page: 205

Alius ex errore error, & quidem Calvinianorum quorundam, si non directè, attamen per certam consequentiam, quod DEUS sit Author vel Creator peccati, & postmodum damnationis ex subsequenti argumento:
DEUS est author omnium Substantiarum.
Peccatum est Substantia.
E. DEUS est author peccati.

Part II — Chapter 13: The controversy over light

II.204.2 | Source printed page: 204–205

If this error were encouraged and accepted, I wrote, one could readily conclude that what took the place of the divine image after the Fall—namely sin—was also a substance. This is the opinion of the Flacians:[210]
Whatever is in man is a substance.
Sin is in man.
Therefore sin is a substance.

II.205.1 | Source printed page: 205

One error gives rise to another, that of certain Calvinists: if not directly, then by an assured consequence, God would be the author or creator of sin and subsequently of damnation, according to this argument:[211]
God is the author of all substances.
Sin is a substance.
Therefore God is the author of sin.

[210] The reference concerns the controversy associated with Matthias Flacius over original sin as substance or accident. Compare Formula of Concord, Solid Declaration I.1–3 and I.54–62, which distinguishes human nature as God's creation from sin as its corruption: https://bookofconcord.org/solid-declaration/original-sin/. The letter's syllogism presents a position it rejects.

[211] "Certain Calvinists" reproduces the correspondent's polemical characterization. The passage should not be taken as a neutral summary of Reformed doctrine or as a claim made by the editor.

Anderer Theil — Cap. XIII.

II.205.2 | Source printed page: 205

Qui errores, quamvis sciam, quod hisce S. T. non inhæreat, & assentiatur, debuissent ad absurdum ex parte deducere, ex parte autem universalitatem termini majoris destruere: Quod scil. non omne (universaliter) quod à DEO vel verbo creatum est, sit Substantia, ubi de uno controversiæ statu, scil. an Lux sit Substantia vel Accidens & qualitas? in alterum scil. de Imagine DEI non sit transgressus.

II.206.1 | Source printed page: 206

Porrò autem S. T. argumentum hoc opponitur:
Quicquid inhæret corpori, illud est Accidens.
Lux inhæret corpori.
E. Lux est Accidens.
Vel hoc modo:
O. Substantia per se subsistit.
Lux per se non subsistit.
E. Lux non est Substantia.

Part II — Chapter 13: The controversy over light

II.205.2 | Source printed page: 205

Although I know that you neither hold nor assent to these errors, they should have served partly as a reduction to absurdity, and partly to overthrow the universality of the major term: not everything, without exception, created by God or by his Word is a substance. There has therefore been no shift from the question at issue—whether light is a substance or an accident and quality—to a different controversy concerning the image of God.[212]

II.206.1 | Source printed page: 206

Further, I oppose to your argument the following:
Whatever inheres in a body is an accident.
Light inheres in a body.
Therefore light is an accident.
Or in this form:
Every substance subsists of itself.
Light does not subsist of itself.
Therefore light is not a substance.[213]

[212] The first correspondent defends the image-of-God example as relevant to the universal premise, rather than as an attempt to replace the question about light with another controversy.

[213] The two syllogisms turn respectively on inherence and independent subsistence. The Latin O. abbreviates omnis, “every.” These are philosophical classifications, not modern physical measurements of light.

Anderer Theil — Cap. XIII.

II.206.2 | Source printed page: 206

Major primi Syllogismi probatur, quia Accidens extra Subjectum non subsistit. Minor secundi, quia scil. hæc formalis ratio accidentium, quod non per se subsistant, quod utrumque S. T. facilè concedet, quia probabilibus & invictis Philosophiæ terminis & principiis firmatum.

II.206.3 | Source printed page: 206–207

Minor primi, quia corpus per se est & manet corpus sine adhærente luce, etiam in summis tenebris, alias enim sequeretur, quod lux constitueret corpus vel materialiter ex quâ, vel formaliter per quam aliquod corpus consisteret. Minor secundi: Lux enim vel in igne, vel Sole & Stellis, vel alio quovis corpore consistit, & non in se & per se.

II.207.1 | Source printed page: 207

Ulterius si Lux est Substantia, est vel corporea vel incorporea; Tertium enim non datur.
Sed non corporea, alias corpus in corpore esset, quod absurdum; neque incorporea, quia videtur; nihil enim incorporeum in hac fragilitate oculis nostris & visui est perceptibile.
E. non est Substantia.

Part II — Chapter 13: The controversy over light

II.206.2 | Source printed page: 206

The major premise of the first syllogism is proved because an accident does not subsist outside its subject. The minor premise of the second is proved because this is the defining character of accidents: they do not subsist of themselves. You will readily grant both points, since they rest upon accepted and unassailable terms and principles of philosophy.[214]

II.206.3 | Source printed page: 206–207

The minor premise of the first is proved because a body is and remains a body in itself without light attached to it, even in the deepest darkness. Otherwise it would follow that light constituted the body, either materially, as that from which it exists, or formally, as that through which it exists. As for the minor premise of the second: light exists in fire, in the sun and stars, or in some other body, and not in and through itself.

II.207.1 | Source printed page: 207

Further, if light is a substance, it is either corporeal or incorporeal, for there is no third possibility.
It is not corporeal, since otherwise there would be a body within a body, which is absurd. Nor is it incorporeal, since it is seen; in this frail mortal condition nothing incorporeal is perceptible to our eyes and sight.
Therefore it is not a substance.

[214] The inference concerning the second syllogism already treats light as belonging to the class of accidents. The opposing correspondent will examine the disputed premises rather than accept the classification.

Anderer Theil — Cap. XIII.

II.207.2 | Source printed page: 207

Cæterum autem ut res dilucidior evadat, sciendum, quod hic Lux propria & naturalis sit intelligenda, quatenus percipitur beneficio oculorum, & organorum visus in facultate videndi, hanc statuo esse Accidens & qualitatem & affectionem corporis lucidi subtilissimam, quâ orbis variaque corpora homini perceptibilia redduntur: Quamvis pro ratione Subjectorum varia sit, eaque vel 1. Extraordinaria, ut Lux illa primogenia in primis tribus diebus, antequam sydera creata fuerunt.

II.207.3 | Source printed page: 207–208

Primo enim die DEUS terram & aquam inter se commixtas, nimirum congeriem illam corporum impolitam & indigestam, quod Moyses תהו ובהו Thou Vabou nominat, terram vacuam & inanem (tanquam mundi fundamenta) creavit, statimque eo die addidit Lucem (quia prima gratia ædificii Lux est, ut Ambrosius in Gen. c. 1. vers. 3. 4. 5. loquitur) ista autem Lux (sicut & posterior ut antedictum) non fuit Substantia eaque nec incorporea, uti sentiunt illi, qui per eam denotari volunt Elementum Ignis, aut Solem aut nubeculam lucidam, sed fuit accidens, ut cum sanioribus sentiam, i.e. perspicuitas aliqua, & pelluciditas, seu qualitas luminosa, non quidem subsistens sine subjecto, sed inhærens.

Part II — Chapter 13: The controversy over light

II.207.2 | Source printed page: 207

To make the matter clearer, it must be understood that I mean light in its proper and natural sense, as perceived through the eyes and organs of sight by the faculty of seeing. I maintain that it is an accident, quality, and most subtle affection of a luminous body, by which the world and its various bodies become perceptible to man. It varies according to its subjects. First, it may be extraordinary, as was the primordial light during the first three days, before the heavenly bodies were created.[215]

II.207.3 | Source printed page: 207–208

For on the first day God created earth and water mingled together—that unformed, unordered mass of bodies which Moses calls tohu va-bohu, earth empty and void—as the foundations of the world. On that same day he immediately added light, since “light is the first grace of a building,” as Ambrose says concerning Genesis 1:3–5.[216] This light, like the later light already discussed, was no substance, nor an incorporeal one, as those suppose who would understand it as the element fire, the sun, or a luminous little cloud.[217] In agreement with sounder thinkers, I hold that it was an accident: a certain transparency and translucency, or luminous quality, not subsisting without a subject but inhering in one.

[215] Genesis 1 places light on the first day and the heavenly luminaries on the fourth. The correspondent must therefore account for light before sun, moon, and stars.

[216] Tohu va-bohu represents the Hebrew expression in Genesis 1:2. The translation retains the author’s rendering and cosmological interpretation. The quotation is attributed here to Ambrose; the precise location beyond the Genesis reference is not supplied.

[217] The Latin prints incorporea, “incorporeal,” although the examples that follow are ordinarily corporeal. The incongruous wording is preserved rather than silently altered.

Anderer Theil — Cap. XIII.

II.208.1 | Source printed page: 208

Primò quidem die creationis superficiei, seu subtiliori cuidam parti aquarum: Secundo verò & tertio die aëri seu toto cœlorum expanso, ac demum quarto die postquam creata fuerunt luminaria, in cœlo, Soli, Lunæ reliquisque Astris indita.

II.208.2 | Source printed page: 208–209

Secundò ordinaria, qualis est Lux illa, quæ ex Sole, Lunâ, aliisque Syderibus oritur & diffunditur mundumque, & omnia, ubi non impedimentum lumen lucis removens intervenit, corpora illustrat. Quam sententiam non incongruam puto dignamque transcriptione, quâ nihil S. T. præscribere animus est, &c.

II.209.1 | Source printed page: 209

Altera Epistola.
Tit.
Quibus me V. R. est dignata literas accepi: Quamvis autem animus mihi non fuerit, quæstionem inter nos illam de luce motam, utrum ea Substantia sit, an Accidens? cum ipsa disceptare: Visis tamen argumentis speciosis in Epistolâ pro sustinendâ prioris negatione allatis, mentem atque intentionem mutare duxi, non ut vellem doctiorem instruere; Sed ut ne occasionem contemplandi opera DEI suaviter se præsentantem præterirem.

Part II — Chapter 13: The controversy over light

II.208.1 | Source printed page: 208

On the first day of creation it inhered in the surface, or in some subtler part of the waters; on the second and third days, in the air or the whole expanse of the heavens; finally, on the fourth day, after the luminaries had been created in heaven, it was imparted to the sun, moon, and other stars.

II.208.2 | Source printed page: 208–209

Second, light may be ordinary: that which arises and spreads from the sun, moon, and other heavenly bodies, illuminating the world and every body wherever no intervening obstruction removes its radiance. I consider this opinion reasonable and worth setting down. I have no intention of prescribing your judgment by it, and so forth.

II.209.1 | Source printed page: 209

Second Letter
Reverend Sir,
I have received the letter with which you honoured me. I had not intended to dispute with you the question we raised about light, whether it is a substance or an accident. But after seeing the plausible arguments advanced in your letter to maintain the denial of the former, I decided to change my mind and intention. I do not presume to instruct someone more learned; I simply do not wish to pass over so welcome an opportunity to contemplate God’s works.[218]

[218] The second correspondent replies to the first and defends light as substance. V.R. is a reverential form of address. These forms establish the tone of the exchange, not the correspondents’ identities.

Anderer Theil — Cap. XIII.

II.209.2 | Source printed page: 209–210

Rem ut ipsam adgrediar, primùm & quidem brevissimè respondebo ad objectionem contra Syllogismi mei prioris Majorem prolatam, quam V. R. particularem esse putat, quia accidentia etiam à DEO sunt creata, exemplum Imaginis DEI in homine adducendo (ut ipsius formalibus utar) concreatæ, quod autem non sequitur, cum minimè dici possit, accidentia esse creata, nisi respectivè, nec non distinguendum sit inter creata & concreata, & sic à diversis malè fiat illatio. Tacebo quod controversia illa de imagine DEI nondum sit decisa.

II.210.1 | Source printed page: 210

Quare iterum sequentes propono & repeto Syllogismos:
Quicquid per Verbum DEI creatum est creatura est.
Lux per Verbum DEI est creata.
E. Lux est Creatura.
Porrò.
O. Creatura est Substantia.
Lux est Creatura.
E. Lux est Substantia.

Part II — Chapter 13: The controversy over light

II.209.2 | Source printed page: 209–210

To address the matter itself, I shall first answer very briefly your objection to the major premise of my earlier syllogism. You consider it only particular, since accidents too are created by God, and adduce the example of God's image "created together with man," to use your own words. But this does not follow. Accidents can be said to be created only in a relative sense. We must distinguish things created from things created together with something else; an inference drawn indiscriminately from these different classes is unsound.[219] I shall say nothing of the fact that the controversy about the image of God has not yet been settled.

II.210.1 | Source printed page: 210

I therefore set out and repeat the following syllogisms:
Whatever is created through the Word of God is a creature.
Light is created through the Word of God.
Therefore light is a creature.
Further:
Every creature is a substance.
Light is a creature.
Therefore light is a substance.[220]

[219] Created, creata, is distinguished from concreata, "co-created" or "created together with." The reply uses this distinction to deny that accidents are creatures in the same sense as independently existing things.

[220] "Creature" retains its broad theological sense, anything created, rather than the narrower modern sense of an animal. The disputed link is the universal claim that every creature is a substance.

Anderer Theil — Cap. XIII.

II.210.2 | Source printed page: 210

Major Syllogismi prioris per se est vera & Minorem V. R. ipsa ex Sacris literis (Gen. 1. v. 3.) satis probatam fatetur. Ex quibus Syllogismi posterioris Major non minus per se vera & Sole ipso clarior elucescit. Prout etiam cuncta hæc argumenta optimè probantur, dicto Meritissimi istius Theologi Joannis Arndts:

II.211.1 | Source printed page: 211

Das Wort so Gott in der Schöpffung geredt / ist nicht verschwunden / sondern das Leben aller Creaturen worden. Nam exinde non solum patet, quod, quicquid Verbo DEI creatum est, creatura & per consequens sit Substantia; Sed meritò etiam adduci potest; Si verbum DEI omnium creaturarum vita est factum, erit ergo & lucis vita factum; & sic lux habet vitam. Ex quo porro sequitur, si lux habet vitam, habebit ergo formam; Si habet formam, erit ergo quoque Substantia.

Part II — Chapter 13: The controversy over light

II.210.2 | Source printed page: 210

The major premise of the first syllogism is self-evidently true, and you yourself acknowledge that its minor premise is sufficiently proved from Holy Scripture, Genesis 1:3. From these points, the major premise of the second syllogism likewise appears self-evidently true and clearer than the sun itself. All these arguments are also excellently supported by the words of that most deserving theologian Johann Arndt:[221]

II.211.1 | Source printed page: 211

“The Word that God spoke in creation did not vanish, but became the life of all creatures.” This shows not only that whatever is created through God’s Word is a creature and consequently a substance. One may also rightly argue: if God’s Word became the life of every creature, it became the life of light as well; therefore light has life. Further, if light has life, it has form; if it has form, it too is a substance.[222]

[221] The appeal is to “Let there be light” in Genesis 1:3. The transition to Arndt supplies authority for the conception of light as a creature; the quotation continues in the next passage.

[222] The initial German sentence is the quotation attributed to Johann Arndt. “Form” means the principle constituting or actualizing a thing, rather than merely its visible outline. The argument moves from the continuing efficacy of the creative Word to light’s substantial existence.

Anderer Theil — Cap. XIII.

II.211.2 | Source printed page: 211

Et sanè verbum DEI est propria illa forma, quæ ab initio creationis dedit, & adhuc dat esse rebus omnibus: Quâ de formâ vulgares Philosophi ferè omnes ante multa secula balbutire cœperunt & adhuc balbutiunt, nec non aliquando verba multa faciunt, sed tamen quid eorum forma sit, ipsi nesciunt, ut curiosus ille Sp. cum subtilissimo suo Sc. ingenuè fatetur. Unde meritò dici potest, illos verba pro rebus & terminos pro Philosophiâ discipulis suis tradere.

II.211.3 | Source printed page: 211–212

Juxta hæc, ut ad formam Syllogisticam quoque respondeam, concedo quidem Majorem Syllogismi prioris R. V. nec non posterioris (quamvis magis Logicè, quam Physicè subsistere videantur) Econtra autem nego tam prioris, quam Syllogismi posterioris Minores: Etenim contrarium nim. lucem corpori nulli inhærere, sed in & per se subsistere Job. c. 38. v. 19. probatur, ibi enim: Ubinam est via in quâ lux habitat, & tenebrarum ubi locus? Unde sic subsumo:
Quicquid non inhæret corpori non est Accidens.
Lux non inhæret corpori.
E. Lux non est Accidens.

Part II — Chapter 13: The controversy over light

II.211.2 | Source printed page: 211

Indeed, God’s Word is that proper form which from the beginning of creation gave, and still gives, existence to all things. Almost all the ordinary philosophers began stammering about this form many centuries ago and still stammer about it. Sometimes they multiply words, yet they do not themselves know what their form is, as that inquisitive Sp., together with his most subtle Sc., frankly admits. One may therefore rightly say that they hand their students words in place of things and terms in place of philosophy.[223]

II.211.3 | Source printed page: 211–212

To answer also as to syllogistic form, I grant the major premise of both your first and your second syllogism, although they seem to hold more in logic than in natural philosophy. But I deny the minor premises of both. The contrary—that light inheres in no body but subsists in and through itself—is proved by Job 38:19: “Where is the way in which light dwells, and where is the place of darkness?” From this I argue:
Whatever does not inhere in a body is not an accident.
Light does not inhere in a body.
Therefore light is not an accident.[224]

[223] The initials Sp. and Sc. are retained as printed. No full identification is asserted here. The criticism concerns a vocabulary of substantial forms that, in the correspondent’s view, fails to explain the source of a thing’s being.

[224] Job 38:19 asks about the dwelling-place of light and darkness. Treating its language of place as proof of independent substantial existence is the correspondent’s philosophical reading.

Anderer Theil — Cap. XIII.

