Diotimos Lexicon of the Sophic Hydrolith

A word-focused companion to the supplied bilingual edition and its companion texts

Diotimos • 2026

632 historical entries • 25 separate editorial records

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Scope and the evidence

This lexicon explains the significant vocabulary of the supplied Diotimos edition of The Sophic Hydrolith, Water Stone of the Wise. Its historical corpus comprises the anonymous main treatise and its endings, three separately headed companions printed in the 1619 volume, and two separately identified responses in the 1661 reissue. The modern translation, introduction, annotations and study apparatus are consulted as editorial layers, not silently counted as additional historical speech.

The corpus has 237 aligned historical units: 146 in the main Hydrolith, 67 in the three companions and 24 in the two later responses. All were read in German and English across the collective source-based AI review. The supplied PDF contains 258 physical pages. The 474 language passages were reconciled across the supplied Markdown, DOCX, EPUB and PDF after presentation normalization. This check concerns the four supplied files; it is not a fresh transcription or page-by-page collation of the original 1619 and 1661 prints.

The historical vocabulary register contains 202 substantial articles and 430 explained supporting records. A separate set of 25 editorial records addresses consequential terminology, normalizations and source cautions. These counts follow source reading, consolidation and an independent AI coverage review, not the size of an earlier lexicon. Significant ordinary verbs, concrete images, theological qualifiers and names are included alongside conspicuous alchemical terms.

Comprehensive coverage here means a justified explained destination for significant vocabulary and argument across the closed historical corpus. It does not mean an essay for every conjunction, repeated inflection or token fragment. The complete printed alphabetic-form inventory was examined as a discovery aid; its 7,643 distinct spellings are not 7,643 lemmas. The original-form lookup covers the selected exact forms displayed in the entries. Attestations are selected to explain senses, not advertised as a complete occurrence concordance.

How to use the lexicon

English headings provide accessible entry points into a mixed German and Latin reading text. Beneath each heading, a source-language label identifies a word, phrase or related family. Such a label is a retrieval aid, not a claim that every uninflected spelling is printed in the source or that every member is a synonym. The separately listed source forms are exact selected attestations, with case, spelling and significant characters retained.

The main articles follow five functions. The word explains lexical range and the relation between languages. In the work follows local argument, imagery, agency and contrasts. Places to Read gives annotated source destinations. In this edition discusses an actual translation choice, textual difficulty or editorial distinction. See also links related explanations. Shorter supporting records perform the same source-grounded work at a scale appropriate to a localized image, action, name or qualification; they are not bare redirect stubs.

Use the German and Latin form lookup when starting from a printed word; use the English lookup for a translated term or an individual component of a compound heading. The thematic index gathers related discussions without asserting that their terms are

interchangeable. The passage index covers all 237 historical units and leads back to relevant explanations. A single unit may require several destinations because its important distinctions cannot be reduced to one headword.

Passage IDs beginning HY refer to the main treatise; APP_NATURE, APP_SUMMARY and APP_VIA identify the three companions; APP_FRC1 and APP_FRC2 identify the two 1661 responses. These are stable identifiers of the supplied edition, not original seventeenth-century paragraph numbering. Original-page and scan labels are reproduced from that edition's locators. "Source PDF" means the physical page in the supplied 258-page PDF, not a page of this lexicon. Its historical body-page locations were checked separately from later apparatus mentions.

The distinction between main article and support is one of editorial scale, not importance or certainty. A short qualifier such as "as if," an explicit denial, or a word naming the recipient can govern a much larger theological claim. Cross-references and independent English aliases preserve such small but consequential routes into the text.

Different books, different claims

The anonymous Hydrolith gives the earthly work an explicitly Christian counterpart, but comparison does not automatically mean identity. The divine agent, the human recipient and the material operator occupy different roles. Christ's accomplished perfection is distinguished from its communication to believers, and ecclesial absolution and the Supper are not reduced to a private mood. Claims of bodily restoration are also qualified by the text's acknowledgement of mortality.

Nature's Demonstration is a dialogue. Personified Nature speaks in its first twelve units; the Alchemist replies in the remaining nine. Objections, admissions and revised conclusions must retain their speaker. The Philosophical Summary develops its own seed, tree, nourishment and egg imagery. The Way of Truth condemns sophistical operations while redefining their names within a single coction. Their disagreements over metallic generation and colours remain visible rather than being resolved by editorial decree.

The First Response claims a fraternity's collective authority and addresses two recipients. The Second presents an enigmatic first-person sequence before a closing summons that credits disclosure to "our brotherhood," without explicitly introducing a new we-speaker. A claimed guide, unnamed three, initialled signature or meeting-place reference does not acquire a secure identity merely because a later reader expects one. The printing date of a text does not by itself prove its date of composition, author or institutional origin.

Source names and accusations are treated with the same discipline. An adept catalogue establishes that a name was invoked, not that the named person made a tincture. A polemical accusation establishes a speaker's position, not an independently verified verdict against its target. Bibliographical attributions remain attributed when the evidence does not justify a stronger claim.

Historical claims, not practical directions

The lexicon is a historical and literary reading aid. It describes claims of transmutation, universal medicine, longevity and spiritual efficacy without endorsing them as established chemistry or treatment. Named substances, symbolic images and unnamed

matter are not converted into a modern ingredient key. No practical preparation, ingestion regimen or hazardous reconstruction is offered.

The supplied text itself warns of poisonous intermediate material, harmful vapours and rash practice. Descriptions of taste or fragrance are not invitations to sample a substance. Its language of spiritual dying is not a recommendation of bodily death, and its explicitly non-bodily weapons are not instructions for violence. These limits are part of accurate interpretation, not an excision of the text’s difficult claims.

Witnesses and verification limits

The supplied edition identifies the main witness as the Frankfurt volume printed by Lucas Jennis in 1619 and the later responses as material from the Frankfurt 1661 reissue. Institutional catalogue and structure records were checked for those publication distinctions and the companion sequence. The original-page and scan locators retained here remain the supplied edition’s provenance system; disputed historical letters have not been settled by an unperformed new facsimile collation.

The 1619 printing is anonymous. Modern attribution to Johann Siebmacher is discussed as an argument in Zuber’s research, not treated as a printed signature or an independently reconstructed biography. Selected reception checks distinguish the Latin Musaeum of 1625, the 1659 English volume’s appeal to Böhme’s testimony, and Waite’s revising rather than translating role in 1893. They do not establish the identity of every quotation, manuscript, biblical parallel or alchemical authority cited in the supplied apparatus.

The source’s Note on the Text contains a stale statement describing an English-only EPUB. The actual attached EPUB includes German and apparatus. This lexicon follows the inspected file contents and records the discrepancy without altering the supplied files. Other differences between editorial labels and exact historical forms are explained in the separate editorial register.

e-rara: 1619 title record

e-rara: 1619 volume structure

NLM: 1661 German edition and added responses

NLM: Latin Musaeum, 1625

Oxford EEBO-TCP: 1659 English volume

Hermetic Museum, 1893: preface transcription

Zuber, Spiritual Alchemy, 2017: authorship discussion

HAB: supplied later-witness provenance record

Work and argument map

The map follows the supplied volume’s order. Printing dates identify layers; unit counts refer to the edition’s aligned historical divisions.

Original title page

Source layer 1619 printing · 1 aligned units

The printing announces a way, matter and process and advertises appended books for concordance. Its claims of novelty and agreement are part of the title’s presentation, not facts independently established by the title itself.

Read the passage index for this division

Opening explanation

Source layer 1619 printing · 10 aligned units

The search for a remedy is limited by inherited mortality: the restorative itself is called destructible and cannot abolish bodily death. Transmission, authority, fraud and the reader’s preparation explain why neither failure nor a seller’s promise settles the art’s truth. The four-part programme joins natural work, alleged benefits and theological interpretation.

Read the passage index for this division

Part I: entrance and preparation

Source layer 1619 printing · 9 aligned units

Fear of God, prayer, regeneration, charity and patient practice frame entry to the art. Human effort remains necessary but cannot compel the gift. Ordinary verbs such as sowing, planting and watering distribute agency: the practitioner works, while God gives increase.

Read the passage index for this division

Part II: matter and the work

Source layer 1619 printing · 33 aligned units

Names, riddles and physical descriptions make the elusive matter readable without supplying a modern identity. Division, reunion, colour, failure and repair depend on stage and relation. Dangerous preliminary work is distinguished from the easier subsequent work, and later addition is not silently erased by the earlier one-matter claim.

Read the passage index for this division

Part III: benefits and their rank

Source layer 1619 printing · 16 aligned units

The text enlarges its claims of health, provision and power, then places spiritual knowledge above material wealth. Possession, further preparation and application are not identical. The speaker’s statement that he is no physician and the priority of the heavenly good qualify the catalogue of marvels.

Read the passage index for this division

Part IV: the spiritual comparison

Source layer 1619 printing · 54 aligned units

Scriptural parables license an extended comparison of the earthly stone with Christ and the believer’s restoration. The divine and human natures remain one person; “as if” and respectu nostri qualify apparent divine dissolution. Christ’s completed perfection precedes its communication to imperfect members, and the principal divine agent remains distinct from assisting means. Regeneration is not earned by merit or self-will; works follow faith. Baptismal incorporation, gradual instruction and tribulation lead towards final resurrection, while spiritual dying remains distinct from bodily death. The Church’s absolution and Supper restore repentant sinners, whereas impenitence binds. Material efficacy, chronology and attributed sayings remain the text’s claims, not independent verification.

Read the passage index for this division

Conclusion

Source layer 1619 printing · 12 aligned units

The self-described private citizen explains his undertaking and confession, condemning slanders that call nonconforming devout Christians heretics or enthusiasts. He gives priority to the heavenly work while allowing earnest pursuit of both works together, and defends natural, rightly magical art under God’s authority. An objection about impious possessors is answered by distinguishing undisputed reported possession or acquisition from their alleged self-preparation of the true tincture. Cost exclusions, deceptive teachers, secrecy and pride qualify the account of a divine gift; neither first-person testimony nor the speaker’s self-description independently proves efficacy or biography.

Read the passage index for this division

Internal appendix

Source layer 1619 printing · 3 aligned units

The granted art can, the author warns, fail through pride or greed disguised as prudent household provision; prudent provision itself is not condemned. A verse conditions possession of the treasure on both devout conduct and following the stated material instruction. The ending wishes divine blessing for an earnest undertaking rather than reporting its successful completion. This is the main work’s internal afterpiece, not a separately headed companion treatise.

Read the passage index for this division

Prayer

Source layer 1619 printing · 3 aligned units

A communal prayer addresses God and asks him to send personified Wisdom as coworker and measured guide, through right beginning, steadfast continuation and blessed completion. The petition concerns an art hidden from the world and revealed to the elect and closes through Christ with explicit one-being Trinitarian praise. The following scriptural seals affirm the fulfilment of God’s promise to Israel and exclusive divine honour; these are historical ending texts, not a modern devotional addition or an independently established alchemical success.

Read the passage index for this division

Closing epigrams

Source layer 1619 printing · 5 aligned units

The first poem distinguishes reported goldmaking from a product remaining fixed under proof. The following emblem poem positively relates true alchemy and right theosophy as hand and body, then interprets a female figure’s helmet, wings, cock, exposure, mask, posture and bells. Concealed love coexists with truthful speech; wisdom sustains resistance to mockery and hostility. The figure rejects greed and endures unstable fortune; after death she receives a heavenly crown and, distinctly, an enduring earthly good name. The verse’s attributes are not reconstructed into an independently inspected emblem.

Read the passage index for this division

Nature’s Demonstration to the Erring Alchemist

Source layer 1619 printing · 21 aligned units

The first twelve units give Nature’s rebuke and instruction; the final nine give the Alchemist’s praise, objections, attempted restatement and resolve. Nature, the Creator’s handmaid, claims principal agency yet requires the artist’s assistance, while the Alchemist reserves immortal soul and will to God. Form can mean vessel shape or size rather than substantial or accidental form. Denials of metallic generative seed and nourishment coexist with the later gold-father image and must retain their speaker and context rather than be harmonized.

Read the passage index for this division

Philosophical Summary

Source layer 1619 printing · 10 aligned units

The separately headed, Flamel-attributed Summary treats sulphur and Mercury as two seeds, distinguishing ordinary substances from its qualified names. Dragons, lion, tree, garden, egg and chick figures explain stability, union, nourishment and claimed benefits; swallowing gold and silver is not consuming them. Growth requires continued nourishment while retained in Mercury, whereas detached fruit cannot resume it. Transplantation and timescale claims retain their modal qualifications; this positive metal-growth account and white/red practice are not made identical to the other companions’ positions.

Read the passage index for this division

Way of Truth

Source layer 1619 printing · 36 aligned units

The narrator praises both Chimia and Alchimia while condemning explicitly false writers and his own earlier practices. He reinterprets operation names through one natural coction and assigns distinct local roles to visible corporeal helpers, invisible elemental fire and liquor. His critique of literal colour sequences contrasts with Nature and Summary; occasional medical usefulness is conceded even amid accusations of dangerous pretension. The closing no-parables claim and call for careful reading remain beside earlier concealment claims and advice to set books aside.

Read the passage index for this division

First Response

Source layer 1661 printing · 17 aligned units

This separate response printed in 1661 speaks in a claimed fraternity’s collective voice to two recipients. It rebuts expectations of gold-cooking and effortless wealth, then sets out a prayer-led night journey: wind, earthquake, fire and dawn have successive roles, and exposed treasure is not yet visible. World-transforming power is qualified by possibility, divine pleasure and worthiness; guide-dependent use, secrecy and conduct qualify participation and retention. Bodily weapons are unnecessary, and neither guide nor closing signatory receives an established identity.

Read the passage index for this division

Second Response

Source layer 1661 printing · 7 aligned units

This separately headed 1661 response begins with an unidentified first person spanning heaven’s circles, then moves through dazzlement, broken leg, slow gait, balm, sweat, burned crutch, fountain and darkness into cosmic renewal. Conditional transitions remain visible; the king, the three and B. T. are not assigned identities. The ending invokes our brotherhood, claims impartation without recompense and summons the recipients back to the order, with B. T. following upon return. Christ’s day and St Peter’s establish neither a year nor a unique meeting place.

Read the passage index for this division

Main articles

Entries are alphabetized by their English retrieval headings. Historical word families preserve distinct local senses; cross-links do not assert synonymy.

Absolution and the office of keys

Absolution / Ampt der schlüssel · HL0002

The word

The office of the keys names an ecclesial power of releasing and binding, not merely an individual's feeling of relief. The passage places the releasing key beside holy solution: the chemical word for dissolving becomes a theological explanation of absolution. The two terms are deliberately connected, but solution does not replace the Church's act with an operation performed on matter. A sinner is absolved of sins and daily failings after recognising error; the key opens the way to restoration.

The family includes its adverse member. The binding key and Christian ban belong to the same office as the releasing key. Their object is persistent, unrepented sin. An account restricted to forgiveness would therefore misstate the word's local range. The passage's condition, 'when we truly repent' in the aligned English, is answered by the contrary condition of remaining impenitent.

In the work

At the conclusion of Part Four, the anonymous 1619 treatise returns to its earlier scheme of repairing a damaged compound. Pride and ambition correspond to harmful sublimation or premature redness; despair and impatient complaint under affliction correspond to further material defects. The analogies identify forms of spiritual damage before describing their remedy. They do not make every adverse emotion a laboratory fault, nor do they present the sinner as able to repair himself through a private technical procedure.

Restoration has two named means: absolution and the holy Supper. The former releases and cleanses; the latter feeds, refreshes and strengthens. Both are said to have been ordained by God and entrusted to the Church for administration in need. Their aim is enduring blessedness, figured through final coagulation and fixation. The possibility of repeated absolution, as often as needed, gives the releasing key an ongoing pastoral function rather than making it the name of an isolated conversion experience.

The final warning retains a difficult purpose clause: the impenitent person is handed over to Satan for destruction of the flesh so that the spirit may be saved on the Lord's day, with 1 Corinthians 5 cited. That is the treatise's scriptural account of the ban, not a warrant to identify ecclesial discipline with bodily violence. Within this lexical argument, binding and releasing remain distinct acts directed toward salvation.

Places to Read

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. Repentant sinners are released through absolution; persistent impenitence is bound through the same office.

In this edition

The English preserves the striking expression 'releasing key of holy solution' instead of smoothing it into forgiveness alone. It also renders the collective office in the plural, 'office of the keys', while the historical German gives the office its own phrase. Read the final sentences together: the translation's 'But if' carries the contrast that prevents the preceding promise of release from becoming unconditional. The Church's entrusted administration is explicit in both languages.

See also

Dissolve and open up [HL0145]; Lord’s Supper and restoration [HL0318]; Repent and persist [HL0467]; Poison and unworthiness [HL0412]; Error, defect and remedy [HL0178]

Selected exact forms lößschlüssel; Solution; absoluirt; Ampt der schlüssel; bindschlüssel; bann

Agent and patient

wirckend / leidend; agens / patiens · HL0008

The word

An agent is what acts; a patient is what undergoes that action. “Patient” here is a causal term, not a sick person receiving treatment. The dialogue with Nature places the Latin pair agens and patiens beside German forms of acting and suffering. Suffering in this usage means being affected or changed, without necessarily implying pain. The relation requires two distinguishable roles, but does not necessarily require two independently supplied ingredients.

These are functional descriptions within a theory of generation. Nature assigns the active role to sulphur and the receptive role to quicksilver, then describes their becoming one. The names retain those roles even when the substances are presented as inseparably related within the matter. They should not be translated into a modern opposition between a chemical reagent and an inert container.

In the work

In APP_NATURES005 Nature first derives the mixture from the elements. Inward warmth then changes cold quicksilver so that it unites with its sulphur. Her account ends with a patient losing its former form while matter desires a new one. Receptivity is therefore not absolute inactivity: it belongs to the explanation of transformation, including the resistance of contrary qualities.

The following unit generalises the relation to elemental interaction. One element acts upon another, and the second is patient relative to that operation. This wider use prevents “agent” and “patient” from becoming permanent labels for just two named substances.

In APP_NATURES015 the alchemist, now attempting to restate Nature’s teaching, insists on a disposed patient: an action depends on the receiving matter being suitably constituted. He also distinguishes Nature’s effective work from the limited warmth administered by a human being. His formulation is an interpretation voiced by a learner, not another unmarked speech by Nature. At the dialogue’s close he expects the active part of the matter to yield the desired quicksilver. The changing applications show why causal role, particular matter and speaker must be read together.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature assigns active and receptive roles, then describes union and change of form.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Elemental interaction broadens the agent–patient relation beyond sulphur and quicksilver.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The alchemist connects effective action with a suitably disposed receiver.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist’s revised conclusion assigns a productive role to the active part of the matter.

In this edition

The aligned English retains “agent” and “patient” where ordinary contemporary English might tempt a paraphrase such as “worker” and “sufferer.” This is useful, provided the technical sense is explained. “Disposed patient” follows disponirten leidenden and concerns receptivity, not an agreeable temperament. The wording in APP_NATURES015 that the agent receives no operation “within itself” is awkward in both the argumentative setting and its literal translation; this entry preserves its stated restriction to the disposed patient rather than silently rewriting the sentence into a different causal doctrine.

See also

Sulphur [HL0544]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Birth and form [HL0059]

Selected exact forms wirckend; leidend; disponirten leidenden; wirckenden theils; agens; patiens

Air

Lufft / Elementische Lufft · HL0009

The word

Air belongs here to an elemental vocabulary rather than a modern account of gases. Its local senses include one of the four elements, an inseparable constituent of mixed bodies, and the elementally interpreted liquor of a substance. The shared English headword does not make these uses identical. The dialogue of Nature and the Via veritatis give different explanations, and even their accounts of air's qualities must be read in the particular argument where they occur.

In Nature's creation account, air is properly moist; its relation to fire supplies another aspect by appropriation. The Latin qualifiers distinguish a property belonging in itself from one communicated through another element. The Via, by contrast, calls air naturally warm and moist when explaining why the envious named a liquor mercury. Neither wording should be silently rewritten to make the two companion texts state precisely the same elemental doctrine.

In the work

In APP_NATURES006 Nature speaks as God's created agent. Air comes after fire and contains a share of quintessence, but less than fire. It acts upon water, while water in turn acts upon air and earth when fire arouses the operation. Air therefore belongs to a relational cosmology: elements act and undergo action rather than simply occupying four labelled containers.

The alchemist's revised argument in APP_NATURES019 is more polemical. He says that air and fire are enclosed in water and earth within quicksilver and the perfect metallic body. Air is intangible, and supposed separated products that merely wet what they touch do not prove that air has been isolated. His objection concerns both the elements' inseparability and the practitioner's ignorance of their proper quantities and union. He reserves the decisive power to God and Nature while retaining a subordinate role for a knowledgeable human instrument.

The Via's APP_VIAS015–016 instead identifies a protected liquor with true elemental air and an essence with elemental fire. Each participates in the other's nature, and their conjunction is assisted by visible corporeal materials. The author calls the elevation of elemental essences true alchemy. This is not Nature's dialogue repeated word for word: it is another explanation of what art assists and what the names mercury, air and fire conceal.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Air is properly moist and helped by fire by appropriation.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Air is intangible and cannot be exhibited as a separately wet product.

Way of Truth · unit 15 [APP_VIAS015] · source PDF pp. 180–181. Liquor is identified as elemental air and named mercury.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. Air and fire contain each other’s nature.

In this edition

The translation's 'intangible' for the dialogue's description of air concerns what cannot be grasped, not simply what is invisible; fire is separately described as invisible. In the Via, 'true elemental air' translates a technical identification of liquor, while the nearby visible fire and water are called aids. Keeping those clauses distinct avoids treating the liquor, ordinary air and visible water as interchangeable names. The alternating speakers of Nature's dialogue also matter: the lengthy rejection of separation belongs to the alchemist's response, not to an uninterrupted speech by Nature.

See also

Elements and qualities [HL0171]; Fire and kinds of fire [HL0198]; Liquor and radical moisture [HL0316]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Agent and patient [HL0008]

Selected exact forms Lufft; vnbegreifflich; Elementische Lufft; warm vnnd feucht; propriè; appropriatè

Alchemy / chymistry

Alchimia / Chimia / Alchymia · HL0012

The word

The discipline is named in several learned spellings, but its boundaries are argued rather than assumed. In the dialogue with Nature, Alchimia denotes an art that becomes a true science by learning how Nature acts. In the Way of Truth, both Chimia and Alchimia name the noble art. The passage distinguishes that art from deceptive recipes through its explicit criticism of false processes, not through a contrast between those spellings. The same Way subsequently calls the legitimate work Alchymia.

The defining question is therefore not whether a practitioner uses the correct name. It is whether the activity follows Nature, knows its subject, and understands the relation between visible materials and the powers supposed to work through them.

In the work

In the dialogue, it is the alchemist, now responding to Nature, who states that alchemy begins when it follows Nature and her science. His appeal to Aristotle places the physician after the natural philosopher; it supplies an analogy of disciplinary dependence, not permission for an uninstructed practitioner to become a physician. He admits that humans cannot measure and reconstruct the elemental composition which Nature has formed. Nature alone makes the Stone, but not without her instrument and the assistance of a knowledgeable human being. Exclusive natural agency and human assistance coexist because they are not assigned the same role.

The next speech specifies three accomplishments: perfecting and enlivening metal without loss, bringing body and spirit into unity without introducing another thing, and demonstrating that the work does not actually separate the four elements. Its father-and-son analogy insists that the generative parent need not be destroyed. These are the dialogue's positive commitments, including its identification of fine gold as the true matter. They must not be substituted for the other companions' accounts simply because all are printed together.

The Way of Truth begins by attacking deceptive operations carried out under alchemy's name. Its own exclusive definition is elevation through degrees: visible corporeal fire and water assist elemental essences toward their highest degree. Elsewhere the same speaker attacks failed metal-workers who turn to medicine, claiming expertise they do not possess and giving harmful substitutions. The passage distinguishes competence in the two arts; it neither validates their cures nor makes medicine another name for metallic transmutation.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Alchemy begins when it follows Nature and her science; the physician/natural philosopher boundary is cited.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Alchemy is called true science and assigned three functions.

Way of Truth · unit 2 [APP_VIAS002] · source PDF pp. 172–173. Both Chimia and Alchimia name the noble art, contrasted with explicitly false alchemical processes and recipes.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. True alchemy is exclusively the raising of elemental essence through degrees.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Medicine and metallic alchemy are distinguished through a polemic against pretenders.

In this edition

The translation renders Scientz as “science.” Here that word belongs to a claim about grounded knowledge of Nature, not to a claim that the work meets modern experimental standards. In APP_VIAS016, “elevation through the degrees” expands graduirung and preserves the emphatic exclusion which follows: outside this there is no true alchemy. APP_NATURES020 also contains an openly incomplete printed clause in its generative-spirit account. That lacuna does not erase the clear negative claim against actual elemental separation, but it prevents a confident reconstruction of every part of the speaker's explanation.

See also

Art and assistance [HL0028]; Chymist and artist [HL0099]; Nature [HL0366]; Gradation and elevation [HL0245]; Medicine, healing, and its limits [HL0337]

Selected exact forms graduirung; Alchimia; Physicus; Medicus; Alchimiam; Scientz; Chimia; Alchymia; Medicina

Antimony

Antimonium; Saturno; ♄ (locally linked designations) · HL0022

The word

Antimonium names a material associated with the purification of gold. In the main treatise it does not stand alone as an uncomplicated modern chemical identity: the prose also speaks of passage through the heaven and sphere of Saturn, and later expressly assigns the character ♄ to antimony. The entry preserves those local connections without making every appearance of Saturn elsewhere in the volume a synonym for antimony.

The associated schweißbad, ‘sweating bath’, changes register in the later allegory. It is first language of material trial, then an image of the arduous worldly experience through which Christians pass. A lexical connection between these passages does not abolish the difference between a named material, a planetary designation, a graphic sign and an applied spiritual figure.

In the work

In HY_P2S016 the contrast is between common gold, weakened or adulterated through its history, and gold possessing purity and a living spirit. Antimony enters as part of that characterization. The point is the recipient’s fitness: an impure body cannot admit the other matter’s spirit and power. The passage supplies an account of suitability, not warrant to identify the entire work with an ordinary metal-refining operation.

HY_P3S011 returns to purification in its account of a later preparation of the tincture. HY_P4S040 then interprets this later addition: the stone is already complete, indeed more than perfect, whereas the coarse metals cannot receive its subtle perfection unaided. This is a stage-specific relation between a perfected agent and weak recipients. It should not be rewritten as proof that the earlier stone was deficient or that the work’s claim to one original matter has simply been abandoned.

HY_P4S052 shifts attention from material to sign. The author compares ♄ with the form of an imperial orb surmounted by a cross and tentatively imagines that ancient philosophers intended such a significance. The ensuing application concerns Christian tribulation, old Adam and Satan. The author's 'perhaps' is indispensable: the resemblance prompts an interpretation, not a demonstrated history of the symbol.

Places to Read

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Antimony and Saturn's sphere occur in the qualification of gold as pure and still living.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. The later tincture passage presupposes gold purified through antimony.

Part IV: the spiritual comparison · unit 40 [HY_P4S040] · source PDF pp. 92–93. The allegory explains the later addition by recipients' weakness, not by defect in the completed tincture.

Part IV: the spiritual comparison · unit 52 [HY_P4S052] · source PDF pp. 104–105. The author explicitly associates the sign ♄ with antimony and develops the Christian image of trial.

In this edition

The English retains 'antimony', 'Saturn' and the actual character ♄ rather than collapsing them into one term. It also preserves the modal 'Perhaps' in the explanation of ancient intention. The difficult syntax linking preparation, fermentation and the sweating bath in HY_P4S052 is not resolved here into an executable procedure. No chemical identity beyond the source's local naming, and no practical regimen, follows from this lexical account.