II.212.1 | Source printed page: 212–213

Major est ipsa V. R. Propositio. Minor non per prædicta solùm, sed hoc ipso etiam est probata, quoniam V. R. nihil probavit, cum semper tamen affirmanti incumbat probatio: Nam 1. V. R. prætendit Lucem vel in igne, vel in Sole & Stellis, vel alio quovis corpore consistere. 2. Opponit, Lucem non esse Substantiam quia nec corporea, nec incorporea. 3. Ad declarationem mentis suæ, vel dilucidationis loco dicit, lucem propriam & naturalem intelligendam esse, quam statuit vel 1. extraordinariam, vel 2. ordinariam, ut amplius habent literæ. Quæ omnia nihil probant, cum probationes debeant esse concludentes.

II.213.1 | Source printed page: 213

Siquidem quoad primum, Ignis ipse absque Subjecto suo esse & nequidem imaginationem incurrere potest, attestante Dn. de Nuysement Hermeticorum Philosophorum ingeniosissimo, prout etiam experientiâ demonstrari potest (quare etiam sequitur, aut ignem non esse Substantiam, aut V. R. argumenta non esse simpliciter vera:) Absurdum autem est, quod illud ipsum, quod absque Subjecto esse nequit, alterius debeat esse Subjectum.

Part II — Chapter 13: The controversy over light

II.212.1 | Source printed page: 212–213

The major premise is your own proposition. The minor is proved not only by what has been said, but also by the fact that you have proved nothing, although the burden of proof always rests on the person making the assertion. First, you claim that light exists in fire, in the sun and stars, or in some other body. Second, you object that light is not a substance because it is neither corporeal nor incorporeal. Third, by way of explaining or clarifying your meaning, you say that light in its proper and natural sense is intended, and divide it into extraordinary and ordinary light, as your letter sets out at greater length. None of this proves anything, since proofs must be conclusive.[225]

II.213.1 | Source printed page: 213

As to the first point, fire itself can neither exist nor even be conceived without its own subject, as de Nuysement, that most ingenious Hermetic philosopher, attests; experience too can demonstrate it. Thus either fire is not a substance, or your arguments are not unconditionally true. It is absurd that something which cannot exist without a subject should itself be the subject of something else.[226]

[225] The reply calls the major “your own proposition,” though it is phrased as a denial of accidenthood in the absence of inherence. The claims about burden of proof belong to the dispute; absence of an opponent’s proof is not independently treated as demonstration by the editor.

[226] Subjectum here means the bearer or substrate in which something exists, not the alchemical starting material. The argument applies the opponent’s own criterion of dependence to fire. De Nuysement is cited as a Hermetic authority without a work or passage reference.

Anderer Theil — Cap. XIII.

II.213.2 | Source printed page: 213–214

Præterea Gen. c. 1. habetur, DEUM T. O. M. primo creasse principia illa universalia, nimirum aquam (sicut Hebraica vox Schamaym denotat, minimè ergo congeriem aliquam impolitam & indigestam) ex eâque separavit terram & aërem. Ignem quidem in hisce secundum absconditam suam Sapientiam absconditum voluit manere; Sed particularem illam scil. Lucem condidit, quam separatione à tenebris factâ, vocavit diem, tenebrasque noctem.

II.214.1 | Source printed page: 214

Ordinem autem hunc universalem, tempusque tum ubique terrarum æquinoctiale DEUS altissimus discreturus, nec non temporum vicissitudines introducturus, Luminaria in Cœli firmamento magna duo creavit, Luminare scil. majus, ut præsit diei, & Luminare minus ut præsit nocti, & Stellas &c. Ex quibus palam est, aliam creaturam & Substantiam ac ordinem Naturæ esse Lucis & Diei, alias quoque creaturas ac Substantias & ordinem Naturæ esse Stellarum, nec unus in alium fuit transmutatus, vel redactus, aut distributus (ut aliqui somniant & nugantur) licet unus per alium dirigatur: quandoquidem Verba & Decreta DEI immutabilia.

Part II — Chapter 13: The controversy over light

II.213.2 | Source printed page: 213–214

Further, Genesis 1 tells us that the thrice-best and greatest God first created those universal principles, namely water—as the Hebrew word Schamaym signifies, and certainly not some unformed, unordered mass. From it he separated earth and air. In accordance with his hidden wisdom, he willed that fire should remain hidden in them. But he established that particular thing, light, which, after separating it from darkness, he called day, and the darkness night.[227]

II.214.1 | Source printed page: 214

To differentiate this universal order and the time which was then everywhere equinoctial, and to introduce the succession of seasons, God Most High created the two great lights in the firmament: the greater to rule the day, the lesser to rule the night, and the stars. This plainly shows that light and day belong to one created substance and natural order, while the stars belong to other created substances and another natural order. One was not transformed into, reduced to, or distributed among the other, as some dream and prattle, although one is governed through the other. For God's words and decrees are immutable.[228]

[227] Schamaym represents Hebrew shamayim, "heavens." Its interpretation as the watery universal principle is part of the author's exegesis and should not be mistaken for the ordinary lexical meaning. T.O.M. expands the Latin honorific ter optimus maximus.

[228] Genesis 1:14–18 is read as distinguishing the first-day light from the fourth-day luminaries. "Equinoctial" indicates the hypothesized original equality of day and night, not an astronomical observation established here.

Anderer Theil — Cap. XIII.

II.214.2 | Source printed page: 214–215

Nec enim prius Decretum: Fiat Lux! per posterius: Fiant Luminaria &c. in minimo puncto mutatum, prout nequidem ordo & divisio illa universalis diei & noctis mutata, sed tantum alterata est, & dies per Solem mediante ipsius ortu & occasu particulariter, ut dictum, dirigitur. Ergo Lux adhuc eadem esse oportet, quæ prima die creationis fuit, quin idipsum Decretum: Ut præsit Diei, illius ipsius (scil. lucis vel diei adeò quidem in Decreto expressi) esse, cui Sol præesse debeat, ejusque continuationem necessariò præsupponit, quippe quod alias non entis nullæ sint qualitates, nullaque accidentia.

II.215.1 | Source printed page: 215

Neque enim DEUS quicquam creavit, quod conservare noluerit, nec ulla unquam creatura à principio creationis usque ad præsentem horam mutata fuit, vel esse desiit. Quare etiam fallit neotericus ille S. qui Instit. Physic. l. 6. cap. 4. quæst. 9. pag. 531. expressè scribit: Lux Substantia fuit, quia, inquit, terminus creationis fuit, quemadmodum etiam pag. seq. fatetur, Terminum creationis semper fuisse Substantiam, & tamen postea alio in loco, Lucem Qualitatem esse, statuere conatur: Etenim cum Substantia fuit, illam secundum supra citata fundamenta adhuc Substantiam esse, necesse est.

Part II — Chapter 13: The controversy over light

II.214.2 | Source printed page: 214–215

The earlier decree, “Let there be light,” was not changed in the slightest by the later decree, “Let there be lights.” Nor was the universal order and division of day and night changed in its being, but only modified; day is now governed in particular through the sun’s rising and setting, as stated. Light must therefore still be the same light as on the first day of creation. Indeed, the decree “to rule the day” necessarily presupposes the existence and continuation of what the sun is to rule—the light or day expressly named in the decree. For what does not exist can have neither qualities nor accidents.[229]

II.215.1 | Source printed page: 215

God created nothing that he did not will to preserve. No creature has ever changed its being or ceased to exist from the beginning of creation to this present hour. Thus the modern writer S. is mistaken. In his Institutions of Natural Philosophy, Book VI, chapter 4, question 9, page 531, he expressly writes that light was a substance because it was the terminus of an act of creation. On the following page he likewise admits that the terminus of creation was always a substance; yet elsewhere he attempts to maintain that light is a quality. Since it was a substance, the principles cited above require that it still be a substance.[230]

[229] The Latin contrasts mutatum with alterata. The English makes explicit the distinction intended in the argument: alteration of arrangement does not abolish the earlier created thing.

[230] Terminus creationis means the thing produced or the result at which creation terminates. The writer is designated only S.; the reference is preserved without a conjectural identification. The claim that creatures continue in being expresses the correspondent’s cosmology.

Anderer Theil — Cap. XIII.

II.215.2 | Source printed page: 215–216

Nam supradictô locô Job. c. 38. Lucis motio & localitas datur, quæ circumstantiæ secundum modò dicta principia Substantiam præsupponunt. Et si lux vel dies in Sole consisteret, ut V. R. cum suo Authore opinatur, quomodo Sol ipsi præesse possit: Si in Stellis, nox non esset nox, nec nox & dies essent divisæ: Si autem in quovis alio corpore Lux subsisteret, omnia illa corpora nocte æque ac ipsâ die sine candelâ videre possemus.

II.216.1 | Source printed page: 216

Siquidem, quoad secundum non dicam esse, qui tria Substantiarum genera statuunt, quin sufficiat, quod supra ad nauseam usque sit probatum, Lucem esse substantiam, corporique nulli inhærere. V. R. ideo argumentum contra ipsam vertitur: Nam quia Lux videtur, & nihil incorporeum in hac fragilitate oculis nostris & visui est perceptibile, neque tertium datur, Lucem esse corpoream sequitur, quod ipsum quoque statuere non erubesco; quippe quod DEUS nihil λόγῳ προφορικῷ particulari Verbo & Decreto &c. creaverit, quod totum incorporeum sit, quare Lucem corpus esse, vel habere pellucidissimum & subtilissimum ajo.

Part II — Chapter 13: The controversy over light

II.215.2 | Source printed page: 215–216

For in the passage already cited from Job 38, motion and locality are ascribed to light, circumstances that presuppose substance according to the principles just stated. If light or day existed in the sun, as you and your authority suppose, how could the sun rule over it? If it existed in the stars, night would not be night, and night and day would not be separated. If light subsisted in any other body, we could see all such bodies by night just as well as by day, without a candle.

II.216.1 | Source printed page: 216

As to the second point, I need not mention those who posit three kinds of substance. It is enough that I have proved almost to weariness that light is a substance and inheres in no body. Your argument therefore turns against you. Since light is seen, since nothing incorporeal is perceptible to our eyes and sight in this mortal condition, and since there is no third possibility, light must be corporeal. I am not ashamed to maintain this. God has created nothing through a spoken word, a particular word and decree, that is wholly incorporeal. I therefore say that light is, or possesses, a supremely transparent and subtle body.[231]

[231] The reply accepts the visibility criterion but reverses the conclusion: visibility proves the corporeality of light once its substantial existence has been accepted. The Greek logos prophorikos is again the spoken or uttered word.

Anderer Theil — Cap. XIII.

II.217.1 | Source printed page: 217

Neque obstare videtur, quoad Tertium V. R. dilucidatio. Lucem naturalem, & quidem illam, quam Deus vocavit Diem, & V. R. vocat primogeniam, accipio, ac solam hic intellectam volo. Illam autem, quam dicit esse accidens & qualitatem atque affectionem corporis lucidi subtilissimam, quâ Orbis variaque corpora homini redduntur perceptibilia, pro ratione tamen subjectorum variam esse &c. minimè, neque eam agnosco, quam posteriorem nominat; nisi ignis supradictus ille universalis intelligatur, qui rebus omnibus splendorem ac colorem &c. præbet, & in Astris Lumen, in animalibus pinguedo, in vegetabilibus oleum, in mineralibus vero Sulphur indigitari solet: At ne minimè quidem Accidens esse poterit, cum unum sit ex principiis scil. Elementis, ex quibus omnes res visibiles constare est notissimum.

II.217.2 | Source printed page: 217–218

Porrò distinctionem inter Lucem ordinariam & extraordinariam, ac propositionem illam, quâ V. R. inferre putat, Lucem primâ die creationis superficiei inhæsisse, seu subtiliori cuidam parti aquarum: Secundo verò & tertio die aëri, seu toti cœlorum expanso, ac demum quarto die, postquam creata fuerunt luminaria, Soli, Lunæ, reliquisque Astris inditam &c. quod attinet, meræ sunt principii petitiones, rationi naturæ, ejusdemque ordini repugnantes. Ubi enim DEUS aliquid extraordinariè creavit? Absurdissimum etiam est, unum idemque Accidens (posito, sed minimè concesso, quod Lux Accidens sit) modò huic, modò illi, modò alii inhærere corpori vel Subjecto.

Part II — Chapter 13: The controversy over light

II.217.1 | Source printed page: 217

Nor, as to the third point, does your clarification seem to present an obstacle. I mean natural light, specifically what God called Day and you call primordial light; this alone is intended here. I do not mean what you call an accident, quality, and most subtle affection of a luminous body, by which the world and its various bodies become perceptible, varying according to its subjects. Nor do I recognize your “later” light, unless it means the universal fire already mentioned, which gives all things splendour and colour. In the stars this is commonly called radiance, in animals fat, in plants oil, and in minerals Sulfur.[232] It cannot possibly be an accident, since it is one of the principles or elements of which, as is well known, all visible things consist.

II.217.2 | Source printed page: 217–218

As for the distinction between ordinary and extraordinary light, and your proposition that on the first day light inhered in the surface or some subtler part of the waters, on the second and third days in the air or entire heavenly expanse, and on the fourth, after the creation of the luminaries, was imparted to sun, moon, and stars: these are mere assumptions of the point to be proved, contrary to Nature’s reason and order. Where did God create anything extraordinarily? It is also utterly absurd that one and the same accident—supposing, without granting, that light is an accident—should inhere now in this body or subject, now in that, and then in another.[233]

[232] The correspondence of radiance, fat, oil, and Sulfur expresses the work’s account of a common fiery principle across the natural kingdoms. “Sulfur” is consequently not confined to the modern chemical element.

[233] Principii petitio is the logical fault of assuming the proposition under dispute. The rejection of a migrating accident responds directly to the first letter’s account of light changing its bearer across the days of creation.

Anderer Theil — Cap. XIII.

II.218.1 | Source printed page: 218

Fundamentis hisce Lucem esse Substantiam quam sufficientissimè probantibus omnino acquiesco, nec scrutari alterius, & in Aristotelis Voluminum Labyrinthum aliorumque Ethnicorum Philosophorum atque eorum imitatorum, me præcipitare gestio.
Quibus tamen subjungere volui, quid physicè sit Substantia? Dicitur autem Substantia, ens purum & simplex, nullam contrarietatem in se recipiens.

II.218.2 | Source printed page: 218–219

Corpora superiora jam præteribo, de inferioribus tantum acturus, ubi sciendum, illa duabus ex partibus hisce Substantia nimirum & excrementis consistere, & hanc esse accidentalem, illam autem essentialem: Ideòque ad differentiam excrementorum dixi esse ens purum, quippe quod excrementa tota impura sint, quibus etiam malum corruptionis ex maledictione DEI propter peccatum primorum parentum nostrorum subsecutum adhæret, non autem Substantiæ, docente Domino de Nuysement. Substantia (in se ipsa considerata) pura est, inquam, nam licet excrementum in omni corpore inferiori Substantiam excedat, seque illi immisceat, ac ejus puritatem contaminet ac pervertat, tamen arte interveniente separari potest.

Part II — Chapter 13: The controversy over light

II.218.1 | Source printed page: 218

I rest entirely upon these foundations, which prove more than sufficiently that light is a substance. I have no wish to investigate further or plunge into the labyrinth of Aristotle's volumes and those of other pagan philosophers and their imitators.
Nevertheless, I wish to add what substance means in natural philosophy. Substance is said to be a pure and simple being that admits no contrariety into itself.[234]

II.218.2 | Source printed page: 218–219

I shall pass over the higher bodies and speak only of the lower. These consist of two parts: substance and residues. The latter part is accidental, the former essential. I called substance a pure being to distinguish it from the residues, which are wholly impure. According to de Nuysement, the evil of corruption that followed God's curse for the sin of our first parents attaches to those residues, not to substance.[235] Substance considered in itself is pure. Although in every lower body the residue exceeds the substance, mingles with it, and contaminates and distorts its purity, it can nevertheless be separated through the intervention of Art.

[234] This definition is central to the author's declared purpose in inserting the letters. It specifies an alchemical conception of pure substance, rather than relying solely on the standard logical contrast between substance and accident.

[235] Excrementa is rendered "residues" in this argument: the impure, separable, nonessential portion of lower bodies. It is broader than the modern meaning of bodily excrement. The association with the Fall and the curse combines material purification with biblical anthropology.

Anderer Theil — Cap. XIII.

II.219.1 | Source printed page: 219

Dixi Simplex, quamvis enim omnis Substantia in tribus principiis consistat, nullum tamen est primum vel supremum, nullum ultimum vel infimum, ac etsi separari possint, nihilominus tamen essentialiter dividi nequeunt, sed unumquodque semper in suo socio invenitur.

II.219.2 | Source printed page: 219–220

Dixi nullam contrarietatem in se recipere, à proprietate nimirum: Nam attestante D. de Nuysement, Substantia hanc habet proprietatem, ut nullam contrarietatem in se recipiat, alias etiam per artem pura & à corruptione libera reddi haud posset, prout tamen quotidiè in arte nostra videmus, & gratia DEI ipse scio, & in praxi observavi, quod Mercurius noster nihil in se recipiat, quam quod suæ sit essentiæ homogeneum.

II.220.1 | Source printed page: 220

Sequitur ergo lucem tam physicè (nam ea quæ per absolutum Verbum & Decretum: Fiat! creata sunt, puras substantias esse, nemo inficias ibit, secus autem quæ per Verbum & Decretum: exempli gratia: Producat terra &c. creata sunt) quam Theosophicè, nedum logicè, ut supra demonstratum, Substantiam esse.

Part II — Chapter 13: The controversy over light

II.219.1 | Source printed page: 219

I called it simple. Although every substance consists in three principles, none is first or highest, none last or lowest. Even if they can be separated, they cannot be divided essentially: each is always found in its companion.[236]

II.219.2 | Source printed page: 219–220

I said that it admits no contrariety into itself, referring to its property. As de Nuysement attests, substance has this property of admitting no contrariety; otherwise the Art could not render it pure and free from corruption. Yet we see this daily in our Art. By God's grace I myself know and have observed in practice that our Mercury receives into itself only what is homogeneous with its own essence.[237]

II.220.1 | Source printed page: 220

It follows that light is a substance in natural philosophy and in theosophy, not merely in logic, as demonstrated above. For no one will deny that things created through the absolute Word and decree "Let there be" are pure substances. The case differs with things created through such a word and decree as "Let the earth bring forth."[238]

[236] Simplicity is compatible here with three inseparable principles. The distinction between practical separation and essential division prevents "simple" from meaning a modern chemically elementary substance.

[237] The correspondent makes a personal claim of practical observation. "Our Mercury" is the alchemical principle or preparation under discussion, not an automatic identification with common quicksilver.

[238] The distinction concerns modes of creation in Genesis 1: the direct fiat and production through already created earth. Theosophy here means wisdom or knowledge concerning God and divine works; it does not refer to a modern organization.

Anderer Theil — Cap. XIII.

II.220.2 | Source printed page: 220–221

Definitione Substantiæ hâc præsuppositâ, ut cetera non minùs breviter tangam, & ad ea applicationem faciam, ad hominem ipsum in specie transgredior, quem corporis Anatomici duplicem esse statuunt, unum cœlestem & immortalem, alterum terrestrem & corruptibilem: Quemadmodum autem homo terrestris æquè ac cætera corpora inferiora è duabus hisce, ut loquuntur, partibus est compositus, Substantiâ scilicet (quæ cum altero homine scil. cœlesti, sive anima, tamdiu invicem conjunctæ sunt, unam hypostasin constituunt) & excrementis; ita statim (& quidem Physicè) sequitur, falsum esse: Quicquid est in homine est Substantia; nec enim peccatum ullo modo pro Substantia haberi potest.

Part II — Chapter 13: The controversy over light

II.220.2 | Source printed page: 220–221

Taking this definition of substance as given, I turn specifically to man, to touch as briefly on the remaining matters and apply it to them. Those who analyse the body distinguish two men: one heavenly and immortal, the other earthly and corruptible.[239] The earthly man, like other lower bodies, consists, as they say, of substance and residues. That substance, together with the other man—the heavenly man or soul—constitutes one hypostasis for as long as they remain joined. It follows immediately, in natural philosophy, that “Whatever is in man is substance” is false; sin cannot in any way be regarded as substance.[240]

[239] The contrast evokes the earthly and heavenly man of 1 Corinthians 15:47–49, interpreted here through the work’s analysis of human constitution. “Those who analyse the body” renders corporis Anatomici.

[240] Hypostasis here denotes one concrete individual subsistence. The account answers the first letter’s objection that regarding created things as substances would make sin a substance.

Anderer Theil — Cap. XIII.

II.221.1 | Source printed page: 221–222

Et cum in plantis cæterisque corporibus inferioribus malum corruptionis excrementis, ut dictum, adhæret, & non Substantiæ, ergo non secus in homine vitium corruptionis, peccatum scil. accidentali illi parti propriè ac præcipuè adhærere haud dubitari potest; Cui D. Paulus ipse suffragari videtur, dum dicit: scio quod in me, h. e. in carne mea, nihil habitat boni. Ubi per explicativam illam: hoc est, expressè vult innuere, peccatum in carne & homine terrestri habitare. In excrementitiâ carne habitare peccatum, inquam, siquidem semper firmum manet: Substantiam nullam contrarietatem in se recipere.

II.222.1 | Source printed page: 222

Accidenti igitur (propriè & præcipuè) adhæret peccatum, sicut accidens est: Nam postquam DEUS hominem jam condiderat, peccatum demum per ipsos homines, scil. primos parentes nostros, Mandatum DEI seductione Diaboli transgredientes, teste Apostolo, fuit introductum, ergo falsissimum quoque est, DEUM authorem esse peccati.

Part II — Chapter 13: The controversy over light

II.221.1 | Source printed page: 221–222

Since in plants and other lower bodies the evil of corruption attaches to the residues rather than to substance, there can be no doubt that in man too the corruption called sin attaches properly and principally to that accidental part. Paul himself seems to support this when he says, “I know that in me—that is, in my flesh—nothing good dwells.”[241] By the explanatory phrase “that is,” he expressly indicates that sin dwells in the flesh and the earthly man. I say that sin dwells in the residual flesh, since it remains firmly established that substance admits no contrariety into itself.[242]

II.222.1 | Source printed page: 222

Sin therefore attaches properly and principally to the accidental part, and is itself an accident. For, as the Apostle testifies, sin was introduced only after God had already created man, through men themselves—our first parents—who, deceived by the devil, transgressed God’s command. Thus it is utterly false that God is the author of sin.[243]

[241] Romans 7:18. The application of Paul’s “flesh” to the accidental or residual portion of human constitution is the correspondent’s interpretation.

[242] The maxim continues onto p. 222 and repeats the definition of pure substance given on p. 218.

[243] Compare Romans 5:12, where sin enters the world through one man. The reply separates the created human substance from the subsequently introduced corruption.

Anderer Theil — Cap. XIII.

II.222.2 | Source printed page: 222–223

Verum enim verò quemadmodum in reliquis corporibus inferioribus excrementum semper, uti dictum, Substantiam excedit, seque illi immiscet, ac puritatem ejus pervertit, ut suffocare oporteat, nisi arte interveniente, & quidem magnâ industriâ (putrefactionem subsequente, quæ omnes operationes, maximè in nostra arte præcedere debet) separetur; ita peccatum homini adeò adhæret, ac totam illius Substantiam contaminat & pervertit, ut non solum quamdiu in hac terræ mole vivit, nunquam immunis sit à peccato, nec ullam actionem virtuosam producere possit; sed morte etiam tam æternâ quam temporali damnetur, & tam quoad corpus, quam quoad animam perire oporteat, nisi fide in JESUM CHRISTUM ejusdemque meritum salvetur, & preciosissimo sanguine ejus à peccatis mundetur.

II.223.1 | Source printed page: 223

Cui tunc consequens est, quod nostra corpora post mortem & putrefactionem in novissimo die etiam perfecta, atque ab omni macula & corruptione libera, gloriosa, & spiritualia sint resurrectura, secundum illud Paulinum: Seminatur in corruptione, surget in incorruptione, seminatur in ignobilitate, surget in gloriâ, seminatur in infirmitate surget in virtute, seminatur corpus animale, surget corpus spirituale.

Part II — Chapter 13: The controversy over light

II.222.2 | Source printed page: 222–223

Yet, as stated, in other lower bodies the residue always exceeds the substance, mingles with it, and distorts its purity, so that the residue is bound to choke the substance unless the Art separates it with great diligence after putrefaction, which must precede every operation, especially in our Art. In the same way, sin clings to man and contaminates and distorts his whole substance. So long as he lives on this earthly mass, he is never free of sin and can produce no virtuous action. He is also condemned to death, both eternal and temporal, and must perish in body and soul unless he is saved by faith in Jesus Christ and his merit and cleansed of sin by his most precious blood.[244]

II.223.1 | Source printed page: 223

It follows that after death and putrefaction our bodies will rise on the last day perfected, freed from every stain and corruption, glorious and spiritual. As Paul says:
It is sown in corruption; it will rise in incorruption.
It is sown in dishonour; it will rise in glory.
It is sown in weakness; it will rise in power.
A natural body is sown; a spiritual body will rise.[245]

[244] The comparison makes putrefaction and separation a model for the relation between human corruption and redemption. The sequence requires diligence after putrefaction; the Latin relative clause explicitly says putrefaction precedes the operations.

[245] 1 Corinthians 15:42–44. Corpus animale renders Paul’s body animated by ordinary life; “natural body” distinguishes it from the “spiritual body” without suggesting merely an animal body in modern usage.

Anderer Theil — Cap. XIII.

II.223.2 | Source printed page: 223–224

Transmutationis hujus Typum & vivam imaginem in arte nostra habemus, ubi Subjectum nostrum per putrefactionem & separationem regeneratur, ab omni grassitie & fæculentia liberatur, atque in novam formam nobilissimam & spiritualem essentiam, ac perfectam virtutem redigitur. Unde Author ille anonymus, alias Filius Sendivogii nuncupatus: Ex lapide nostro, inquit, DEUS Trinus & Unus, ipsiusque opera creationis, redemtionis, & regenerationis, nec non futuræ beatitatis status elucent.

II.224.1 | Source printed page: 224

Quibus consideratis, ut & maximè quod in meis laboribus, gratiâ DEI ipse non semel tantùm Chrystallos ad Rubinorum instar vidi, illis quoque adstipulor, qui statuunt, URIM & THUMIM in Veteri Testamento Album & Rubrum Philosophicum fuisse: Prout etiam valdè mihi verisimile videtur, DEUM Altissimum electo Populo suo Israel, per hanc (& quidem purissimam & ab omni fæculentiâ liberatam) Substantiam, in negotiis suis peragendis respondere voluisse, utpotè quæ verbo suo substantiali immediatè creata est, & sic per consequens subsistit, ex quâ non minus omnia condita sunt, quâ etiam nihil in mundo, exceptâ hominis animâ, est preciosius.

Part II — Chapter 13: The controversy over light

II.223.2 | Source printed page: 223–224

In our Art we possess a type and living image of this transmutation. Through putrefaction and separation our subject is regenerated, freed of every grossness and impurity, and brought to a new and most noble form, a spiritual essence and perfected power. Hence that anonymous author, also called the Son of Sendivogius, says: “From our stone shine forth God, Three and One, his works of creation, redemption, and regeneration, and the state of future blessedness.”[246]

II.224.1 | Source printed page: 224

Considering these things, and especially because by God’s grace I have myself more than once seen crystals like rubies in my labours, I also agree with those who maintain that Urim and Thummim in the Old Testament were the philosophical White and Red. It seems highly probable to me that God Most High wished to answer his chosen people Israel in their affairs through this substance, purified and freed from every impurity. For it was immediately created through his substantial Word and consequently subsists; from it all things were formed, and nothing in the world, except the human soul, is more precious.[247]

[246] The laboratory work is expressly called a type and living image of resurrection and regeneration. This is an analogy asserted by the historical writer; it does not erase the material operations he describes.

[247] The ruby-like crystals are a personal claim in the letter. The identification of Urim and Thummim is presented as agreement with other interpreters and a highly probable view, not as a demonstrated historical fact.

Anderer Theil — Cap. XIII.

II.224.2 | Source printed page: 224–225

Ad significandum hoc ipsum verbum in mundum venturum, nobis omnia Mysteria & voluntatem Patris sui revelaturum, item per purissimum suum λύτρον in Ara Crucis pro nobis responsurum, è Labyrintho peccati & servitute Diaboli nos exemturum, nec non à morte æternâ nos liberaturum, deque perfectâ hâc nostrâ redemptione per verum & perfectissimum Album & Rubrum realiter esse satisfacturum.

II.225.1 | Source printed page: 225

Quid dicam de magno Mysterio illo, quod per aquam & Spiritum Sanctum regeneremur, & in Filios DEI adoptemur? Sciendum tamen est, materiam Lapidis aquam esse, & aquam in supremum colorem & fixitatem redactam ipsum lapidem. Videat ergo V. R. quantum Philosophia & ars nostra Hermetica ad errores tam in Physicis, quam in Religione evitandos, nec non ad fidem Resurrectionis carnis nostræ ac vitæ æternæ fiduciamque in DEUM confirmandam prosit.

Part II — Chapter 13: The controversy over light

II.224.2 | Source printed page: 224–225

This was to signify that the same Word would come into the world, reveal to us all mysteries and his Father's will, and answer for us upon the altar of the Cross through his purest ransom. He would deliver us from the labyrinth of sin and the devil's bondage, free us from eternal death, and make real satisfaction for our complete redemption through the true and most perfect White and Red.[248]

II.225.1 | Source printed page: 225

What shall I say of that great mystery, that through water and the Holy Spirit we are regenerated and adopted as children of God?[249] It must nevertheless be known that the matter of the stone is water, and that water brought to the highest colour and fixity is the stone itself.[250] Consider, then, how greatly our Hermetic philosophy and Art help us avoid error both in natural philosophy and in religion, and strengthen faith in the resurrection of our flesh and eternal life, and trust in God.

[248] The Greek lytron means ransom; compare Mark 10:45. The White and Red are taken up into a Christological interpretation. The passage should not be read as saying that an alchemical preparation itself effects Christian redemption.

[249] Compare John 3:5 on birth through water and Spirit, and Romans 8:15–17 on adoption as children of God.

[250] The assertion concerns "water" in the work's philosophical account of matter. It must be read alongside pp. 77–79, where ordinary rainwater and dew are distinguished from the subject of the Art.

Anderer Theil — Cap. XIII.

II.225.2 | Source printed page: 225–226

Denique licet V. R. ipsa ponat, de uno statu controversiæ ad alterum non fieri transgressum, ansam tamen dat discursus ejus de Imagine DEI (quam putat esse concreatam & per lapsum amissam) hoc in medium proferre, me nimirum differentiam inter Imaginem DEI ipsam, & id, quod ad Imaginem DEI creatum est, ut vulgò opinatur, intelligere nullam, quandoquidem aut falsam oportet esse versionem B. Lutheri: Lasst uns Menschen machen / ein Bild / das Uns gleich sey. Deßgleichen: GOtt schuff den Menschen Ihm zum Bilde. aut differentia illa non valet.

II.226.1 | Source printed page: 226

At, faciamus hominem ad imaginem & similitudinem nostri: nostro Idiomate quid aliud est, quam Lasst Uns Menschen machen / ein Bild das Uns gleich sey &c. De homine enim creando DEUS deliberans, decrevit illum ad Imaginem sui condere, non autem concreare, exprimens quoque qualis imago debeat esse, nimirum ut præsit & dominetur piscibus maris, volatilibus cœli, & bestiis, universæque terræ. Hinc D. Paulus 1. Corinth. 11. absolutè statuit, hominem esse Imaginem DEI.

Part II — Chapter 13: The controversy over light

II.225.2 | Source printed page: 225–226

Finally, although you maintain that there has been no shift from one controversy to another, your discussion of God's image—which you consider co-created and lost through the Fall—gives me occasion to say this: I recognize no distinction between the image of God itself and what was created in God's image, as is commonly supposed. Either blessed Luther's translation must be false—"Let us make man, an image like ourselves," and likewise, "God created man as his image"—or that distinction is invalid.[251]

II.226.1 | Source printed page: 226

What else does "Let us make man according to our image and likeness" mean in our language but "Let us make man, an image like ourselves"? In deliberating upon man's creation, God decreed to create him in his image, not to co-create it. He also expressed what kind of image it should be: one that rules and has dominion over the fish of the sea, the birds of heaven, the beasts, and the whole earth. Hence Paul states without qualification in 1 Corinthians 11 that man is the image of God.[252]

[251] Genesis 1:26–27 is quoted in Luther's German. The English renders that wording to make the argument visible; the author is contesting a distinction between the human being and an additional image regarded as co-created with him.

[252] Genesis 1:26 and 1 Corinthians 11:7. The distinction between creating the person as an image and co-creating an additional image with him develops the reply's earlier contrast between creata and concreata.

Anderer Theil — Cap. XIII.

II.226.2 | Source printed page: 226–227

Nec enim de amissione quicquam in sacris Literis invenire possum, quin Deus ipse prædictum Decretum & declarationem post lapsum Gen. 9. satis enixè geminavit, & reiteravit, concedendo non homini solùm denuò dominium omnium rerum & brutorum; sed maximè etiam promulgando illam legem, quæ omnino vetat necationem hominis & vindicat sanguinem ejus, tam de manu bestiarum (ut formalibus ipsius textus utar) quam ipsorum hominum, & quidem eâ ratione, quippe quod ad Imaginem DEI factus sit homo.

II.227.L | Source printed page: 227

Quare concludo cum Seiboldo (cui etiam assentire videtur D. Felden.) Hominem esse Imaginem DEI imitationis: Et quidem hanc imitationem non solum in dicto rerum dominio (cujus concessio etiam magis hominem terrestrem quam cœlestem respicit) sed etiam in Sanctitate & Justitia cæteris virtutibus Christianis consistere credo. Valeat V. R. & Stylo simplicissimo ignoscat. Anno 1669.

Part II — Chapter 13: The controversy over light

II.226.2 | Source printed page: 226–227

I can find nothing in Holy Scripture about its loss. On the contrary, after the Fall God emphatically repeated that decree and declaration in Genesis 9, not only granting man dominion over things and animals anew, but especially promulgating the law which forbids the killing of man and requires an accounting for his blood from the hand of beasts, to use the text's own words, as well as from men themselves. The reason given is precisely that man was made in the image of God.[253]

II.227.L | Source printed page: 227

I therefore conclude with Seibold, with whom Felden also seems to agree, that man is the image of God by imitation. I believe that this imitation consists not only in the dominion over things already mentioned—which is granted more to the earthly than to the heavenly man—but also in holiness, righteousness, and the other Christian virtues.[254] Farewell, Reverend Sir, and forgive this most unadorned style. In the year 1669.[255]

[253] Genesis 9:1–6, particularly verses 5–6. The correspondent argues that this post-Fall appeal to the image of God excludes its complete loss. This remains his interpretation within the theological dispute.

[254] The names Seibold and Felden are retained without supplying uncertain first names or works. The qualification "seems to agree" is part of the original.

[255] This is the date printed at the close of the second letter, not the publication date of the 1680 book.

Anderer Theil — Cap. XIV.

II.227.1 | Source printed page: 227–228

Das Vierzehende Capitel. Von der Welt und deren Ende.