See also

Saturn's sphere [HL0489]; Common gold and pure gold [HL0113]; Ferment and fermentation [HL0193]; Weakness of the recipient [HL0607]; Imperial orb and little cross [HL0275]

Selected exact forms Antimonium; Saturno; ♄; schweißbad

Armour, shield, and spiritual weapons

harnisch Gottes / geistliche Waffen · HL0026

The word

Armour and weapons provide the main treatise with a coordinated vocabulary for spiritual resistance. The armoury, armour, breastplate, shield, sword and arrows are different parts of one scriptural image, not interchangeable names for the Stone. Their meanings are assigned within the passage: righteousness is the breastplate, faith the shield, and God's Word the sword of the Spirit. Krebs der Gerechtigkeit means the breastplate of righteousness here, not the animal or a disease.

The action of arming also occurs in the First Response of 1661. There the travellers must acquire a courageous disposition while expressly needing no bodily sword or weapon. This is a related figurative use in a different work, not evidence that the response and the 1619 treatise have the same author.

In the work

HY_P4S043 opens by denying that the conflict is against flesh and blood. The enemies are evil spiritual powers and their temptations. This qualification governs every subsequent military verb: striking and overcoming cannot be detached from it and made into an instruction to attack people. The speaker also denies that human beings can resist these powers by their own strength. Christ supplies the example of the champion, while Paul is represented as the Christian warrior commanding the faithful to enter the Holy Spirit’s armoury.

The equipment distributes the work of defence across truth, righteousness, readiness for the Gospel of peace, the Word and faith. Faith receives special emphasis because the Devil’s fiery arrows cannot penetrate its shield and wound the heart. The metaphor combines active resistance with dependence on protection that is not self-produced.

APP_FRC1S009 uses a different narrative scene: two recipients are directed towards a hidden mountain in the darkest night under an unseen guide. Their courage must prevent fright and retreat. Prayer and the guide’s words, rather than bodily weapons, accompany their passage. The explicit exclusion of a physical sword is essential to the sense of “arm yourselves.”

Places to Read

Part IV: the spiritual comparison · unit 43 [HY_P4S043] · source PDF p. 96. The Ephesians armour is explicitly spiritual and directed against non-human enemies.

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. The First Response requires courage and prayer while excluding bodily weapons.

In this edition

The English “breastplate” makes the contextual meaning of Krebs intelligible without carrying over the misleading modern everyday associations of the German noun. “Arm yourselves with a heroic and courageous spirit” similarly explains waffnen through its stated object, the travellers’ disposition. The translation preserves the response’s negative clause, “You need no bodily sword or weapon.” Reading that clause alongside the main treatise’s “not against flesh and blood” keeps two distinct sources in productive comparison without converting either into literal military counsel.

See also

Works and Christian faith [HL0625]; Word, Scripture, and testimony [HL0622]; Temptation and combat [HL0556]

Selected exact forms rüstkamer; harnisch Gottes; Krebs der Gerechtigkeit; schild des Glaubens; schwert des Geistes; fewrige Pfeil; waffnen; keines leiblichen Schwerdes oder Waffen

Art and assistance

Kunst; Artificium; Hülffe · HL0028

The word

Art names skilled, knowledgeable activity, not fine art and not modern chemistry as an established discipline. The main title’s short chymical treatise promises a way, matter and process. In the Nature dialogue, Kunst stands alongside the learned Artificium and is inseparable from knowing the right matter and Nature’s manner of working. Assistance is a related function rather than a dictionary synonym: it describes what human art contributes to an agency it cannot replace.

The dialogue’s vocabulary also distinguishes craft from mere busyness. Furnaces, vessels and expenditure do not certify knowledge. The Alchemist eventually includes philosophical knowledge and foresight within the assistance he can offer, so artificium is neither sheer manual dexterity nor speculative knowledge detached from work.

In the work

Nature begins by accusing the boastful practitioner of possessing neither art nor theory. Her later invitation to mutual help reverses this situation: he must act rationally in accordance with her, supplying suitable conditions while she accomplishes what human hands cannot. She explicitly distinguishes arranging the vessel’s form from creating substantial or accidental form. The limitation is as important as the promise of cooperation.

The reciprocal declaration in APP_NATURES012 is strong: the worker cannot complete this work without Nature, and Nature cannot complete it without her human servant. It concerns this work, not all natural generation. In his revised account, the Alchemist treats preparation and intelligent provision of conditions as the whole human craft; he credits Nature alone with the subsequent transforming efficacy. His speech reports what he now understands and hopes to see, rather than announcing completed personal success.

The separate Philosophical Summary allows art to make what Nature has produced more perfect, while denying that people simply make natural things as Nature does. Via gives assistance a different emphasis: visible corporeal elements assist elemental essences in their elevation. These converging claims should not be converted into an identical technical theory.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. A short chymical treatise offers an art rather than a modern chemistry manual.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. The false practitioner lacks Nature’s craft.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature and artist cooperate; human help supplies appropriate conditions.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Neither the human servant nor Nature alone completes this work.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. The Alchemist limits craft to intelligent preparation and assistance.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Art can improve a thing Nature has already produced.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. Corporeal elements assist the elemental essences’ elevation.

In this edition

The English renders Kunst and Artificium with “art” or “craft,” while forms of helfen and Hülffe supply the distinct vocabulary of helping and “assistance.” These words cooperate in the argument but are not interchangeable translation equivalents. In APP_NATURES016, “foresight” renders Fürsichtigkeit, preserving an intellectual component alongside handling. In APP_SUMMARYS009, the English retains both the denial that humans create natural things and the subsequent permission to assist them; quoting only the second would inflate human agency.

See also

Nature [HL0366]; Manual work and practical handgrips [HL0329]; Theory and reflective practice [HL0559]; Digest and cook [HL0140]

Selected exact forms Chymisch Tractätlein; Kunst; Hilff mir; helffen; Handle; natürliche Kunst; Diener; Hülffe; Fürsichtigkeit; kunst helffen; perfecter; mithülff; graduirung; Artificium; artificium

Ascend and descend

obersich / vndersich; auff vnd nidersetzung · HL0031

The word

Ascending and descending name opposed movements that together preserve a body. In the material account, the upward movement is not the whole achievement: what rises must return. The directional adverbs obersich and vndersich make this alternation plain. Later the paired noun phrase auff vnd nidersetzung recalls the same movement in an interpretation of spiritual life.

The family is organised by direction and function, not by a single German lemma. “Ascent” can suggest liberation from the body in isolation, but the text binds it to descent, refreshment and continued nearness. Its vocabulary therefore resists a reading in which salvation simply abandons embodiment.

In the work

In HY_P2S021 the returning moisture descends in drops and refreshes the corpus. The alternation is valued because it prevents exhaustion and burning. The surrounding account demands regulated, patient work rather than hurried intensity. Its approximate repeated number belongs to that narrative; it is not a detached rule sufficient to reconstruct an operation.

HY_P4S049 takes up the motion after describing spiritual dying. The soul is drawn upwards “as it were,” while the person’s body remains upon earth. Upward orientation means longing for eternal life and ordering present conduct towards God rather than worldly desires. The author expressly says that this dying is to sin, not the bodily death of the flesh.

The analogy then turns downwards. Body and soul, although represented as separated in a glass, remain near one another, and the soul refreshes the exhausted body. In the school of the cross, heavenly refreshment comforts and preserves the person under tribulation. The ascending soul does not leave an unwanted body behind. The author finally compares the numerical pattern with the earthly ascent and descent, while distinguishing temporal death from spiritual dying and describing the godly person’s continuing union with God’s Spirit.

Places to Read

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. Upward and downward movement sustains the material body through returning moisture.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. Spiritual ascent is joined to bodily continuance and refreshment from above.

In this edition

Both aligned units use an approximate expression: the material account says “approximately,” and the theological return says “about.” The historical phrase vngefährlich zum siebenden mahl must therefore not be turned into an assertion of exact measurement. Equally important are the translation’s repeated “as it were,” corresponding to the passage’s analogical language. These words limit the comparison: the believer does not undergo a literal laboratory separation of soul from body. The later paragraph’s explanation that bodily life continues supplies the governing interpretation, rather than an inferred mystical death of the organism.

See also

Imbibe, moisten and refresh [HL0274]; Dissolve and open up [HL0145]; Body and corpus [HL0074]

Selected exact forms hernider; obersich; vndersich; auff vnd nidersetzung; vngefährlich zum siebenden mahl

Ashes, glass, and glowing

Aschen / Asche; Boden deß Glases · HL0032

The word

Ash is first an image of exhausted matter. The main treatise says that the affected body lies 'like ash' at the bottom of the glass: likeness is part of the assertion, and the passage does not simply identify its material as combustion ash. Glass supplies the place of this temporary abasement, not a second product called ash. The phrase joins a visible position, loss of power and an apparent death.

The Second Response of 1661 gives ash a different action and narrative setting. Its first-person speaker burns a crutch to ashes, and the ashes subsequently glow without smoke. Here burning is actually narrated, whereas the main treatise's comparison follows dissolution and putrefaction. These are related images of transformation, not a single recipe assembled across texts.

In the work

In HY_P2S020 the earthly solar body loses its powers and darkens while its soul is drawn away and raised. Remaining powerless at the bottom of the vessel is expressly temporary. The image establishes the low point of a process whose agency is attributed to the operative matter and its fire, with human tending in an assisting role. Ash thus describes deprivation, not successful completion.

Part Four reuses that position to interpret Christ's humiliation. HY_P4S028 connects the blackened body with Christ's despised appearance, sorrow and the Psalm's worm. It then describes the soul's return in drops, refreshing and preserving the exhausted body from utter destruction. Both the simile of ashes and the qualification 'as it were' dead matter: the paragraph is a correspondence between visible processes and the Passion,

not a claim that Christ is a material ash or that the comparison abolishes his distinctive theological identity.

The Second Response surrounds its ashes with a broken leg, a healing crutch, inward salt, sweat compared to milk and honey, the king's fountain and changing light. The crutch is discarded by burning only after the narrated healing. Smokeless glowing then coincides with golden flames and a renewed darkness. No speaker identifies these images with the main treatise's vessel-bottom residue. Their riddle-like succession should remain legible without an invented decoding.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. The powerless dead body lies at the vessel bottom like ash.

Part IV: the spiritual comparison · unit 28 [HY_P4S028] · source PDF pp. 83–84. The putrefied solar body lies powerless like ashes at the vessel’s bottom.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The crutch is burned entirely to ashes; their smoke-free glow marks the transition to the fountain’s golden flames.

In this edition

The English 'like ash' and 'like ashes' keeps the main treatise's comparisons, while 'burn my crutch entirely to ashes' preserves the more direct action of the later response. The singular English mass noun and plural form do not prove different substances. The response's 'glow without smoke' is a distinct condition, not permission to infer that every appearance of ash in the volume represents smoke-free burning.

See also

Blackening and blackness [HL0063]; Glass vessel, flask and egg [HL0234]; Broken leg and crutch [HL0085]; Milk and honey [HL0345]; King’s fountain and golden flames [HL0300]

Selected exact forms Aschen; boden deß Glases; Boden deß Glases; verbränne; lauter Aschen; Asche glühet ohne Rauch; solis corpus

Authority and testimony

authentischen Philosophen; successoren · HL0039

The word

The phrase authentischen Philosophen identifies philosophers accepted as authoritative witnesses. It is not a modern claim that their works have undergone documentary authentication. The companion word successoren extends the authority through successors: the art is represented as something transmitted and possessed across generations, not simply an opinion shared by unrelated writers.

The entry’s English headword ‘testimony’ describes the function of this appeal. The main prologue asserts that these people truly knew, possessed and enjoyed the art. Those are three related but distinct claims: intellectual understanding, actual possession and beneficial use. A catalogue offered to support them does not, by its mere existence, independently establish them.

In the work

HY_INTROS005 first explains the philosophers' diverse names, parables and strange expressions as a common intention directed towards one aim and one matter. This prepares a reading rule: apparent verbal variety need not, according to this narrator, mean different objects. The claim is his organizing assurance. It must not be imposed on the separate companion works whenever their arguments actually differ.

The same unit acknowledges extensive failure. Ordinary and eminent, worldly-wise seekers alike have spent effort and money, suffered loss and withdrawn in ridicule. The appeal to authoritative philosophers is introduced precisely at this point, to stop such failures from turning into doubt that the art exists at all. The argument distinguishes the reality of the art from the success of particular attempts; it does not deny the ruined attempts or promise that diligence necessarily succeeds.

The catalogue in HY_INTROS006 includes named figures from different periods, a designation by book-title, and an assertion that some present possessors remain quietly hidden. This makes the appeal expansive but also difficult to test from the text alone. Scriptural examples are expressly set aside in the introduction to the list, rather than silently equated with every later name. The lexical stakes are consequently evidentiary: whom the narrator asks the reader to trust, and why reported failure should not end belief in the work.

Places to Read

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. The prologue introduces its catalogue as a reply to failed seekers and doubt about the art.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The ensuing named succession supplies the promised appeal to past and present possessors.

In this edition

The aligned English 'authoritative philosophers' appropriately distinguishes authentischen from the narrower contemporary sense of 'authenticated'. 'Successors' preserves the transmission claim without supplying genealogies. In the following list, English expansions and familiar name-forms remain editorial access aids; the historical catalogue itself is the evidence for an attribution, not verification of the attributed accomplishment.

See also

Philosophers and wise people [HL0401]; Experience, testing, and claims of certainty [HL0184]; One and many [HL0382]; Secret present-day adepts [HL0497]

Selected exact forms authentischen Philosophen; successoren

Azoth

Azoth · HL0042

The word

Azoth is a printed name in the main treatise's collection of descriptions of its hidden matter. It occurs beside the double mercury, within a sentence about nourishment from the heavenly and earthly globes. The passage supplies no independent derivation of the name and no modern chemical identification. Its local meaning is learned by following the attributes joined to it, not by treating the label as a ready-made recipe ingredient.

The opening of the unit presents a thing that looks like a stone yet is no ordinary stone, resembling white gum or water. The water is itself qualified through exclusions and paradoxes. Azoth belongs within this accumulating nomenclature: the names bring different relations of the matter into view instead of furnishing a shopping list of separate substances.

In the work

The matter named in this sequence is fed by the vapour, mist and sweat of upper and lower, heavenly and earthly regions. Nourishment therefore gives Azoth a cosmological setting. The description then denies that it burns in fire and characterizes it as a universal spark belonging to the light of nature. A name often encountered as though it were self-explanatory is here embedded in a much larger claim about natural power and endurance.

The following clause says that it is, or has within it, a heavenly spirit penetrating everything. That hesitation must remain visible. God originally animates and ensouls it; a statement attributed to Avicenna compares the spirit’s presence in all elemental creatures to the soul’s presence and motion in the human body. The sequence ends by describing inseparable body-and-soul union and hidden powers. These are assertions of the treatise and its cited authority, not experimentally established properties of a modern material.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. Azoth is a name associated with the double mercury and its nourishment.

In this edition

The aligned English keeps “a double mercury and azoth,” retaining the conjunction instead of assigning two separate physical ingredients. Its “It also is, or has within it” usefully preserves the German’s unresolved movement between identity and indwelling. The English lower-case “azoth” is not the exact printed form: the historical German has Azoth. That case distinction matters for original-form lookup, although it does not create two different concepts. The reading list refers to the complete descriptive unit because extracting the one name would remove nearly all the evidence for its local sense.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Dry water [HL0159]; Universal sea-water [HL0581]; Soul of the world [HL0523]

Selected exact forms Azoth

Being and apophatic qualification

Wesen / kein Wesen · HL0050

The word

Wesen is deliberately stretched across several senses in the principal theological naming passage. It can signify being or essence, can enter the alchemical designation “fifth being,” and can occur in a statement about Christ's twofold constitution. The culminating formula calls God the being of all beings and yet, properly speaking, no being. The final negation qualifies how the noun may be applied to God; it does not cancel the passage's repeated affirmations of divine existence, agency, and life.

“Apophatic” is an editorial access term for this act of qualifying an affirmative name by denying its ordinary adequacy. It is not offered as a German word in the treatise. The entry gathers the local difficulty of Wesen without turning every occurrence of the noun into the same technical concept.

In the work

The anonymous treatise starts with the multitude of names borne by the earthly Stone. It argues that these and similar titles can be spoken of God, and specifically the eternal Son, much more truly and in the highest degree. The movement is comparative and hierarchical. The earthly vocabulary supplies names, but their divine application is not restricted to the material sense from which the comparison begins.

The passage first describes an indestructible being which no element can separate or divide. It then names the fifth being, the being of all beings, and the denial “properly speaking, no being.” Read together, these clauses place God beyond the divisions that belong to elemental things. The following title, twofold Mercury, is immediately glossed through the champion of two substances and a hymn naming Christ as God by nature and man. It would therefore be mistaken to make the prior negation a denial of Christ's humanity, or to interpret the two substances as laboratory ingredients.

The sequence ends with a heavenly spirit that gives all things life, indeed with life itself. Its conceptual force lies in that oscillation between naming and exceeding the name. The reader is asked to find theological intelligibility in the alchemical comparison while refusing a merely material identity. This is a local strategy of the main treatise, not evidence that every companion employs the same theology of being.

Places to Read

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. God is being of all beings and yet properly no being.

In this edition

The English “being” retains the repeated Wesen and therefore lets the paradox remain visible. Translating every instance as “substance” would make the theological denial sound like a simple denial of material composition, while translating every instance as “essence” would obscure the conspicuous phrase “being of all beings.” The supplied translation does use “substances” for the adjacent Latin phrase concerning Christ. That variation follows the passage's explicit two-natures gloss and should not be flattened into a single English technical vocabulary.

See also

Eternity, beginning, and end [HL0182]; Fifth essence [HL0195]; More truly and in the highest degree [HL0350]; Person and two natures [HL0398]

Selected exact forms Wesen aller Wesen; eigentlich kein Wesen

Being, life, and sensation

Esse; vivere; Empfindligkeit · HL0051

The word

The dialogue distinguishes being, living growth and sensation rather than treating everything that exists as alive in the same way. Nature assigns metals and stones being alone, plants living and growth, and animals sensation beyond growth. Esse and vivere

are learned Latin terms embedded in the German exposition; the German words for existence and growth explain them. Sensation is a further capacity, not simply another name for change.

These distinctions regulate generative language. Something can originate from elements without possessing the nourishing and reproductive powers of a plant or animal. Consequently, words such as grain and seed require their immediate context: their appearance cannot by itself establish that metallic bodies breed their own kind.

In the work

Nature opens APP_NATURES002 with a growing grain embracing several natural domains, but then emphatically denies metals life, nourishment for growth, and generative seed. That apparent tension belongs to the passage itself. It should be retained as a distinction needing attentive reading, not repaired by silently deleting either statement. Metallic constitution and purification are discussed without conceding plant-like propagation.

The Alchemist’s answer extends the hierarchy to four degrees. Humans fulfill the preceding degrees, but the immortal rational soul comes from God beyond Nature’s power. He explicitly denies that Nature gives this highest human perfection, although she forms the bodily vessel. Grace is consequently not reducible to bodily constitution.

In APP_NATURES017 the Alchemist applies the distinction polemically to gold: its being is dead, it has no generative grain and it does not grow larger with the years. The maxim that everything begets its like is restricted to plants and sentient creatures. The separate Summary also calls common gold, silver and mercury dead, but develops the positive alternative through fruit still nourished on a tree. Its vocabulary of growth is not automatically Nature’s account of metallic being.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Metals have being, plants life/growth, animals sensation; metals lack generative seed.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Alchemist adds the fourth human degree and rational immortal soul.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Gold is dead and death its being, so it cannot reproduce like plants.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. Common gold, silver and mercury are dead because they no longer receive substance.

In this edition

“Being” and “existence” render Esse and Wesen together, whereas “living and growth” preserves the paired capacities assigned to plants. The English “no generative seed” is crucially narrower than denying every possible figurative use of seed. In the Alchemist’s later speech, the translation retains “death is its being or existence,” a deliberately forceful assertion; softening it to “temporarily inactive” would insert a doctrine absent from this local argument.

See also

Genus, species, and individual [HL0230]; Vegetable, animal, and mineral natures [HL0589]; Nature [HL0366]; Gold and body of the sun [HL0237]

Selected exact forms empfindligkeit; Wachsthumb; gradus; Empfindligkeit; vnsterbliche Seele; todt; Todt; Esse; vivere

Birth and form

Geburt / Gestalt / forma (distinct senses) · HL0059

The word

This family gathers several connected but explicitly different uses of birth and form. Gestalt may concern visible shape; forma may concern the determination through which a thing is what it is; birth and conception supply generative images. The shared vocabulary does not make every occurrence a technical statement about substantial form. Most decisively, Nature herself says that one instruction about form means the shape or size of a vessel, expressly not substantial or accidental form.

In the Hydrolith’s description of matter, exceptional birth and form belong to its paradoxical character. The riddle then distributes conception, birth, life and dying across hell, earth, heaven and time. These lines present an interpretive sequence, not an identified biological ancestry. In the theological comparison, Christ being formed and fashioned in us concerns the believer’s knowledge of God, not the manufacture of another divine person.

In the work

Nature’s dialogue gives the strongest technical development. In APP_NATURES003 matter loses an earlier form through privation and receives another under Nature’s governance. In APP_NATURES008 matter derives from the elements while heaven informs its quality; form becomes noble over time through purification. Human handling alone cannot produce this work.

APP_NATURES010 deliberately changes register. After asserting her unique power to shape the human body, Nature assigns the practitioner a limited arrangement of “form”: the vessel’s right shape or size and the furnace’s proper construction. She immediately excludes substantial and accidental form from that instruction. This distinction prevents a reader from granting the practitioner the formative agency that Nature claims for herself.

In his reply, the alchemist describes matter as receiving substantial form and afterwards visible accidental form. Later he argues that gold’s determinate form cannot simply be destroyed and restored at will. These are the learner’s formulations after Nature’s teaching, and their emphasis on limits remains important. The main treatise’s Christological usage belongs to another voice and argument: God becomes graciously

knowable as Christ is formed in the believer, and further growth in knowledge is still required.

Places to Read

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. Exceptional birth and form qualify the paradoxically named matter.

Part II: matter and the work · unit 9 [HY_P2S009] · source PDF p. 36. The riddle distinguishes conception, birth, life and dying.

Part IV: the spiritual comparison · unit 20 [HY_P4S020] · source PDF pp. 77–78. Christ formed in believers changes their knowledge of God.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature explains privation and the reception of a new form.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Heavenly informing is distinguished from matter’s elemental origin.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Vessel shape and size are expressly distinguished from substantial and accidental form.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The alchemist restates substantial and visible accidental form.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist denies that gold’s form can be destroyed and restored at will.

In this edition

The English retains “form” across many passages but also supplies “shape” and “size” where the dialogue itself explains Gestalt and grösse. These alternatives are not cosmetic synonyms: they preserve an express disavowal of substantial or accidental form. “Formed and fashioned in us” follows formiret vnd gebildet and its inward, theological object. The riddle’s separate “conception” and “birth” likewise deserve distinct lookups. This access family therefore compares uses without merging cosmological formation, vessel geometry and Christian formation into one doctrine.

See also

Regeneration and new person [HL0462]; Matter and subject [HL0332]; Person and two natures [HL0398]

Selected exact forms Geburt; empfengnus; geburth; formiret vnd gebildet; substantialischer; accidentalischer; grösse; accidentalische formam; forma; formam

Blackening and blackness

schwartze farb / denigrirt · HL0063

The word

Blackness names a visible state, while blackening names an action or change into that state. The main prose describes a dark colour followed by a completely black one; the later summary employs the learned verbal form rendered 'blacken'. These are associated

uses, not evidence that every dark appearance throughout the volume is the same stage. Their immediate setting is the subsequent work on a conjoined compound.

The black colour receives a figurative name, the raven's head. That naming is explicitly attributed to the philosophers. A bird image thus gives the appearance a memorable technical designation without changing it into a claim about an actual animal. The lexical family links colour, operation and emblem, but those three functions should not be collapsed.

In the work

HY_P2S020 explains the darkening through the deprivation of the added earthly solar body's powers. The operative mercurial water, called a fire, dissolves and putrefies that body; its soul is then described as withdrawn and carried upward. The ash-like, powerless residue marks apparent death. Blackness is intelligible within this surrounding account of separation and deprivation rather than as an isolated colour swatch.

The same paragraph distinguishes ordinary fire's assistance from the essential or supernatural fire that performs the work. This distinction prevents 'blackening' from meaning simply burning a substance black by increasing the furnace's heat. The narrated process is also qualified by the warning that the components must not overpower one another. Colour is only one aspect of a claimed orderly operation.

HY_P2S030 puts blackening in the second, not the preliminary, work. Its compressed verse places it beside putrefaction and before the later movement toward whitening, redness and completion. The outline is a mnemonic ordering of terms, not an explanation of how to recognise every correct or erroneous colour. Read against the fuller prose, it preserves a stage distinction that would disappear if all operations were listed as interchangeable actions of one undifferentiated process.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Dark then black marks the putrefactive phase.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Blackening is named as an operation.

In this edition

The aligned prose keeps the progression 'dark' to 'entirely black'; the verse renders the learned historical verb directly as 'blacken'. Those choices distinguish degree and action without creating a new substance called blackness. The summary's imperative style is a property of the source, but this entry explains its ordering rather than converting the verse and the surrounding prose into an executable procedure. The raven's-head name is separately indexed for readers following the emblem.

See also

Raven’s head [HL0452]; Ashes, glass, and glowing [HL0032]; Putrefy and destroy [HL0446]; Colours and ordered signs [HL0110]; Work stages and completion [HL0624]

Selected exact forms dunckele; schwartze farb; denigrirt

Blackening, whitening, and reddening

schwärtzen; weissen; Rothmachung · HL0064

The word

These verbs mean blacken, whiten and redden, but the Way of Truth makes their interpretation a central dispute. They are sayings whose sense must be learned from metallic Nature, not self-sufficient instructions to manufacture a sequence of visible colours. Rothmachung receives an explicit local explanation: making complete and perfect.

The inclusion of both Sun and Moon as examples of perfected things is particularly important. ‘Reddening’ in this explanation cannot simply mean that every successful substance must look red. Likewise, a reader cannot take the black smoke mentioned in the account as the starting material: the narrator immediately denies that interpretation.

In the work

APP_VIAS018 attacks seekers who have exhausted themselves in familiar operations and heterogeneous materials. It interprets the imperfection of metals as insufficient union of elemental fire with its protective liquor. When ordinary fire separates them, the protector escapes as white smoke and the elemental fire remains vulnerable. The sayings about blackening and whitening are placed within this explanatory account; they are not validated merely by reproducing smoke or altering a surface colour.

APP_VIAS030 enlarges the argument through vegetable, animal and mineral natures. Different degrees of natural coction account for different strengths of union and endurance. Black and white smoke mark contrasts in the account, while the perfection called reddening is the complete union of essence and liquor. These are the Via narrator’s theoretical claims. They should not be silently harmonized with the Nature dialogue’s visible three colours or the main treatise’s ordered signs.

APP_VIAS031 states the rejected reading in unusually explicit terms. The narrator condemns interpreting the old sayings as a succession of operations designed to make matter black, then white, then red. Washing, calcining and increased fire belong to the account of what he calls sophistical misunderstanding. Repeating that rejected sequence as the book’s recommended procedure would reverse the passage’s force. The final accusation is also uncomfortable: ancient authors themselves are said to have concealed their meaning and encouraged misleading readings.

Places to Read

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. The narrator interprets blackness and whiteness through smoke, liquor and elemental fire, while rejecting literal smoke as matter.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Reddening is defined as perfection through complete union, with both Sun and Moon as examples.

Way of Truth · unit 31 [APP_VIAS031] · source PDF pp. 192–193. A literal colour-producing order of laboratory operations is explicitly condemned.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Compare the main treatise’s ordered visible signs with the Via’s rejection of a literal colour-making sequence.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Compare the responding alchemist’s visible three colours and elemental associations with the Via’s argument.

In this edition

The aligned English distinguishes ‘Reddening is to be understood as making complete and perfect’ from the literal ‘matter becomes red’ in the condemned interpretation. It also preserves the negation that black smoke should not be taken as matter. This entry therefore treats colour words as contested technical language, while retaining the ordinary operations waschen, calciniren and augiren as vocabulary of the rejected reading, not endorsed directions.