Gleich wie ich den Anfang dieses Tractätleins von Erschaffung der Welt gemacht habe; Also will ich nunmehr / da ich zu dessen Beschluß zu schreiten gedencke / von derselben Ende handlen / und setze derhalben diese Frag anhero: Ob / nemblichen die Welt nicht nur denen zufälligen Dingen / sondern auch der Substanz und Wesen nach vergehen werde? Als von welcher Frag / wie bekannt / bey den Theologis, und zwar so wohl zwischen denen unserigen / benanntlich denen Evangelischen selbst / als diesen / und denen der so genannten Reformirten Religion zugethanen / unterschiedliche Meynungen seynd / alwo der eine diese / der andere jene behaupten will / und vielleicht nichts desto weniger einer / wie der andere (bonâ pace tamen tantorum virorum) im Irrthumb stecket.

II.228.1 | Source printed page: 228–229

Und ob ich wohl abermahl viel zu wenig bin / hiervon zu reden / oder zu schreiben. Dieweil ich aber durch Gottes Gnade die Hermetische Kunst gelernet / auch nicht wenig tentirt habe / so wird mir meine einfältige Meynung darvon gleichfalls zu entdecken erlaubt seyn. Schliesse derowegen mit andern unsern Philosophis auß dem Vorbild der operation unsers Subjecti, und der perfection unsers Magisterii kürtzlich / was massen zwar am jüngsten Tage / die Welt auff folgende Weiß ein Ende nehmen / in deme nemblichen denen Accidentien / und dergestalt nach / so gar die Elementa zerschmeltzen / die terra excrementitia, die wir mit unsern Augen sehen / und mit unsern Füssen betretten / mit allem was drinnen ist / corrumpirt und verbrennt: Ingleichem die jetzige bewegliche Himmel vergehen:

Part II — Chapter 14: The world and its end

II.227.1 | Source printed page: 227–228

Chapter XIV. On the world and its end.

As I began this little treatise with the creation of the world, so now, as I intend to bring it to a close, I shall discuss the world's end. I therefore pose this question: Will the world perish not only in its accidental features but also in substance and being? As everyone knows, theologians disagree about this, both among our own Protestant theologians and between them and adherents of the so-called Reformed religion. One maintains this view, another that; yet perhaps both—with all due respect to such eminent men—remain in error.[256]

II.228.1 | Source printed page: 228–229

Once again I am far too insignificant to speak or write of this. Yet since by God's grace I have learned the Hermetic art and made no few trials, I may also be allowed to disclose my simple opinion. With other philosophers of our art, I therefore conclude briefly, from the pattern supplied by the operation of our subject and the perfection of our magistery, that on the Last Day the world will end in this manner: in respect of its accidents, even the elements will melt; the excrementitious earth which we see and tread beneath our feet, together with everything in it, will be corrupted and burned; and the present moving heavens will likewise pass away.[257]

[256] "Accidental" denotes features that do not constitute a thing's underlying substance, rather than things occurring by chance. Here Evangelisch identifies the author's Protestant, in context Lutheran, side in distinction from the Reformed.

[257] The melting elements and destruction by fire recall 2 Peter 3:10–12. Terra excrementitia means earth regarded as residual or waste-bearing matter. The author treats alchemical transformation as a model for interpreting the cosmic event.

Anderer Theil — Cap. XIV.

II.229.1 | Source printed page: 229–230

Deren Substanz aber durch sothane Vergeh- Zerschmeltz- Verbrennung und corruption, in Chrystallinische Klarheit / und ein allervollkommenstes geistliches Wesen werde transmutirt und verwandelt werden. Gantz ohne dannoch / daß alles / eben gleich wie man etwas in einen Tigel zusammen schmeltzt / und einer oder der andere etwan zu spotten pflegt / werde zusammen geschmeltzt: sondern / da werden die particular-Naturen in die Elementa und principia universalia resolvirt: Diese universal-Naturen aber / gedachter massen / in ein allervollkommenstes Geistliches Wesen / und Chrystallinische Klarheit verwandelt / und also ein neuer (unbeweglicher) Himmel / und eine neue Erde / damit ich des Propheten Esaiæ Wort gebrauche / geschaffen werden. Gestaltsam / verhoffentlich / ein jeder / der die H. Schrifft so wohl an einem: als am andern Ort hiervon gelesen / dabenebenst die Natur nicht nur theoreticè, sondern auch practicè verstehet / mir hierinn Beyfall geben wird;

II.230.1 | Source printed page: 230–231

Die Ratio ist: Dieweil die universal-Naturen / wie oben deducirt / durch das Universal- und Substantial-Wort Gottes geschaffen / welches ewig / und unvergänglich ist / derohalben auch solche Universal-Naturen ewig und unvergänglich seynd: Allermassen und ob schon die Decreta Dei, das Wort und Befehl / so Gott in der Schöpffung geredt / und außgesprochen / (gleich wie sonsten das gepredigte Wort Gottes) und demnach auch die particular-Naturen / sowohln der jetzige bewegliche Himmel selbst / gäntzlich auffhören / und per Resolutionem in principia universalia, wie oberwehnt / vergehen / so werden jedoch jetzt- und mehrberührte Universal-Naturen nicht gäntzlich auffhören / noch dem Wesen nach vergehen / sondern mehrbedeuteter massen transmutirt, und verwandelt werden:

Part II — Chapter 14: The world and its end

II.229.1 | Source printed page: 229–230

Their substance, however, will through that passing away, melting, burning, and corruption be transmuted into crystalline clarity and a spiritual being of utmost perfection. This does not mean that everything will be melted together as one melts material in a crucible, as some mockingly suggest. Rather, particular natures will be resolved into the elements and universal principles. These universal natures will then be transformed, as stated, into a spiritual being of utmost perfection and crystalline clarity. Thus a new, immovable heaven and a new earth will be created—to use the words of the prophet Isaiah.[258] I hope everyone who has read the relevant scriptural passages and understands nature in practice as well as theory will agree with me.

II.230.1 | Source printed page: 230–231

The reason is this: as argued above, universal natures were created through God's universal and substantial Word, which is eternal and imperishable; hence those universal natures are also eternal and imperishable. Although God's decrees—the word and command he uttered in creation, like the preached word of God—and consequently particular natures and the present moving heavens themselves will cease altogether and pass away through resolution into universal principles, the universal natures will neither cease entirely nor perish in their being. They will instead be transmuted and transformed in the manner repeatedly explained.[259]

[258] Isaiah 65:17 and 66:22 speak of new heavens and a new earth; compare Revelation 21:1. "Immovable" is the author's explanatory addition to this expectation, contrasting the future state with the present celestial motions.

[259] This reprises Part I's distinction between particular creative utterances and the universal subsistent Word. The asserted imperishability of universal natures is the author's theological inference; it should not be silently recast as a modern law of conservation of matter.

Anderer Theil — Cap. XIV.

II.231.1 | Source printed page: 231–232

Da wird alsdann das jenige / was anjetzo unsichtbar ist / sichtbar; da wird ein neuer Himmel / und eine neue Erde: da wird also zu reden oder zu schreiben / die rechte terra foliata seyn. Finis denique est, & ut paucis me expediam, gloria DEI, quo ergò non caret, ut aliqui garriunt.
Und so viel kan man von dem Ende der Welt / und deren künfftigen Zustand / oder der Beschaffenheit des Paradises / auß H. Schrifft / und der Erkantnuß der Natur / in dieser Sterblichkeit wissen / und discurriren. Dessen die jenige / so die Natur / auch was propriè & physicè Substantia oder Accidens: Item corruptio, resolutio &c. sey / nicht verstehen / noch begreiffen können / daß eben die corruptio das medium, dardurch alle Substantien / und zwar insonderheit auch die Elementa, von ihren excrementis und superfluitatibus liberirt, und in eine neue plusquamperfecte Form gebracht werden / entpehren müssen. Welche gleichwohl andere hierin meistern / und ihrer / wie erwehnt / spotten wollen.

Part II — Chapter 14: The world and its end

II.231.1 | Source printed page: 231–232

Then what is now invisible will become visible; there will be a new heaven and a new earth, and, so to speak, the true foliated earth. Finally, to put it briefly, its end is God's glory; it therefore does not lack an end, as some prattle.[260]
This much may be known and discussed in our mortal state, from Holy Scripture and knowledge of nature, concerning the world's end and future condition, or the nature of paradise. Those who do not understand nature, or what substance, accident, corruption, and resolution properly mean in natural philosophy, must lack that understanding. They cannot grasp that corruption itself is the means through which all substances, especially the elements, are freed from wastes and superfluities and brought into a new, supremely perfect form. Yet they presume to instruct and mock others.

[260] Terra foliata, "foliated earth," is an alchemical expression here applied to the perfected future world. Finis means both ending and purpose: the Latin sentence shifts from the world's temporal end to its ultimate purpose, God's glory.

Anderer Theil — Cap. XIV.

II.232.1 | Source printed page: 232–233

Demnächst folgt hierauß eine stattliche Versicher- und Vergewisserung der Aufferstehung der Todten / und der Verwandelung unserer Leiber in ein ebenmässig-allerperfectestes Wesen; Wie davon oben in vorhergehendem Capitel gedacht worden / und S. Paulus in seiner 1. Epistel an die Corinther im 15. Capitel mit mehrerm lehret. Worbey ich mich under andern gleichfalls erinnere / was der Prophet Daniel berichtet: Die Gerechten werden leuchten / wie des Himmels Glantz / und die viel zur Gerechtigkeit bekehrt haben / wie die Sterne immer und ewiglich. Item was abermahl St. Paulus sagt / daß unsere Leiber werden ähnlich werden / dem verklärten Leibe Christi.

II.233.1 | Source printed page: 233

So ist auch keines wegs zu vergessen / was uns eben unser HERR und Heyland Christus selbsten eröffnet hat / daß wir werden den Engeln Gottes gleich seyn. Im übrigen aber bleibt es noch zur Zeit / in allweg darbey / was wiederumb St. Paulus schreibet: Daß kein Auge gesehen / kein Ohr gehöret / und auch in keines Menschen Hertz kommen ist / was GOTT bereitet hat / denen die ihn lieben.

Part II — Chapter 14: The world and its end

II.232.1 | Source printed page: 232–233

From this also follows a powerful assurance of the resurrection of the dead and the transformation of our bodies into a likewise most perfect being, as mentioned in the preceding chapter and taught more fully by Saint Paul in 1 Corinthians 15. Among other things, I recall the prophet Daniel's words: "The righteous will shine like heaven's brightness, and those who have turned many to righteousness like the stars for ever and ever." I also recall Paul's statement that our bodies will become like Christ's glorified body.[261]

II.233.1 | Source printed page: 233

Nor should we forget what our Lord and Saviour Christ himself revealed: that we shall be like God's angels. For the rest, it remains true for the present, in every respect, as Saint Paul writes, that no eye has seen, no ear has heard, nor has it entered any human heart what God has prepared for those who love him.[262]

[261] Daniel 12:3 and Philippians 3:21. The wording "the righteous" follows the author's German citation; many versions render the first group in Daniel as "the wise." The interpretation aligns perfected alchemical matter with bodily resurrection without reducing resurrection to an ordinary laboratory event.

[262] The likeness to angels recalls Matthew 22:30 and Luke 20:36. The concluding quotation is 1 Corinthians 2:9, itself drawing on scriptural language associated with Isaiah 64:4.

Anderer Theil — Beschluß

II.233.2 | Source printed page: 233–234

Beschluß.

Also habe ich den Philosophischen Phœnicem und die Materiam universalem, vermittelst der Gleich- und Geheimnuß des Regenwassers / sowohln auch erstgedachte Materiam universalem an sich selbst / was dieselbe nach ihrem Wesen und Eigenschafft sey / auffrichtig beschrieben / dabenebenst auch durch deutliche Vortragung der waaren Philosophischen Principien eine solche Theoriam an Tag gegeben / darauß gewißlich eine gute Practic folgen kan / und per consequens das Studium Philosophicum Hermeticum und Rempublicam Spagiricam verhoffentlich nicht wenig befördert: Dann es ist Eingangs / was massen die Hermetische Philosophia in Theoria und Praxi bestehe / erwehnet / deßgleichen in Prooemio des andern Theils gedacht worden / daß die irrige labores auß einer gleichfalls irrigen Theoria herfliessen.

II.234.1 | Source printed page: 234–235

Gestalten und in etwas ad speciem zu gehen / mancher und wohl sehr viele des Philosophischen Wercks sich unterfangen / und doch weder Anfang / noch Ende / weder was der Lapis Philosophorum, noch dessen Materia, was die Philosophische Principia, was der Ursprung der Metallen / und deren Wurtzel und so genanntes Semen, auch worinn dasselbe zu finden und anzutreffen / eben so wenig was sonsten ins gemein die Natur und die principia rerum seyen / gewißt / dahero auch unmöglich gewesen / daß sie den Proceß und das Mittel zu ihrem Zweck zu gelangen / recht treffen können:

Part II — Conclusion

II.233.2 | Source printed page: 233–234

Conclusion.

Thus I have sincerely described the philosophical phoenix and universal matter through the analogy and mystery of rainwater, and likewise universal matter itself, explaining its being and properties. By clearly setting forth the true philosophical principles I have also brought to light a theory from which sound practice can certainly follow. I hope thereby to have advanced the study of Hermetic philosophy and the spagyric commonwealth in no small measure.[263] At the outset it was mentioned that Hermetic philosophy consists of theory and practice; likewise the Proem to the Second Part stated that mistaken labours arise from a mistaken theory.

II.234.1 | Source printed page: 234–235

To be more specific: many—indeed very many—have undertaken the philosophical work without knowing its beginning or end; what the Philosophers' Stone or its matter is; what the philosophical principles are; the origin of metals, their root and so-called seed, and where that seed is to be found; or even what nature and the principles of things are in general. It was therefore impossible for them to find the correct process and means of reaching their goal.[264]

[263] Respublica Spagirica, the "spagyric commonwealth," describes the community or shared pursuit of chymical practitioners. It need not identify a formal political body or an organized secret society.

[264] Semen, "seed," names the generative principle the author seeks in matter; it is not restricted here to botanical seed or animal semen. The passage restates his requirement that operation follow an adequate account of nature.

Anderer Theil — Beschluß

II.235.1 | Source printed page: 235–236

Und zwar wiederumb insonderheit etwas von der materia Lapidis zu gedencken: Wann (zum Exempel) die Philosophi von ihrem Saturno, Jove, Marte, Venere, Luna, Sole, Item von ihrem Arsenico, Vitriolo, Antimonio, Marchasit und dergleichen Meldung gethan; So habens die gemeine Alchymisten auff all solche particularia gedeutet / und bald in diesem / bald in jenem / bald auch wohl in unterschiedlichen zugleich (welches das rechte Kennzeichen der gemeinen Alchymisten und falschen Discipel ist) laboriret: Da doch die Philosophi darunter einig und allein ihre universal-Materiam verstanden: Mancher sagt wohl / man könne das Philosophische Werck auß denen Mineralien und Metallen näher haben / weder auß den Elementen. Wofern man aber die Philosophos, wann sie von Metallen und Mineralien Meldung thun / nicht recht verstehet / was vor Metallen und Mineralien dieselbe meynen / so fehlet man im Anfang / und muß per consequens im Ende auch fehlen; ob man schon den best und deutlichsten Proceß hätte:

Part II — Conclusion

II.235.1 | Source printed page: 235–236

Consider especially the matter of the Stone. When the philosophers mention their Saturn, Jupiter, Mars, Venus, Moon, Sun, arsenic, vitriol, antimony, marcasite, and the like, ordinary alchemists interpret these as particular substances and labour now with one, now another, or several together—the true mark of ordinary alchemists and false disciples. Yet the philosophers mean solely their universal matter. Some say the philosophical work can be reached more directly through minerals and metals than through the elements. But unless one correctly understands which metals and minerals the philosophers mean, one errs at the beginning and must consequently err at the end, even with the best and clearest process.[265]

[265] The author explicitly warns against automatically equating technical names with ordinary substances. The planetary names conventionally indicate lead, tin, iron, copper, silver, and gold; here he insists that their philosophical use refers to universal matter. No unique replacement chemical identity is supplied editorially.

Anderer Theil — Beschluß

II.236.1 | Source printed page: 236

Mancher argumentirt gleichfalls wohl: Säet man Weitzen / so hat man Weitzen zu hoffen / Säet man Gersten / so hat man Gersten zu hoffen &c. Ergo: Säet man Gold / so hat man Gold zu hoffen &c. Wann er aber nicht weiß / was für Gold hierzu gehörig ist / so irret er so grob / als jene / die weder Anfang / Mittel / noch End des Wercks wissen und verstehen. Anderer Exempel umb Kürtze willen zu geschweigen.
Welches alles und anders mehr ich nun in gegenwärtigem Tractätlein gründ- und treulich entdeckt und erklärt / anbey auch quoad operationem den Unterschied derselben in via sicca, und wiederumb in via humida, neben andern zu diesem Studio nöthigen Erinnerungen / sattsam bemercket / und demnach verhoffentlich das jenige an Tag gelegt / was vielleicht und meines Wissens vor mir wenig / auch in einem / oder andern Puncten keiner gethan.

II.237.1 | Source printed page: 237

Worvon mich zwar billich abhalten mögen / Erstlich die Philosophische bekannte Warnung: So dann und zum andern der Welt Falschheit / Haß / Neid / Mißgunst / Ungerechtig- und Gottlosigkeit.
Insonderheit aber Drittens / daß ich wohl erachten kan / was ein oder anderer Spötter vor ein Urtheil hiervon fällen wird; Wie auch viertens die jenige / welche meine Arbeit an sich selbst sich gefallen lassen / gleichwohl darmit umb dieser Ursachen willen nicht zu frieden seyn werden / in deme ich die operationes nur generaliter, und nicht alle und jede Handgriff in specie vermeldet und angezeigt.