See also

Colours and ordered signs [HL0110]; Blackening and blackness [HL0063]; Redden and reddening [HL0460]; Combustibility, burning, and fire endurance [HL0111]; Metals and metallic nature [HL0343]

Selected exact forms schwärtzen; weissest; weissen; roth machest; Rothmachung; waschen; calciniren; augiren

Body and corpus

Leib / Corpus / corpus · HL0074

The word

Body is a broad access word in this work, spanning the earthly human body, the matter of the philosophical work and the imperfect metals to which its tincture is applied. German Leib and the Latin corpus forms overlap in translation but must be identified through their local objects. Neither “body” nor “corpus” by itself identifies a modern substance, nor does every occurrence mean a human organism.

The introductory purpose is bodily preservation. Yet the following unit sharply limits it: nothing in this world frees the perishable body from death, and the restorative itself is by nature destructible. That qualification governs later language of healing and perfection. A promise of restoration is not a promise that ordinary bodily mortality has been abolished.

In the work

In HY_P2S005 the alleged matter is called a spiritual substance and also an airy, pure and glorious corpus, mediating highest and lowest. “Body” therefore does not simply oppose “spiritual” in this descriptive vocabulary. The author is reporting a cluster of philosophical names and attributes, rather than offering a settled physical analysis.

HY_P2S013 supplies another stage and aspect: the matter initially appears as a heavy earthly body, rough, tenacious, slimy and mistily watery. Its hidden heart and soul become accessible through the preparatory work. These descriptions need not be flattened into a contradiction with the earlier lofty names; the text differentiates appearance, inward power and treatment.

In HY_P2S022 soul and spirit are reunited with the body below. The result is called newly risen, living, perfect and glorified. This resurrection vocabulary belongs first to the material narrative and prepares later theological interpretation. The appearance of colours counts as an indication only in their ordered occurrence, not as sufficient proof from any isolated colour.

Finally, HY_P3S010 speaks of other imperfect metals and bodies. Here the corpus receiving the tincture is not the body of the prepared Stone. Further fermentation and augmentation are required for the claimed application. The word thus helps distinguish the completed agent, its further preparation for use and the recipients of its effect.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. The opening inquiry concerns the earthly human body and its preservation.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The next unit denies escape from death and calls the restorative destructible.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. A spiritual substance is also called an airy corpus.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The initial heavy body is distinguished from its hidden heart and soul.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Reunion produces the claimed living, glorified body.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Imperfect recipient bodies require a tincture prepared for application.

In this edition

The aligned English consistently makes Latin corpus accessible as “body,” but this convenience can hide changes of referent. The plural Corporibus in the application passage accompanies imperfect metals, whereas the introductory Leib is human. “Spiritual substance” beside “airy…body” preserves the source’s combination instead of correcting it into a modern matter–spirit opposition. The wording of HY_INTROS002 must also remain visible beside the later “glorified body”: the historical text itself restricts bodily restoration and calls its material aid destructible.

See also

Body, soul, and spirit [HL0075]; Dissolve and open up [HL0145]; Church, members, and spiritual edifice [HL0098]

Selected exact forms jrrdischen Leib; corpus; Corpus; Corporibus

Body, soul, and spirit

Leib / seel / vnnd Geist; anima; Animæ; Spiritum; corpora · HL0075

The word

Body, soul and spirit form a recurrent triad, but not a single dictionary equation valid everywhere. Leib names the bodily member; Seele and Geist can concern human life, the philosophical matter or a technical distinction between invisible powers. The main riddle’s juxtaposition of this triad with salt, sulphur and mercury invites corresponding interpretation, while still requiring understanding of its one-in-three figure rather than three ordinary ingredients.

The Way of Truth offers the most explicit local allocation: elemental fire is called soul, elemental liquor spirit, and outward visible fire and water bodies. Its argument depends on distinguishing these from metallic bodies that workers mistakenly dissolve. The same English nouns therefore conceal important differences of reference across the volume.

In the work

In the main treatise’s entrance to the art, the triad concerns the practitioner’s coordinated activity. Purification of heart and disposition must correspond to the work; technical action detached from that inward change is said to fail. The description of the matter then uses body–soul union and a penetrating heavenly spirit, with a world-soul analogy attributed to Avicenna. The process-riddle stages a temporary separation followed by reunion and glorification. These are related uses, not a proof that a practitioner, a material and a divine person have identical constitutions.

The Christological account specifies a perfect human being with body and soul, united with divinity in one person. The believer’s subsequent spiritual dying is different again: the body remains on earth, while heart and spirit turn towards God. HY_P4S049 expressly says this is dying to sin, not bodily death, and represents continued refreshment rather than total abandonment of the body. Its final assurance about the soul’s union with God’s Spirit is expressly restricted to the godly.

In the Nature dialogue, the alchemist’s response grants Nature bodily formation but attributes the rational, immortal soul to God beyond her agency. His later account joins body and spirit while denying an actual separation of the four elements. The Summary instead locates two metallic substances spiritually within Mercury, awaiting bodily formation. These claims must remain with their speakers. In particular, neither the Nature dialogue’s denial of elemental separation nor the Via’s semantic warnings should be erased by importing the main process-riddle’s language as a uniform physical theory.

Places to Read

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. The practitioner’s body, soul and spirit must act in agreement with a purified disposition.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The matter is described through penetrating spirit and an inseparable union of body and soul.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. The riddle juxtaposes body, soul and spirit with salt, sulphur and mercury.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. The process-riddle describes separation and renewed union.

Part IV: the spiritual comparison · unit 24 [HY_P4S024] · source PDF p. 80. Christ’s complete humanity includes body and soul within one indissoluble person.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. The believer’s spiritual separation is expressly distinguished from bodily death.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The responding alchemist distinguishes Nature’s bodily formation from the rational soul’s divine origin.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. His later account rejects real separation of the elements and describes body and spirit becoming one.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Two metallic substances are said to be spiritually present in Mercury’s body.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. The Via explicitly assigns soul to invisible fire, spirit to invisible moisture and bodies to tangible fire and water.

In this edition

The English ‘spiritually within its body’ in the Summary renders geistlicher weise as a mode of presence, not necessarily devotional spirituality. In the Via, capitalized Latin Animæ and Spiritum are names allocated to invisible constituents. Conversely, the main spiritual-dying passage repeatedly uses ‘as it were’ and then an explicit explanatory gloss. These checked differences are why this family is a comparative access entry, not a claim that soul and spirit are synonyms or detachable modern chemical fractions.

See also

Body and corpus [HL0074]; Spirit [HL0531]; Soul of the world [HL0523]; Spiritual dying and dying to sin [HL0532]; One and many [HL0382]; Union, coagulation, and fixation [HL0580]

Selected exact forms Leib / seel / vnnd Geist; Leib / sel vnd Geist; Leib vnnd Seel; Seele; Wille; geistlicher weise; anima; Animæ; Spiritum; corpora

Books, instruction and pupils

Bücher / Instruction / lehren · HL0079

The word

Books, teachings, instruction, and pupils form a vocabulary of transmission. The volume does not treat every written authority alike. A book may preserve knowledge, conceal it under figures, confuse a reader, or direct attention toward Nature. Instruction may be written, spoken by a living teacher, or embodied in the personified Nature's correction. The English heading gathers these relations rather than claiming that books and teaching are interchangeable.

In the work

The main treatise says that ancient possessors committed the art to books and left excellent instruction to faithful pupils so that it would survive them. Their figurative concealment is defended as both reverence for God and protection against greedy misuse. The appendix's verse then makes following the author's instruction part of the conditional promise of the world's treasure. Writing is neither useless nor sufficient independently of the reader's disposition and understanding.

Nature's dialogue also commends specific books: Aristotle's natural writings and Albertus on minerals are offered as aids to recognizing matter and natural operations. Yet the answering alchemist complains that contradictory prescriptions and parabolic sentences leave him unable to determine what to take. His appeal to Nature dramatizes a failure of unaided reading, not the absence of a written tradition. He subsequently distinguishes following sayings in a merely practical manner from essential theory or reflective practice.

The Way of Truth is more openly hostile to inherited concealment. It argues that lying books impoverish seekers and even criticizes ancient sages for writing in ways that could mislead people already on the right path. Living teachers might correct those errors, but the next passage limits even their freedom of disclosure and prefers direct attention to Nature. Its final words nevertheless ask the recipient to read, reflect upon,

and weigh the present writing diligently. The companion does not abolish reading; it seeks to change what counts as an adequate reading and which authority deserves trust.

These differences should remain unresolved where the sources leave them unresolved. The main treatise's justification of protective obscurity and the Via's accusation that obscurity harms worthy seekers are not merely two versions of the same approval.

Places to Read

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. Written teaching and faithful pupils preserve the art beyond the teachers’ deaths.

Internal appendix · unit 2 [HY_APPENDIXS002] · source PDF p. 117. Devotion, following instruction and preparing the stated matter promise the world’s treasure.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature recommends specified natural-philosophical books.

Nature’s Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. The Alchemist complains that conflicting figurative sayings yield no clear lesson.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. Ancient sayings require reflective rather than merely operative reading.

Way of Truth · unit 21 [APP_VIAS021] · source PDF pp. 184–185. Lying books obscure the art and living teachers may correct them.

Way of Truth · unit 36 [APP_VIAS036] · source PDF pp. 195–196. The reader is nevertheless commanded to reflect carefully on this written instruction.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. The Via limits disclosure even by living teachers and prefers direct attention to Nature.

In this edition

The translation preserves the Via's “living teachers” for vivos Præceptores. In the dialogue, “theory or reflective practice” keeps the unusual pairing rather than equating theory with purely abstract speculation. The final imperative to read carefully is particularly important editorially: quoting only the Via's attack on books would conceal the fact that the attack itself asks to be studied as a book.

See also

Book and school of Nature [HL0077]; Study and pursuit of wisdom [HL0539]; Philosophers and wise people [HL0401]; Revelation and concealment [HL0474]

Selected exact forms Büchern; schülern; lehren; Instruction; Materi; schatz dieser welt; Buch; Bücher; parabolische Sententz; Lüg büchlein; lesen; nachtrachten; erwegen; instructiones; Summa Summarum; meteororum; de generatione & corruptione; dictis; theorica; vivos Præceptores

Centre, earth, and subterranean interior

Erde / Bauch der Erden / centrum · HL0090

The word

Earth is at once an element, the lower region receiving heavenly influence, and the interior place where Nature forms minerals. 'Centre' specifies the inward reach of that influence; it is not a geographical address at which the reader is promised a physical

treasure. The forge, belly and maternal titles are different explanatory images for the same broad domain, not interchangeable literal descriptions of a subterranean workshop.

The companion texts use this domain polemically. What Nature does within the earth is contrasted with the artificer's furnaces and mixtures. Their shared appeal to earth does not prove agreement about the life, nourishment or seed of metals. The dialogue expressly restricts metals to being, while other companion formulations speak more freely of growth.

In the work

Nature's opening speech in APP_NATURES001 directs the erring practitioner away from smoky, destructive work toward her forge in the earth's interior. The next unit explains the belly of the earth as the site of elemental mixture and first composition. Yet the same speech denies that metals possess life, nourishment for growth or a generative seed by which they reproduce their like. The language of a growing grain earlier in that unit must therefore be read with, not instead of, the later qualification.

APP_NATURES004 locates earth within a cosmological ordering. The spheres impart influence through the elements, and their different motions produce different impressions and generations in ores. Their virtues penetrate as far as the centre. Earth is surrounded by the heavens and receives their influence, rather than functioning as an independent power opposed to them.

In APP_NATURES006 earth is dense and dark but fruitful, possessing the least share of the fifth being in the stated elemental hierarchy. It is called a mother and nourisher. Those titles express receptivity and production in Nature's comprehensive account; they do not override the distinctions among metals, plants and animals already made in her dialogue.

The Via's APP_VIAS022 gives a different pedagogical emphasis. Because disclosure by living teachers is restricted, the reader should observe Nature's seasonal and daily circulation and consider how she brings things to fruition. Her matter in the earth's hollows becomes a model for appropriate human work. This is a counsel to learn from Nature, not evidence that the Via's growth vocabulary merely repeats the dialogue's denial of metallic nourishment.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature’s forge lies within earth.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Elements receive their first mixture in earth’s belly.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Celestial virtues penetrate the earth’s centre.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Earth is thick, dark, fruitful and least rich in fifth being.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Earth’s hollows provide matter for different growths.

In this edition

The aligned English distinguishes 'interior', 'belly', 'centre' and 'hollows'. Particularly, the Via's historical expression for earth's hollows should not be converted into theological hells on the basis of a modern-looking spelling. The translation also preserves Nature's explicit denial of life and generative nourishment to metals, a consequential restriction beside the much broader maternal language of earth.

See also

Nature [HL0366]; Sphere and first mover [HL0529]; Seed, sowing, and generation [HL0502]; Seed of the world [HL0501]; Virgin earth [HL0591]

Selected exact forms innern der Erden; Schmiede; Bauch der Erden; Erde; Mutter; Ernährerin; Höllen der Erden; centrum; Centrum

Change and transmute

immutirt / verendert / verkehren / transmutiren · HL0092

The word

The family gathers changing, turning and transmuting without making them one historical lemma. In the main treatise, changing imperfect bodies belongs to a tincture's claimed efficacy. In Nature's dialogue, turning can describe the formation of metals from their principles or the reversal of upper and lower. A reader must therefore ask both what changes and who performs the change before treating every occurrence as the manufacture of gold.

Perfection and alteration also require distinction. The text can speak of raising defective stones to a higher degree, of tinging crystal, and of changing metals into gold. These are related benefits in its valuation of the art, but they are not identical operations or independently established material results.

In the work

The conclusion of HY_P2S022 attributes changing, tinging and healing to the tincture of a newly perfected body. Part Three then qualifies its practical application: further fermentation and augmentation are required before that tincture can be suitably projected into other imperfect bodies. The already perfected agent and its adaptation for a particular use are different stages, not a contradiction to be concealed.

HY_P3S012 extends the claimed benefits to imperfect metals, defective precious stones and crystal, but immediately ranks such marvels below knowledge of heavenly things. Transmutation is not the treatise's supreme end merely because it is the most economically conspicuous promise.

Nature's own account in APP_NATURES003 moves from universal elements toward proximate matter and metallic principles, losing one form and receiving another. It explicitly excludes ordinary visible sulphur and quicksilver from the required sense. APP_NATURES009 makes turning lower into upper part of Nature's heaven-governed reductions and circulations; APP_NATURES012 adds the reciprocal direction from highest to lowest. The human worker assists but cannot appropriate Nature's agency as a self-sufficient craft.

The Summary begins from formation in ores and allows transmutation outside ores under its stated condition of being made spiritual. Its formulation must remain distinct from the main treatise's account. The Via's APP_VIAS023, meanwhile, rejects the

addressee's existing work precisely because it will not attain the genuine metallic transformation he seeks. It condemns a route, not the possibility of the desired end.

Places to Read

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Imperfect bodies are claimed to be transformed.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. The tincture is said to perfect imperfect metals into clear dense gold.

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. Metal and gem transformation are claimed.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Four become one and sulphur/mercury become metals.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature turns lower into upper and cold/dry into moist/warm.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Elemental turning is glossed as subliming lowest and making highest lowest.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. Metal transformation requires knowledge of generative origin.

Way of Truth · unit 23 [APP_VIAS023] · source PDF pp. 186–187. True transmutation is the desired outcome rejected methods cannot attain.

In this edition

The English varies 'change', 'transmute' and 'turn' according to the immediate object. That variation is useful: the directional reversal of upper and lower should not disappear under a universal translation 'transmutation'. Conversely, the main treatise's paired verbs in Part Three reinforce an asserted change into gold. This entry records the speakers' claims without translating their principles into modern chemical identities or combining their procedures.

See also

Tincture and tinging [HL0566]; Ferment and fermentation [HL0193]; Gradation and elevation [HL0245]; Reduction and return [HL0461]; Sublime and ascend [HL0542]; Metals and metallic nature [HL0343]

Selected exact forms immutirt; verendert; perfect; transmutation; verkehren; verkehre; vntere; obere; Verkehre die Element; vnterste; oberste; verkehret; verwandlung der Metallen; imperfecta corpora; transmutiren; transmutiret

Christ Jesus

Christum Iesum; Iesus Christus · HL0096

The word

The name is accompanied by functional titles: saviour and redeemer, heavenly king, foundation and cornerstone. These are not alternative substances hidden under personal names. The fourth part explicitly identifies the Son as the heavenly good for which the earthly work supplies a visible and tangible likeness. The name of Jesus also marks the exclusivity of salvation in the later comparison.

Christum Iesum is the inflected name in the opening exposition; Iesus Christus occurs as the named agent of purification. The changes of form do not signal different figures. More important is the distinction between the earthly stone as representation and the heavenly person represented, a distinction carried by the text's vocabulary of likeness and superiority.

In the work

HY_P4S003 starts from a pedagogical problem: heavenly things are difficult for human weakness to grasp. Scriptural examples and parables help understanding, so the author reasons that God has also provided a bodily figure of the highest good, his Son. The redemption of the human race is attributed to Christ's obedience and merit. Those words must not be transferred to the seeker's labour, as if achievement in the art earned redemption.

The author places the stone beside, not in place of, Old Testament figures such as Isaac, Jacob's ladder, Joseph, the brazen serpent, Samson, David and Jonah. The argument claims an additional natural-world likeness of divine gifts. Isaiah's cornerstone then gives a scriptural bridge into the stone vocabulary. Whether that interpretation persuades a reader is separate from correctly identifying the author's claim.

HY_P4S033 makes the correspondence and its inequality explicit. The perfected chemical king communicates benefit to imperfect metals; Christ, 'and much more', purifies sinful and imperfect human beings through his blood. The latter is glossed as his blessed tincture. The passage does not present Christ as an unfinished body needing human improvement, nor salvation as an alternative medicine among others. Its final assertion allows no other saving means in heaven or earth except the name of Jesus.

Places to Read

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The main allegory identifies the heavenly highest good as Jesus Christ and explains why bodily figures aid human understanding.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. The chemical-king analogy is subordinated to Christ's unique saving efficacy.

In this edition

The English accurately keeps 'alone' and 'and much more', which govern the logic of the comparison. It also identifies the rose-coloured tincture as blood rather than leaving that phrase as a free-standing chemical metaphor. The entry treats scriptural references as the main author deploys them; it does not silently substitute another biblical translation or make the book's allegorical argument an independently demonstrated scientific or theological conclusion.

See also

Cornerstone and foundation stone [HL0125]; Blood and rose-coloured tincture [HL0067]; Only Christ and the means of salvation [HL0383]; Person and two natures [HL0398]; As if and in relation to us [HL0030]

Selected exact forms Christum Iesum; Heylandt vnd Erlöser; Iesus Christus; namen Iesu

Church, members, and spiritual edifice

Christliche Kirch / geistlichen Leib / geistlichen hauß · HL0098

The word

The Church is described through several collective images: vineyard, body, building, house and priesthood. They are not names for identical objects in everyday speech. Their coordination explains how many believers belong together under Christ. “Members” means parts of an organised body as well as people incorporated into it; “living stones” brings personal growth into an architectural image.

The family’s governing distinction is between Christ’s completed perfection and the still-imperfect members who receive its benefit. The text’s language of further fermentation and multiplication must be read through its own explanation: believers are united with him and made into a pure spiritual body. It does not say that an imperfect Christ needs human members to complete his divinity or humanity.

In the work

HY_P4S002 introduces the whole Christian Church through familiar scriptural parables, including a vineyard and a king accounting with servants. These examples establish a method of making spiritual matters intelligible through earthly relations. Later passages develop incorporation rather than merely furnishing more images.

HY_P4S032 compares the beneficial extension of a perfected tincture with Christ’s union with his members. The agent is already complete; the recipients require cleansing, rebirth and perfection. The passage identifies Christ as firstborn among brethren, foundation and cornerstone, and God and man in one person. Its movement is from the one completed source to the many who receive him.

HY_P4S035 connects that union explicitly with new birth from above in holy baptism through water and Spirit. Christ is the head, and the people are built into one body and edifice. The mixture of bodily and architectural vocabulary makes unity and dependence visible without reducing the Church to either an isolated inward experience or a material compound.

HY_P4S037 then describes gradual maturation. Those incorporated into Christ must first receive nourishment as infants. Eventually they become living stones in a spiritual house and a priesthood fit for spiritual sacrifices acceptable through Christ. Rebirth does not mean that understanding is instantly exhaustive: knowledge increases over time within the community’s shared life.

Places to Read

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Christ’s parables include the Church and its condition.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. The perfected Christ communicates benefit through incorporation of imperfect members.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. Baptismal rebirth unites head and members into body and edifice.

Part IV: the spiritual comparison · unit 37 [HY_P4S037] · source PDF pp. 90–91. Infants grow into living stones and a priesthood through gradual nourishment.

In this edition

The English “body and edifice” preserves Leib vnd Gebew rather than choosing one metaphor and suppressing the other. “Living stones” similarly retains the apparent tension between growth and building material. In the fermentation passage, the explanatory “That is” is crucial: it translates the author’s own clarification that we are united with Christ. The main grammatical and doctrinal emphasis therefore falls on the transformation of his members, not an addition to Christ’s perfection. The explicit references to baptism and priesthood also prevent the family from being paraphrased solely as private spiritual feeling.

See also

Lord’s Supper and restoration [HL0318]; Works and Christian faith [HL0625]; Incarnation and second person [HL0277]

Selected exact forms Christliche Kirch; Weinberg; Gliedmassen; geistlichen Leib; Haupt; Leib vnd Gebew; lebendige steine; geistlichen hauß; Priesterthumb

Circulation and conjunction

circulationes / Circulatio / Coniunctio · HL0103

The word

Circulation names recurring movement or change; conjunction names a joining. The two become paired names in the Via's account of one coction, but they are not universal synonyms throughout the volume. Nature's dialogue uses circulations in an account of heaven-governed transformations, while the Via also uses circulation for the visible alternation of seasons and daily conditions. Context determines whether movement, recurrence or union is foremost.

The Via's claim that many technical operation-names conceal a simple work is itself a polemical interpretation. It should not be promoted into the editor's explanation of every procedure in the anonymous main treatise or in the other companions.

In the work

In APP_NATURES009 Nature says that reductions, time and circulations turn lower into upper and cold and dry into moist and warm. Heavenly motion governs the elements. The rebuke that follows denies that a practitioner can force these powers merely through furnaces, heating or impressive colours. Circulation here belongs to Nature's ordered activity and its superior agency, not simply to manipulating a circulating vessel.

APP_VIAS007 identifies circulation or conjunction with the union of fire and water during coction. Water's familiar protection against burning provides an analogy, after which water is said to take on fire and become wholly pure fire. The author then accuses the ancients of multiplying names and misleading regimens. These allegations explain why the same paragraph brings solution, putrefaction, sublimation and multiplication under one account; they are not impartial dictionary definitions accepted by all the volume's speakers.

APP_VIAS016 gives conjunction an elemental explanation: air and fire possess one another's nature, and visible corporeal materials assist elemental essences toward their highest degree. The joining therefore concerns more than externally mixing familiar substances. APP_VIAS022 widens circulation to winter and summer, spring and autumn,

day and night. Looking at this recurrence offers instruction when books and masters cannot or will not disclose the art fully.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature’s circulation turns lower to upper under heaven’s motion.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Water and fire’s union in coction receives these names.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. Like-to-like assists the genuine union of elemental natures.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Seasonal and daily circulation is observable Nature, not a prescribed glass operation.

In this edition

The aligned English preserves both the learned operation names and the plain seasonal 'circulation'. It also translates the Via's accusation directly, so readers can see that reducing many names to coction is the speaker's position. In the elemental passage, 'aid' marks the subordinate status of visible materials: omitting that relationship would make the account seem to identify ordinary fire and water straightforwardly with the essences they assist.

See also

Digest and cook [HL0140]; Conjunction [HL0120]; Air [HL0009]; Fire and kinds of fire [HL0198]; Observe and follow nature [HL0379]; Time, term and duration [HL0565]

Selected exact forms circulation; Winter; Sommer; circulationes; Circulatio; Coniunctio

Cleanse and purify

reinigen; gereiniget; reiniget · HL0107

The word

Cleansing moves between bodily restoration, the preparation of matter and the disposition of the practitioner. These are related uses of a purification vocabulary, not interchangeable objects. The introduction says the extraordinary restorative cleanses what is old; Part One requires the heart and mind to be purified in correspondence with the work; Part Two insists upon gold free from incompatible impurity.

The word consequently asks two questions: what is being made clean, and for what relation or activity? Purity is not merely attractive appearance. A body must be fit to receive another matter’s spirit and power, while the human disposition must cease to seek wealth for worldly pride. The common verb creates an analogy without abolishing the different agencies and purposes involved.

In the work

In HY_INTROS002 cleansing belongs to a sharply bounded restorative claim. The thing may remove corruption, heal imperfect bodies and prolong life, but it cannot rescue the perishable body from death; it is itself naturally destructible. The promise should not be expanded into material immortality merely because the language of restoration is expansive.

HY_P1S007 makes purification of heart and disposition a condition of avoiding error in the art. Body, soul and spirit must act together; the inward person must be worked in correspondence with the developing work. The passage does not present conscience as an incidental ornament added after technical success. It places the practitioner’s desire within the account of whether the undertaking can reach its proper end.

HY_P2S016 distinguishes pure, living gold from common gold weakened through prolonged use and unsuitable admixture. Fraudulent adulteration is one fault among several. Cleansing is mentioned through the imagery of antimony and Saturn’s sphere, but the aim is an entirely pure body that admits the other matter, not a generalized instruction to apply a named modern chemical. Purity and living power are jointly required; neither should disappear from the definition.

Places to Read

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Cleansing is paired with removal of corruption and oldness.

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. The human heart must be purified in step with successive working of the whole work.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. The work tolerates nothing impure or unsuitable.

In this edition

The English repeats “purified” for the heart and “clean and pure” for the gold while rendering the introduction’s object as “what was old.” This helps preserve the different grammatical objects of cleansing. Its “in correspondence with” is especially useful in Part One: the ethical purification is compared to successive working, not asserted to be literally the same material operation. The translation’s “unpurified” in Part Two also remains distinct from deliberate adulteration.

See also

Common gold and pure gold [HL0113]; Adulteration and impurity [HL0006]; Regeneration and new person [HL0462]; Mortality and corruption [HL0353]

Selected exact forms reiniget; gereiniget; rein vnd pur; reinen Leib; vnreins

Coagulation and congelation

congeliren / coaguliren / fixation · HL0109

The word

Congealing and coagulating describe a coming together or becoming settled, but the words do not carry one uniform mechanism throughout the volume. Fixation adds an emphasis on remaining stable, especially under fire. The main treatise can coordinate or gloss these terms while still using them at different stages. A body that has become coherent is not therefore automatically the finished medicine.

The family includes Germanised learned verbs, their nouns and a plain description of quicksilver becoming stehend, or remaining fixed. These are selected access points, not proof that every occurrence means ordinary freezing or the same modern phase change. Each author specifies what is being joined, what stability means and who can accomplish it.

In the work

HY_P2S014 places congealing within preliminary work: the extracted inward parts are reunited with their own salt into one thing. The resulting subject still requires further preparation and is explicitly called harmful poison if prematurely used as medicine. Later failure to coagulate properly is one of the signs of an improperly governed work. The corrective discussion pairs congelation and fixation as the desired completed condition, while the summary poem distinguishes preliminary coagulation from later coagulation and fixing.

Nature’s opening complaint rejects attempts to make ordinary volatile quicksilver fixed through the alchemist’s forceful laboratory activity. Her objection concerns his matter, method and ignorance of her craft, not merely a dislike of the word “congeal.” The Summary makes another distinction: artificial congealing does not give Mercury’s two seeds a lasting fixed body, whereas Nature’s subterranean congealing is said to yield a fixed grain capable of further nourishment. That author claims experience for the latter account; the claim is not independently established here.

The Way of Truth gives its own reinterpretation. Coagulation names moisture becoming so united with fire that it withstands heat rather than escaping as vapour. Conversely, ordinary treatment of perfect metals may dissolve and recoagulate them in their former form without achieving the sought separation. This last use makes clear that an operation’s familiar name is not evidence of philosophical success.

Places to Read

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Preliminary congealing reunites the subject but leaves it unsafe as medicine.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Failure to coagulate is one sign of faulty governance.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. The corrective account pairs congelation with fixation.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. The poem distinguishes preliminary and subsequent uses.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature rejects fixing common volatile quicksilver by the criticised methods.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Artificial congealing is denied the natural fixed body.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. The Summary asserts natural congealing and a nourished fixed grain.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. The Way defines coagulation through moisture’s union with fire.

Way of Truth · unit 33 [APP_VIAS033] · source PDF p. 194. Recoagulation can restore the former metal without the desired separation.

In this edition

The English uses both “congeal” and “coagulate,” and the corrective passage renders congelation as “coagulation” alongside “fixation.” Readers should not infer a rigid English technical taxonomy absent from that local pairing. The Summary’s fix corpus and granum distinguish a fixed body from a fixed grain; those objects should not disappear under the general label “solidification.” The companion differences remain visible rather than being reconciled into a single process chart.

See also

Dissolve and open up [HL0145]; Divide and reassemble [HL0150]; Work stages and completion [HL0624]

Selected exact forms congeliren; coaguliren; coagulirt; Coagulirt; congelation; fixation; stehend; fix corpus; granum; Coagulation

Colours and ordered signs

Farben / farbe vñ zeichen · HL0110

The word

Colour is sometimes a visible feature, sometimes a sign whose position in a process matters, and sometimes a figurative name whose literal reading is disputed. This range is unusually important because the volume's companion texts do not agree on how black, white and red should be understood. A common English colour-name is not proof of a shared theory.

In the main treatise's matter-riddle, grey, green, red and white belong to a description of an elusive, widely available subject. They are not there presented as a complete chronological schedule. HY_P2S022, by contrast, explicitly describes signs appearing in succession. The difference between a descriptive list and an ordered series should not be lost in a colour index.

In the work

The main prose asks the reader to observe successive appearances and calls their succession a good indication of a fortunate outcome. Fish-eye grains, a coloured circle, peacock-like colours, whiteness and intense reds accompany the account of renewed union and fixation. The colour alone is not the entire criterion: time, order and the body's relation to soul and spirit also matter. HY_P4S051 transfers colours and signs to crosses, misery and tribulations in the believer, interpreted as hopeful indications of a blessed issue rather than literal pigments in the soul.

In the Nature dialogue, APP_NATURES015 gives the alchemist's attempted restatement of Nature's teaching. Black, white and red are called a natural work and associated with three elements; air penetrates them. The speaker's declared wish to recount Nature correctly is worth retaining. The Summary, in its own voice, says that white and red emerge along one practice, developed through the brooding-hen analogy.

The Via directly challenges literal colour-reading. APP_VIAS012–013 calls the ancients' many colour names deceptive and warns against either choosing a black substance or expecting the matter simply to become black, white and red. It distinguishes black smoke, called the raven, from the essence, called the raven's head. APP_VIAS030 then explains black and white smoke through different degrees of natural coction, and interprets reddening as perfection. APP_VIAS031 attacks the inferred regimen of

working a substance until successive visible colours appear. This disagreement is not resolved by saying that all authors merely conceal the same sequence.

Places to Read

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. Grey, green, red and white describe the ubiquitous subject.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Reddish/whitish appearances precede green/yellow, white and fiery blood-red, ending in scarlet-like purple-red.

Part IV: the spiritual comparison · unit 51 [HY_P4S051] · source PDF pp. 103–104. Material colours become the varied sufferings and temptations marking spiritual digestion.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Alchemist says natural work makes itself three visible colours corresponding to elements.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. White and red are achieved through one practice for Sun and Moon.

Way of Truth · unit 12 [APP_VIAS012] · source PDF p. 179. Ancient colour lists are called deceptive veiled language.

Way of Truth · unit 13 [APP_VIAS013] · source PDF pp. 179–180. A literal colour-changing material sequence is expressly denied.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Black/white smoke contrasts and perfected union explain the colour names.

Way of Truth · unit 31 [APP_VIAS031] · source PDF pp. 192–193. A literal wash/calcine/heat sequence is recounted only to be rejected.

In this edition

The aligned English keeps the Via's explicit negation of a literal black-white-red progression. It also distinguishes 'black raven' from 'raven’s head', a distinction easy to erase when indexing both under blackness. The main treatise's diminutive colour forms become 'somewhat reddish' and 'whitish'; these qualified appearances are not equivalent to its later intense fiery, blood-red and scarlet descriptions. The edition therefore needs both common colour access and source-specific explanations.

See also

Blackening and blackness [HL0063]; Whiten and whitening [HL0611]; Redden and reddening [HL0460]; Raven’s head [HL0452]; Peacock’s tail [HL0394]; Signs and indications [HL0514]

Selected exact forms graw grün roth vnd weiß; rothlecht; weißlecht; weiß; Fewer vnd Blutroth; purpurfabröthe; Scharlach; farbe vñ zeichen; digestion vnd kochung; schwartz; roth; Farben; Citrinfarb; grün; schwartz, weiß vnd roth; Rothmachung; schwartzen; weissen

Combustibility, burning, and fire endurance

verbrennlich; vnverbrennlich; widerstehen; verharren · HL0111

The word

Verbrennlich and vnverbrennlich name opposed capacities: liable to burn and not liable to burn. They are not interchangeable with giving off flame, melting or flying away as smoke. The companion texts use these observed or asserted behaviours to distinguish kinds of matter and degrees of perfection, while explaining them through their own accounts of elements, liquor and form.

Endurance terms such as widerstehen, resisting, and verharren, remaining steadfast, place emphasis on continued integrity in fire. The paradox of a fire protected from burning is intelligible only if the Via's elemental fire is distinguished from the ordinary fire that tests or attacks it. Neither word denotes a single modern physical entity across these arguments.

In the work

Nature's opening account says that some metals have excessively raw quicksilver and combustible earthly sulphur, and consequently lack the good form required for purification. Later she contrasts the alchemist's mixtures with the matter in which she works. His products disappear or are consumed; hers withstands trial and is improved in fire. Her water is non-wetting and non-volatile, and its oil incombustible. This contrast rebukes artificial imitation rather than inviting the reader to equate Nature's oil with an ordinary combustible oil.

The Way of Truth organizes its explanation differently. In APP_VIAS009 plants are associated with burning and flame, animals with life and flesh, and minerals with the inability to emit flames. APP_VIAS030 then describes the greater union of metallic liquor and elemental fire as the result of more thorough natural coction. Its claim that metals withstand ordinary fire better is comparative; it does not make all imperfect metals indestructible.

The concluding argument in APP_VIAS034 assigns protective agency to liquor. Once liquor and elemental fire are inseparably united, both remain stable in ordinary fire; the resulting elixir acts upon metals unable to endure in the same way. This is the narrator's theoretical explanation of perfection. The Nature dialogue's opposition between Nature's and the practitioner's work, and the Via's account of different degrees of coction, should remain distinct rather than being assembled into an unprovided laboratory method.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature links imperfect metallic form to raw mercury and excessively combustible earthly sulphur.

Nature's Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature contrasts the practitioner's perishable products with her fire-enduring matter and incombustible oil.

Way of Truth · unit 9 [APP_VIAS009] · source PDF p. 178. Flame-giving and its absence help define the three natures.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Differences of coction explain different strengths of resistance to ordinary fire.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. The Via attributes endurance to the inseparable union of elemental liquor and fire.

In this edition

The English differentiates ‘give off flames’, ‘be consumed’, ‘withstand’ and ‘incombustible’. That lexical care matters: the absence of visible flames in APP_VIAS009 is not identical to the stronger endurance asserted elsewhere. The apparently ordinary word ‘fire’ also requires its qualifiers. The source contrasts elemental and common fire explicitly; dropping those qualifiers would destroy the explanation of liquor protecting fire from burning.

See also

Common fire [HL0112]; Oil and unctuosity [HL0381]; Fixity, volatility, and endurance [HL0202]; Vegetable, animal, and mineral natures [HL0589]; Blackening, whitening, and reddening [HL0064]

Selected exact forms verbrennlich; vnverbrennlich; verbrennet; Flammen; widerstehen; verbrennung; verharren

Common fire

gemeinen Fewer · HL0112

The word

Common fire is the assisting fire distinguished from the fire of wisdom in HY_P2S020. The adjective is decisive: the passage does not employ 'fire' as an undifferentiated name for everything that heats or acts. It describes an essential or supernatural fire, identified with mercurial water, and says that common fire stirs it into action through the assistance of art.

The distinction gives common fire a genuine but subordinate function. Calling it common does not make it useless or merely erroneous. Nor does the elevated description of the other fire mean that ordinary tending can be omitted. The passage places practical human attendance alongside an operation said to proceed from the matter itself.

In the work

The paragraph begins by reporting what the philosophers have written about vaporous fire. Its account then turns to the balance within the conjoined work. The parable of woman and man says that neither should overpower the other: it concerns the material partners, not a permission for one person to dominate another, and it should not simply be equated with the distinction between two kinds of fire. The warning against material rising away concerns the integrity of the work. These limits make indiscriminate intensification of external heat the wrong inference from the word fire.

After that relationship is established, the process is said to proceed successively by itself, apart from tending the fire. The solar body is dissolved, deprived of strength and darkened; the soul is withdrawn and the body lies ash-like below. Grammatically and conceptually, the ordinary fire's assistance is not identical with the operative water's actions. The autonomous wording qualifies the amount of further labour, rather than denying that the worker continues to have responsibilities.

This local distinction also explains why a reader cannot replace philosophical fire with a familiar fuel merely because both receive the same noun. The passage names a relation between an activating aid and an active principle. It does not provide a modern

identification of either principle, and its comparison of material and non-material fires should be allowed to remain a historical account of agency.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Ordinary fire with art stirs the mercurial water into action.

In this edition

The English sentence 'This is mercurial water' refers to the preceding fire of wisdom, not to common fire. Its following phrase, 'stirred into action ... by common fire', preserves the asymmetry. The translation also retains the exception 'beyond tending the fire' in the otherwise self-performing process. Reading either clause alone would produce the false alternatives that ordinary fire does everything or that the practitioner does nothing.

See also

Fire of wisdom [HL0199]; Mercurial water and mercury of the sun [HL0341]; Work acting by itself [HL0623]; Woman and man in balance [HL0617]; Fire and kinds of fire [HL0198]

Selected exact forms gemeinen Fewer

Common gold and pure gold

gemeine Goldt; purlauteres Gold · HL0113

The word

Common gold is a qualified designation, not an automatic synonym for every occurrence of gold. The treatise regards it as precious among metals yet unsuitable for the particular work. Pure gold in the contrasted sense must retain living spirit and inward powers as well as freedom from impurity. The family therefore gathers an explicit opposition: it does not declare ordinary and philosophical gold interchangeable.

The language of death is itself qualified. Common gold is counted “as it were” dead because of weakness and unfitness. This comparative phrase matters when the description is reused for Christology. It marks an assessment of operative condition, not a universal definition of metal or a claim that gold once possessed a human soul.

In the work

Part Two explains the unfitness of common gold through several causes. Its growth towards perfection was impeded in the ore-pits; long use weakened its sulphur, described as its soul; unsuitable admixtures and lack of purification made it progressively less fit. The demand is therefore more exacting than commercial purity. Fraud must be absent, but absence of fraud alone does not establish the desired living power.

The other matter must be able to enter the gold with its spirit and force. Purity is thus relational: it concerns receptivity within this work. The reference to antimony and Saturn’s sphere is part of the text’s account of cleansing; it is not enough to identify the whole passage with a modern refining procedure.

Part Four deliberately reuses the contrast. As defective common gold cannot serve, so the Son’s divinity must not be understood as assuming humanity defiled by inherited and actual sin. The assumed humanity is wholly pure, sinless and perfect. The comparison

teaches a distinction about the humanity of Christ; it does not deny that Christ assumes genuine humanity, nor turn gold into a literal constituent of incarnation.

Places to Read

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Ordinary gold is declared unfit and as if dead; the work requires pure gold with living spirit.

Part IV: the spiritual comparison · unit 23 [HY_P4S023] · source PDF p. 79. Common gold is inadequate; the comparison requires pure, unadulterated, inwardly unweakened gold.

In this edition

The English renders gemeine Goldt in Part Two and gemeine Gold Corpus in Part Four as “common gold” and “the common body of gold.” Its later “ordinary human nature” corresponds instead to allgemeine menschliche Natur. The analogy carries a contrast into a different subject, but that does not make allgemeine a second occurrence of gemeine. Both passages retain “as it were, dead,” preserving the qualification. The compact German purlauteres in Part Four expands into “a completely pure gold”; the noun is supplied from context and should not be mistaken for a second exact German quotation.

See also

Gold and body of the sun [HL0237]; Adulteration and impurity [HL0006]; Cleanse and purify [HL0107]; Incarnation and second person [HL0277]

Selected exact forms gemeine Goldt; Todt; lebendig Geist habendes Goldt; gemeine Gold Corpus; purlauteres; jnnerlichen Schwefel

Composition, mixture, and disposition

Compositum / mixtion / composition / disponiren · HL0115

The word

A compound is something brought together; mixture names the relation of its constituents, and disposition names their fitting arrangement or readiness. The source alternates learned Latin nouns and verbs with vernacular description. These words are related but not exact synonyms: a patient can be properly disposed for an agent, while a compound is the resulting or already existing subject within which action occurs.

In the work

In the main treatise the Compositum is the combined matter placed within a glass. The immediate concern is retaining it rather than allowing it to escape. The word identifies the whole now being governed; it does not identify a modern chemical compound or state a fixed molecular composition.

Nature's dialogue develops a more expansive account. Nature brings elements into a mixture and first composition within the earth. A later description distinguishes a second mixture from that first composition as retained earthly vapours enter the sulphur-and-quicksilver relation. The distinction makes composition a history of formation, not merely the moment a human worker combines two visible materials.

Nature also describes orderly mingling and connection yielding a uniform, homogeneous subject. In the alchemist's response, the disposed patient is the place where an agent's

operation can occur. The recipient's suitability therefore matters as much as the agent's power. The later speech against elemental separation makes a further point: humans do not know the quantities, qualities, and manner of union needed to reconstruct a natural compound once they have torn it apart. Nature can compose and dispose the Stone without the alleged separation and recombination.

This last argument must retain its asymmetry. The speakers do not infer from the existence of a mixture that a human can isolate its components and restore them at will. Nor does the main treatise's vessel-compound automatically mean precisely the same thing as the dialogue's first elemental composition. The family helps readers compare whole, arrangement, and operative receptivity without erasing differences in stage and speaker.

Places to Read

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. The united matter is now designated a compound.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature brings elements into first mixture in earth’s belly.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. One mass and second mixture arise from first composition.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Ordered mingling produces a homogeneous subject.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The patient must be disposed to receive action.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Nature composes the Stone without elemental separation.

In this edition

English “compound,” “mixture,” “composition,” and “disposition” largely preserve the source's learned distinctions. “Homogeneous subject” is especially liable to be over-modernized: here it names an ordered uniform thing in a natural-philosophical argument, not a modern analytic finding. The translation's agent-and-patient sentence remains conceptually difficult, so the entry explains its explicit dependence on a disposed recipient without silently rewriting the agent as its own patient.

See also

Agent and patient [HL0008]; Elements and qualities [HL0171]; Birth and form [HL0059]; Object, subject, senses, and judgment [HL0377]

Selected exact forms andere mixtion; homogenisches; disponirten; Compositum; mixtion; composition; massam; commixtion; connexion; disponiren; componiren

Cornerstone and foundation stone

Eckstein; Grundstein; bewehrten Stein · HL0125

The word

Eckstein is cornerstone; Grundstein emphasizes the stone on which a structure is founded. The accompanying adjectives make it precious, tested and firmly established. This cluster is architectural language recruited through biblical quotation, not simply a

synonym for any valuable mineral. Its bearing on the philosophical stone depends on the author's explicitly announced spiritual interpretation.

The associated verbs also matter. Builders reject the stone, yet it becomes the cornerstone; those who fall upon it are broken, and those upon whom it falls are crushed. A glossary that retained only firmness and preciousness would omit the figure's warning and judgment.

In the work

The prologue describes the entire magistery as an accurate prefiguration of the eternal cornerstone. This makes the fourth part integral to the work's design rather than an accidental pious supplement. Yet the second part already opens with Isaiah's foundation stone, establishing a scriptural frame before its material exposition. That placement does not mean the scriptural stone is itself an unambiguous ingredient-name.

HY_P4S003 explains the interpretive bridge. Human weakness needs bodily examples of heavenly gifts, and the author offers the earthly stone alongside scriptural prefigurations of Christ. The cornerstone becomes an access point between visible likeness and the heavenly highest good. The claim is that God has supplied such a likeness; the reader should retain the distinction between representation and represented person.

HY_P4S004 then joins David's rejected stone to Christ's own application of the figure and to apostolic repetitions. The builders' rejection explains how low estimation can coexist with supreme worth. But the figure is not merely consolatory: it can break and grind to powder. The text's christological identification supplies the force of those verbs; they are not instructions to grind a material stone. The same word thus gathers stability for the believer, rejection by mistaken judges and judgment against opposition.

Places to Read

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. The programme identifies the whole magistery as a prefiguration of the heavenly cornerstone.

Part II: matter and the work · unit 1 [HY_P2S001] · source PDF p. 30. An Isaiah citation introduces the material part with foundation, testing and freedom from shame.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The allegory returns to Isaiah and interprets the visible stone as a likeness of Christ.

Part IV: the spiritual comparison · unit 4 [HY_P4S004] · source PDF pp. 63–64. The rejected builders' stone becomes the cornerstone, with both saving and destructive force.

In this edition

The two Isaiah passages are not verbally identical in the supplied German. HY_P2S001 ends with whoever ‘has’ the stone not being put to shame; HY_P4S003 ends with whoever ‘believes’ not fleeing. The aligned English preserves that difference. This entry does not harmonize the quotations into one presumed biblical wording. Likewise, ‘tested’ or ‘tried’ for bewehrten describes approved firmness, while the later ‘broken’ and ‘grind him to powder’ preserve a distinct threatening application.

See also

Christ Jesus [HL0096]; Stone and Water Stone [HL0536]; Isaiah 28 [HL0288]; Rejected and lowly thing [HL0463]; Believe and not flee [HL0052]

Selected exact forms Ecksteins; Grundstein; bewehrten Stein; köstlichen Eckstein; Eckstein; Bawleut; verworffen; zerschellen; zermalmen

Cost, labour, and loss

Kosten / Verlag / Vnkost; expenditure and loss family · HL0126

The word

The cost-family includes expenditure, initial outlay, labour, time, livelihood, and loss. These are not all monetary equivalents. The texts distinguish what the undertaking supposedly requires from the resources squandered through ignorance and from the basic maintenance needed to continue living. Their arithmetic belongs to historical persuasion, not to a usable contemporary budget.

In the work

The main introduction acknowledges that diligent seekers, including eminent people, have spent heavily without success and ended in irrecoverable loss and ridicule. This concession prepares the catalogue of authorities meant to preserve belief in the art despite failure. Expense is evidence of misdirected pursuit, not proof that the art itself is impossible.

The conclusion contrasts true aid to Nature with the crooked paths and distant mountains of gold promised by sophistical masters. Their work consumes money and effort and may finally cost bodily life. The author specifically warns against people who offer to teach for money or invoke an unaffordable initial investment. He then claims a very small total cost for the universal work but expressly excludes daily food and maintaining the fire. Those exclusions prevent the headline sum from representing all costs of pursuing it.

Nature's dialogue similarly rebukes stained vessels, wasted time, and needless expenditure, while saying that a suitable undertaking needs no enormous outlay. The Way of Truth intensifies the charge: false operation-language allegedly leads followers into poverty, enriching apothecaries while impoverishing the worker's family and exposing the worker to dangerous fumes. Its satire makes technical verbs consume their practitioners' possessions: money dissolves, household vessels fly away, clothes rot, and fuel becomes ash.

This is a moral and practical economy of knowledge. Ignorance does not merely produce a wrong answer; it damages households, bodies, and relations to other people. Yet modest expense is also part of the authors' self-authorizing rhetoric. The lexicon does not endorse the promised returns or infer that a cheap material can safely be handled.

Places to Read

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. Unsuccessful pursuit consumes resources and ends in ridicule.

Conclusion · unit 6 [HY_CONCLUSIONS006] · source PDF p. 114. True art is said to cost little; false art consumes money, labour and possibly life.

Conclusion · unit 7 [HY_CONCLUSIONS007] · source PDF p. 114. Offers to sell instruction or requests for capital for allegedly expensive work are treated as signs of deceit.

Conclusion · unit 9 [HY_CONCLUSIONS009] · source PDF p. 115. The universal work is claimed to cost at most three florins excluding subsistence and fuel maintenance.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. False cooking wastes time and expense.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature denies that very great outlay is required.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Invented difficulty allegedly drives followers into poverty.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. The practitioner enriches apothecaries and impoverishes family.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Money and possessions are the things that really dissolve in false practice.

In this edition

The English distinguishes “outlay” and “investment” from continuing food and fire-maintenance. It also preserves the Via's wordplay by making money “melt and vanish” in the satire. Rendering all these terms simply as “cost” would flatten the difference between inputs, sustenance, and destructive loss. The historical florin claim is retained as a bounded claim with explicit exclusions, not converted into a modern currency estimate.

See also

Fraud and pseudo-philosophers [HL0219]; Beyond purchase [HL0057]; Food, livelihood and maintenance [HL0210]

Selected exact forms Mühe vnnd Kosten; vnwiderbringlichen Schaden; Hohn vnnd Spott; Kosten; vergebliche mühe; leib vnd Leben; Verlag vnd Kosten; vmb Gelds willen; drey Floren; Narung; vnterhaltung des Feuwers; Zeit vnd Vnkost; Verlag; Vnkosten; Armut; Apotheker; Gelt vnd Guth; zerschmoltzen

Covenant and conscience

bund; gutte Ritterschafft; gut gewissen · HL0128

The word

Bund is the covenant made with Christ in baptism. It is not merely a private resolve, a contract with an alchemical teacher or a fraternity oath. The adjoining good conscience belongs with faith and the ‘good fight’, expressed as gutte Ritterschafft. The martial phrase names faithful persistence under attack rather than an actual military profession.

The words describe how the new, regenerated person should live. Regeneration does not place that person beyond temptation or make a clear conscience a guarantee of uninterrupted success. The passage immediately says that even the righteous can fall, while distinguishing God’s permission of testing from Satan’s harmful intention.

In the work

The enemy is introduced as Satan, the lying alchemist, stalking children of God especially when they act according to their baptismal covenant. Flesh and blood and the deceitful world are his accomplices. The main author then models the Church’s temptations on Christ’s temptations after baptism. The individual covenantal life is thus situated within the larger Christian body rather than reduced to an inward feeling.

The first temptation turns suffering and want into a reason to doubt God’s Word and gracious promise. The second moves in the opposite direction: it encourages trust beyond what the Word has promised. This is a crucial limit on the language of confidence. The author does not recommend limitless expectation or a proof of faith through dangerous presumption. The third temptation offers wealth at the cost of abandoning God and becoming idolatrous.

Good conscience and good combat consequently require discrimination between distrust and excessive presumption, not merely determination to obtain a desired result. The trials are permitted, according to the passage, so that faith, hope, patience and invocation of God may grow. They are preliminary schooling for further conflict with the old person. Divine grace, rather than self-sufficiency, enables resistance; conscience is part of sustained faithful conduct, not a self-awarded certificate of perfection.

Places to Read

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. Baptismal covenant, good combat and conscience introduce a sustained account of temptation and growth through trial.

In this edition

The English’s ‘covenant made with Christ in baptism’ retains the explicit sacramental setting of bund. Its ‘fight a good fight’ interprets Ritterschafft without inventing membership in an order of knights. It also preserves the distinction between trusting God’s promise and trusting beyond that promise. Those details prevent the compressed headword ‘covenant and conscience’ from losing the unit’s concrete account of baptism, temptation and the limits of human confidence.

See also

Regeneration and new person [HL0462]; Temptation and combat [HL0556]; Satan, serpent, and false alchemist [HL0488]; Cross and furnace of tribulation [HL0131]

Selected exact forms bund; gutte Ritterschafft; gut gewissen

Creatures and creation

Creaturen; erschaffen; Ebenbilde · HL0130

The word

Creature denotes what is made or brought forth within the created order, not animals alone. The main introduction speaks of the lower creatures whose natures and powers philosophers investigate. In the Nature dialogue the term can include human beings,

metals and other forms of natural existence. Creation, meanwhile, concerns the source of their being, not merely a visible alteration made by a worker.

The image of God is a distinct claim about humanity within that larger order. Nature’s opening reproach says that God made humanity in his image as a perfect work, yet humans misuse time and reason and depart from her order more than other creatures. The dignity of origin intensifies the criticism; it does not certify the current practitioner’s wisdom.

In the work

The introduction presents inquiry into lower creatures as a route towards recognizing something beneficently ordained by God. Their powers are worth studying because nature is intelligible and purposive in this account. The claim is framed as the understanding of enlightened people and experienced philosophers, not as a modern classification of biological species.

The Alchemist’s revised speech in APP_NATURES018 sharply reserves creation from the elements to God, who brought Nature herself forth. Humans cannot simply separate and reassemble elemental constituents and thereby become creators. The recalled recipe is the speech of a deceiver that the Alchemist now rejects; it must not be quoted as his final doctrine. Nature orders the proportions and forms of things within the authority she receives.

The separate Philosophical Summary also denies that human art makes natural things in the same way Nature does. It nevertheless allows art to assist things already produced by Nature and make them more perfect. This is an argument about ordered dependence, not a flat prohibition of every artificial improvement. Its phrasing differs from the dialogue’s exclusive divine creation claim and should retain its own voice.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Lower created beings disclose natural powers.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Humanity was made in God’s image but departs from Nature’s order.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. Only God creates from elements and brings Nature forth.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Human art assists already created things rather than creating them as Nature does.

In this edition

The introduction’s “lower creatures” renders vnderen Creaturen, while modern note n22 explains these as created beings in the earthly or sublunary realm. This broad sense is not restricted to animals. In APP_NATURES018 the English keeps the decisive “God alone” and the statement that God brought Nature forth. In the Summary, two successive denials precede the concession to art; preserving that sequence prevents “make them more perfect” from becoming a claim of independent creation. “Image” in the opening dialogue remains a theological dignity, not a resemblance between apparatus and a human body.

See also

God and divine agency [HL0236]; Nature [HL0366]; Being, life, and sensation [HL0051]; Art and assistance [HL0028]

Selected exact forms vnderen Creaturen; Ebenbilde; vollkommenen Werck; Erschaffer; erschaffen; geschaffen; kunst helffen

Cross and furnace of tribulation

Creutz / Feweroffen der Trübsal / Creutz ofen · HL0131

The word

Cross names both the historical instrument of Christ's death and the affliction through which his followers are formed. The furnace of tribulation extends the material work's heating and cooking into an account of suffering. The terms remain analogical: the author's description of a person spiritually dissolved or softened is not an instruction to inflict bodily damage.

In the work

The main treatise first applies the furnace to Christ as the divine-and-human person appointed by the Father. His hunger, temptation, weariness, weeping, arrest, humiliation, and crucifixion supply the concrete history behind the image. “Cooking” does not replace those events with an abstract mechanism. It is the comparative language through which the author reads them beside the compound's transformations.

The account then turns toward baptized Christians. Christ's wilderness contest is a testimony that those who confess him must also face temptation. In this setting tribulation concerns a contested allegiance, not a mere test of endurance or a proof that suffering people have failed morally. The list of shame and adversity makes the social as well as bodily dimensions visible.