Part II — Conclusion

II.236.1 | Source printed page: 236

Some also argue: sow wheat and one may expect wheat; sow barley and one may expect barley; therefore sow gold and one may expect gold. Yet unless they know what kind of gold is required, they err as grossly as those who understand neither the beginning, means, nor end of the work. For brevity I omit other examples.
All this and more I have now thoroughly and faithfully disclosed and explained in this little treatise. Concerning operation, I have sufficiently noted the distinction between the dry and wet ways, together with other necessary cautions. I hope thus to have revealed what, to my knowledge, few before me—and in some respects perhaps none—have disclosed.[266]

II.237.1 | Source printed page: 237

Several things might rightly have deterred me: first, the familiar warning of the philosophers; second, the world's falsehood, hatred, envy, ill will, injustice, and godlessness; third, my awareness of the judgment one scoffer or another will pass; and fourth, that even those who approve of my work will be dissatisfied because I have described the operations only generally, without specifying every individual manipulation.[267]

[266] Via sicca and via humida are the dry and wet ways of operation. The preceding seed analogy is not rejected outright; the author says its use fails if "gold" is misunderstood at the outset. His priority claim remains his own, not an independently established publishing history.

[267] Handgriff means an actual handling or practical manipulation. The author openly states that this is not a complete set of laboratory directions; the translator should not fill the withheld details from later recipes or conjecture.

Anderer Theil — Beschluß

II.237.2 | Source printed page: 237–238

Alldieweilen ich mich aber (so viel das Erste und Andere anbelangt) erinnere / welcher gestalt der Mensch nach Gottes Ebenbild und Gleichnuß geschaffen / und daß solch Bild und Gleichnuß oberwehnter massen / in imitatione DEI bestehe. Dahero und gleich wie GOtt der Allerhöchste uns ohne Unterschied alles Gutes mittheilet; Also seynd wir wiederumb unserm Nächsten damit zu dienen / bevorab aber dardurch seines H. Nahmens Lob / Ehr und Preiß zu befördern und außzubreiten schuldig; Derowegen ich mich ebenmässig verbunden erachtet / GOTT meinem HERRN und Schöpffer dergestalt das jenige / was ich von Seiner Göttlichen Güte empfangen / wiederumb auffzuopffern / und die Hermetische Kunst und Warheit zu vertheidigen;

II.238.1 | Source printed page: 238

Zumahln dieselbe noch heutiges Tages von vielen (worzu die jenige / falsche Discipel / welche sich dieser Kunst vermessentlich rühmen / und doch nur mit lauter Betrug umbgehen / grosse Ursach geben; Deren / die umb Erhalt- und Beförderung ihres Nutzens und Gewinns willen / laugnen / daß eine universal-Medicin seyn und præparirt werden könne / anjetzo zu geschweigen) gelästert / und per consequens Gottes Ehre gemindert und geschmählert wird.

Part II — Conclusion

II.237.2 | Source printed page: 237–238

As regards the first and second objections, however, I remember that humankind was created in God's image and likeness, and that this image and likeness consist, as explained above, in imitating God. Just as God Most High shares every good thing with us without distinction, so we are obliged to serve our neighbour with those gifts, and above all to advance and spread the praise, honour, and glory of his holy name. I therefore considered myself equally bound to offer back to God, my Lord and Creator, what I received from his divine goodness, and to defend the Hermetic art and truth.[268]

II.238.1 | Source printed page: 238

For even today many revile this art, thereby diminishing and disparaging God's honour. False disciples give them ample cause: they boast presumptuously of the art while dealing entirely in fraud. I say nothing here of those who deny that a universal medicine can exist or be prepared merely to preserve and advance their own advantage and profit.[269]

[268] The appeal to imitation of God answers the traditional injunction to secrecy with a duty to share benefits. Genesis 1:26–27 underlies the language of image and likeness, interpreted here ethically. The qualification concerning the unworthy returns at the end.

[269] The passage distinguishes the author's ideal art from both fraudulent practitioners and self-interested opponents. Those polemical characterizations are not independently substantiated judgments about identifiable persons.

Anderer Theil — Beschluß

II.238.2 | Source printed page: 238–239

Gestaltsam ich auch zu Gemüth gezogen / das Seufftzen vieler redlichen Medicorum, welche zu desto besserer Beobachtung ihres Berufs / dieser Medicin gerne nachtrachten wolten / falls ihnen zu Erkantnuß der materiæ verholffen werden möchte: Ingleichem daß nicht allein vorerwehnter massen die Natur / sondern auch Gottes Gesetz / so wohln unser HERR und Heyland Christus selbsten / uns die Liebe des Nächsten (ausser dem Glauben) vor allen andern Tugenden / auch mit theuerer Verheissung der Vergeltung seines himmlischen Vatters anbefihlet: Quapropter etiam malo cum D. Dienheim, indignos aliquot, unà cum iis qui digni sunt, hac fœlicitate perfrui, quam dignos omnes unà cum indignis fraudari.

II.239.1 | Source printed page: 239–240

Dann was Drittens das widerige Urtheil eines und andern Spötters anbelangend / sollen dieselbe wissen / daß ich mich bey dem jenigen / was ich hierinn geschrieben / jederzeit finden zu lassen / und dasselbe zu defendiren getraue; wie ich auch sagen darff / daß mir von dem barmhertzigen GOtt (deme darfür abermahl inniglich Danck gesagt seye) die Warheit verliehen und anvertrauet ist; Derowegen ich mich gleicher gestalt nicht gescheuet / meinen Nahmen / wofern mich nicht hinwiederumb andere Ursachen davon abgehalten / zu spendiren / umb sothanen Spöttern zu erweisen / daß ihnen ihr endlicher Vorwurff / dessen sie sich bedienen / wann sie sonsten gäntzlich convincirt seynd / in dem sie sagen: Es habe sich noch keiner gefunden / der hierinn etwas außgerichtet / ebenmässig fehlet.

Part II — Conclusion

II.238.2 | Source printed page: 238–239

I have also considered the sighs of many honest physicians who would gladly pursue this medicine to fulfil their calling better, if someone would help them recognize its matter. Moreover, not only nature, as explained above, but also God's law and our Lord and Saviour Christ himself commend love of our neighbour above every virtue apart from faith, with the precious promise of recompense from his heavenly Father. Therefore, with Dr Dienheim, I would rather some unworthy people enjoy this blessing together with the worthy than that all the worthy should be deprived of it together with the unworthy.[270]

II.239.1 | Source printed page: 239–240

Third, concerning the hostile judgment of scoffers, let them know that I am prepared at any time to stand by what I have written here and defend it. I may also say that merciful God—to whom I again give heartfelt thanks—has bestowed and entrusted truth to me. Had other reasons not restrained me, I would likewise have had no hesitation in giving my name, to show these scoffers that even their final objection fails: when otherwise wholly refuted, they say that no one has ever been found to accomplish anything in this art.[271]

[270] The Latin sentence balances the risks of disclosure against withholding help from deserving readers. The named authority is retained as Dienheim; no precise source for this wording has been established. Love of neighbour recalls Matthew 22:39 and related Christian teaching.

[271] The author explicitly chooses anonymity despite claiming personal success. The withheld name cannot safely be supplied from a later attribution without additional evidence. His asserted achievement is not an independently verified report.

Anderer Theil — Beschluß

II.240.1 | Source printed page: 240–241

Wiewohl ich mich nur der Medicin / zumahln aber auch hierdurch mich nicht / sondern allein die mir von GOTT gegebene Gnad gerühmet: So dann und im übrigen das jenige / was ich oben im Ersten Capitel dieses zweyten Theils §. Alwo. vers. Ist nun. erwehnet / hiehero wiederholet haben will.

Viertens aber die jenigen anbetreffend / welche mit deme / was ich ihnen hierinn communiciret / nicht content seyn möchten / weise ich dieselbe zu den Bienen / umb bey ihnen zu sehen / wie klüglich sie ihre Arbeit verbergen / daß keiner / auch durch allerhand gebrauchende inventiones selbige gnugsamb außforschen kan / worauß sie dann abzunehmen / was massen uns GOtt der HERR gleichsam durch die Natur selbsten verbeut / ein mehrers zu offenbahren / und mich also vor entschuldigt halten werden.

Part II — Conclusion

II.240.1 | Source printed page: 240–241

Yet I have boasted only of the medicine, and even in that not of myself, but solely of the grace God has given me. I would also repeat here what I said in chapter one of this Second Part, in the paragraph beginning Alwo and at the words Ist nun.
Fourth, I refer those dissatisfied with what I have communicated to the bees. Let them observe how wisely bees conceal their work, so that no one can fully investigate it even through all manner of devices. From this they should gather that God the Lord, as though through nature herself, forbids us to disclose more, and should therefore excuse me.[272]

[272] The cross-reference uses opening words rather than modern section numbers: Alwo, “where,” and Ist nun, “now if/it is now.” The analogy of bees supports the author’s limits on disclosure, not a modern account of insect behaviour.

Anderer Theil — Beschluß

II.241.1 | Source printed page: 241–242

Sintemahln beschlossen ist / daß der Mensch im Schweiß seines Angesichts sein Brod essen soll / gestalten auch dem Faulen und Müssigganger diese Kunst so wenig / als dem Verächter zu theil werden wird.
Zu deme so habe ich nicht allein vorerwehnter massen eine solche Theoriam, darauß eine gute Practic erfolgen mag: sondern auch Anfang / Mittel und Ende der Kunst beschrieben. Daß ich mich aber hierbey in etwas verwahrt / und nicht eine vollkommene Practic mit allen und jeden Handgriffen edire, wird mich verhoffentlich nochmahl niemand verdencken / angesehen ich sonsten aller Philosophorum Fluch auff mich geladen: Hätte ich dann dieselbe mit ihren dunckeln Schrifften und Sprüchen imitirt / so würde ich einen und andern dardurch / gleich wie sie / in Irrthumb verführt haben; Ohngeachtet / wann ich der Sache recht nachdencke / ich befinde / daß nicht ihnen den Philosophis, sondern denen jenigen selbst / die ihre Bücher nicht mit gutem Bedacht / und fleissigem Nachsinnen lesen / die Schuld hierinn beyzumessen.

Part II — Conclusion

II.241.1 | Source printed page: 241–242

For it has been decreed that a human being must eat bread by the sweat of his face; this art will be granted as little to the lazy and idle as to those who despise it. Besides, I have described not only a theory from which sound practice may follow, but also the art's beginning, means, and end. I hope no one will blame me for exercising some reserve and not publishing a complete practice with every manipulation: otherwise I would have brought all the philosophers' curse upon myself. Had I imitated their obscure writings and sayings, I would, like them, have led some readers into error. Yet on reflection I find that the blame belongs not to the philosophers but to those who fail to read their books thoughtfully and with diligent reflection.[273]

[273] Genesis 3:19 supplies the bread-and-sweat phrase. The author locates the reader's necessary labour in study and reflection as well as operation, while acknowledging a deliberate withholding of procedural detail.

Anderer Theil — Beschluß

II.242.1 | Source printed page: 242–243

Dahingegen / und im übrigen / wann je einer oder der andere / den Philosophischen Phœnicem, und das Subjectum artis Hermeticæ auß gegenwärtiger meiner Beschreib- und Unterweisung (ohnangesehen ich so deut- und treulich damit herauß gegangen / als immer geschehen mag) nicht kan erkennen lernen / noch auch denen rationibus, wordurch demonstrirt worden / daß auß dem Regenwasser ebenfalls eine universal-Medicin zu præpariren / statt geben / und was für herrliche arcana darinn zu finden glauben will / so wird er jedoch so viel darauß abnehmen / daß alle andere Materien / und bevorab die particularia zu diesem Werck nicht dienlich / und also derselbe vor vieler vergeblichen Zeitverliehrung und schwehren Unkosten / darein sich unzehlige / biß dahero gestecket / sich zu hüten wissen.

II.243.1 | Source printed page: 243

Allermassen und ob schon der Proceß mit dem Regenwasser (alwo sich sonsten via humida am besten appliciren läst) anfänglich etwas weitläuffig / ist jedoch hinwiederumb zu erwegen / wie viel längere Zeit mancher in andern materien / wie jetzt gedacht / gantz vergeblich zugebracht hat. Worbenebenst ich dann zum Uberfluß noch dieses zu erinnern nicht umbgehen mag / daß wer das jenige / was ich ihme hierinn mitgetheilet / durch fleissiges lesen und nachsinnen nicht begreiffen kan / derselbe die Hände vom Feuer lassen / und gedencken mag / daß ihn Gott zu diesem Werck nicht gewidmet.

Part II — Conclusion

II.242.1 | Source printed page: 242–243

If, despite my explaining matters as clearly and faithfully as possible, a reader cannot learn to recognize the philosophical phoenix and the subject of the Hermetic art from this account, or will neither accept the reasons showing that a universal medicine may likewise be prepared from rainwater nor believe what splendid arcana it contains, he will at least learn this much: all other materials, especially particulars, are unsuitable for the work. He will thus know to guard against the great waste of time and heavy expense into which countless people have hitherto plunged.[274]

II.243.1 | Source printed page: 243

Although the process with rainwater—to which the wet way is best applied—is somewhat lengthy at first, consider how much longer some have spent entirely in vain on other materials. Finally, I cannot refrain from adding this further reminder: whoever cannot grasp what I have communicated through diligent reading and reflection should keep his hands away from the fire and consider that God has not appointed him to this work.[275]

[274] Arcana are hidden powers or potent secret preparations. The author gives a negative practical benefit even to an unconvinced reader: avoiding unsuitable starting materials. His claim that all alternatives are unsuitable belongs to this particular system.

[275] The phrase “keep his hands away from the fire” is the author’s practical admonition to defer operations without understanding. It accompanies his claim that the wet way is best suited to rainwater, not an editorial addition of experimental instructions.

Anderer Theil — Beschluß

II.243.2 | Source printed page: 243–244

Und gleich wie ich letzlich einem jeden / der dieses Arcanum erlangen wird / das Sigillum Silentii, zu dem Ende recommendiren thue / damit solche hohe Gabe Gottes denen Unwürdigen / nicht vorsetzlich in die Hände gespielet / und zu höchst-unverantwortlichen Mißbrauch Ursach gegeben werde / auch Er selbsten sich nicht in Gefahr setze / inmassen an meinem oben im Neunten Capitel angezogenem Exempel abzunehmen;

II.244.1 | Source printed page: 244–245

Also will ich zuvorderst denjenigen gewarnet haben / der dieser Kunst nachtrachtet / und selbige nicht vornemblich zu Gottes Ehr / und Verthaidigung des Christlichen Glaubens / auch Rettung der armen nothleidenden Christen anzuwenden / intentionirt, sondern etwan vielmehr seinen Geitz dardurch zu sättigen / oder Hochmuth und Muthwillen mit dieser Hohen Gabe Gottes zu treiben / vorhabens ist / darvon abzustehen: Sintemahln Er kein glücklich End erreichen / oder wann es schon auß Verhängnuß des Allerhöchsten geschiehet / ihme sonsten die maledictio und des gerechten Gottes Straff / des Hollandi Propheceyung nach / auff den Halß kommen wird.
Ihme dem Dreyeinigen Gott aber / sey wiedermalen Lob / Ehr und Preyß und Danck gesagt / von Ewigkeit zu Ewigkeit. Amen!

Part II — Conclusion

II.243.2 | Source printed page: 243–244

Lastly, I commend the seal of silence to everyone who attains this arcanum, so that such a lofty gift of God is not deliberately placed in unworthy hands and made an occasion for utterly indefensible abuse, and so that its possessor does not put himself in danger, as may be gathered from the example I cited in chapter nine.[276]

II.244.1 | Source printed page: 244–245

Above all, I warn anyone pursuing this art who does not intend to use it chiefly for God's honour, the defence of the Christian faith, and the relief of poor and suffering Christians, but rather to satisfy avarice or indulge pride and licence, to desist. Such a person will attain no happy end; or, if success does occur by the Most High's permission, the curse and punishment of the righteous God will fall upon him, according to Hollandus's prophecy.[277]
To the triune God be praise, honour, glory, and thanks once again, from eternity to eternity.
Amen!

[276] Sigillum Silentii means "seal of silence," an injunction to secrecy. It is addressed to the possessor of the arcanum and should not be mistaken for the author's permission to suppress difficult passages in translation.

[277] Verhängnuß here means divine permission or dispensation, not necessarily a disaster. The ending preserves the author's expressly Christian conditions for the art's use. The prophecy attributed to Hollandus is not identified here with a verified individual author or passage.

Register

REG.001.1 | Source printed page: unnumbered register pp. 1–2

Register der Theorematum und Capiteln dieses Buchs. Ersten Theils.