Later the newly born person's godly life bears fruit through a further furnace of adversity. The reader is said to die to old Adam and walk in a new life. The passage explicitly calls the dissolution spiritual and says it must occur during temporal life. Its aim is the relinquishment of confidence in one's own power and reliance on God's grace and mercy. The process therefore cannot be described as self-earned salvation through accumulated pain.

The raven's-head image marks the world's contempt for the afflicted person. Its timing is not the material account's bounded interval: the author says it may endure throughout life. This difference is crucial to the analogy. It supplies a pattern of transformation without promising that religious suffering will obey a laboratory timetable or that every loss immediately announces visible success.

Places to Read

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. Christ is placed by the Father into suffering like a compound into a furnace.

Part IV: the spiritual comparison · unit 48 [HY_P4S048] · source PDF pp. 100–101. Suffering softens the person’s self-reliance so that comfort rests only in grace and mercy.

In this edition

The English preserves the deliberately strong “cooked,” “softened,” and “ground down” vocabulary, but also retains “spiritually” and the reference to life in this world. Those qualifiers determine how the image is read. “Cross” in the second passage broadens beyond the wooden instrument already named in Christ's passion; translating every occurrence as “crucifixion” would falsely literalize the believer's experience.

See also

Passion: suffering and yielding [HL0391]; Spiritual dying and dying to sin [HL0532]; Temptation and combat [HL0556]

Selected exact forms Feweroffen der Trübsal; Schmach; Schande; Creutz; ofen der trübsall; Creutz ofen; mürb gemacht

Desire, appetite, and will

begierde / appetit / Wille / Wollust · HL0137

The word

Desire is a useful English retrieval heading for several distinct source words. Nature calls matter desirous of form, describes sulphur warming quicksilver according to its appetite, and attributes an inclination to the spheres themselves. The dialogue's answering alchemist, by contrast, discusses the human will and disordered sensual desire. The Summary adds the appetite and fury of a lion as an image of Mercury. These expressions belong to different explanatory registers, not to one psychology shared by matter, humanity, and an allegorical animal.

In the work

In Nature's cosmological account, matter desires form as a woman desires a man. Heavenly influence and material receptivity are joined through a sexual comparison: the matter is not inert in the description, but draws toward a suitable determination. In the following passage, appetite regulates the relation of sulphur and quicksilver. Gentle warming is presented as fitting the receiving matter, and the ending again speaks of matter continually drawing a new form to itself. This language describes directed change within Nature's order. It does not give the material a reflective human intention.

The alchemist's reply distinguishes the body's responsiveness from the will's origin. An object presented to a person can occasion the will's movement of a limb, but the speaker expressly says that the will is not supplied by Nature or her assistance. He also identifies disordered bodily desire as a danger to the soul. Thus the speech which praises Nature's extraordinary bodily workmanship simultaneously limits her authority over human moral and spiritual life.

The Philosophical Summary uses another image. Its flying lion devours animals to satisfy its appetite except where resistance checks its fury. Mercury's corresponding action strips metals of form and swallows them. Yet even the image is qualified: gold and silver

may be hidden in its belly without being consumed. Appetite signifies a power of taking in, not an unlimited ability to destroy everything taken in. The limiting clauses matter as much as the vivid animal comparison.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Matter’s desire for form is compared with woman’s desire for man.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Sulphur warms according to mercury’s appetite; matter desires new form.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Will exceeds Nature’s agency; disordered bodily desire exposes soul to sin.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Lion’s appetite and fury figure Mercury’s swallowing power.

In this edition

The translation uses “desires” for material receptivity, “appetite” for both regulated warming and the lion image, and “will” for the human faculty. English resemblance can conceal the source distinction between appetit, Wille, and Wollust. Keeping them in a comparative family allows a reader to follow the images without claiming that their German terms, moral values, or causal functions are synonyms.

See also

Agent and patient [HL0008]; Birth and form [HL0059]; Flying lion [HL0208]

Selected exact forms begierig; Weib; Mann; appetit; begierde; Wille; Wollust; Grimme

Digest and cook

digeriren; kochen; Kochung · HL0140

The word

Digestion and cooking name sustained transformative working under heat, but their scope changes across the collection. The main treatise uses the learned digestion word and the ordinary cooking word together. Nature also describes her own cooking, while Via elevates coction into an exclusive explanatory principle. This family joins locally aligned terms without assuming that every source endorses the same regimen.

Neither verb should be restricted to cooking food or digesting it in a stomach. Their bodily associations remain useful, however: the texts picture internal maturation, nourishment and the emergence of powers already present. “Coction” is the translation’s learned English term for the German cooking vocabulary, not a separate original-language operation added by the translator.

In the work

The main treatise describes the Stone as digested back into an enduring unity and places diligent digestion within the subsequent work’s verse summary. Its prose distinguishes an inward philosophical fire from the common fire that assists it. The process then operates by itself apart from attendance upon the fire. The description is therefore not a claim that a worker directly performs every transformation by hand.

Nature says that she cooks, dissolves and sublimes without the ordinary smith’s tools or the sophists’ apparatus. Later the Alchemist describes cooking and digestion as joining body and spirit without adding another thing, while rejecting an actual human separation of all four elements. The two speeches retain their dramatic roles: his later account is an acknowledgement of what he has learned.

Via first tells its reader to abandon familiar named operations, then reinterprets those very names within one plain coction. Decay, improvement, endurance and union receive names such as putrefaction, sublimation, coagulation and circulation. The target is the multiplication of misleading independent regimens, not every possible occurrence of those words. APP_VIAS010 insists that only natural coction of true essences improves Nature. APP_VIAS014 even attributes the difference among vegetable, animal and mineral natures to deficiency of coction, a local doctrine not to be imposed on Nature’s hierarchy of capacities.

APP_VIAS021 repeats that slight coction accomplishes the named effects and faults books that obscure this simplicity; living teachers can correct such misdirection. The closing exhortation emphasizes self-purification and self-dissolution through cooking. The promise of simplicity is Via’s polemical claim, not a verified assurance of easy or safe practice.

Places to Read

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. Artificial digestion must proceed in conformity with nature.

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Steady digestion/cooking is required at the beginning.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Digestion follows blackening in the second sequence.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature performs operations in her one vessel without the condemned workshop gear.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Alchemy digests spirit and unites body and spirit without loss.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. One true coction raises one substance to its highest degree.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Coction is reread as putrefaction, solution, sublimation and the rest.

Way of Truth · unit 10 [APP_VIAS010] · source PDF p. 178. Only natural coction of the true essences is said to improve Nature; the named sophistical operations are rejected.

Way of Truth · unit 14 [APP_VIAS014] · source PDF p. 180. The difference between vegetable, animal and mineral natures is explained as a deficiency or difference of coction.

Way of Truth · unit 21 [APP_VIAS021] · source PDF pp. 184–185. Slight coction is said to accomplish solution, coagulation, sublimation and putrefaction, while misleading books obscure this simplicity.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Purification and dissolution happen reflexively by coction alone.

In this edition

The translation’s switch between “cook” and “coction” can make Via sound as though it introduces a new substance or technique; the German repeatedly uses the same cooking family. In APP_NATURES020 “digests its spirit” translates a paired ordinary and learned wording, while the English in Via preserves the repeated “itself.” These pronouns matter: they locate the subsequent transformation in the substance rather than in an endless series of external manipulations.

See also

Governance and assistance of fire [HL0244]; Work acting by itself [HL0623]; Sophist and sophistry [HL0522]; Elements and qualities [HL0171]

Selected exact forms digerirt; digeriren; kochen; koche; dissolvire; sublimire; dawet; kochet; kochung; gradirung; kochest; putrificirstu; Kochung; reiniget es sich selber; löset sich selber auff; natürlichen Kochung; Kochung der Essentien; mangelung der kochung; Solutio vnd Coagulatio corporum; Sublimation; Putrefaction; digeriret

Dissolve and open up

dissoluiren / aufflösen / Solution · HL0145

The word

Dissolving names a loosening or opening of what has been combined, but its object and argumentative role vary sharply. The main treatise pairs the learned dissoluiren with the German aufflösen. Its material account seeks access to a concealed heart and soul; its theological comparison concerns a change in how God is known by us. The Way of Truth also turns solution into a bitter pun on wealth melting away.

The most important limit occurs in HY_P4S019: divine “dissolution” is qualified by respectu nostri, “in relation to us,” and by “as it were.” The text does not assert that divinity is a destructible material. What is removed is the frightening appearance and veil that obstruct human knowledge, so that the Son is disclosed through the Holy Spirit.

In the work

In HY_P2S013 dissolution begins the preliminary treatment of the described matter, whose rough outward condition obscures its inward power. The process poem subsequently gives dissolution a place within its distinction between preliminary and subsequent work. These are stages in the main treatise, not a dictionary definition of every use in the collected volume.

Nature’s dialogue attacks the alchemist’s dissolving and distilling of the wrong materials. In her own account, however, Nature dissolves stone and metal within their natural moisture under heavenly influence. The negative judgement therefore does not prohibit every transformation called dissolution; it challenges the practitioner’s claim to reproduce Nature through superficial handling.

The Way of Truth commands abandonment of the accustomed solution yet promises a different, natural solution. Its conclusion explains that the substance dissolves itself through plain coction. The reflexive expression assigns the transformation to the substance’s own activity within the narrator’s preferred account, rather than to a separate elaborate regimen. Its discussion of perfect metals adds another limit:

dissolution by strong waters does not extract their essential principle, because essence and earth pass together and return to the former form.

The satirical passage applies soluirt to failed practitioners until their money and possessions have melted and vanished. This is deliberately figurative financial loss, not evidence that the wealth itself was a laboratory matter.

Places to Read

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. Material opening is linked with removal of an obscuring condition.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. The process poem locates dissolution within preliminary work.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. Divine dissolution is expressly relative to human knowledge.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature condemns the alchemist’s misguided dissolving.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature distinguishes her own dissolution from artificial imitation.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. The Way rejects the old regimen while promising another solution.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Solution becomes a satire on vanishing wealth.

Way of Truth · unit 33 [APP_VIAS033] · source PDF p. 194. Perfect metals can dissolve without yielding a separated essence.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The substance is said to dissolve itself through plain coction.

In this edition

“In relation to us” is a necessary translation of respectu nostri, not an optional theological softening added by this edition. Likewise, “as it were” preserves the comparison’s explicit restriction. In the Way, “dissolves itself” retains the reflexive construction löset sich selber auff. Those small qualifications prevent three distinct assertions from collapsing: material opening, human reception of divine disclosure, and the self-transformation claimed by a separate companion narrator.

See also

Coagulation and congelation [HL0109]; Divide and reassemble [HL0150]; Moses and the veil [HL0355]

Selected exact forms dissoluiren; aufflösen; dissoluirt; soluirt; dissoluirt vnd purificirt; entlösete; Solution; zerschmoltzen; zergangen; löset sich selber auff; respectu nostri

Distil

distilliren; distillirn; distillationes · HL0148

The word

Distilling is an operation-word whose force depends sharply on context. The main treatise can place it within approved preliminary work, while its introductory satire

makes deceivers distil money out of other people’s purses. The Nature dialogue and Via attack distillation within false or misunderstood regimens. A single glossary definition such as “a necessary stage” or “a condemned operation” would therefore misrepresent the collection.

The associated learned vessel term distillatoria names apparatus, whereas distillationes names operations. These are useful family neighbours, not exact grammatical equivalents. The plural learned forms and the Germanized verbs also show how workshop discourse moves between languages without requiring a modern technical system to be supplied.

In the work

In the main treatise’s preliminary account, distilling and congealing contribute to restoring a single thing after the separation of pure from rough. The resulting subject still requires further preparation and is explicitly called harmful if taken medicinally in that condition. Inclusion within the work must not be confused with immediate safety or completion. The closing verse likewise assigns distillation to the first, not the second, work.

The money-distilling satire draws its joke from this operative vocabulary: an apparent maker of gold extracts real money from others. Its ethical force is lost if the figure is treated as another laboratory attestation.

Nature’s opening rebuke lists distilling among busy procedures undertaken without knowledge of her matter or craft. Later she contrasts the practitioner’s fragile mixtures with her own enduring matter. The revised Alchemist rejects false distillations that drive spirits away in smoke, recalling a supposed philosopher’s advice only to disavow it. Via’s narrator similarly includes distilling in his own admitted past errors. That confession gives the critique experiential authority within the text, not independent verification that every historical distillation was futile.

Places to Read

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. Frauds figuratively distil money out of purses and chests.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. The extracted principle is redistilled with its own salt.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Distillation follows preliminary putrefaction.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature criticizes distilling muck and associated instruments.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Distillation by itself does not imitate Nature’s art.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. False distillations drive spirits away in smoke.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. Narrator lists distillation among his former failed operations.

In this edition

The English differentiates “distil” as action, “stills” as apparatus, and “distillations” as the named class of procedures. In the verse satire it preserves the deliberately impossible object, money. In APP_NATURES018 “false” governs the condemned operations and must not be dropped. Conversely, the main text’s approved occurrence should not be used to erase the companions’ disagreement: the same operation-name does not guarantee the same matter, purpose or theory.

See also

Work stages and completion [HL0624]; Sophist and sophistry [HL0522]; Purses and chests [HL0445]

Selected exact forms distillirn; distilliren; distillirt; Distilliren; distillatoria; distillationes

Divide and reassemble

scheiden / separiren / zusammenfügen (contrasted actions) · HL0150

The word

Separation and reunion are opposed actions whose meaning depends on what is divided and what remains together. The main treatise can divide matter into three parts and reunite them; the dialogue can reject the human separation of the four elements; the same dialogue can allow removal of what is superfluous. These are not automatically contradictory commands about an identical object.

The family therefore preserves the grammatical objects of dividing, separating and joining. “Pure from rough,” “superfluity from matter,” “soul and spirit from body,” and “four elements from a naturally constituted subject” are distinct relations. Inseparability may describe a particular bond or the desired final condition, not a universal prohibition of every preparatory distinction.

In the work

HY_P2S002 explains the Stone through its three natural parts and their renewed unity. HY_P2S013 then distinguishes the inward heart and soul from the rough appearance; HY_P2S014 summarises the preliminary work as separating pure from rough and making invisible visible again. The process riddle gives separation a temporal place: soul and spirit depart from the dissolved body but ultimately return, while their own mutual bond persists.

The alchemist’s reply to Nature allows preparation and removal of superfluity, then denies that human art can separate and restore the four elements in their proper proportions. He argues that a person who does not know the original quantity and quality cannot remake the subject after tearing its bond apart. His later analogy insists that generation need not destroy the father. This is not a retraction of every distinction within matter: it rejects destructive elemental disassembly as the means of producing the Stone.

The Summary gives another account of conjunction: Sun and Moon joined through true Mercury are contrasted with common gold, silver and mercury, which it calls dead. The Way of Truth uses separation negatively when liquor escapes from essence under corporeal fire, but describes a desired inseparable union of elemental fire and liquor. These companion voices employ shared relation words within differing accounts of growth, matter and heat.

Places to Read

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. Three natural parts are divided and brought into one Stone.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The concealed heart and soul are distinguished from the rough outward body.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Preliminary separation concerns pure and rough.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. The riddle differentiates mutual attachment from temporary separation from the body.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. The alchemist permits removal of superfluity as preparatory assistance.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. He rejects elemental separation without knowledge of original proportion.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Tearing apart the natural bond is opposed to generation without destruction.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. True conjunction is distinguished from combining common metals.

Way of Truth · unit 13 [APP_VIAS013] · source PDF pp. 179–180. Separation of liquor and essence explains the Way’s black-smoke image.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. The Way describes the desired inseparability of fire and liquor.

In this edition

English “separate” covers several historical verbs, which makes object tracking essential. The main treatise’s three parts cannot silently become the dialogue’s four elements, and removing superfluity cannot become destroying Nature’s bond. “Neither departs from the other” in the riddle refers locally to soul and spirit even while another separation from the body is described. The Way’s “inseparable” is the result of its own fire-and-liquor account, not proof that it endorses every operation named in the main treatise.

See also

Dissolve and open up [HL0145]; Coagulation and congelation [HL0109]; Body, soul, and spirit [HL0075]

Selected exact forms drey theil; zertheilet; diuidirt; separirt; scheid; keins vom andern weicht; vberflüssige; scheidung; widerzusammenfügung; vnscheidenlich; Band; zerrissen; zusammen füge; beysammen; scheidet sich; vereiniget; vnscheidlich

Dragon, serpent, and wings

Drachen / Schlangen / Flügel · HL0155

The word

The Summary uses dragons and serpents to represent two seeds, distinguishing them by wings. The wingless dragon is identified with sulphur that does not fly from fire; the winged serpent with quicksilver, the feminine seed, which can be carried away. Wings therefore signify a difference in stability and flight within this account, not an ornamental detail or an invitation to identify a zoological species.

The naming changes when the two seeds are reunited. Their conjunction is called the flying dragon, while a further image names a dragon’s head in relation to poisonous vapour. These are successive symbolic functions, not three securely identified modern chemicals. The text supplies some mappings itself, but does not supply a licence to solve every remaining name.

In the work

APP_SUMMARYS002 begins by attributing the two animal figures to ancient sages. It explains their contrasting movement before describing their reunion through a triumphant Nature in the “book of Mercury.” Mercury is there called the first metal and mother of metals. This unusual phrase belongs to the source’s account and should be followed through its separate entry rather than silently changed to a supposed technical term.

The united flying dragon develops the fire imagery: a dragon kindled by its own fire emits fire and poisonous vapour as it flies. The author compares this with Mercury’s hidden natural fire being aroused by an external fire. The point is a relation between outward stimulation, inward power and visible emission, not merely a pictorial synonym for quicksilver.

The final description emphasises danger. The smoke is foul, harmful and poisonous; its dramatic rising from Babylon extends the dragon image into an alarming landscape. Those details matter because they prevent a reader from treating a spectacular emission as a harmless sign of success. The passage is historical testimony about an asserted operation and its hazards, not a safe procedure or a verified identification of its products.

This Summary’s two-seed account must also remain its own. Its symbolic apparatus should not be used to harmonise the dialogue’s qualifications about metallic seed or the Way of Truth’s criticism of mistaken colour readings.

Places to Read

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. The Summary interprets wings, reunion and poisonous dragon imagery within its two-seed account.

In this edition

The aligned English preserves “dragon” and “serpent” rather than regularising them into one animal name. It also retains the shift from wingless dragon and winged serpent to “flying dragon” and “dragon’s head.” That sequence is lexical evidence for changing functions of the image, not an editorial classification of substances. “Poisonous vapour” and “harmful” are explicit translations of the historical warning language. Babylon remains the printed place-name within the figure; no geographical or chemical solution is supplied.

See also

Sulphur [HL0544]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Book of Mercury [HL0078]

Selected exact forms Drachen; Schlangen; Flügel; Drach ohne Flügel; fliegenden Drachen; Drachen Häupt

Drawing, receiving, and attracting

ziehen; empfangen; Eduction and Außziehung · HL0156

The word

Drawing gathers several carefully distinguished relations: Nature draws matter from the elements; matter draws or receives form; fruit draws sap; and the Alchemist seeks the bringing-forth of the Stone’s form. These are not one extraction technique. Their common vocabulary describes origin, receptivity or attraction according to the object and agent named in each sentence.

Eduction is the learned term beside the German expression for drawing out in the dialogue’s conclusion. It concerns the emergence of form through appropriate means and instruments. The family therefore includes conceptual bringing-forth as well as more tangible nourishment, but does not make all such uses physical removal of a hidden liquid.

In the work

Nature’s account of mineral generation says that she draws matter from the elements through the heavens, then gives the form that matter willingly takes to itself. Drawing thus appears on both sides of the relation: Nature supplies and orders, while matter desires and receives. Her next speech compares this receptivity to a woman’s desire for a man. Celestial influence and material appetite belong to that cosmological account, not to a modern theory of measurable attraction.

The Philosophical Summary’s fruit illustration gives drawing a nourishing sense. Fruit still attached to the tree takes in sap, grows and acquires flavour; premature removal interrupts the supply that the human worker cannot simply restore. The image supports that companion’s account of metallic maturation. It should not silently override the Nature dialogue’s denial of ordinary metallic propagation.

The Alchemist’s concluding appeal to eduction explicitly requires Nature’s instruments and assistance rather than destructive separation. Via makes the contrast especially sharp: metallic essence is the right matter, but inferring that it must therefore be extracted from finished metals is, for its narrator, a dangerous error. Foreign moisture corrupts what the worker seeks, and heating can disperse or destroy it. These

statements concern opposed kinds of drawing, not a contradiction solved by translating them all as “extraction.”

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature’s denial of metallic life and generative seed limits the comparison with the Summary’s nourishing fruit.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature draws matter; matter willingly receives and attracts form.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Matter desires form like woman toward man.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. Artist’s proper task is bringing forth/drawing out Stone’s form with Nature’s instrument.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Fruit draws nourishment while attached.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. Extracting metallic essence from metal is rejected as damaging.

In this edition

The English varies “draw,” “receive,” “bring forth” and “extract” to preserve different objects and agencies. In APP_NATURES021 the pair “bringing forth or drawing out the form” corresponds to Eduction and Außziehung, retaining the learned and explanatory registers. In Via, “cannot be extracted … without damage” preserves the qualifying condition: the critique is not a simple denial that anything can be removed from a metal.

See also

Birth and form [HL0059]; Desire, appetite, and will [HL0137]; Extract and draw out [HL0185]; Tree, fruit, and transplantation [HL0573]

Selected exact forms ziehe; annimmet; an sich ziehet; empfangen; begierig; ziehet; Safft; Eduction; Außziehung; abscheiden

Dry liquor and amalgam

truckenen liquori / amalgama / Leib vnd Kuchen · HL0158

The word

The source's “dry liquor” is an intentionally qualified description of a mingled condition, not a transparent modern substance-name. It is paired with amalgam and introduced by “as it were.” Later the theological comparison describes believers united with Christ as one body and cake. Liquor, amalgam, and cake are therefore linked by the passage's account of union, not made synonyms of one material.

In the work

In the material account, the prepared water and gold differ in both quality and quantity. One is described as light, gentle, subtle, and soft, the other as heavy, firm, and hard. Their combination is called, as it were, a dry liquor or amalgam. The ensuing description concerns one participant mingling in the other, illustrated by ice in warm water and by

bride and bridegroom. The lexical point is a joined state arising from unlike participants, not the erasure of their initial distinction.

The later theological passage deliberately recalls that account. It speaks of the two beings first mixed in a saline form into a dry liquor or amalgam and uses their gradual reception of further portions to explain how Christian understanding grows. The conjunction with Christ occurs in holy baptism; afterward the person learns one article of faith after another. Initiation into union and full comprehension are thus not simultaneous achievements.

“One body and cake” supplies a concrete image for that baptismal incorporation. Kuchen can suggest a compact, unified mass here, but the text does not specify that it is eucharistic bread. Its immediate subject is the person joined to Christ and then progressively instructed. Importing a particular sacramental bread would confuse this sentence with other passages that explicitly discuss the Supper.

The family retains these small concrete words because they make the analogy work. The dry liquor shows union without an ordinary liquid description; the cake makes bodily coherence visible; gradual addition becomes an image of instruction fitted to a learner's capacity. None requires a chemical identification or a reconstructed practical formula.

Places to Read

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The mixed state is described paradoxically as dry liquor or amalgam.; The tempered mixture is called a liquor while its preceding description also calls it dry.

Part IV: the spiritual comparison · unit 38 [HY_P4S038] · source PDF p. 91. A dry liquor or amalgam and one body and cake picture the joined material and spiritual masses.

In this edition

The English keeps “as it were” with dry liquor and preserves the unusual “one body and cake.” Smoothing the latter to “one body” alone would hide an actual source image; translating it as “communion bread” would add a specification the passage lacks. The two historical dry-liquor spellings and the inflected amalgam forms remain available as exact lookups, while “Cake,” “Liquor,” and “Amalgam” each have their own English access.

See also

Conjunction [HL0120]; Gradual addition and instruction [HL0246]; Church, members, and spiritual edifice [HL0098]; Ice in warm water [HL0272]

Selected exact forms truckenen liquori; trocknen liquori; amalgamati; Leib vnd Kuchen; amalgama; liquorem

Dry water

trockenes Wasser; Handt nit naß macht · HL0159

The word

Dry water is a deliberately qualified name in the main treatise’s description of the hidden matter. It is called water yet does not wet the hand. The paradox prevents an immediate identification with rain or an ordinary spring, both explicitly excluded. “Dry”

therefore belongs to the account of how this matter behaves or appears under a particular consideration, not to a claim that ordinary water has ceased to be wet.

The same sentence also offers dirty water arising from the earth’s salty fatness. These descriptions are connected by a shift of consideration, not presented as identical dictionary meanings. Their shared placement teaches the reader to attend to viewpoint and relation when interpreting the many names of one matter.

In the work

The full unit first says that the thing is a stone in outward appearance yet no stone, resembling white gum or water more closely. The description then moves through sea-water, life-water, blessed water, and exclusions of ordinary sources before arriving at thick, enduring, salty and dry qualities. The accumulation is designed to resist a superficial reading of any one label.

Its later names, double mercury and Azoth, connect the same descriptive chain with nourishment from upper and lower regions, incombustible power and a penetrating heavenly spirit. Nothing in the local argument warrants converting dry water into a named modern compound merely because one feature seems familiar. The comparison of world-spirit and human soul further shows that the unit is explaining relations of body, spirit and cosmic activity, not just visible appearance.

The negative wetting phrase is particularly useful for reading against expectations. It distinguishes the philosophical referent from an everyday sensory exemplar without giving an adequate independent test for finding the matter. Nor should it be made into a recommendation to touch or taste unknown substances. The entry records the historical author’s naming strategy and asserted properties.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The water can be dry and non-wetting or dirty under different aspects.

In this edition

The aligned English explicitly supplies “water” after “dry,” making the sense clear where the German relies on the preceding noun. It also renders the viewpoint qualification as “from another point of view.” That phrase should remain attached to the paradox: omitting it makes a contextual description look like an unqualified physical definition. “Dirty water” follows the supplied schmuziges Wasser, and should not be silently corrected to a more attractive name merely because the surrounding passage also calls the water pure and blessed.

See also

Ordinary water [HL0388]; Universal sea-water [HL0581]; Azoth [HL0042]; White gum [HL0610]

Selected exact forms trockenes; Handt nit naß macht; schmuziges Wasser

Dying, killing, and revivification

sterben / getödtet / lebendig machen · HL0161

The word

The companions use life and death of materials, of operations, and of mortal creatures. The same English vocabulary therefore needs a specified subject. Vivification can be a

boast condemned by Nature; dying can name the human limit which an alleged universal medicine does not remove; and a dead metal can mean a body denied generative growth. None of these senses automatically denotes biological life in a substance.

In the work

Nature's opening speech attacks a worker who applies excessive heat for what he calls vivification. The reproach is directed at his method and the ordinary volatile matter he mishandles. Later, while praising a medicine's benefits, Nature expressly says that the creature must finally die. This qualification keeps her medicinal promise from becoming a promise of bodily immortality.

In his answer, the alchemist says that gold is dead and that death is its being. His reason is specific: gold has no seed or grain through which it could regenerate its form after corruption, and it cannot grow another metal or quicksilver. This is an argument about the limits of mineral reproduction, not a report that a once-living animal has expired. Yet the same answering voice subsequently calls alchemy an art which makes metal perfect and living. The dialogue's shift from denying ordinary gold generative seed to speaking of gold as father must remain visible rather than be harmonized by silently rewriting one passage.

The separate Philosophical Summary gives death another function. When Mercury's two seeds awaken to take their own body, their mother Mercury must die. The death marks a transformation in which the prior mercurial condition does not simply return. Artificial killing is then contrasted with natural development: becoming another thing, as the named examples indicate, is not enough to give the seeds an enduring fixed body. Both the occurrence of change and its quality are at issue. The passage therefore refuses the inference that any loss of flowing mercurial appearance is the desired perfection.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. The addressee’s supposed vivification by excessive reverberating fire is condemned.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Even the possessor of treasure must die.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Gold’s death/being prevents reproduction.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Natural death of Mercury is irreversible; artificial killing yields something else.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Alchemy is claimed to make metal perfect and living.

In this edition

The English “revivification” in the heading collects statements about making living again; it is not a single technical lemma quoted from every passage. In the Summary, “can no longer make itself as living as it was before” preserves a comparison with a previous state rather than asserting absolute annihilation. The dialogue's “death is its being or existence” translates its striking Todt and Esse pairing and should not be softened into merely “inactive.”

See also

Mortality and corruption [HL0353]; Resurrection and glorification [HL0473]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Selected exact forms vivation; sterben; todt; Todt; getödtet; lebendig machen; lebendig machet

Egg, hen, and chick

Hänn / Eyern / Philosophische Ey / Hünlein · HL0169

The word

Hen, egg and chick form a generative image with several local applications. A brooding hen can illustrate gentle warmth; an egg can name the whole philosophical undertaking; hatching can explain how a particular substance develops into its mature kind. These uses must not all be reduced to a specialised name for the glass vessel.

The main treatise’s Philosophische Ey is explicitly paired with the Stone and the high work in its concluding account of the process. Elsewhere a vessel can be placed within the incubation comparison without becoming identical with the egg in every occurrence. The image gives readers a familiar relation between enclosure, warmth, patience and emergence, not a universal apparatus diagram.

In the work

HY_P2S019 compares the warmth of the material work to a hen sitting on her eggs. The comparison emphasises gentleness and steadiness. At the successful conclusion, HY_P2S023 calls the high work the philosophical egg and Stone of the Wise, immediately after requiring thanksgiving to God as its chief governor and charitable use of the result. The egg therefore belongs to a larger account of divine agency and responsible enjoyment, not only technical manipulation.

The Summary elaborates hatching into a domestic analogy. Its writer asserts that white and red belong to one practice and likens its simplicity to work that can accompany spinning. The treatment of eggs exemplifies limited intervention. In particular, their remaining unwashed is carried into the author’s Mercury comparison; the glass is called the nest and the furnace the house. The resulting chick’s blood, flesh and feathers promise healing, nourishment and clothing. Those benefits turn the image towards support of life, and the final prayer asks God to grant good-hearted seekers access to it.

The Way of Truth uses a shorter comparison. Just as a child comes from seed and a chick from an egg through natural incubation, metals must have a definite substance from which they originate. This is an argument for understanding metallic nature and its source. It is not the same detailed allegorical assignment as the Summary’s nest and house, and it should not be expanded into one.

Places to Read

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. A brooding hen illustrates the character of warmth.

Part II: matter and the work · unit 23 [HY_P2S023] · source PDF p. 45. The philosophical egg names the completed high work beside the Stone.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary unfolds the nest, house and beneficial chick analogy.

Way of Truth · unit 27 [APP_VIAS027] · source PDF p. 189. Incubation argues for a definite generative substance of metals.

In this edition

The English “philosophical egg” preserves the whole-work designation in HY_P2S023. “Nest” in the Summary translates the source’s separate explanation of the glass, making the difference especially clear. Hänn, Hennen and Brüthennen are selected historical forms for the hen family; “natural incubation” renders brütung in the Way’s argument. Comparing these actual wordings prevents a common editorial shortcut in which every egg reference becomes a vessel label. The asserted curative chick remains a figurative promise in its source, not medical evidence.

See also

Warmth, heat, and cold [HL0597]; Birth and form [HL0059]; Work stages and completion [HL0624]

Selected exact forms Hänn; Eyern; Philosophische Ey; Eyer; Hennen; Brüthennen; Hünlein; Ey; brütung

Election and hiddenness

erwehlten / Außerwölten / Welt verborgen · HL0170

The word

Election names divine choosing, while hiddenness names the restricted disclosure of the art or heavenly truth. In the main treatise these ideas intersect but do not always have the same object. Being chosen for knowledge of the art, belonging among the elect in a Christian account of suffering, and receiving a revelation hidden from the world are related claims that must be distinguished.

The terms also prevent skill and social resources from becoming sufficient explanations of attainment. The art is described as plain for the devout person chosen by God and supremely difficult for the wicked. That contrast expresses the author's theology of reception rather than an observable rule by which readers can judge another person's salvation or experimental ability.

In the work

HY_CONCLUSIONS009 couples the contrast with claims of small expense, accessible matter and slight labour. The point is paradoxical: scarcity of knowledge is not explained by the intrinsic costliness of the material. The exclusions for ordinary sustenance and tending fire also qualify the cost claim. A statement about simplicity for the chosen must not be detached from the treatise's other distinctions concerning stages and skilled handling.

The prayer in HY_PRAYERS002 directly addresses God as the one who hides the wondrous stone from the world and reveals it only to the elect. It asks for measured guidance, right understanding, steadfast continuation and a blessed completion. Revelation does not abolish the need for ongoing work. The prayer closes through Jesus Christ and the inseparable divine unity, placing the request within worship rather than presenting it as a demand on a neutral technique.

HY_P4S051 uses election in a pastoral argument attributed to Augustine. Sharing Christ-like suffering can signify God's purpose to place a believer among the elect. Tribulation is read through the relation of head and members, with Peter, Paul and John as examples. That argument is not simply the claim that a laboratory success certifies election: its immediate object is Christian life and perseverance through affliction.

Places to Read

Conclusion · unit 9 [HY_CONCLUSIONS009] · source PDF p. 115. The art is simple for the devout chosen by God, hardest for the wicked.

Prayer · unit 2 [HY_PRAYERS002] · source PDF pp. 119–120. The wondrous stone is hidden from the world and revealed only to the elect.

Part IV: the spiritual comparison · unit 51 [HY_P4S051] · source PDF pp. 103–104. The attributed Augustine passage takes similar persecution as God’s discipline and inclusion among the elect.

In this edition

The English conclusion reproduces the emphatic 'most impossible', a rhetorical intensification beside 'hardest', rather than quietly turning it into a measured probability. The prayer's 'only' likewise restricts disclosure, not the range of all divine benevolence. The Augustine passage has an explicit quotation boundary; its voice should not be merged with the anonymous author's personal testimony elsewhere. These distinctions keep different uses of choosing from becoming one flattened doctrine of access.

See also

All, few, and the greater part [HL0015]; Gift and divine ordinance [HL0231]; Prayer [HL0424]; Cross and furnace of tribulation [HL0131]; Augustine [HL0037]

Selected exact forms erwehlten; Gottlosen; vnmüglichst; Welt verborgen; nur deinen Außerwölten offenbaren; Außerwehlten; züchtiget

Elements and qualities

Element; Elementen; essentia elementativa · HL0171

The word

The elements belong to a historical account of natural constitution and qualities, not the modern periodic table. Fire, air, water and earth are distinguished through properties and relations of action and reception. Yet the collection also distinguishes visible corporeal aids from invisible elemental essences, and a fifth essence from the four. The English word “element” cannot make those levels interchangeable.

Qualities likewise name relational capacities such as hot, cold, moist and dry, not independent ingredients to be isolated at will. Nature distinguishes what belongs properly to an element from what it receives by appropriation from another. This is one

companion’s explanation and must not be silently simplified into a universal four-square chart.

In the work

The main treatise describes the first matter as a fitting balance of all elements, resistant to their attacks and comparable to heaven above the four elements and qualities. Its earlier devotional argument says that heaven, earth and the elements assist God’s friend, while God alone gives increase. Neither statement makes the human artist an autonomous creator.

Nature’s account begins metallic generation from elemental mixture and gives each element active and receptive relations. She also describes a hierarchy of first matter, heavens and elements, with differing shares of the fifth being. The Alchemist later insists that the elements within quicksilver and the solar body are inseparably united by means he cannot reproduce. Pretended extraction of visible elemental portions is his target; God and Nature retain a power he denies to ordinary human art.

Via offers a different explanatory distinction. Corporeal fire and water assist elemental essences, while the philosophical names Sun, Moon, soul and spirit can designate invisible fire and moisture. The mistake, for Via, is reading these names as instructions to dissolve metallic bodies. Its claim that ordinary mercury and sulphur are not the first matter of metals must remain attributed to this narrator. These texts share vocabulary and polemical concerns without supplying one perfectly harmonized theory.

Places to Read

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. Heaven, earth and elements assist God's friend.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. Elemental qualities are negated as isolated identifications and reconciled in a perfect balance.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Metals and stones originate from the elements, not generative seed.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. One mass contains elemental spirit and fifth being.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Simple elements have proper and appropriated qualities.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Human separation of four elements is denied.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. Visible corporeal elements assist invisible elemental essences.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Invisible elemental fire/water are distinguished from visible tangible bodies.

In this edition

The aligned English retains the learned distinctions “properly” and “by appropriation” in Nature’s elemental discussion. In Via it distinguishes “corporeal” from “elemental,” a distinction easily lost if every occurrence of fire or water is read as the same physical stuff. APP_NATURES019’s statement that fire is invisible concerns the elemental referent in that argument; the translation should not be read as denying the ordinary visibility of flame everywhere in the volume.

See also

Contraries and contrary qualities [HL0123]; Fifth essence [HL0195]; Agent and patient [HL0008]; Water and fire [HL0599]

Selected exact forms Himmel vnd Erden; Element; Elementen; vier Element; vier qualiteten; heyß; trucken; Kalt; feucht; vier Elementen; Elemente; vnscheidentlich; Corporalischen Elementen; Elementischen; vnsichtig; corpora; essentia elementativa; simplicia; propriè; appropriatè; Essentiis Elementorum

Elixir

Elixir / Elixire / Elixiris · HL0172

The word

Elixir names the highly effective product sought by the art, but its local explanation changes across the collected works. The Hydrolith pairs it with the Stone when discussing application. Nature calls it water of life among several descriptions of her treasury. The Way of Truth offers the particular gloss “cooked fire.” That last explanation is the companion narrator’s interpretation, not an independently established etymology.

The term’s association with healing and enrichment does not eliminate mortality. Nature’s own praise says that the creature must finally die. The main treatise’s introduction likewise limits its restorative to a destructible aid that cannot rescue the body from death. These qualifications should remain beside, not be displaced by, the most expansive promises.

In the work

In HY_P3S010 the Stone or elixir has reached a degree of effect but still requires further fermentation and augmentation before its tincture can be properly projected into imperfect metals. “Elixir” therefore does not by itself guarantee readiness for every use. The passage distinguishes the achieved substance from the preparation needed for effective application.

Nature’s speech in APP_NATURES007 places the elixir among works whose virtues and qualities she has enclosed. It illustrates her claim that human handling cannot independently supply heavenly influence or proper elemental proportion. In APP_NATURES012 she names it water of life and surrounds it with promises of health and sufficient livelihood, yet expressly acknowledges final death. Human knowledge assists natural art; neither the worker without Nature nor Nature without her servant is said to complete this particular work.

In APP_NATURES020 the alchemist describes high red gold, called the Sun, as the father of Stone or elixir. His analogy argues that the father need not be destroyed for the son to receive power. This is his revised account of generative agency, not a simple identification of ordinary gold with the finished elixir.

The Way of Truth instead explains elixir through elemental fire and liquor made inseparable by natural coction. The liquor protects the fire, and the thoroughly cooked result acts upon imperfect metals. Its emphasis is the completion of what was raw. The shared name does not erase the differences between these accounts.

Places to Read

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The main treatise limits restoration and denies escape from bodily death.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. The elixir needs further preparation for its stated application.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature places the elixir among her formative works.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Water-of-life praise coexists with final mortality and reciprocal assistance.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The alchemist calls the Sun the elixir’s father without requiring the father’s destruction.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. The Way explains elixir as cooked fire united with its liquor.

In this edition

The English preserves the main treatise’s alternatives “stone or elixir,” the dialogue’s “water of life,” and the Way’s explanatory “cooked fire.” Their relationship is attribution, not dictionary equivalence across all alchemical literature. The incomplete clause in APP_NATURES020 remains identified as incomplete in the aligned English; no missing description of the Stone is reconstructed here. That textual gap makes restraint especially important when reading the father-and-son account as a supposedly exact account of the elixir’s identity.

See also

Projection [HL0435]; Tincture and tinging [HL0566]; Tincture without diminution (Nature dialogue) [HL0567]; Body and corpus [HL0074]

Selected exact forms Elixir; Elixire; Elixiris; Wasser deß Lebens; gekochtes Fewr

End and purpose

Ende / Ziel / scopum; anfahen / fort arbeiten / vollenden · HL0174

The word

End can mean an intended purpose, a completed result, or the limit of a life. The family also includes beginning, continuing, and completing because the treatise repeatedly makes these phases answer to one another. Scopum and Ziel are directed aims; Ende and outcome language can concern what the work actually reaches. An intention is therefore not yet its successful accomplishment.

In the work

The introduction says that the philosophers' varied names point toward one aim and one matter. This is a claim of underlying coherence within their language, not a finding that

every companion in the collected edition has the same doctrine. In the opening devotional instruction, the reader must seek the art for no purpose other than God's praise and honour. Purpose thus concerns the agent's disposition before it concerns material success.

The next stage makes that aim something like a pledge before beginning the study of Nature. The benefit section speaks of the Stone brought to its desired end, while the ethical discussion praises wise people who look toward the outcome and end of life and a lasting good name after departure. Completion in the workshop and the end of a life are associated through orientation, not literally identified.

The conclusion returns to the beginning: an undertaking ends as it begins, and premature labour without knowledge brings a ludicrous result. The author does not demand an impossible complete mastery before every movement; he allows at least an earnest beginning of spiritual and bodily preparation together. This qualification matters to his account of how an imperfect reader may start.

The closing prayer gives the clearest verbal sequence: begin rightly, continue steadfastly, complete blessedly, and enjoy with eternal gladness. These are petitions for Wisdom's guidance, not declarations that the writer has guaranteed the reader's success. The transition from temporal work to eternal enjoyment also prevents “end” from meaning only stopping an operation. The work's purpose remains answerable to its use and to the reader's final good.

Places to Read

Part I: entrance and preparation · unit 3 [HY_P1S003] · source PDF p. 26. The sole legitimate aim is God's praise and honour.

Part III: benefits and their rank · unit 2 [HY_P3S002] · source PDF p. 51. The stone’s praise applies when brought to its desired end.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The wise order their whole life toward its outcome and posthumous legacy.

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. Many different expressions point to a single intended target.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. The operator pledges to God and sets a definite aim before beginning.

Conclusion · unit 2 [HY_CONCLUSIONS002] · source PDF pp. 110–111. An untimely beginning made in ignorance produces a correspondingly poor end.

Prayer · unit 2 [HY_PRAYERS002] · source PDF pp. 119–120. The prayer asks right beginning, steadfast continuance and blessed completion.

In this edition

The translation uses “purpose,” “aim,” “end,” “outcome,” and “complete” where a mechanical repetition of “end” would blur the source. It preserves the prayer's three separate actions, matching anfahen, fort arbeiten, and vollenden. Each receives independent English index access here. The Latin desired-end expression in the benefits section is translated functionally rather than treated as a named technical stage.

See also

Begin and take in hand [HL0049]; Proceed and continue [HL0433]; Perfection and more-than-perfection [HL0397]

Selected exact forms zu keinem andern end; Außgang; Ende; Abschiedt; Ziel; verlobt; anzufangen; endschafft; vnzeitigen vorhabens; anfahen; fort arbeiten; vollenden; ad optatum finem; scopum

Essence and substance

Essentz / Essentia / Substantz · HL0179

The word

Essence and substance are closely associated learned terms, but the passages do not permit treating them as universal synonyms. Nature says that the philosophers' matter is like gold in substance but unlike it in essence. The contrast would disappear if both nouns were translated simply as material. Elsewhere one essence can be the result of four elements, while the Via distinguishes a shared hidden origin from the different corporeal substances arising through coction.

This is a local lexical account, not a claim that the volume uses one consistent scholastic dictionary. The dialogue's forms, powers and elemental union and the Via's essence–liquor model belong to distinct expositions.

In the work

In APP_NATURES012 Nature combines extravagant claims for the medicine with a requirement that human knowledge assist her. Her distinction between likeness in substance and unlikeness in essence occurs as she redirects the worker away from unsuitable materials toward transformed elements. It blocks the simple inference that, because the desired matter resembles gold, common gold must be its sufficient starting identity.

APP_NATURES015 is the alchemist's restatement of what he has heard. He speaks of one substance and says that four give one essence, with everything needed for beginning, middle and end present in the matter. The apparent plurality belongs to its constituents or principles, while their unity belongs to the work's subject. His admission that he hopes to recount Nature correctly keeps this as a response within a dialogue, not an editorial summary guaranteed to remove every tension.

The Via places essence at the centre of truth and art in APP_VIAS011. Arbitrary substances are as unfit for producing the desired result as horn or stone sown for grain. Different natural coctions give rise to different substances from the natural essence. APP_VIAS029 then distinguishes the corporeal vegetable, animal and mineral natures from their single elemental or hidden origin, described as elemental fire with its liquor. Common origin does not mean that their already differentiated corporeal forms are interchangeable working materials.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. The special matter resembles gold in substance but differs in essence.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. One substance and four-in-one essence support completeness of the work.

Way of Truth · unit 11 [APP_VIAS011] · source PDF pp. 178–179. Essence is where truth and art reside; arbitrary substances cannot yield Sol and Luna.

Way of Truth · unit 29 [APP_VIAS029] · source PDF pp. 190–191. Three corporeally distinct natures arise from one hidden substance.

In this edition

The translation carefully retains 'in substance ... in essence' in Nature's gold comparison and 'corporeally' versus 'elementally, or in their hidden being' in the Via. Those paired qualifications do more interpretive work than a modern generic word such as 'stuff' could perform. The Via's plural 'substances' can denote differentiated natural things without implying that each is an equally suitable basis for the art.

See also

Matter and subject [HL0332]; Birth and form [HL0059]; First matter and first being [HL0200]; Liquor and radical moisture [HL0316]; Vegetable, animal, and mineral natures [HL0589]

Selected exact forms Substantz; Essentz; Substantzen; Corporalisch; Essentia

Eternity, beginning, and end

vhralte / von ewigkeit / erste vnnd letzte · HL0182

The word

Ancient, from eternity, first, and last are temporal predicates whose theological force exceeds ordinary age. The main naming passage calls the Son the true ancient, indeed most ancient, existing before the foundation of the world. Eternity is therefore not simply the long duration claimed for a medicine's benefits or for an adept's earthly life.

In the work

The passage begins from the Stone's multitude of titles and argues that these names may be applied to God and the eternal Son much more truly and in the highest degree. “Ancient” changes its scope in this transfer. What might signify an old art or primordial material becomes a statement about existence before the world's foundation and from eternity.

The surrounding predicates intensify rather than isolate the temporal claim. God is hidden and incomprehensible, truthful and unable to lie, secret and eternal, first and last in heaven and earth. Knowledge and wisdom are hidden in him, and all things come from, through, and in him. Eternity is thus linked to origination and sustaining agency, not to being one unusually old member of the created order.

The description of indestructible being adds a further distinction. The text says no element can separate or divide it, then calls it the being of all beings and, properly speaking, no being. These clauses warn against applying creaturely measures and

categories without qualification. They do not explain eternity as a physical resistance to heat or decay, even though the material vocabulary of endurance supplies the comparison.

The passage finally turns to the twofold champion who is God and man and contains the spirit which gives all things life. The eternal naming and the incarnation-language are held together. A reader should therefore neither erase the human nature from the account nor infer that the divine Son begins to exist only when the material analogy reaches its final stage. The source's theology cannot be reduced to a chronology of operations.

Places to Read

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. Christ’s antiquity is before the world, and he is first and last.

In this edition

The English “the true ancient, indeed the most ancient” preserves the escalation from alte to vhralte, followed by the explicit “from eternity.” It does not translate these simply as “old.” The same passage distinguishes eternal titles from the phrase about two substances in Christ; the translation's variation helps the reader keep temporal, ontological, and Christological assertions apart even where the German repeats a small vocabulary of being and origin.

See also

Being and apophatic qualification [HL0050]; Alpha and Omega [HL0016]; Indestructibility [HL0278]

Selected exact forms vhralte; von ewigkeit; erste vnnd letzte

Experience, testing, and claims of certainty

Erfahrung / Prob / probieren (claim and test) · HL0184

The word

Experience covers observed practice, assay, reported success and arguments presented as certain. The family includes forms of erfahren and probieren, together with emphatic declarations of unfailing truth. These expressions are evidence for how historical speakers support their claims. They are not an editorial certification that the claims have been reproduced or verified.

The difference between personal testimony and inherited praise matters. A statement that philosophers found the Stone unfailing is not identical to the anonymous author saying what he himself experienced. A familiar analogy offered as common experience is likewise different from an asserted direct observation of growth within an ore.

In the work

HY_P3S003 reports elevated praise of the Stone’s spirit, culminating in its being tried and found perfect and unfailing. Hermes and Aristotle are then invoked for superlative expressions of certainty. The rhetoric establishes authority rather than documenting a particular experiment.

HY_P3S008 makes a more measured first-person claim. After reporting extraordinary medical powers, the author says he is no physician and leaves judgement about those benefits to qualified possessors and users. He then proposes to discuss other qualities

from daily, visible experience in which he himself has shared only “to some extent.” That limiting phrase must not disappear into a summary that calls all the preceding medical claims his personal observation.

Nature’s dialogue deploys testing polemically: Nature says her matter would withstand every assay where the practitioner’s would fail. The alchemist appeals to experience for Nature’s unique generative power, and later says alchemy proves that no real elemental separation occurs. These arguments concern what successful art may legitimately claim to do; they do not reproduce a modern controlled comparison.

The Summary’s author says he has experienced the fixed grain’s growth and can affirm it as certain. He then appeals to the familiar impossibility of restoring plucked fruit to its growing branch. The latter analogy supports the account of metals, but should not be mistaken for independent empirical confirmation of every detail of that account.

Places to Read

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. Reported trial and superlative certainty support the Stone’s praise.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. The author limits his personal experience and declines medical authority.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature contrasts her matter’s alleged endurance with failed artificial materials.

Nature’s Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. The alchemist appeals to experience for Nature’s exclusive generative work.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The alchemist claims a demonstration against actual elemental separation.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. The Summary’s author asserts personal experience of the fixed grain.

Philosophical Summary · unit 6 [APP_SUMMARYS006] · source PDF pp. 165–166. Familiar fruit experience becomes an analogy for metals.

In this edition

The aligned English preserves zumtheil as “to some extent” and frames the medical promises as reported claims before the author’s refusal to speak as a physician. It also distinguishes “assay” for Prob from more general “experience.” In the alchemist’s reply, probirt is translated “demonstrates,” accompanied by “real, actual” for realiter and wircklich. These translation choices expose different evidential functions within one access family. Calling the entry “claims of certainty” alongside experience and testing prevents the strongest historical adjectives from becoming the edition’s own verdict.

See also

Authority and testimony [HL0039]; Elixir [HL0172]; Theory and reflective practice [HL0559]

Selected exact forms probiert; vnbetrüglich; Gewissen deß aller gewissesten; täglicher vnnd augenscheinlicher erfahrung; zumtheil; Prob; Erfahrung; probirt; erfahren; bestetigen; realiter; Experientz

Extract and draw out

extrahirte / deducirt / gezogen / abgezogen · HL0185

The word

Extraction is drawing something out; the related phrases in these passages also distinguish removal of an obscuring covering from bringing a hidden heart or soul into manifestation. The family groups a conceptual action, not one German verb with an invariant object. The extracted heart, soul and spirit of matter and the revelation of the Son are connected by analogy, not by a literal identity between chemical and divine contents.

The prefix-bearing forms translated 'stripped off', 'taken away', 'led' and 'drawn out' should be read with their objects. A rough shadow is removed; an inward soul is brought forth. These movements serve opposite aspects of clarification: removing what hinders and making what benefits accessible.

In the work

HY_P2S014 describes the result of a preliminary work in which the pure is separated from the rough and the visible becomes invisible and then visible and tangible again. The extracted heart, soul and spirit are reunited with their own salt into one thing. Extraction therefore does not end in permanent fragmentation; it belongs to an account of separation followed by a renewed unity.

The resulting subject is called more subtle and penetrating, but the passage emphatically withholds medical adequacy. Without further preparation it would be harmful poison rather than useful medicine. This distinction matters because the attractive sensory vocabulary could otherwise be mistaken for a recommendation to taste or use it. The text's described properties remain historical assertions, not safe tests.

HY_P4S019 reintroduces drawing out within the theological comparison. Mere recognition of a three-in-one being does not give access to its benefit. The frightening veil is removed and the hidden heart or soul, identified as the Son, is brought forth through the Spirit's assistance. The phrase 'in relation to us' and the comparison 'as it were' govern the preceding dissolution. The argument concerns divine illumination and gracious manifestation to human beings, not extraction of a detachable substance from a destructible God.

Places to Read

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Heart, soul and spirit have been extracted.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. Drawing out and removing distinguish extraction of hidden good from stripping obscuring covering.

In this edition

The English expands the historical paired verbs into 'led and drawn out', preserving the directional action rather than reducing it to the abstract noun extraction. It separately translates the removing of shadow and veil. It also retains the caution that the preliminary subject is poisonous, and the theological qualifiers restricting the analogy. These are essential boundaries on the shared vocabulary, not optional explanatory glosses.

See also

As if and in relation to us [HL0030]; Soul’s extraction and ascent [HL0525]; Divide and reassemble [HL0150]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Poison, danger, and medicine [HL0413]; Moses and the veil [HL0355]

Selected exact forms extrahirte; deducirt; gezogen; abgezogen; benommen

Fall, original sin, and actual sin

Erbsünd; Adamischer Erbsünd; wircklichen Sünden · HL0187

The word

Erbsünd is inherited or original sin, explicitly qualified as Adamic in the later exposition. The word is distinguished from wircklichen Sünden, actual sins committed in ordinary human life. Both belong to the account of human corruption, but the text does not treat inherited condition and subsequent acts as identical.

The vocabulary of filth, dregs and harmful poison provides analogies for this condition. The whole human nature is said to have been corrupted through the first parents, and later people conceived and born within that condition. These are theological descriptions in the main treatise, not diagnoses of a material toxin or claims about hereditary disease.

In the work

The third part presents purification from original sin among the matters mirrored by the art. It adds that this purification must be obtained through means and that human works without it are vain. The statement does not make alchemical accomplishment the cause of salvation; it anticipates the fourth part’s account of the required spiritual means.

At the beginning of that part, Adam’s punishment illustrates the usefulness of familiar images. Because he was taken from earth, his return to it makes mortality and bodily death intelligible. This reference concerns actual bodily death, not the later figurative dying to sin. Keeping the two senses distinct is essential to understanding why regeneration is discussed without pretending that human bodies become incapable of dying.

HY_P4S023 uses the contrast between common and wholly pure gold to explain why Christ’s assumed humanity must be sinless. Ordinary humanity as corrupted by original and actual sins is not the condition of humanity there attributed to the Son. The edition’s note n104 reports the source margin’s qualification: humanity as before the Fall, an earthly Adam, distinguished from the heavenly Adam possessed by the only-begotten Son. This qualification belongs to the passage’s account and should not be flattened into the claim that Christ assumes a different species of being. HY_P4S035 then turns from Christ to recipients of salvation: cleansing and renewed perfection must come through the Holy Spirit’s rebirth, specified as holy baptism through water and Spirit. Christ’s

blood washes the members and joins them to their head. The resulting body and edifice are ecclesial images, not a claim that human effort supplies a missing perfection in Christ.

Places to Read

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The art's mirror is said to display purification of original sin through necessary means.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Adam's return to earth explains mortality and bodily death through a familiar figure.

Part IV: the spiritual comparison · unit 23 [HY_P4S023] · source PDF p. 79. Original and actual sin distinguish corrupted humanity from Christ's sinless humanity; note n104 reports the margin's before-the-Fall qualification.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. Inherited corruption is figured as poison and its cleansing assigned to regeneration through water and Spirit.