Prooemium — pag. 3
Theorema I. Daß Gott der HErr das Wasser am ersten erschaffen — 4
Theor. II. Daß auß dem Wasser alle Ding erschaffen — 6
Theor. III. Daß das Wasser die Kräffte der gantzen Natur in sich habe — 9
Theor. IV. Daß zu præparirung einer Universal-Medicin kein particulare, und weder ein Animale, Vegetabile, noch Minerale, sondern ein Subjectum universale und Catholicum gehörig — 10
Theor. V. Daß die Wasser in der Scheidung an sich selbst nicht verändert / sondern nur eines dünner / zarter / durchsichtiger / und von mehrer Krafft und Würckung / weder das andere gemacht worden — 14

REG.002.1 | Source printed page: unnumbered register pp. 2

Theor. VI. Das Regenwasser ist ein sehr künstlich: dünn: zart: durchsichtig: süß / lieblich / geistlich: einfaches Ding: ein Element und Thron / so keinen sonderbahren Seegen und Befehl von Gott dem Allmächtigen empfangen. Welches alle Farben / ingleichem die Anfäng der andern Elementen / also den Samen aller sichtigen Dinge / auch alle Kräffte und Tugenden / alle Thier und wachsende Ding zu nehren / so wohln auch alle Kranckheiten zu heilen; und in Summa die Kräffte der gantzen Natur in sich: so dann seine Residentz in der Lufft / under der Feste des Himmels hat — 17

Original contents — Part I

REG.001.1 | Source printed page: unnumbered register pp. 1–2

Contents of the theorems and chapters of this book.[278]
First Part.
Proem — p. 3
Theorem I. That God the Lord created water first — 4
Theorem II. That all things were created from water — 6
Theorem III. That water contains the powers of the whole of nature — 9
Theorem IV. That preparing a universal medicine requires no particular thing—animal, vegetable, or mineral—but a universal and catholic subject — 10
Theorem V. That separation did not change the waters in themselves; one was merely made thinner, subtler, clearer, and more powerful and effective than another — 14

REG.002.1 | Source printed page: unnumbered register pp. 2

Theorem VI. Rainwater is a thing most artfully made: thin, subtle, transparent, sweet, pleasant, spiritual, and simple; an element and throne that has received no particular blessing or command from almighty God. It contains all colours, the beginnings of the other elements, and thus the seed of all visible things; all powers and virtues for nourishing animals and growing things, and for healing all diseases; in sum, the powers of the whole of nature. Its residence is in the air beneath the firmament of heaven — 17

[278] Every number in these original contents and subject index refers to the 1680 printed text, not to this edition's pages. Original misreferences are retained. The translated subject index preserves the original ordering and alphabet headings; it is a translation of the historical register rather than a newly compiled English index.

Register

REG.002.2 | Source printed page: unnumbered register pp. 2–3

Theor. VII. Daß die (sonsten also genannte) Causa efficiens dieser universal-Medicin, eben der jenige grosse Geist seye / davon an offt allegirtem Ort (Gen. cap.1.) der Text meldet: Und der Geist Gottes schwebet auff dem Wasser — 27

Original contents — Part I

REG.002.2 | Source printed page: unnumbered register pp. 2–3

Theorem VII. That the so-called efficient cause of this universal medicine is the very great spirit of which the frequently cited passage, Genesis 1, says: “And the Spirit of God hovered upon the water” — 27

Register

REG.003.1 | Source printed page: unnumbered register pp. 3

Andern Theils.
Prooemium — 55
Das I. Capitel. Von der Natur — 56
Das II. Capitel. Von den dreyen Philosophischen Principiis — 84
Das III. Capitel. Von den Cometen — 93
Von dem Donner / Blitz / und Regen — 94
Von denen Erdbeben — 95
Von dem Winde — 97
Von dem Thau — 103
Von dem Ab- und Zufluß des Meers — 104
Das IV. Capitel. Von Gebährung der Metallen / und wie dieselben in der Erden generirt werden — 106
Das V. Capitel. Wie die Edelgestein in der Erden und den Bergwercken generirt werden — 116

REG.004.1 | Source printed page: unnumbered register pp. 4

Das VI. Capitel. Worauß die Metallen und Edelgesteine in der Erden entspringen. Worbenebenst zugleich die Warheit der Hermetischen Kunst durch sattsame und unwidertreibliche / eines theils von andern Philosophis noch niemahlen beygebrachte fundamenta erwiesen wird — 121
Das VII. Capitel. Von den Wassern auff und in dem Erdboden — 156
Das VIII. Capitel. Von dem Wasser ober dem Himmel — 172
Das IX. Capitel. Von denen effectibus der Tincturæ Physicæ und des vollkommenen Elixirs — 179
Das X. Capitel. Was zu dieser Kunst hauptsächlich zu wissen nöhtig sey und erfordert werde: wie dasselbe zu erlangen / auch im übrigen ein Scrutator artis qualificirt und beschaffen seyn müsse? — 186

Original contents — Part II

REG.003.1 | Source printed page: unnumbered register pp. 3

Second Part.
Proem — 55
Chapter I. On nature — 56
Chapter II. On the three philosophical principles — 84
Chapter III. On comets — 93
On thunder, lightning, and rain — 94
On earthquakes — 95
On wind — 97
On dew — 103
On the ebb and flow of the sea — 104
Chapter IV. On the generation of metals and how they are generated in the earth — 106
Chapter V. How precious stones are generated in the earth and mines — 116

REG.004.1 | Source printed page: unnumbered register pp. 4

Chapter VI. From what metals and precious stones arise in the earth. Here the truth of the Hermetic art is also proved by sufficient and irrefutable grounds, some never previously supplied by other philosophers — 121
Chapter VII. On the waters upon and within the earth — 156
Chapter VIII. On the water above heaven — 172
Chapter IX. On the effects of the physical tincture and perfect elixir — 179
Chapter X. What must chiefly be known and is required for this art; how to attain it; and how an investigator of the art must otherwise be qualified and constituted — 186

Register

REG.005.1 | Source printed page: unnumbered register pp. 5

Das XI. Capitel. Von des Theophrasti homunculis, und was davon zu halten sey? — 194
Das XII. Capitel. Vom König Salomone / und ob derselbe von der Hermetischen Kunst gewußt / solche gehabt / und exercirt habe? — 199
Das XIII. Capitel. An lux sit Accidens vel Substantia? — 202
Das XIV. Capitel. Von der Welt und deren Ende — 217
Beschluß — 233

Original contents — Part II

REG.005.1 | Source printed page: unnumbered register pp. 5

Chapter XI. On Theophrastus's homunculi, and what to think of them — 194
Chapter XII. On King Solomon: whether he knew, possessed, and practised the Hermetic art — 199
Chapter XIII. Is light an accident or a substance? — 202
Chapter XIV. On the world and its end — 217[279]
Conclusion — 233

[279] The original contents print 217 for chapter XIV; the chapter actually begins on printed p. 227. This historical misreference is retained here, while the new edition's navigation uses the verified chapter location.

Register

REG.005.2 | Source printed page: unnumbered register pp. 5–6

Register der merckwürdigen Dinge / die in diesem Büchlein verhandelt werden.

A.
Ab- und Zuflusses des Meers eigentliche Ursach — p. 105
Alchymisten-Kunst ist eine Zunichtmachung des Goldes — 145
Alchymisten machen auß allem nichts — ibid.
Alles ist durch Gottes Wort erschaffen — 73. besteht darin — ibid. wird dadurch verwaltet / geleitet / regieret / erhalten / ernehret und vermehret — ibid.
Anfang muß von seinem Ende zeigen — 76
Anima s. Spiritus hominis est radius divinæ essentiæ — 197. sola, sive maris, sive fœminæ, absque copulâ alterius se nequit multiplicare — ibid. primùm à Deo est orta — 198. adhuc oritur mediante propagatione — ibid. Animâ hominis nihil in mundo pretiosius — 224

Original subject index

REG.005.2 | Source printed page: unnumbered register pp. 5–6

Index of notable matters treated in this little book.

A.
Ebb and flow of the sea: its true cause — p. 105
Alchemists' art destroys gold — 145
Alchemists make nothing out of everything — ibid.
All things were created through God's Word — 73; subsist in it — ibid.; are administered, directed, governed, preserved, nourished, and multiplied through it — ibid.
A beginning must bear witness to its end — 76
The human soul or spirit is a ray of the divine essence — 197; alone, whether male or female, it cannot multiply without union with the other — ibid.; first arose from God — 198; still arises through propagation — ibid.; nothing in the world is more precious than the human soul — 224

Register

REG.006.1 | Source printed page: unnumbered register pp. 6–7

Apfel so durch die Fäulung Geruch / Geschmack und Farb verlohren / läßt nichts mehr übrig / dann ein excrementum — 23
Aroma Philosophorum — 184
Ars Hermetica prodest ad evitandos errores in Philosophia & Religione — 225
Astra woher sie entsprungen — 177
Aufferstehung der Todten — 229
B.
Basilii alles in allem — 176
Bienen verbergen klüglich ihre Arbeit — 241
C.
Chymici so mit Gewalt des Feurs oder aquis fortibus ein und ander corpus auffzuschliessen vermeynen / irren — 23
Chymici studii quis finis principalis — 39
Cometen wann sie von Gott dem HErrn erschaffen werden — 94. seynd Wunder und Zornzeichen Gottes — ibid.
Communem opinionem soll man nicht allzeit folgen — 60

Original subject index

REG.006.1 | Source printed page: unnumbered register pp. 6–7

An apple that has lost smell, taste, and colour through decay leaves only waste — 23
The philosophers' aroma — 184
The Hermetic art helps avoid errors in philosophy and religion — 225
Stars: their origin — 177
Resurrection of the dead — 229
B.
Basilius's all in all — 176
Bees wisely conceal their work — 241
C.
Chymists err in thinking they can open a body through violent fire or strong waters — 23
The principal end of chymical study — 39
Comets: when God the Lord creates them — 94; are signs of divine wonder and wrath — ibid.
Common opinion should not always be followed — 60

Register

REG.007.1 | Source printed page: unnumbered register pp. 7–8

Corruptio unius est generatio alterius — 144
Costa ex quâ formata fuit mulier, jam fuit animata — 196
D.
Decreta Dei sunt immutabilia — 215
Distinctio inter materiam universalem nondum specificatam, & materiam metallicam per naturam propriam, compositam & specificatam — 178
Donner woher er entstehet — 95
E.
Echeneis — 176
Edelgesteine seynd herrliche Wunderwercke unnd edle Geschöpffe Gottes — 115. wie sie können verwandelt werden — 116
Electrum minerale immaturum Theophrasti — 176
Elementa seynd an sich selbst nichts anders dann Wasser — 6. 9. 85. auß den Elementen bestehen alle Ding — 24. durch die anatisirte Elementa können alle Kranckheiten curirt werden — 24. seynd von GOtt in der Schöpffung nicht würcklich von einander geschieden worden — 34. haben ein Leben und Sinnligkeit — 42

Original subject index

REG.007.1 | Source printed page: unnumbered register pp. 7–8

The corruption of one thing is the generation of another — 144
The rib from which woman was formed was already animated — 196
D.
God’s decrees are immutable — 215
Distinction between universal matter not yet specified and metallic matter compounded and specified by its own nature — 178
Thunder: its origin — 95
E.
Echeneis — 176
Precious stones are glorious wonders and noble creatures of God — 115; how they can be transformed — 116
Theophrastus’s immature mineral electrum — 176
Elements are in themselves nothing but water — 6, 9, 85; all things consist of them — 24; balanced elements can cure every disease — 24; were not actually separated from one another by God in creation — 34; possess life and sensation — 42

Register

REG.008.1 | Source printed page: unnumbered register pp. 8

Elohim bedeutet die gantze H. Dreyeinigkeit — 42
Ende muß von seinem Anfang zeigen — 76
Erde ist aus dem Gewässer erschaffen worden — 5. 7. seq. so sie von dem Regen nicht befeuchtet wird / kan keine Saat / Kraut noch Graß hervor bringen — 25. ohne Lufft oder Geist muß zerfallen — 28. ist mit einer güldenen Kette an den Himmel gehäfftet — 35. und Wasser haben die animal- und vegetabilische Krafft tantum potentiâ — 129
Erdbeben woher sie entspringen — 95. entspringen mehr an schwefelichen als andern Orten — 96
Excrementum semper excedit substantiam — 222
Exhalationes woher — 96
Eyllen kommt vom Teuffel — 172

REG.009.1 | Source printed page: unnumbered register pp. 9

F.
Faulen wird die Hermetische Kunst nicht zu theil — 241
Feste des andern Tags geschaffen worden — 5. hat Gott Himmel genennt — ibid.
Feuer ist verborgener Weise im Wasser — 9. kan ohne Lufft nicht bestehen — 28. so die Schafe und Knaben Jobs verzehrt / ist kein rechtes Feuer gewesen — 21
G.
Gebeht ist nöhtig zu der Hermetischen Kunst — 189
Gebrandte Wasser / so sie durch Veraltung Geschmack / Geruch / und Farbe verlieren / haben nichts übrig denn ein bloß phlegma — 23
Gedult wird erfordert zur Kunst — 189
Geist Gottes Genes.1. v.2. ist ein erschaffener und nicht Gott der H. Geist — 44. 51
Generatio non fit absque copulâ — 197
Geschmack / Geruch / und die Farbe seynd die Seele und quinta essentia aller Dinge — 22
Gewässer ist am allerersten erschaffen worden — 5

Original subject index

REG.008.1 | Source printed page: unnumbered register pp. 8

Elohim signifies the whole Holy Trinity — 42
An end must bear witness to its beginning — 76
Earth was created from the waters — 5, 7 and following; cannot bring forth seed, herb, or grass without rain's moisture — 25; must fall apart without air or spirit — 28; is fastened to heaven by a golden chain — 35; earth and water possess animal and vegetable power only potentially — 129
Earthquakes: their origin — 95; occur more in sulfurous than other places — 96
Waste always exceeds substance — 222
Exhalations: their origin — 96
Haste comes from the Devil — 172

REG.009.1 | Source printed page: unnumbered register pp. 9

F.
The lazy do not attain the Hermetic art — 241
The firmament was created on the second day — 5; God called it heaven — ibid.
Fire is concealed in water — 9; cannot endure without air — 28; that which consumed Job's sheep and servants was not true fire — 21
G.
Prayer is necessary to the Hermetic art — 189
Distilled waters that lose taste, smell, and colour through age retain only phlegm — 23
Patience is required for the art — 189
The spirit of God in Genesis 1:2 is created, not God the Holy Spirit — 44, 51
Generation does not occur without union — 197
Taste, smell, and colour are the soul and quintessence of all things — 22
Waters were created first of all — 5

Register

REG.009.2 | Source printed page: unnumbered register pp. 9–10

Glaß zu bereiten / daß es sich dähnen und hämmern lässt — 184
Gold so waar und annoch in seiner wachsenden Wurtzel / ist einig und allein in den Elementen zu finden — 32. wann es seinen Terminum erreicht / ists nicht höher zu bringen — 143. ist keiner corruption noch putrefaction unterworffen — 144
Gott ist der rechte æternus motor, & principium motus & quietis in omnibus rebus animalibus — 48. hat alle Ding durch sein ewig selbständig Wort erschaffen — 26. würcket durch nichts als durch sein Wort — ibid.
H.
Helvetius de vitulo aureo — 167
Hermetische Kunst ist eine Nachahmung der Schöpffung — 3. Philosophia besteht in praxi & Theoria — ibid.
Himmel werden in ein Chrystallische Klarheit und geistliches Wesen verwandelt werden — 229. wird unbeweglich werden — 230

Original subject index

REG.009.2 | Source printed page: unnumbered register pp. 9–10

Preparing glass that can be stretched and hammered — 184
True gold still in its growing root is found only in the elements — 32; once it reaches its limit it cannot be raised higher — 143; is subject neither to corruption nor putrefaction — 144
God is the true eternal mover and principle of motion and rest in all animate things — 48; created everything through his eternal subsistent Word — 26; acts through nothing except his Word — ibid.
H.
Helvetius, On the Golden Calf — 167
The Hermetic art imitates creation — 3; Hermetic philosophy consists of practice and theory — ibid.
The heavens will be transformed into crystalline clarity and spiritual being — 229; will become immovable — 230

Register

REG.010.1 | Source printed page: unnumbered register pp. 10

Homo duplex est — 220. terrestris ex substantiâ & excrementis est compositus — 221. est imago Dei imitationis — 227
Homunculi Theophrasti, und derer Gebährung extra uterum seynd Lügen — 195. 198
I.
Ignis absque subjecto esse non potest — 213
Jurisprudenz ist keine Scienz — 58
K.
König aller Geheimnüss — 179
Kunst der Chymie ist mehr bey den Juden als andern Nationen bekant gewest — 201. rührt nicht vom Teufel — 190
Künstler soll bey guten Mitteln seyn — 193
L.
Lapis Philosophorum ist nächst der Menschen Seel das alleredelst und perfectest Ding auff Erden — 143. 168. ist edler weder das Gold — ib.
Leben wo es nicht ist / da kan auch keine Tödtung geschehen — 194

Original subject index

REG.010.1 | Source printed page: unnumbered register pp. 10

The human being is twofold — 220; the earthly human being consists of substance and wastes — 221; is God's image by imitation — 227
Theophrastus's homunculi and their generation outside the womb are lies — 195, 198
I.
Fire cannot exist without a subject — 213
Jurisprudence is not a science — 58
K.
King of all mysteries — 179
The chymical art was better known among Jews than other nations — 201; does not come from the Devil — 190
The practitioner should possess sufficient means — 193
L.
The Philosophers' Stone, after the human soul, is the noblest and most perfect thing on earth — 143, 168; nobler than gold — ibid.
Where there is no life, no killing can occur — 194

Register

REG.010.2 | Source printed page: unnumbered register pp. 10–11

Lufft ist aus dem Wasser herkommen — 8. ist an sich selbst nichts anders dann das aller-subtileste Wasser — 9. durchdringet alle wesentliche Stücke — 27. in der Lufft regen und bewegen sich alle lebendige und wachsende Dinge — ibid.
Lux est accidens — 206. 207. est corpus — 216
M.
Magisterium Philosophicum zu verfertigen seynd unterschiedliche Wege — 108. alterutro tantùm principio perfici non potest — 198
Materia cruda à materia à superfluitatibus separatâ est distinguenda — 151
Mayenthau ist nicht das Subjectum artis Hermeticæ — 164. kan in hitzigen Kranckheiten grosse Hülffe thuen — 165
Meerwasser gibt keine universal Medicin — 161