In this edition

The aligned English preserves 'original sin' against 'actual sins', and 'sinless' against the impurities attributed to ordinary humanity. In HY_P4S035 the phrase 'as by a harmful poison' marks the comparison; it should not be rewritten as a literal chemical explanation of the fall. The translation also retains the explicit baptismal location of rebirth, which prevents 'purification' from becoming an unspecified private feeling or self-directed moral improvement.

The before-the-Fall qualification is supplied in the edition's account of the margin in note n104; it is not spelled out in the aligned running German or English paragraph. It is retained with that evidence layer identified, rather than presented as a newly collated marginal transcription.

See also

Adam and Eve [HL0004]; Regeneration and new person [HL0462]; Blood and rose-coloured tincture [HL0067]; Incarnation and second person [HL0277]; Mortality and corruption [HL0353]

Selected exact forms Erbsünd; Adam; Fall; sterbigkeit; leiblichen Todt; erbsünd; wircklichen Sünden; sündloser; Adamischer Erbsünd; schedliches Gifft

Ferment and fermentation

fermentation / fermentirt / augmentirt · HL0193

The word

Fermentation names an operation at a defined stage of the material work and, by explicit comparison, the communication of Christ's benefit to believers. It cannot be understood merely as ordinary fermentation in a modern culinary or biochemical sense. The text's learned forms occur alongside conjunction, augmentation and multiplication, but these neighbouring names emphasize different aspects: union, increase and extension of efficacy.

The main treatise also uses fermentation at more than one point. The first fermentation joins prepared watery matter with a solar body; later fermentation adapts a perfected

tincture for fruitful use. One word does not make these placements identical or erase the difference between initial preparation and subsequent application.

In the work

HY_P2S015 introduces another material matter only after preparation of the watery subject. Gold is said to be closely related and acceptable to first matter; the watery and earthly bodies are to become one. This stage-specific addition must remain visible beside the earlier assertion that the stone begins from one thing without foreign addition. The source does not authorize an editor to solve the tension by omitting either statement.

The verse summary in HY_P2S030 places further fermentation after fixation and links it with completion and tinging. HY_P3S010 explains why more is required: a tincture already brought to its stated effect is too subtle for a suitable projection into other bodies unless further fermented and augmented. Perfection of the agent therefore does not mean that every mode of transmission to a recipient is already complete.

Part Four turns expressly to Christ's fermentation and multiplication within powerless human beings, compared with imperfect metals. HY_P4S030 calls the material work a type and living likeness of the Incarnation, then moves to the distribution of saving power. HY_P4S032 interprets the difficult phrase: believers, Christ's members, must be joined with him into a pure spiritual body. Christ is already divinely and humanly perfect. The imperfection belongs to the members who receive benefit, not to a deficiency that their addition repairs in Christ.

The text's definition through union is therefore more important than any attempt to picture a literal divine ferment. Its biblical language of firstborn and many brethren gives the increase a communal form. The saving agent remains the one heavenly cornerstone, not a larger entity made more perfect by accumulating members.

Places to Read

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The first fermentation joins prepared water and the gold-body.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Further fermentation completes the work in this summary.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Further fermentation is required for metallic use.

Part IV: the spiritual comparison · unit 30 [HY_P4S030] · source PDF p. 85. The argument turns to Christ’s fermenting and multiplying within imperfect human metals.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. Further multiplication means Christ’s union with his members as one pure spiritual body.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The earlier one-matter claim excludes foreign addition; read it beside the later, explicitly related fermentation additions.

In this edition

The English retains 'after' and 'still' in the account of further work on a more-than-perfect stone, rather than treating them as accidental awkwardness. In the theological application it preserves the explanatory 'That is', which turns fermentation into the members' union with Christ. The historical repetition of union-language reinforces that interpretation; it does not justify claiming that an incomplete Christ is perfected by believers.

See also

Multiply and augment [HL0361]; Affinity and suitability [HL0007]; Foreign addition [HL0213]; Weakness of the recipient [HL0607]; Church, members, and spiritual edifice [HL0098]

Selected exact forms fermentation; fermentirt; fermentation vñ multiplication; Typus; contrefactur; augmentirt; multiplicirt

Fifth essence

quinta essentia / fünffte Wesen · HL0195

The word

The fifth essence or fifth being is described in relation to the four elements, but the relation is not expressed identically in every work. In the Hydrolith it helps praise a balanced, resistant matter compared to heaven above the elements. In Nature’s dialogue it is also distributed within elemental creation and connected with a return to first matter. The fifth is therefore not simply a separately supplied fifth ingredient.

The Latin quinta essentia and German fünffte Wesen are selected forms of this learned family. The English alternates “fifth essence,” “fifth being” and “quintessence” according to the local wording. None of those translations warrants a modern chemical identification or a general theory imported from elsewhere.

In the work

HY_P2S003 describes the matter as a perfect balance rather than the exclusive qualities of fire, water or earth. Its comparison to heaven culminates in quinta essentia. HY_P3S003 intensifies the praise by naming the hidden power the spirit of the fifth essence beneath the moon and attributing commanding status and extraordinary benefits to it. These are reported commendations of the philosophers.

In Part Four the author repeats “fifth being” among the Stone’s many titles before developing the spiritual comparison. The title is part of the material vocabulary to be interpreted, not an extra divine person or a replacement for the text’s Trinitarian distinctions.

Nature’s dialogue provides a different cosmological exposition. In APP_NATURES005 the elemental essence is called spirit and fifth being, from which the child takes birth. APP_NATURES006 apportions the fifth being among the elements in differing measure, then says Nature can bring the four back into it, where it is called first matter. Its language of distribution and reduction should remain visible rather than be simplified into a substance wholly outside the elements.

The Way of Truth contributes a dissenting experiential use. Its narrator says he placed great trust in quintessences during his earlier searches and was deceived. This plural

names a rejected pursuit in his autobiography. It neither verifies those preparations nor proves that he is accepting the other works’ cosmological descriptions.

Places to Read

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The matter is compared to heaven above the four elemental qualities.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The hidden power receives the title spirit of the fifth essence.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. Fifth being appears among the titles recalled for spiritual comparison.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature links elemental essence, spirit, fifth being and generation.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Nature distributes the fifth being and describes reduction into it.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. The Way’s narrator recalls disappointed trust in quintessences.

In this edition

The English “fifth being” preserves the broad sense of Wesen, while the Latin-based “quintessence” can sound like a narrowly standardised substance to modern readers. This entry keeps the alternatives together for retrieval but distinguishes their settings. Most importantly, the Way’s plural Quint Essentien belongs to disappointed practice, whereas the main treatise’s singular fifth essence is honorific and cosmological. The edition should not turn a shared word family into unanimous approval of the same object.

See also

Birth and form [HL0059]; Heavens and influence [HL0262]; Elixir [HL0172]

Selected exact forms Geist deß fünfften wesens; fünffte Wesen; fünfften Wesen; Quint Essentien; quinta essentia; spiritus

Figure, parable, and likeness

Gleichnus / Vorbildt / Allegoria / Parabeln · HL0196

The word

This family covers parable, figure, likeness, prefiguration, allegory and veiled wording. They do not all perform the same task. A figure may make difficult truth accessible through familiar experience; figurative names may conceal a secret from the unworthy; obscure language may also be attacked as deceit that ruins learners. The volume contains all three evaluations.

Vorbildt and contrafactur concern a represented likeness or prefiguration, not necessarily a counterfeit in the modern pejorative sense. The main treatise calls its spiritual comparison an Allegoria and the earthly work a faithful figure of the heavenly cornerstone. By contrast, “sophistical words” and “veiled words” may describe deliberately obstructive language, depending on speaker and context.

In the work

The introduction defends inherited concealment as a way of preserving the art while preventing its greedy misuse. Many names and parables are said to point towards one matter and aim. This defence does not deny that readers become lost: the author's limited disclosure is intended to help sincere pupils.

The four-part plan promises a spiritual allegory. Part Four begins with a scriptural parable declaration, then explains how God teaches through things familiar to earthly life. Adam's earth, Abraham's stars and dust, seeds, leaven, a vineyard and a feast exemplify different intelligible relations. The author argues that Christ, the hardest mystery to comprehend, can therefore also be presented through a visible, tangible likeness in Nature. He then places the earthly and heavenly stones side by side, claiming harmony according to their descriptions. The comparison is an asserted interpretive method, not evidence that the two stones are materially identical.

HY_P3S013 distinguishes seeing earthly figures now from heavenly enjoyment "in deed and truth" hereafter. That contrast gives the earthly work a provisional revelatory role without making its visible figure the final object of desire.

The companions complicate the defence of veiling. Nature's alchemist complains that books contradict one another and twist words into figurative sayings, leaving him unable to learn. The Summary, however, openly explains dragons and serpents as representations of its two seeds. The Way of Truth initially says the true art is not described in books without parables, then accuses the ancients of adorning colour statements with words that mislead ordinary readers. At its close the narrator claims to have given truth without fables or parables. That is his profession of plain dealing; it does not erase the images he himself has used.

Places to Read

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. Veiled teaching is defended as preservation with moral restriction.

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. Many names and parables are claimed to point to one matter and aim.

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. The fourth part is announced as a spiritual allegory and faithful prefiguration.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Earthly figure is distinguished from future heavenly enjoyment in truth.

Part IV: the spiritual comparison · unit 1 [HY_P4S001] · source PDF p. 61. The scriptural opening authorises parabolic speech.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Familiar scriptural figures explain difficult divine matters.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Christ is presented through visible, tangible likenesses.

Part IV: the spiritual comparison · unit 7 [HY_P4S007] · source PDF p. 65. The two stones are compared according to their descriptions.

Nature's Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. The alchemist complains that contradictory figurative books obstruct learning.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Dragons and serpents are explicitly interpreted as figures.

Way of Truth · unit 2 [APP_VIAS002] · source PDF pp. 172–173. The Way says the art is not described without parables while condemning false recipes.

Way of Truth · unit 12 [APP_VIAS012] · source PDF p. 179. Veiled colour language is accused of misleading readers.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The narrator claims to give plain truth without fables or parables.

In this edition

The English renders contrefetisch vorbildt as “faithful image and prefiguration,” and contrafactur as “likeness,” avoiding a false association with fraudulent counterfeiting. “In deed and truth” preserves the temporal contrast with earthly figurative seeing. The Way’s opening statement about unavoidable parables and closing claim to write without them should both remain available: reducing the work to a uniform rejection of metaphor would obscure its own rhetorical tension. The reading list therefore separates the defence, explanation, complaint and repudiation rather than presenting all figurative speech as one settled doctrine.

See also

Riddle and enigma [HL0475]; Discernment and the golden grasp [HL0142]; Dragon, serpent, and wings [HL0155]

Selected exact forms verblümbten worten; vermäntelt; parabeln; Sophistischen worten; verwechselten reden; contrefetisch vorbildt; jrdischer figürlicher weise; in der That vnd Warheit; Gleichnus; Gleichnussen; Fürbildungen; Vorbildt; leiblichen figur; contrafactur; Harmonia; parabolische Sententz; figuriret; Parabeln; verdäckten Worten; Fabeln; Allegoria

Fire and kinds of fire

Fewer / Fewr / Feuwer · HL0198

The word

Fire is a family of qualified powers and aids, not a single substance used uniformly across the volume. Ordinary, external, vegetable, natural, heavenly and elemental fires occupy different relations in the companion texts. Sometimes fire means a visible source of heat; elsewhere it names an inward principle, the active aspect of an essence, or a higher agency awakening another fire. The adjective and the speaker are indispensable.

Natural, contrary-to-nature and unnatural also occur as named distinctions in Nature's instruction, together with non-burning fire and paired elemental qualities. That list demands discrimination but does not explain every term sufficiently to supply a definitive modern taxonomy.

In the work

Nature's opening rebuke in APP_NATURES001 attacks the alchemist's fierce reverberating fire and failure to distinguish common volatile quicksilver from her metallic principle. In APP_NATURES005 she says that her heavenly fire awakens elemental fire and describes generation through inward incombustible warmth. Her rejection of charcoal, smoke, a bath and the sophists' furnaces belongs to the superiority of her own operation, not to a universal assertion that no human assistance is ever needed.

APP_NATURES010 explicitly restores that assisting role: Nature and the worker must perfect the work together, with the human supplying appropriate fire and arranging vessel and furnace. The text distinguishes the form of equipment from substantial or accidental form. This is a carefully bounded practical office, not the worker's mastery over Nature's internal generation.

The Summary's APP_SUMMARYS002 contrasts an external fire, called vegetable, with Mercury's hidden natural fire. The dragon-image emphasizes poisonous vapour, so it cannot responsibly be converted into an invitation to reproduce a visible effect. APP_SUMMARYS008, however, calls for a clear, bright, sunlike fire rather than violent wood or charcoal fire, using a garden and nourished fruit to distinguish preserving warmth from destructive heat. These formulations must be kept in their respective arguments.

The Via's APP_VIAS015 identifies essence with elemental fire and liquor with elemental air, while allowing ordinary fire to assist deficient coction. APP_VIAS028 explains sulphur, Sun and soul as names assigned to elemental fire, and contrasts invisible elemental principles with tangible external fire and water. Its criticism of misleading names is a different theory of explanation from Nature's or the Summary's.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Violent reverberating heat is condemned in false vivification.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Heavenly fire awakens elemental fire, unlike workshop charcoal and bath.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Several fire kinds and a fire that does not burn require discrimination.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. External vegetable fire kindles Mercury’s hidden natural fire.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. Violent fuel fires are excluded in favor of Sun-like steady warmth.

Way of Truth · unit 15 [APP_VIAS015] · source PDF pp. 180–181. Ordinary fire can assist undercooked essence, itself elemental fire.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Tangible outward fire differs from invisible elemental fire.

In this edition

The English preserves the contrasts 'heavenly ... elemental', 'external ... inward natural', and 'outward, substantial ... spiritual and invisible'. Replacing all of them with 'heat' would destroy the local accounts of agency; treating every occurrence as a code for one modern chemical would be equally unwarranted. The curious technical names in Nature's list are retained separately because the source does not securely gloss them one by one.

See also

Common fire [HL0112]; Fire of wisdom [HL0199]; Epsesin, pepsin, pepansin, aptesin [HL0176]; Air [HL0009]; Sulphur [HL0544]; Water, moisture, and non-wetting water [HL0602]

Selected exact forms reverberir Fewer; himmlisches Fewer; Elementalische; natürlich; widernatürlich; vnnatürlich Fewer; eusserliches Fewr; vegetabilische; natürliche; Holtz oder Kolenfewer; helles liechtes Fewr; gemeine Feuwer; Elementarisch Feuwer; wesentliche Fewer; Elementische Fewer

Fire of wisdom

ignem Sapientiæ / Göttliches Fewer · HL0199

The word

The fire of wisdom is a named power within the main treatise’s material account, expressly distinguished from material or elemental fire. The text calls it essential, supernatural and divine, then identifies it in this local explanation with mercurial water. Its being called fire therefore does not mean that it is simply an ordinary flame, and its being called water does not make it common water.

The Latin form ignem Sapientiæ occurs within the German sentence as the philosophers’ designation. This entry uses “fire of wisdom” as the English retrieval label, preserving its attribution and the different descriptive levels that immediately follow it. “Divine” here is one of the material discourse’s elevated terms; it does not by itself turn the named substance into God.

In the work

HY_P2S020 distinguishes the principal inward power from common fire that assists and stimulates it through art. The practitioner’s agency is correspondingly limited: the subsequent process is described as proceeding by itself, apart from attendance upon the fire. This is not a statement that no prior knowledge, preparation or danger exists. It concerns the phase and relation being explained in that unit.

The philosophers’ husband-and-wife language then represents balanced interaction. Neither party should dominate the other. The image describes mutual proportion rather than licensing a literal gendered command or supplying a new material identification. The danger of one-sided force is part of the account of governance.

The inward operation is said to act upon the added earthly body of the sun, depriving it of power and separating its soul. Darkening and blackness are narrated as effects in that process. These are historical assertions within the account; they should not be converted into a procedure from colour alone. The contrast between the active wisdom-fire and the exhausted body matters more lexically than extracting an isolated timetable.

This passage also supplies a bridge to the later spiritual account of inward fire aided by outward exercise. The bridge is analogical: it does not erase the material subject or authorise replacing the Word and Spirit in the theological section with a laboratory agent.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. The note distinguishes wisdom-fire from common fire and describes their unequal causal roles.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. The later spiritual comparison distinguishes inward fire from outward assisting exercise in Scripture and virtue.

In this edition

The aligned English preserves the emphatic negative “not a material or elemental fire” before its positive descriptions. It translates ignem Sapientiæ rather than leaving a mysterious Latin code, and keeps the local identification “This is mercurial water.” Common fire remains an assisting source of stimulation, not a synonym for the principal power. Maintaining that grammatical hierarchy avoids the misleading paraphrase that ordinary heat alone performs all the work or that every fire in the volume names the same thing.

See also

Awaken and kindle [HL0041]; Mercurial water and mercury of the sun [HL0341]; Warmth, heat, and cold [HL0597]

Selected exact forms Essentialisch; vbernatürlich; Göttliches Fewer; ignem Sapientiæ

First matter and first being

prima materia / primum Ens / Chaos / Hyle · HL0200

The word

First matter and first being name beginnings, grounds or subjects, but not one securely identified material across all these writings. The anonymous treatise calls its subject first matter, otherwise second matter, then also first being and nature's highest good. The apparent double numbering is in the historical wording itself. It should be preserved rather than silently corrected to a single, supposedly obvious stage.

The theological application changes the force of beginning. Christ's first being is expressly without a temporal beginning, possessed from eternity. Here 'first' concerns foundational being, not the date at which a divine material was manufactured. Chaos and Hyle in the companions belong to other accounts of universal origin, each with its own explanation.

In the work

HY_P1S008 makes knowledge of true first matter a prerequisite to manual work, while reserving increase to God. HY_P2S003 insists on one thing without foreign addition despite its thousand names and numerical descriptions. It represents that thing as a balanced, indestructible nature above ordinary elemental oppositions. HY_P2S013 then describes the first being as appearing rough, heavy and obscured and requiring preparation. Description of hidden capacity and description of initial appearance must

not be flattened into one visible condition. Its indestructibility language must not erase the introduction’s explicit statement that the material restorative is itself destructible and cannot free the body from death (HY_INTROS002). Those source assertions are retained rather than silently turned into a single uniform claim.

HY_P4S008 compares the necessity of knowing material first matter with the greater necessity of knowing God and oneself. HY_P4S010 grounds the heavenly stone's being in scriptural testimony to eternity, and warns that errors of interpretation belong to the perceiving eye, not to a defective Word. The material term becomes a way to organize theological recognition, not proof that divinity is a changeable material.

Nature's APP_NATURES003 distinguishes first matter from the proximate, proper matter for ore, while assigning elemental transformation to Nature. APP_NATURES006 calls Chaos or Hyle first matter in a cosmological account and also describes reduction of the four elements into a fifth being called first matter. The term therefore marks a relation within her generative and reductive explanation, not merely a lump available before work begins.

The Via's APP_VIAS007 explains Hyle as the beginning of all things through water and fire. APP_VIAS009 gives the vegetable, animal and mineral natures one origin differentiated by coction. APP_VIAS029 calls their hidden root elemental fire with liquor, and accuses the ancients of using first-matter language to mislead. That critical interpretation must remain the Via's voice, not the editor's universal key to the other works.

Places to Read

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. Knowing the true first matter is required before manual labour.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The first matter is also called second matter.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The repeatedly named matter is called first being and nature's highest good.

Part IV: the spiritual comparison · unit 8 [HY_P4S008] · source PDF p. 66. Knowing first matter is the principal material prerequisite compared to knowing God.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. The heavenly stone’s first being has no temporal beginning or end.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Four become one most-general or universal thing.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. First matter governs the royal household and differentiates cosmically.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Hyle is glossed beginning of all things from water and fire.

Way of Truth · unit 9 [APP_VIAS009] · source PDF p. 178. One beginning changes into three natures by different coctions.

Way of Truth · unit 29 [APP_VIAS029] · source PDF pp. 190–191. Hidden fire with liquor is one root; Hyle is called misleading, radical moisture appropriate.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The introductory restorative is itself destructible and does not abolish bodily death; preserve this limit alongside the first-matter description’s indestructibility language.

In this edition

The English openly renders the treatise's unusual 'first matter, otherwise called its second matter'. It also retains the explicit denial that the heavenly stone has any beginning. In the Via, 'first matter' translates a learned expression whose surrounding accusation is essential: the author both explains the name and criticizes its deployment. These checked differences support a family access label, not an assertion that every source uses one attested dictionary lemma or agrees on one theory.

See also

Matter and subject [HL0332]; Foreign addition [HL0213]; Essence and substance [HL0179]; Three-in-one and Trinity [HL0564]; Root [HL0477]; Seed of the world [HL0501]; Life and well-being [HL0311]

Selected exact forms höchste gut der Natur; principal stück; Catholisch; erst Materi; primæ materiæ; primæ, alias materiæ secundæ; primum Ens; prima materia; genus generalissimum; Chaos; Hyle; principium omnium rerum; Principium; primarum materiarum; radicalem humorem

Fixity, volatility, and endurance

fix / fixigkeit / beständig / volatilische · HL0202

The word

Fixity is resistance to departure, separation, or destructive change in the relevant setting. It does not necessarily mean hardness, immobility, or inability to flow: the main treatise explicitly combines endurance in fire with wax-like flow. Volatility supplies an opposed behaviour, flying away, but the named subject and the conditions of that behaviour differ among the texts.

In the work

The main material account describes a reunion of soul and spirit with the body in an inseparable, indissoluble fixed state. Its brief verse summary places fixation within the later work, while the concluding gold-making epigram makes endurance under a test the missing criterion of purported success. A substance that looks like profitable gold but departs in the trial does not satisfy the poem's claim. Appearance and mere production are therefore insufficient.

The theological comparison transfers fixed and perfect to salvation through Christ's blood. Here stability concerns the saving union and its agent; it is not a claim that a believer acquires a metal's thermal properties. The final resurrection passage extends the language to everlasting union of body, soul, and spirit.

Nature's dialogue distinguishes the ordinary volatile quicksilver mishandled by the worker from Nature's metallic work. She also says that metals after fusion should be fixed and fit for the hammer. The Summary gives its wingless dragon enduring sulphur and its winged serpent fleeing quicksilver, then denies that merely artificial congealing gives their seeds the fixed body associated with natural formation. Each argument requires a specified subject rather than a universal conversion of “liquid” into “volatile.”

The Via defines stability through an inseparable union of liquor with elemental fire: the liquor protects the fire, and both endure ordinary fire. This account is not the same as

the main treatise's narrated separation and reunion of body, soul, and spirit. Both speak of a perfected condition, but their explanatory terms and objections must remain distinct.

Places to Read

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. The reunited stone is stable in fire while able to flow like wax.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Body, soul and spirit reunite in an indissoluble fixed state.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Fixing follows coagulation in the verse.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. Salvation, fixity and perfection are deliberately joined in one conclusion.

Closing epigrams · unit 1 [HY_EPIGRAMS001] · source PDF p. 121. Apparent gold-making fails if its product flies away under test; true art makes it remain fixed.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Attempted fixation of common volatile quicksilver is rejected.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Metal after fusion should be fixed and fit for hammering.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Wingless and winged creatures figure fixed sulphur versus fleeing mercury.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Artificial congelation does not yield the seeds a fixed body.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Perfect fire/liquor union remains stable in ordinary fire.

Part IV: the spiritual comparison · unit 53 [HY_P4S053] · source PDF pp. 105–106. The final general resurrection gives fixation the sense of everlasting reunited life.

In this edition

The translation uses “stable,” “fixed,” “constant,” and “endure” to render the source's overlapping vocabulary. These choices expose, rather than remove, its range. In the main colour passage, “inseparable and indissoluble fixed state” preserves relational fixity; in the epigram, the test and absence of departing material are decisive. Reading every instance simply as “solid” would contradict the explicit wax-flow comparison.

See also

Flight and vanishing [HL0204]; Wax-like flow [HL0604]; Real, true, bodily, and effective union [HL0455]; Resurrection and glorification [HL0473]

Selected exact forms im Fewer beständig; warflüssigen; vnzertrennliche; vnaußlößliche fixigkeit; fixirt; selig; fix; perfect; bestendig; Prob; hinweg fleugt; volatilische; stehend; Hammerschlag; Flügel; entfleuget; vnbeständig; fix corpus; vnscheidlich; beständig; figiren

Fraternity and brotherhood

F. R. C.; Fraternität; Bruderschafft; Orden · HL0218

The word

Fraternität and Bruderschafft mean fraternity or brotherhood; Orden names an order. The words express collective belonging, shared mind and obligations of conduct. The title-signature F. R. C. claims the authority of the group associated in the edition with the Rosy Cross. It does not by itself establish an organization’s historical membership or authorship.

The plural address in the First Response is not wholly indefinite. APP_FRC1S007 explicitly speaks of ‘you both’, whose diligence in knowledge of God and biblical teaching has been perceived through their writings. The collective writers and the two recipients must be distinguished from the singular first-person speaker who appears in the separate Second Response.

In the work

The First Response represents its reply as selective recognition before many thousands. The promised treasure is approached through instruction and an arduous path rather than a quick transfer of wealth. By the conclusion, entry into the fraternity entails a vow to remain, a restriction on disclosure to the unworthy and faithful adherence to the appointed conductor. Brotherhood is therefore both a desired relation and an obligation; it is not merely a friendly term for any reader.

The guide is to identify the assembly and teach its statutes, including what the writers cannot put into the letter. The recipients are told to rely on him rather than themselves and to remain careful, joyful and thankful. Calling them beloved brothers ‘in one mind’ describes an intended concord of understanding and conduct. The threat of grieving the conductor and receiving a bad report shows that recognition is not portrayed as freedom from accountability.

The Second Response has its own conclusion: the brotherhood has imparted its information without payment, and the addressee is told to appear again in the order at St Peter’s on Christ’s day. The promise involving B. T. remains unexplained. This is a separate 1661 voice and ending, not a continuation that supplies names or institutional details absent from the First Response.

Places to Read

First Response · unit 1 [APP_FRC1S001] · source PDF p. 197. The First Response’s title claims a collective F. R. C. source.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The writers expressly address both recipients and explain why their letters merited a response.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Entry, perseverance, restricted disclosure and obedience to an appointed conductor are required.

Second Response · unit 7 [APP_FRC2S007] · source PDF p. 205. The distinct Second Response speaks of its brotherhood and order and ends with an enigmatic appointment.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. The First Response’s costly treasure is approached by a dangerous, time-dependent path, not transferred merely by hearing of it.

Second Response · unit 2 [APP_FRC2S002] · source PDF p. 204. The separate Second Response begins with an unidentified singular speaker, distinct from the First Response's collective writers and two recipients.

In this edition

The edition's note n229 expressly distinguishes the title's claim of authority from proof of an organized fraternity and locates the First Response in the 1661 reissue. The English 'you both' accurately renders ewer Beyder in APP_FRC1S007, a useful safeguard against treating the letter as addressed to one unnamed initiate. Bruderschafft and Orden are translated separately in the Second Response; their juxtaposition does not authorize a confident identification of its enigmatic appointment or initials.

See also

Assembly, statutes and ordinances [HL0033]; Guide, conductor and instructor [HL0250]; Vow and restricted disclosure [HL0595]; Christ's day and St Peter's [HL0097]; B. T. [HL0043]

Selected exact forms F. R. C.; Fraternität; Brüder; vnserm einigen Sinn; Bruderschafft; Orden

Furnace

ofen; Ofen; Offen; Regiment (furnace and governance vocabulary) · HL0221

The word

Ofen is furnace, an apparatus whose value depends on its relation to the work. Regiment means governance or regulated manner, not the furnace itself. Grouping them here allows the reader to distinguish a physical enclosure from the kind of control claimed for its heat. An expensive or elaborate furnace does not by itself constitute the right regimen.

The volume repeatedly opposes excessive apparatus to a single suitable arrangement, but its voices do not make the same argument. The main treatise gives a positive place to a furnace; Nature rebukes misplaced confidence in furnaces; the Via rejects the costly furnaces of a specifically sophistical practice. None of those statements can be reduced to the bare proposition that all furnaces are forbidden.