REG.011.1 | Source printed page: unnumbered register pp. 11

Mercurius non est absque Sulphure & Sale — 35. ist die Lufft — 87. nihil in se recipit, quam quod suæ essentiæ homogeneum — 220. gemeiner kan seine Flüchtigkeit nicht ablegen — 147. concentratus unde? — 178
Metalla vulgi sunt mortua — 149
Metalle haben keinen particular Saamen — 81. entspringen aus den Elementen — ibid. haben alle einen Ursprung — 111. wie sie generirt werden — 114. entspringen aus dem Wasser — 124
N.
Natur was sie sey? — 59. ist von Gott am allerersten erschaffen — ibid. ist das Subjectum darin Gott würcket — 63. soll aus H. Schrifft erlernet werden — 71. ist unveränderlich — 76. hält ihre Ordnung in Gottes Wort gantz eigentlich und unverbrüchlich — 77

Original subject index

REG.010.2 | Source printed page: unnumbered register pp. 10–11

Air arose from water — 8; is in itself nothing other than the subtlest water — 9; penetrates all substantial parts — 27; all living and growing things stir and move in it — ibid.
Light is an accident — 206, 207; is a body — 216
M.
There are different ways to accomplish the philosophical magistery — 108; it cannot be perfected with only one of the two principles — 198
Crude matter must be distinguished from matter separated from superfluities — 151
May dew is not the subject of the Hermetic art — 164; can greatly help in hot diseases — 165
Seawater yields no universal medicine — 161

REG.011.1 | Source printed page: unnumbered register pp. 11

Mercury is not without Sulfur and Salt — 35; is air — 87; receives into itself only what is homogeneous with its essence — 220; ordinary mercury cannot relinquish its volatility — 147; concentrated Mercury: its source — 178
Ordinary metals are dead — 149
Metals have no particular seed — 81; arise from the elements — ibid.; all have one origin — 111; how they are generated — 114; arise from water — 124
N.
Nature: what it is — 59; was created first by God — ibid.; is the subject in which God acts — 63; should be learned from Holy Scripture — 71; is immutable — 76; preserves its order precisely and inviolably in God's Word — 77

Register

REG.012.1 | Source printed page: unnumbered register pp. 12

Natur / ihre Zeit — 169. kan durch Kunst verbessert werden — 165. wie? — 77. der Heyden ist ein blosses Gedicht — 25. wer sie erkannt / hat den Hauptschlüssel zu den vornehmsten Wissenschafften und grösten Geheimnüssen erfunden — 56
Natura servat sua jura — 8
Nympha Helmontii — 176
P.
Peccatum accidentali hominis parti adhæret — 221
Philosophia ist ohne Gottes Wort nur Jeckerey / Narrenwerck und Unsinnigkeit — 73
Philosophus soll keine Unwarheit hervor bringen — 194. soll den / so Unwarheit vorbringet / anzeigen — ibid.
Principia Philosophica was sie seyn — 85. seynd aus einem einigen Subjecto zu ziehen — 90
Privatio præsupponit habitum — 144
Probationes debent esse concludentes — 213

REG.012.2 | Source printed page: unnumbered register pp. 12–13

R.
Regen macht daß Graß wächst — 15
Regenwasser ist ein künstlich Ding ratione causæ efficientis — 17. ratione causæ formalis & originis — 18. ratione formæ & qualitatis — 19. ist dünn / zart und durchsichtig — ibid. süß und lieblich — ib. so es gesaltzen / übelriechend / roth oder vielfarbig / ists entweder eine Straff oder Wunderzeichen — 19. 20. ist ein geistlich und einfaches Ding — 20. hat alle Farben in sich — 21. hat seine Residenz in der Lufft — 26. ist dem Subjecto artis Hermeticæ gantz nahe verwand — 78. aus ihm kan eine Universal Medicin bereitet werden — 4. ein herrlicher und aller subtilester Spiritus — 23. it. ein spiritualisches Oel und Saltz — 24

Original subject index

REG.012.1 | Source printed page: unnumbered register pp. 12

Nature's time — 169; can be improved by art — 165; how — 77; pagan Nature is a mere fiction — 25; whoever knows nature has found the chief key to the foremost sciences and greatest mysteries — 56
Nature preserves her laws — 8
Helmont's nymph — 176
P.
Sin adheres to the accidental part of the human being — 221
Without God's Word, philosophy is mere foolery, folly, and senselessness — 73
A philosopher must utter no falsehood — 194; must expose whoever does so — ibid.
Philosophical principles: what they are — 85; must be drawn from one single subject — 90
Privation presupposes possession — 144
Proofs must be conclusive — 213

REG.012.2 | Source printed page: unnumbered register pp. 12–13

R.
Rain causes grass to grow — 15
Rainwater is artfully made in respect of efficient cause — 17; formal cause and origin — 18; form and quality — 19; is thin, subtle, and transparent — ibid.; sweet and pleasant — ibid.; if salty, foul-smelling, red, or many-coloured, is either punishment or a miraculous sign — 19, 20; is spiritual and simple — 20; contains all colours — 21; resides in the air — 26; is closely related to the subject of the Hermetic art — 78; can yield a universal medicine — 4; a splendid and exceedingly subtle spirit — 23; also a spiritual oil and salt — 24

Register

REG.013.1 | Source printed page: unnumbered register pp. 13

Regimen ignis und das Gewicht seynd die 2. fürnehmste Puncten in praxi Chymicâ — 112
Regressus in naturâ non datur — 144
Religions Richtschnur ist die H. Schrifft — 72. ohne die Religion ist die Philosophia Narrenwerck und Unsinnigkeit — ibid.
Resolutio particularium in primam materiam practicè fieri nequit — 11
S.
Salomon hat die Kunst Gold zu machen gewust — 201
Saltz ist eine Erde — 86. ist nicht ohne Mercurio und Schwefel — 35. Sal Philosophorum — 181. 182
Schamaiim Genes.1. bedeutet das Gewässer — 5
Scheidung seynd zweyerley Arten — 32
Schöpffung soll aus H. Schrifft erlernet werden — 71
Schwehre komt von dem Wasser — 142
Seele wird fortgepflantzet / nicht erschaffen — 196
Sententiæ non sunt numerandæ sed ponderandæ — 51
Silber ist nechst dem Gold das reinest und edelste Ertz — 113

Original subject index

REG.013.1 | Source printed page: unnumbered register pp. 13

Fire management and weight are the two foremost points in chymical practice — 112
There is no return in nature — 144
Holy Scripture is religion's rule — 72; without religion philosophy is folly and senselessness — ibid.
Particular things cannot in practice be resolved into prime matter — 11
S.
Solomon knew the art of making gold — 201
Salt is an earth — 86; is not without Mercury and Sulfur — 35; Philosophers' Salt — 181, 182
Schamaiim in Genesis 1 means the waters — 5
There are two kinds of separation — 32
Creation should be learned from Holy Scripture — 71
Weight comes from water — 142
The soul is propagated, not created — 196
Opinions must be weighed, not counted — 51
Silver, after gold, is the purest and noblest metal — 113

Register

REG.013.2 | Source printed page: unnumbered register pp. 13–14

Spiritus mundi — 28. ist in seiner nudâ, simplici & spirituali formâ nicht zu bekommen — 29. ist in alle sichtliche Creaturen eingeschlossen — ibid. schliesst das corpus auff — 31. copulirt Seel und Leib wieder — ibid. ist materia universalis — ibid.
Stärcke soll man nit im schwachen suchen — 18
Steinschmertzen zu vertreiben — 184
Subjectum alterius esse non potest, quod ipsum absque subjecto esse nequit — 213
Substantia omnis in tribus principiis consistit — 219. nullam contrarietatem in se recipit — 220. physicè quid sit? — 218
Sulphur ist nicht ohne Sale & Mercurio — 35. ist das Feuer — 86
T.
Terra foliata vera — 231

REG.014.1 | Source printed page: unnumbered register pp. 14

Teuffel hat den Sturmwind in Christi Schiffart nicht erregt — 100. ist in Gestalt eines gewaltigen Feuers herab gefahren / und hat die Schafe und Knaben Jobs verzehret — 102. thut Hindernuß in Bereitung der universal-Medicin — 170
Thau ist eine Frucht der Morgenröthe — 103. wird nicht von der Sonnen und Mond gezeuget — 104. kan universal seyn — 162
Theophrasti epitaphium — 190
Theophrastus de homunculis irret — 195
Tinctur wie sie zu bekommen — 170
V.
Vapor Naturæ — 109
Verbum Dei universale & particulare, worin sie differiren — 64. est forma quæ dedit & dat esse rebus omnibus — 211
Vier Tage bedeuten die vier Hauptfarben — 169
Vitriolum non est subjectum artis Hermeticæ — 152

Original subject index

REG.013.2 | Source printed page: unnumbered register pp. 13–14

Spirit of the world — 28; cannot be obtained in its bare, simple spiritual form — 29; is enclosed in all visible creatures — ibid.; opens the body — 31; reunites soul and body — ibid.; is universal matter — ibid.
Strength should not be sought in weakness — 18
Relieving the pain of the stone — 184
What cannot itself exist without a subject cannot be the subject of another — 213
Every substance consists of three principles — 219; receives no contrariety into itself — 220; what substance means in natural philosophy — 218
Sulfur is not without Salt and Mercury — 35; is fire — 86
T.
True foliated earth — 231

REG.014.1 | Source printed page: unnumbered register pp. 14

The Devil did not raise the storm during Christ's voyage — 100; descended as a mighty fire and consumed Job's sheep and servants — 102; hinders preparation of the universal medicine — 170
Dew is a fruit of dawn — 103; is not generated by sun and moon — 104; can be universal — 162
Theophrastus's epitaph — 190
Theophrastus errs about homunculi — 195
Tincture: how to obtain it — 170
V.
Nature's vapour — 109
God's universal and particular Word: their difference — 64; is the form that gave and gives being to all things — 211
Four days signify the four chief colours — 169
Vitriol is not the subject of the Hermetic art — 152

Register

REG.014.2 | Source printed page: unnumbered register pp. 14–15

Universale warum es also genennet wird — 13. ist ein einiges Ding / und wird in einem einigen Ding funden — 89
Universal Medicin kan nicht aus animali, vegetabili noch minerali gemacht werden — 12. zur universal Medicin gehört auch ein universale Subjectum — 36
Universal Naturen werden nicht gäntzlich vergehen — 231
Urim & Thumim was es sey? — 201. 224
W.
Wasser ist verbo Dei universali erschaffen worden — 10. so mans putreficiren lässt / setzts eine Erde nieder — 7. ohne Lufft oder Geist muß erstarren — 28. ist erstlich unsichtig gewesen — 32. ist schwerer denn die Erde — 161. hat die Wurtzel der Metallen und Goldwesenheit — 141. ist ein edlerer corpus denn die Erde — 142. Wasser seynd durch die Scheidung an sich selbst nicht verändert worden — 72. ins Wasser können alle Ding durch die Chymische Kunst resolvirt werden — 9

REG.015.1 | Source printed page: unnumbered register pp. 15

Welt wird in die obere und untere unterschieden — 11. wird den Zufällen und nicht der Substanz nach vergehen — 229
Wetter entstehen mehr im Sommer / weder im Winter — 97
Wind und Lufft wird in H. Schrifft und von den Philosophis für eins gehalten — 46
Witterung soll dem Teufel und seinen Unholden nicht zugeschrieben werden — 100. seynd Wunderwercke Gottes — 102
Wort Gottes ist ewig und unveränderlich — 76. durch dasselbe ist alles erschaffen — 73
Z.
Zeit und Gedult gehört zur Bereitung der universal Medicin — 170
ENDE.

Original subject index

REG.014.2 | Source printed page: unnumbered register pp. 14–15

Universal: why it is so called — 13; is one single thing and is found in one single thing — 89
Universal medicine cannot be made from animal, vegetable, or mineral matter — 12; requires a universal subject — 36
Universal natures will not pass away entirely — 231
Urim and Thummim: what they are — 201, 224
W.
Water was created through God's universal Word — 10; deposits an earth when putrefied — 7; must congeal without air or spirit — 28; was originally invisible — 32; is heavier than earth — 161; contains the root of metals and the essence of gold — 141; is a nobler body than earth — 142; waters were not changed in themselves by separation — 72; all things can be resolved into water by the chymical art — 9

REG.015.1 | Source printed page: unnumbered register pp. 15

The world is divided into higher and lower — 11; will pass away in its accidents, not its substance — 229
Storms occur more in summer than winter — 97
Wind and air are regarded as one in Holy Scripture and by the philosophers — 46
Weather should not be attributed to the Devil and his evil followers — 100; consists of God's wondrous works — 102
God's Word is eternal and immutable — 76; everything was created through it — 73
Z.
Time and patience belong to the preparation of the universal medicine — 170
END.

Outline

Outline of the original work

This outline follows the 1680 sequence and printed pagination. Short labels condense original headings. Square brackets identify editorial descriptions where an original heading is only a number or where a descriptive grouping is added for orientation. The unnumbered conclusion is retained as such.

Part I: seven theorems

Proem (pp. 3–4). Gerlandus/Hortulanus and Sendivogius introduce the art as imitation of creation. The author states a theoretical intention: explaining rainwater's mystery and the Hermetic subject through the first chapter of Genesis, while keeping theory and practice related.

Theorem I: God first created water (pp. 4–6). The author interprets Schamaym through the waters and the subsequently created firmament. The argument establishes the claimed priority of water and distinguishes its original creation from the later division above and below.

Theorem II: all things were created from water (pp. 6–9). Scriptural interpretation is joined to observations of putrefaction and resolution. Earth, air and hidden fire are traced to water; the return of visible things to their beginnings supports the proposed common origin.

Theorem III: water contains the powers of all nature (pp. 9 –10). Particular natures are related to particular spoken commands, water to God's universal Word. Proof from principles is distinguished from proof through effects, which the second part promises to develop.

Theorem IV: universal medicine requires a universal and catholic subject (pp. 10–14). Animals, plants and minerals supply particular powers. The author denies that reducing or combining them provides the universal starting matter. Objections concerning the present division of the original waters are introduced.

Theorem V: divided waters differ without changing their nature (pp. 14–17). Separation gives waters different degrees

of subtlety, transparency, power and position. Their differentiation is made compatible with the underlying uniformity of the original water.

Theorem VI: [definition and properties of rainwater] (pp. 17–27). A long definition is explained clause by clause: rainwater's artful making, subtle and spiritual character, colours, generative and medicinal powers, and residence in the air. Its lack of a particular creative blessing is central.

Theorem VII: [the efficient cause and the spirit over the waters] (pp. 27–52). The world-spirit's activity and its qualified designation as efficient cause are explained. Two kinds of separation and the bond among elements lead to the extended inquiry, beginning on p. 38, whether the spirit is created or divine. The author concludes that it is created and closes with a Trinitarian confession.

Part II: fourteen chapters and conclusion

Proem (pp. 55–56). A quotation from Sendivogius contrasts the multiplication of laboratory operations with failure to achieve the Stone. False labour arises from false theory. The author promises further indications of operations while maintaining the work's theoretical purpose.

I. Nature (pp. 56–84). Nature is defined through substance and essence, then understood in relation to the universal and uttered Word. The chapter contrasts universal and particular powers, insists that art follow natural order, distinguishes rainwater from the Hermetic subject and criticizes fruitless work on particulars.

II. The three philosophical principles (pp. 84–92). Mercury, Sulphur and Salt are related to air, fire, water and earth. The visible vehicle of a threefold spirit makes operations possible. All three principles must come from one subject; legitimate particular tinctures likewise flow from a universal source.

III. [Comets and other meteors] (pp. 93–106). Original subheadings address comets (93), thunder, lightning and rain (94), earthquakes (95), wind (97), dew (103), and the sea's ebb and flow (104). The author disputes independent

natural agency and witchcraft explanations, and distinguishes lunar concordance from the cause of tides.

IV. Generation of metals in the earth (pp. 106–114). Competing theories are reviewed as conjectural accounts of hidden processes. Mine vapours, moisture, sulphur and prepared earth are discussed. The author rejects taking laboratory colour sequences as a literal natural succession of metals and explains his qualified preference among the accounts.

V. Generation of precious stones in the earth and mines (pp. 114–121). Scriptural ornaments and a Saint John hymn introduce the subject. Metals and stones share an origin, while warmth and cold are assigned different roles in solidification. Reported artificial stones and colour changes illustrate the operative theory.

VI. The origin of metals and precious stones, and foundations defending the Hermetic art (pp. 121–156). Rainwater's mineral power completes the argument for its universality. Objections concerning creation, metallic seeds and gold's nobility are answered. Ordinary metallic substances and extracts are distinguished from philosophical matter and living gold.

VII. Waters upon and within the earth (pp. 156–172). The author distinguishes waters by position, powers and specification. Philosophical earth, spirit and living gold enter the discussion of preparation. Dew is considered with an explicit limit on personal experience. The "four days" of a reported work are interpreted as principal colours.

VIII. Water above heaven (pp. 172–179). The purpose and benefit of heavenly water are defended. Its spiritual descent is connected to the Hermetic subject, presented through a series of traditional names. The author qualifies accounts of the Sun and Moon as parents and describes astral action upon water.

IX. Effects of the physical tincture and perfected elixir (pp. 179–186). Medicine, metallic transmutation and the improvement of precious stones are discussed. Different orders of medicine have different powers. Further reported

effects extend to glass and plants; the claims remain those of the historical author.

X. Knowledge and qualifications required for the art (pp. 186–194). Nature, matter, process and Christian life are joined to prayer, reading, meditation and labour. Patience, sufficient means and freedom from distractions are required. Theophrastus's medicine and charity are defended without endorsing all his teachings.

XI. Theophrastus's homunculi (pp. 194–199). The author reports, then rejects, generation outside a natural mother from male semen alone. His reasoning concerns the propagation of the soul, union and the order established in creation. The alchemical work supplies a comparison involving ferment and Azoth.

XII. Solomon and the Hermetic art (pp. 199–202). Importing gold from Ophir does not prove ignorance of gold-making. Knowledge is distinguished from practice and wisdom from wealth. Urim and Thummim are given a philosophical interpretation that the following correspondence develops further.

XIII. [Two letters: is light an accident or a substance?] (pp. 202–227). The first letter (203–209) treats light as an inhering quality; the reply (209–227) defends its substantial status. The reply defines substance, distinguishes it from residues, and applies the operative distinction to sin, redemption and resurrection.

XIV. The world and its end (pp. 227–233). The world's accidental structures pass away while universal substance is transformed into crystalline, spiritual perfection. The pattern of the work supports an account of a new heaven and earth and the glorified body. The original contents register mistakenly gives the chapter's starting page as 217.

Unnumbered conclusion (pp. 233–245). The author restates his theoretical disclosure, explains the errors of literal particular-substance readings, and gives reasons for publishing while withholding individual manipulations. Rainwater's wet way, diligence, the seal of silence, charity and the dangers of avarice shape the final exhortation.

Registers (fifteen unnumbered pages). The original contents list and subject index follow the main text. Their historical references are retained, including errors, while this editorial outline gives the verified locations of the original sections.

Editorial note

Source, transcription and translation

The base text is the anonymous Candida Phoenix philosophica published at Frankfurt am Main by Christian Hermsdorff in 1680, as preserved in the Wellcome digitization b32993456 and its Internet Archive derivative. The witness contains the continuously paginated two-part work through p. 245 and fifteen unnumbered register pages. Its title and the verso motto count as the opening leaves of the printed sequence; the first proem begins on p. 3. No additional appendix appears in this copy.

The original-language text is a readable transcription checked against the facsimile. Long s, ligatures, and obsolete displayed umlauts are represented with ordinary Unicode characters. Words broken across lines or pages are joined. Running heads, catchwords, signatures, ornaments and page numerals are omitted from the running text. Historical spelling and the substantive alternation among German, Latin, French and Greek are retained; spacing, some capitalization, accents and punctuation are lightly regularized.

The English translation was newly prepared from the historical text. It preserves argumentative distinctions and qualifications while replacing long linked clauses with readable modern syntax where necessary. Scriptural citations are translated from the wording actually cited rather than silently substituted from one modern Bible. Notes identify conspicuous differences between a printed locator and the passage intended. The original side retains a consequential historical error when correction would otherwise conceal the reading of the chosen witness.

Comparison units divide both languages at matching semantic points. Their identifiers provide stable references across fixed-page and reflowable formats; the printed source locator can span more than one page. Editorial section labels used for navigation are distinguished from verified source headings in the outline. The original registers are documentary matter: their references describe the historical book, rather than the pagination of the new edition.

Technical words are interpreted locally. Mercury, Sulphur, Salt, spirit, water, nature, substance and subject are not assigned a single modern equivalent regardless of context. The glossary records the author’s explicit definitions and important contrasts. Personal initials, uncertain names and unresolved material identities are left visible, with explanatory restraint rather than invented expansion.

This reading edition is based on one digitized witness. It does not offer a collation of all surviving copies or a reconstruction of variant readings across editions. Historical examples, reports of cures and transmutations, and judgments about stones are presented as parts of the author’s argument. The explanatory apparatus identifies their evidential position without certifying them as modern experimental results.

Glossary

Accident

Accidens; Zufall

A feature that inheres in a subject rather than subsisting of itself, in the first letter's account of light. The reply also uses accidental for the removable or residual portion of lower bodies. The controversy requires these usages to be distinguished rather than flattened into "chance."

Passages: II.203.2; II.206.1; II.218.2.

Art, Hermetic

Ars Hermetica; Hermetische Kunst

The disciplined knowledge and practice directed toward the universal medicine and philosophical tincture. The author describes it as an imitation of creation, governed by natural order and requiring theory, labour and a Christian life. Its effects are not confined in the book to making metallic gold.

Passages: I.003.1; II.131.2; II.186.2.

Anatisiren; anatisation

Equal balancing; bringing into equal proportion

Contextually, the bringing of constituents or qualities into equality or balance. The term is associated with the highest temperament and the preparation of a universal work. The rendering is interpretive and does not imply that the book supplies a modern quantitative formula.

Passages: II.074.2; II.076.1; II.134.1.

Arcanum

Secret; hidden preparation

A concealed natural or operative power, or the preparation in which such a power is realized. The author treats the attained arcanum as a divine gift carrying obligations toward its use and disclosure. “Secret” can therefore name more than information withheld from a reader.

Passages: II.242.1; II.243.2.

Azoth

An operative principle named alongside ferment. The work requires both rather than either alone, and relates them to the tinctures of water and fire. Its exact material identity should not be supplied from an external symbolic dictionary without regard to these uses.

Passages: II.163.2; II.198.1.

Catholic

Catholicus; all-embracing

Universal in scope or capacity. In the description of the required subject, catholic concerns its powers across nature. It is not a statement that the material or author belongs to the Roman Catholic confession.

Passages: I.010.1; II.126.1.

Coagulation

Coagulatio

A gathering or transition toward solidity. The book applies it to metals, the preparation of philosophical matter and the relation of spirit to earth. The context determines what is being solidified and by what means. It should not invariably be reduced to one modern laboratory process.

Passages: II.117.1; II.159.2; II.198.1.

Congelation

Congelatio

Congealing or formation into a solid body. In the precious-stone account, cold is assigned a role after condensation and sublimation of mercurial moisture. The historical term is broader than the freezing of ordinary water into ice.

Passages: II.117.1.

Corruption

Corruptio

Destruction or dissolution of an existing condition, which may make generation, separation or renewal possible. The later substance theory assigns corruption to the residual or accidental part rather than pure substance itself. The word also acquires an explicitly theological application to sin.

Passages: II.143.2; II.218.2; II.221.1; II.231.1.

Elements

Elementa

Earth, water, air and fire, understood by the author as differentiated from a common water and mutually implicated. His three principles are related to these elements. Separation need not sever their essential bond: each is described as remaining within its companions.

Passages: I.034.1; II.085.1; II.219.1.

Elementated things

Elementata

Things already constituted or specified from the elements, contrasted with elemental beginnings. The distinction helps explain why extracts of particular bodies cannot simply be substituted for a universal subject. The term’s role is relational, not a modern classification of compounds.

Passages: II.140.1.

Ferment

Fermentum

An operative principle required with Azoth for the completion of the magistery. The text connects the pair with fire and water and insists that both derive from one root. Fermentation here should not be assumed to mean only modern microbial fermentation.

Passages: II.163.2; II.171.1; II.198.1.

Fixation

Fixatio; figiren

Making a volatile or unstable material enduring under the work's conditions, especially heat. Fixation belongs to the perfection of the tincture. The author links its possibility to homogeneity and warns that arbitrarily mixed materials cannot be fixed philosophically together.

Passages: II.077.1; II.077.2; II.091.1.

Flowers

Flores

Products or deposits of an operation, often associated with sublimation. The author reports black, whitish, yellow and other flowers in the fragments of broken vessels. These are material observations within the work, not botanical flowers.

Passages: II.112.1.

Gold, living and philosophical

Gold or gold-essence possessing the operative life and power required by the work, contrasted with finished bodily or dead gold. Ordinary gold's natural perfection does not make it the noblest possible starting matter or allow it to generate the higher tincture.

Passages: II.143.1; II.149.1; II.150.1; II.158.1.

Golden chain

Catena aurea; güldene Kette

An image linking earth and heaven and expressing the interconnection of nature. Part I associates it with the bond among elements and cites Homer through Nuysement. Chapter Eight applies the image to the water and subject connecting the heavenly and terrestrial orders.

Passages: I.034.1; II.176.1.

Green and red lions

Alchemical figures invoked in connection with a change from green to red. At the end of Chapter Five the author speaks of making the red lion’s blood from the green lion’s blood and refers expressly to vitriol. This local explanation does not establish one material identity for every lion elsewhere.

Passages: II.120.1.

Homogeneous

Homogeneus

Of the same nature or essence. Homogeneity governs the possibility of fixation and the account of what philosophical Mercury can receive into itself. It is a qualitative relation within the author’s matter theory, not automatically the modern physical description of a uniform mixture.

Passages: II.077.1; II.219.2.

Hypostasis

A subsistent form, constituent or constituted being, according to context. Chapter Two uses the word for the distinct manifestations of the threefold spirit. The later account of human constitution uses one hypostasis for the joined bodily substance and soul.

Passages: II.086.1; II.220.2.

Inspissation

Inspissatio

Thickening or concentration toward a denser condition. It occurs in accounts of subterranean generation and the reported preparation of a transparent greenish mass from Bier’s water. The word itself does not identify the resulting substance by modern analysis.

Passages: II.113.1; II.117.2.

Logos, substantial or subsistent

λόγος ὑποστατικός; verbum Dei universale

God’s universal Word, understood as subsistent divine reality and primary creative cause. Both universal and particular natures depend upon it. The term is distinguished from the particular uttered command while the two remain inseparable in their causal relation.

Passages: I.009.2; II.063.2; II.064.1; II.066.1.

Logos, uttered

λόγος προφορικός; verbum Dei particulare

The particular word or command pronounced in creation, such as a command that the earth bring forth plants. It functions as a subordinate cause assigning particular activity. “Uttered” and “spoken” render the same technical distinction according to the passage’s syntax.

Passages: I.009.2; II.063.2; II.067.2.

Magistery

Magisterium

The philosophical work considered as an accomplishment, or its perfected product. The term can embrace a course of operations and the result they achieve. It should not be confused with an ecclesiastical teaching office in these passages.

Passages: II.057.2; II.108.1; II.198.1.

Matrix

Matrix; generative womb

A receptive generative setting or material in which development takes place. The author cites one seed and one matrix as the source of diverse legitimate tinctures, and describes a prepared matrix in the earth as conditioning the metal that results.

Passages: II.091.2; II.113.1.

Matter, first or prime

Materia prima

A starting material or originating condition whose meaning depends upon the philosophical usage at issue. The author explicitly warns that Hermetic and ordinary philosophers may call first and second matter by reversed names. Remote rainwater and a proximate deposit are also distinguished.

Passages: I.033.1; II.128.1.

Mercury, philosophical

Mercurius Philosophorum

In the author’s explicit account of the three principles, air and the spiritual principle. In operative passages it has further qualified forms and must be distinguished from ordinary metallic mercury. The book repeatedly warns against treating the common name as sufficient identification of the subject.

Passages: II.085.1; II.086.1; II.147.1; II.219.2.

Multiplication

Multiplicatio

Increase of the work’s power or quantity. The author connects capacity for multiplication with the universal origin of matter and later explains that even a perfected magistery requires a further conjunction with mercurial water. The word can also refer to the propagation of living creatures.

Passages: II.067.1; II.191.1; II.197.2; II.198.1.

Nature

Natura; Natur

Defined as the substance and essence of each visible creature, and described as capacity or subject in which God acts. The author denies created nature independent agency while acknowledging its divinely established properties and operations. Universal and particular nature must therefore be read together with his account of the Word.

Passages: II.059.1; II.063.1; II.103.1.

Particular

Particulare; particularis

Specified or limited in nature or power. The word can refer to an individual creature or material, but also to a limited alchemical preparation or work. A legitimate particular tincture may proceed from the universal source; a collection of unrelated particulars does not thereby become universal.

Passages: I.010.1; II.075.1; II.091.2.

Phoenix

Phœnix

The bird rising from flames in the author's heraldic emblem. Its legend expressly presents the bird restored to life as a figure of Christ. The title's candida gives whiteness or brightness; the work's wider argument concerns purification, perfection and renewal rather than one colour alone.

Passages: PRE.EMBLEM.

Philosophical earth

The corporeal or solid vehicle appropriate to the work, distinguished from the ordinary ground trodden underfoot. Chapter Seven requires a pure earth without superfluity and calls it an earth that has hovered above human heads. Its paradoxical descriptions should be retained rather than replaced by an unverified modern ingredient.

Passages: II.159.2; II.160.1; II.176.1.

Putrefaction

Putrefactio; Fäulung

An operation of breakdown or corruption that can prepare a material for separation or generation. Rainwater left for a proper time is said to deposit slime and earth. In the larger work, putrefaction belongs to the sequence through which an impure condition is opened and transformed.

Passages: II.128.1; II.143.2; II.170.1.

Rainwater

Regenwasser

The book's central natural material and vehicle of explanation. It is defined as subtle, simple and universal in powers, having received no particular creative blessing. The author argues that it can yield medicine and tincture, while distinguishing it from the precise Hermetic subject and refusing arbitrary mixtures with that subject.

Passages: I.017.2; II.077.2; II.126.1; II.161.2.

Regimen of fire

Regimen ignis

The management of heat in the work. The author ranks it with weight among the principal practical requirements and recounts broken vessels caused by careless governance of the fire. The historical term covers an ordered treatment rather than one universally specified temperature.

Passages: II.112.1.

Residues

Excrementa

Removable, impure or non-essential material associated with the accidental portion of lower bodies. It may mingle with pure substance and carry corruption. The translation uses “residues” to preserve this broader operative meaning instead of restricting the Latin to excrement in a bodily sense.

Passages: I.032.1; II.218.2; II.220.2; II.231.1.

Salt, philosophical

Sal; Sal Philosophorum

In Chapter Two, water and earth, the body through which the other principles become visible and tangible. It is drawn with Mercury and Sulphur from one subject. In the medicinal classification a prepared philosophical salt also appears as a medicine of the first order.

Passages: II.085.1; II.086.1; II.181.1.

Seed

Semen; Samen

A generative source or capacity, not exclusively a visible botanical seed. The author distinguishes particular animal and vegetable seeds from universal elemental beginnings and denies metals a separate particular seed of their own. The distinction supports his account of preparation and perfection rather than creation of a new species.

Passages: II.059.2; II.081.1; II.132.1; II.133.1.

Separation

Separatio; Scheidung

Either removal of contrary superfluities or differentiation of related parts unequal in position and form. The two senses prevent the work from being read as a complete severing of elements whose essential bond the author insists upon. Separation can therefore serve purification without abolishing unity.

Passages: I.032.1; I.033.1; I.034.1.

Spirit

Spiritus; Geist

A context-dependent term for air or wind, a subtle operative material, an animating principle, or—in explicitly distinguished theological usage—the Holy Spirit. “Spiritual” does not by itself establish immateriality. The created spirit over the waters is expressly denied identity with God the Holy Spirit.

Passages: I.027.1; I.044.1; I.046.1; II.086.1.

Spirit of the world

Spiritus Mundi

The uniform spirit capable of different operations and properties in different orders of nature. It is described as animal in animals, vegetable in plants and mineral in minerals. The author associates it with air and wind while qualifying what it means to obtain or use it in the work.

Passages: I.028.1; I.031.1; I.047.1; II.163.2.

Substance

Substantia; Substanz

The letters first dispute substance and accident as categories, then the reply defines substance in natural philosophy as pure and simple being admitting no contrariety. In lower bodies it is distinguished from residues. Its persistence through purification supplies the account of cosmic renewal; it must not be reduced to an ordinary named chemical ingredient.

Passages: II.202.1; II.218.1; II.218.2; II.219.1; II.229.1.

Sulphur, philosophical

Sulphur

Fire in the three-principle account, and soul or form in the corresponding spirit–soul–body language. Other passages distinguish particular and universal or differently prepared sulphurs. The name therefore does not authorize an automatic identification with common elemental sulphur.

Passages: II.085.1; II.087.1; II.155.1.

Summum temperamentum

Highest balance of qualities

The most perfect balance or temperament sought through the equal balancing of universal matter. Particular substances retain their specified powers and cannot simply be combined into this universal balance. The term belongs to a qualitative historical matter theory.

Passages: II.074.2; II.076.1.

Tincture and elixir

Tinctura; Elixir

Names for a prepared operative power or perfected work, with overlapping but context-sensitive uses. The author attributes medicine, metallic transmutation and gemstone perfection to the natural tincture or perfected elixir, while distinguishing lesser medicinal orders that cannot perform every effect.

Passages: II.179.2; II.180.1; II.182.2; II.184.1.

Universal

Universalis; universale

Extending in origin, scope or capacity across the relevant orders of nature. The author's universal medicine requires a correspondingly universal subject; the claim is argued through both principles and reported effects. "Universal" can be qualified, and must not erase distinctions between water, rainwater, dew and the precise matter of the art.

Passages: I.009.2; I.010.1; II.126.1; II.162.1.

Vapour of nature

Vapor Naturæ

The proposed generative subterranean vapour in accounts of metals and stones. Chapter Four connects it with mining expressions such as Einwitterung, Bergschwaden and Metallferch. The author reviews competing descriptions and treats the precise natural process as conjectural.

Passages: II.109.2; II.110.1; II.113.1.

Wet and dry ways

Via humida; via sicca

Distinguished modes of working within the Hermetic undertaking. Chapter Six identifies earlier discussions as indications concerning the two ways, and the conclusion says that the wet way is best applied to rainwater. The book supplies principles and general operations while withholding a fully specified sequence of manipulations.

Passages: II.121.1; II.236.1; II.243.1.

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Note on this edition

Edition note

This Diotimos Editions reading edition presents a new English translation and explanatory apparatus alongside the chosen 1680 source text. Transcription, translation and editorial drafting were prepared with AI assistance and checked against the digitized witness. Passage identifiers and printed-page references provide the means to examine a reading or rendering directly.

The 1680 source work is identified as public domain by the Wellcome/Internet Archive record. The English translation and explanatory apparatus were newly prepared for this reading edition.

The bibliography distinguishes the base witness, bibliographic identification and historical comparisons. A comparison is not a claim of direct influence. The edition retains unresolved initials and consequential ambiguities, and its single-witness basis leaves the collation of other copies and editions for further work.