In the work

In HY_P2S019 the furnace belongs to an already prepared and carefully closed work. The character of the heat is expressed through gentleness, steadiness and a brooding hen. This is an account of regulated assistance, not a celebration of maximum temperature. The physical container and its protection against escape have separate functions.

Nature's opening speech mocks small and large furnaces and fierce heating which ruin the practitioner. Later she declares that artificial fire cannot confer heavenly influence, then describes one vessel, one furnace and one regimen. In her discussion of human generation she assigns the practitioner the shape and size of the vessel and the proper arrangement of the furnace, while retaining the formative operation for herself. The alchemist's final reply accordingly rejects his former proliferation of apparatus but still envisages a bounded supporting arrangement. His changed understanding, not the disappearance of every tool, resolves the dialogue's practical emphasis.

The Summary supplies another model: the furnace is the house surrounding a glass nest in the chick-image. The Via instead connects costly furnaces to an elaborate disorderly regimen and asks its reader to learn a different, natural governance through philosophical understanding. These distinctions keep the word attached to each speaker's critique or analogy. They do not supply a composite furnace design or authorize deriving a safe operational method from the several descriptions.

Places to Read

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. The main account places the closed glass in its appropriate furnace and characterizes gentle, steady heat.

Nature's Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature attacks the proliferation of furnaces and destructive heating.

Nature's Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature's one furnace and regimen contrast with the alchemist's presumed command of heavenly influence.

Nature's Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature distinguishes the practitioner's arrangement of vessel and furnace from her formative agency.

Nature's Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist's revised resolution repudiates former furnace-work while still assigning a bounded role to apparatus.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary likens the furnace to the house enclosing the chick's nest.

Way of Truth · unit 5 [APP_VIAS005] · source PDF pp. 174–175. The Via rejects expensive furnaces associated with the sophistical regimen.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Its alternative is a natural regimen understood through the foundation of philosophy.

In this edition

The English alternates 'furnace', 'regimen' and 'arrange' according to the German's different words and functions. In APP_NATURES010 it also explicitly explains that 'form' there means vessel shape or size, not substantial or accidental form. In the Summary, 'house' remains a comparison within the hen narrative. Treating all these descriptions as literal engineering specifications would erase precisely the language the translation keeps distinct.

See also

Fire and kinds of fire [HL0198]; Glass vessel, flask and egg [HL0234]; Govern and regulate [HL0242]; Common fire [HL0112]; Art and assistance [HL0028]

Selected exact forms ofen; Ofen; eintzigen Ofen; einiges Regiment des Fewrs; beschicken; Mawren; Hauß; Sophistische vnordentliche regiment; köstlichen Offen

Garden and dew

Garten; Taw; Dampff oder Dunst · HL0224

The word

Garten is the philosophers' garden, a place defined by ceaseless sun and pleasant dew rather than by a geographical location. Taw supplies nourishing moisture. Later in the same unit, vapour or mist is called the dew and seed of metals, moving the image from cultivated plants towards the author's account of metallic generation.

The vocabulary of pasture, trees and fruit extends one central relation: suitable nourishment enables a thing already containing its powers to flourish. The garden is not simply a poetic synonym for a furnace, and dew is not identified as rainwater collected by a modern method. The passage moves between an image, an interpretation and comparisons with ordinary growing fruit.

In the work

The Summary first calls Mercury an honoured tree containing Sun and Moon together and unseparated. Its former situation, afflicted by wind and cold, has produced little fruit. Transplantation nearer to the Sun represents a change in conditions capable of bringing a much greater benefit. The tree's constituents are not newly created by this change; the emphasis falls on what its environment allows it to accomplish.

The garden intensifies this contrast by imagining sunlight early and late, day and night, without interruption. Dew and pleasant nourishment accompany it. The striking contrast between accelerated growth and the vast time otherwise required is explicitly qualified as approximate and figurative. It magnifies improved conditions rather than establishing a reliable production schedule.

The author then rejects violent wood and charcoal fire as the relevant model and contrasts burning with nourishing warmth. The example of fruit drying on its shoots when deprived of moisture supplies the practical intelligibility of that distinction. Warmth with moderate moisture produces flourishing, while too much heat without dew prevents perfection. The final extension to animals, plants and minerals asserts a common nourishing relation across the three natures. This is the Summary's account; its metallic seed language is not automatically the same as Nature's denial of generative seed in metals elsewhere.

Places to Read

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. The Summary develops transplantation, a perpetually sunlit garden and nourishing dew as figures for improved natural conditions.

In this edition

The English keeps the paired terms ‘vapour or mist’ for Dampff oder Dunst and then ‘dew and seed’, rather than silently converting them into named modern chemicals. Its ‘pasture’ for Weide retains the alimentary image, while ‘so to speak’ protects the exaggerated time comparison from literalization. The entry therefore follows the text’s shifts of register without translating the garden into a new practical regimen or identifying a real location.

See also

Tree, fruit, and transplantation [HL0573]; Seed, sowing, and generation [HL0502]; Vapour, smoke, and dew [HL0588]; Nourishment and growth [HL0373]; Time, term and duration [HL0565]

Selected exact forms Garten; Taw; Sonne; Weide; Dampff oder Dunst; Taw vnd Samen

Genus, species, and individual

genus generalissimum; species; individua · HL0230

The word

These learned terms distinguish levels of determination within the Nature dialogue. A most general genus is explained as a common universal thing; species names a kind or determinate form; individual names a further particular determination. They should not be read as the categories of modern biological taxonomy, especially where the subjects are metallic matter and elemental constitution.

The words are woven into German statements rather than set out in an independent scholastic glossary. Their local use concerns how matter acquires forms, how celestial influences produce diverse beings, and what would be required for a purported return from a finished thing towards an earlier common condition.

In the work

Nature describes drawing proximate mineral matter from the elements and bringing the four into one general unity before metallic differentiation. In the following cosmological account, differing heavenly courses and influences issue in species and individuals below. The general and the particular are therefore linked through ordered natural agency, not through the worker’s choice of names.

Nature also says that species or forms are contained within a reduced mass. The return she claims to perform belongs to her own art and authority. It is not a concession that the Alchemist can recreate natural generation simply by separating familiar substances.

The Alchemist subsequently deploys the distinction against attempts to make gold yield more than it contains. A determinate species must first lose its form, and generation of a like form requires return to the genus. Yet he denies that the desired destruction and reconstitution lie within ordinary human power. The conditions of an argument are not an instruction for achieving them. His related denial of metallic generative seed further restricts the maxim that everything begets its like.

This logical vocabulary thus helps explain why neither resemblance nor destruction is sufficient proof of successful reduction. A powder made from gold is not thereby demonstrated to be its original universal matter, and changing a visible appearance does not establish that the agent has recovered the proper generative basis.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. One universal thing is the most general genus.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Differing celestial influences produce kinds and individuals.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Forms are generically contained in the reduced mass.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Regeneration of like form requires species returning to genus in the argument.

In this edition

The translation sometimes pairs “species” with “form,” following the German’s explanatory pairing, and preserves “individual” where an inflected Latin form appears. These renderings are helpful provided that form is not reduced to outward shape. “Generically mingled” in Nature’s account retains genericè, whereas “a most general genus” expands genus generalissimum. Both are historical conceptual labels, not the editor’s taxonomic classification of the substances.

See also

Birth and form [HL0059]; Reduction and return [HL0461]; Being, life, and sensation [HL0051]

Selected exact forms genus generalissimum; species; individua; genericè; genus; individuo

Gift and divine ordinance

Gabe; gnade vnd gunst; geschenckt · HL0231

The word

Gift covers divine provision, blessing, grace and free bestowal, but these expressions carry different objects and distributions. The material secret is ordained for human benefit and is said to be granted selectively. Christ, the heavenly Stone, is freely given to the whole human race. Grace also names the divine help sought by the praying reader and, in the dialogue, the aid necessary for the soul’s salvation.

Neither possession nor gift automatically means merit earned by successful work. The poems and prose repeatedly put disposal of the gift in God’s hands. The strongest statement about the heavenly gift explicitly excludes merit and payment. Differences between availability and reception must nevertheless be kept in view.

In the work

The introduction presents the restorative as beneficent divine ordinance and traces its supposed transmission through patriarchs and philosophers. Its catalogue ends with the possibility of present possessors who enjoy it secretly through God’s blessing. These are the treatise’s historical claims, not a verified lineage. The Part Three poem intensifies selective bestowal: the world cannot purchase the art, and God gives it to whom he pleases.

Part Four changes the object. Christ is given without merit to rich and poor alike, yet only a minority grasp him and many encounter him as an offence. Universal bestowal

and limited reception are both stated; neither should cancel the other. The prayer then asks the giver of every perfect gift to send Wisdom to work alongside the petitioners.

The companions supply distinct applications. Nature calls the heavenly influence on the elements a gift of God, not a product that artificial fire can compel. The Alchemist distinguishes Nature’s bodily powers from the divine grace required for the immortal soul. The Summary presents its teaching as something received from the Father’s love and asks grace for good-hearted seekers. Via ends by asking a philosophical spirit capable of recognizing Nature’s light. These passages unite dependence on God with different local accounts of what is received.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. The secret is ordained for human benefit.

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. The art is a gift distributed by providence.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Possession is attributed to divine blessing.

Part III: benefits and their rank · unit 7 [HY_P3S007] · source PDF p. 54. The gift remains in God's hands and is granted only as he chooses.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. The heavenly stone is freely given to rich and poor and the whole human race.

Prayer · unit 1 [HY_PRAYERS001] · source PDF p. 119. Good and perfect gifts descend from the Father of heavenly light.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. A celestial gift, unequally allotted to elements, enables the special essence.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Grace concerns the immortal soul and rescues from damnation in the Alchemist’s account.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The narrator prays for the chick and narrates knowledge received from divine goodness.

Way of Truth · unit 36 [APP_VIAS036] · source PDF pp. 195–196. Prayer asks for the spirit needed to recognize Nature’s light.

In this edition

The English “ordained … for the benefit” in the introduction should not be flattened into a literal transfer of an object, while “freely … without any merit” in Part Four must retain its explicit exclusion. In Nature’s speech, “more to one than to another” qualifies the gift of influence: equal divine origin does not mean equal distribution. The Summary’s autobiographical claim of receipt remains the narrator’s testimony, not an editorial authentication.

See also

God and divine agency [HL0236]; Human will and divine mercy [HL0270]; Only Christ and the means of salvation [HL0383]; Wisdom and understanding [HL0613]

Selected exact forms dem menschlichen geschlecht zu gutem geordnet; Gabe Gottes; Gottes fürsehung; Gottes segen; gnade vnd gunst; Gabe; Händen; ohn allen Verdienst; vmb sonst geschenckt; in gemein gegeben; vollkom̃ene gaben; herab kommen; Gnade; Verdammnuß; Gott dem Vatter; Lieb; Gott dem Allmechtigen; Philosophischen Geist

Glass vessel, flask and egg

gläsern Geschirr; Faß; phiol; Ey; Glaß · HL0234

The word

Geschirr, Gefäß and Faß are container words whose local references require attention. The main passage qualifies its container as glass and round and compares it to a phial or egg. Elsewhere a vessel is earthly, maternal or figured as a nest. These descriptions belong to different explanatory registers, not an inventory of interchangeable laboratory objects.

The glass is consequential because enclosure and limits on handling express how art assists a work attributed to Nature. Yet a container alone does not guarantee that its contents are the right matter. Nature’s opening complaint about broken glasses and many vessels makes that failure explicit.

In the work

In HY_P2S017 the round glass follows a separately named dissolving dish. Its shape is described by familiar comparisons, while the conjunction of its contents receives a bridal comparison. These are distinct uses of imagery: an egg-like shape describes the vessel; bride and bridegroom describe the relation of participants. They should not be made one exhaustive symbolic code.

In Nature’s account, the earthly vessel and single furnace belong to generation through elemental and heavenly powers. She later opposes one well-closed vessel to the practitioner’s imagined control over Nature. Her most concrete clarification comes in APP_NATURES010: the form the practitioner is to arrange is the shape or size of the vessel and the proper furnace arrangement, expressly not substantial or accidental form. This limits human agency without eliminating useful human preparation.

The responding alchemist uses the female vessel and enclosed seed to distinguish preliminary preparation from a later condition needing no further opening, closing or touching. He still acknowledges philosophical knowledge, foresight and initial handling. His speech is an understanding he hopes to see realized, not a report of completed success. The Summary offers a separate domestic image, with glass as nest and furnace as house. That analogy emphasizes a protected setting for generation; it does not turn Nature’s maternal vessel or the main phial into a literal bird’s nest.

Places to Read

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The main treatise distinguishes a round glass phial or egg-shaped vessel from its dissolving dish.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Broken glasses and proliferating vessels illustrate the erring alchemist’s disorder.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature’s earthly vessel belongs to her account of elemental generation.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. One well-closed vessel contrasts with uncontrolled artificial imitation.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. The practitioner’s responsibility for form means the vessel’s shape and size here.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. The alchemist distinguishes preparatory handling from subsequent enclosed natural work.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary maps a single glass onto the nest in its chick-image.

In this edition

The English preserves ‘glass’, ‘vessel’, ‘earthly vessel’, ‘shape or size’ and ‘nest’ as distinguishable expressions. The main text’s ‘unbreakable’ is a historical descriptor in its own account, not a safety guarantee about an actual container. The edition supplies no modern specification. Maintaining the speaker and the material or figurative qualification is more informative than normalizing every occurrence to ‘flask’.

See also

Dissolving dish [HL0146]; Seal and lute [HL0493]; Womb, matrix, and maternal vessel [HL0618]; Furnace [HL0221]; Open and close [HL0384]

Selected exact forms gläsern Geschirr; Faß; phiol; Ey; Gläser; jrdischen Gefäß; wol verschlossenen Geschirr; grösse deines Gefäß; Glaß oder Gefäß; einiges Glaß; Nest

God and divine agency

GOTT; Gott der Allmechtige · HL0236

The word

God is not merely an honorific invoked around an otherwise independent technique. In the opening argument the Almighty orders the hidden restorative for human benefit, grants illumination and remains the source of the art’s availability. Divine agency is consequently both explanatory and ethical: it concerns what makes knowledge possible and the end for which it should be sought.

The historical spelling varies between full capitals and ordinary capitalization, but these forms do not name separate agents. The title Almighty emphasizes a power the chymist

does not possess. God’s will and mercy must also remain distinct from the human will and desire discussed in the same sentences.

In the work

The introduction describes philosophers and wise pagans considering the powers of lower creatures. Their insight comes through special divine influence as well as the light of nature. The two sources of illumination are coordinated in the account, not arranged as a contest in which natural inquiry expels religion. They recognize, the narrator says, a hidden thing ordained by God to restore what is deficient and corrupted. These are reported convictions that set the inquiry in motion.

Part One then calls the art holy because it portrays the highest heavenly good and divine mystery. Holiness here is grounded in representation as well as benefit. The art’s relation to God therefore does not mean that every impressive manipulation or every professing chymist is authenticated. The seeker must recognize dependence upon a power outside personal command.

The passage expressly denies that willing or longing advances the art by itself: it rests in God’s gracious will, and divine mercy assists and furthers it. The practical consequence is fear of God, elevation of the heart and fervent believing prayer. Prayer is not described as a coercive formula that makes God answer on demand. The emphatic repeated “alone” assigns the ultimate source of the gift, rather than abolishing all human learning or subsequent labour.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Divine illumination and ordinance ground the restorative search.

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. The art rests on divine will and mercy rather than human control.

In this edition

The aligned English preserves the paired sources “divine influence” and “light of nature” in the introduction. In Part One it translates the contrast of power accurately as “not subject to human power,” then distinguishes willing and desiring from the Almighty’s mercy. The art’s holiness is explained through what it represents and portrays, not through a claim that every practitioner is holy. The repeated “alone” in the petition concerns the source of the gift; it should not be paraphrased as a denial of the natural study that the introduction itself describes.

See also

Gift and divine ordinance [HL0231]; Human will and divine mercy [HL0270]; Prayer [HL0424]; Nature [HL0366]

Selected exact forms GOTT; Gott der Allmechtige; Gottes; Allmächtigen

Gold and body of the sun

Gold; Goldt Corpus; Corpus solis · HL0237

The word

Gold is both a named metal and a participant in differentiated philosophical descriptions. The body of the sun is explicitly joined to gold in the main treatise, while Via says that

the ancients' "our Sun" can mean elemental fire rather than a metallic body. The solar vocabulary therefore needs an author and local referent before it can be interpreted.

Perfection does not mean unrestricted power. Gold may be the best among metals without being able to heal, transform another metal or reproduce its own kind. The distinction between a perfect recipient and an agent that perfects others is repeatedly tested, and not settled identically by all the companion texts.

In the work

The main treatise introduces a highly endowed body of gold, closely related and acceptable to first matter, into a later fermentation. Its earthly body is to unite with prepared watery matter described as spiritual and heavenly. This is a stage-specific addition, not permission to ignore the earlier claim that the original matter is one. Part Three describes gold as the promised result of tinging imperfect metals and requires further preparation before the tincture serves that use.

Nature argues that common gold cannot do what the Stone does: its excellence among metals does not make it a universal healer or transforming agent. The Alchemist later insists that gold cannot exceed the perfection it possesses and condemns attempts to extract what is not within it. Yet APP_NATURES020 speaks positively of high red gold as the father from whom a generative spirit proceeds without destroying the father. The entry preserves this shift of designation and argument; it does not silently solve it by declaring every gold the same or by inventing a chemical distinction.

The Philosophical Summary treats common gold, silver and mercury as dead, like fruit detached too soon from nourishment. Via's criticism is directed at reading philosophical Sun-names as orders to dissolve metallic bodies. Both demand discrimination, but their accounts of matter and generation remain separate voices.

Places to Read

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The original matter is called one single thing without foreign addition; read this stage before the later gold-body fermentation.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. An earthly gold-body is added as a highly endowed relative of the first matter.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Clarity and density qualify the purported product.

Nature's Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Gold is best metal but does not heal disease or perfect other metals.

Nature's Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Gold cannot exceed its perfection and has no reproductive seed.

Nature's Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. High red gold called Sun is true father of Stone without diminution.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. Common gold is dead detached fruit, not the true unity of Sun/Moon/Mercury.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Our Sun names elemental fire.

In this edition

The translation retains Corpus solis as “body of the sun” and high red gold as a named paternal figure. In APP_NATURES020 it marks an incomplete printed clause rather than supplying missing words; no theory should be built from an invented completion. Via’s “our Sun” is a possessive designation within its account of misleading nomenclature, not a universal replacement for every earlier occurrence of gold. The bodily and solar labels are indexed together because of explicit local alignment, not because all the sources agree.

See also

Common gold and pure gold [HL0113]; Perfection and more-than-perfection [HL0397]; Ferment and fermentation [HL0193]; Metals and metallic nature [HL0343]

Selected exact forms Goldt Corpus; klarem dichtem Gold; Gold; fein Gold; todt; Todt; hochrohte Gold; Sonne; Vatter; gemeinem Gold; Corpus solis; Solem

Good works, faith, and fruit

gute Wercke / frucht / Stamm vnd Baum · HL0240

The word

Good works are acts of service to the neighbour whose goodness is related to faith. The passage does not define goodness by outward action alone, nor does it allow a claim of love to stand without service. Its central image is fruit following the trunk and tree: the order of dependence matters more than a loose association between two religious virtues.

Faith and works are consequently not competing names for the same saving cause. The author states an asymmetry: works do not make faith good and pleasing; faith makes works so. That negation and reversal are the lexical argument's centre. The final claim of justification and salvation through faith alone does not retract the opening demand that genuine love serve others.

In the work

HY_P4S047 begins by testing a boast. Many Christians claim love, but the text says that no true love is present when one does not serve the neighbour through love with good works. The criticism is directed at empty profession. It would misread the passage to interpret its subsequent rejection of works as a prior cause as permission for ethical indifference.

The tree image then fixes the order. Good works pleasing to God do not precede faith but follow it, just as fruit follows the living source that bears it. A good tree bears good fruit. The point is neither that fruit creates its tree nor that a good tree should remain fruitless. The image allows dependence and visible consequence to coexist.

The paragraph ends by calling faith alone the chief point in becoming righteous and saved. In this argument, works are an expression and consequence of a transformed relation, not a contribution that purchases divine favour. The prose's movement from service, through organic analogy, to the explicit reversal of cause and effect makes the qualification difficult to miss when the unit is read whole. Selectively quoting either the

first sentence or the last would obscure the way the author holds ethical obligation and the denial of meritorious causation together.

Places to Read

Part IV: the spiritual comparison · unit 47 [HY_P4S047] · source PDF p. 100. Good works follow faith as fruit follows a tree; faith makes works good, not the reverse.

In this edition

The aligned English preserves 'do not ... precede' and the opposition 'not ... but', then renders the final restriction as 'solely through faith'. Its 'fruit follows the trunk and tree' keeps the order visible rather than translating the metaphor into a vague connection. The historical negative phrase indexed here should be consulted with its complete clause: it denies that works make faith good, not that good works should occur.

See also

Works and Christian faith [HL0625]; Love and its bond [HL0321]; Neighbour, alms and brotherly help [HL0368]; Tree, fruit, and transplantation [HL0573]; Obedience and merit [HL0376]

Selected exact forms gute Wercke; frucht; Stamm vnd Baum; nicht den glauben

Gradation and elevation

gradirung; gradus; graduirung; gradu (degree vocabulary) · HL0245

The word

Gradation means progression in degree, but degree has more than one local use. The main treatise’s gradirung concerns improving imperfect metals and defective precious stones. In the Nature dialogue, four gradus distinguish kinds of created being. In the Via, graduirung is the natural elevation of elemental essence towards perfection. These uses share the language of ordered difference without forming a single numerical scale.

The Via’s phrase about departing from one’s degree gives the term a negative counterpart. A foreign admixture does not simply lower a score; the narrator says it removes the liquor from metallic being and places it in a sophistical order. Degree therefore involves the integrity of a kind as well as relative completeness.

In the work

HY_P3S012 accepts high gradation and transmutation among the art’s impressive benefits, then calls such material achievements its lowest part when compared with knowledge of heavenly things. ‘High’ describes the material change, while ‘lowest’ evaluates its place among benefits. The words are not contradictory because their comparisons differ.

The alchemist’s reply to Nature sets out being, growth, sensation and the human degree in an ascending account of creation. Stones and metals occupy the first level; the human being includes the lower degrees but receives the rational soul from God beyond Nature’s power. This is not a procedure for promoting a metal into an animal or a person.

The Via claims that one substance rises through natural coction, and calls that elevation alone true alchemy. Corporeal fire and water are aids to elemental essences, not equivalent names for those invisible essences. Its later warning preserves the boundary of the metallic kind: attempts to extract essence destructively or mix it with alien

moisture corrupt what was sought. The affirmative ascent and the negative departure belong together. They articulate the narrator’s standard of natural improvement, not a licence to assemble stages from other texts into a new method.

Places to Read

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. Material elevation and transmutation are admitted but ranked below heavenly knowledge.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The responding alchemist distinguishes four degrees of created being.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. The Via represents natural coction as progressive elevation within one substance.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. It defines true alchemy as elevation of elemental essences aided by corporeal fire and water.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. Alien mixture is said to remove metallic liquor from its proper degree and being.

In this edition

The aligned English uses ‘brought to a high degree’, ‘four degrees’ and ‘elevation through the degrees’ for these distinct contexts. In APP_VIAS032 it retains both ‘departed from its degree’ and ‘removed from metallic being’. Reading the latter as a simple reduction in purity would lose the stronger claim. The Latin-looking inflections are preserved as selected historical forms, while the headword serves as a comparative access label rather than a purported single attested German lemma.

See also

Perfection and more-than-perfection [HL0397]; Digest and cook [HL0140]; Being, life, and sensation [HL0051]; Metals and metallic nature [HL0343]

Selected exact forms gradirung; gradus; gradirt; Gradum; graduirung; höchsten gradu; gradu; entrücket

Guide, conductor and instructor

Läytsmann / Wegweiser / Ductor / Dictatorem · HL0250

The word

The First Response accumulates several designations for the figure who leads its two recipients: a guide or conductor, a way-shower, a brother, and finally a guide and instructor. The learned forms Ductorem and Ductoris carry case endings, while Läytsmann is a distinctive printed vernacular form. They should remain searchable without being normalized into a conjectured personal name. Dictatorem here is interpreted by its immediate teaching role, not by the modern political sense of “dictator.”

In the work

The recipients are told not to ask a human being for the route to the hidden mountain. Instead they are to follow the guide who will be with them and meet them, although they will not see him. His initial function is both directional and verbal: he conducts them through darkness and supplies words they are to repeat in prayer. The description does

not identify him as a particular historical adept, nor does it expressly settle whether he should be read as an inward, angelic, or other figure.

In the subsequent instructions, the guide teaches use of the tincture and allocates precious stones. The recipients must not take treasure for themselves. Guidance therefore includes regulated reception, not merely finding a place. They must thank him, avoid display and misuse, and live uprightly; otherwise their brother-conductor withdraws and the happiness is lost. The promised benefits remain claims within this religious narrative, not verified treatment instructions.

The final section makes the relationship institutional. A person requested and appointed by the collective speakers joins the recipients. They must vow to enter the fraternity, remain with it, respect the guide's permission before disclosure, and follow his teaching. He is called a worthy person, knows the assembly and its statutes, and supplies what the speakers cannot write. The passage presents unseen guidance and personal, communal authority together without resolving them into an external biography.

The response ends by discouraging both fear and complacency. Confidence is directed toward the guide rather than autonomous self-reliance; careful conduct is necessary even after the treasure has been attained. This makes the guide central to the ongoing ethical structure of possession.

Places to Read

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. An unseen guide meets and conducts the travellers; they repeat the words he gives.

First Response · unit 14 [APP_FRC1S014] · source PDF p. 201. The guide teaches how to use the tincture.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. The guide is called their brother and can withdraw because of misconduct.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Disclosure depends on the guide’s permission; he teaches what cannot be written.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The First Response explicitly addresses two recipients before introducing the mountain journey.

In this edition

The English alternates “guide,” “conductor,” and “instructor” to register functions that the source expresses through German and Latin. It retains the invisible meeting as an explicit paradox rather than replacing it with a visible master. Keeping the exact Läytsmann and Ductorem vnd Dictatorem in the form index prevents the smoother translation from hiding the source's distinctive naming and its shift from leading to teaching.

See also

Vow and restricted disclosure [HL0595]; Assembly, statutes and ordinances [HL0033]; Mountain and centre of the world [HL0357]

Selected exact forms Läytsmann; Wegweiser; Bruder; Ductoris Bewilligung; Ductorem vnd Dictatorem; Ductorem; Ductor; Ductoris; Dictatorem

Heart and inwardness

Hertz; Hertzen; gemüth; Hertzenstärck (heart vocabulary) · HL0259

The word

Heart has anatomical, affective, ethical and figurative senses in this volume. It can name the warm bodily organ, the seat of intention and recognition, the concealed inward power of the matter, or the Son in a theological comparison. These are related images of inwardness, not assertions that an organ, an alchemical component and Christ are one substance.

Gemüth adds disposition or inward orientation, while Hertzenstärck concerns strengthening or comfort of the heart. The phrases ‘from the bottom of my heart’ and ‘from a plain and faithful heart’ mark sincerity in speech. Their speakers and purposes differ from the main treatise’s technical language of extracting a concealed heart.

In the work

At the entrance to the main work, God examines whether the seeker’s intention is upright and directed to divine honour. The seeker then feels and sees an opening within the heart. The Proverbs quotation asks for the heart and for eyes pleased with the proper ways. In both cases inward disposition directs activity; heart-language does not excuse neglect of means or instruction.

The material account calls the hidden core ‘heart and inward soul’. HY_P4S019 reuses that phrase and expressly identifies the corresponding divine inwardness as the Son, Christ. The preceding dissolution of divine being is qualified by ‘in relation to us’ and ‘as it were’. The argument concerns removal of a terrifying appearance and recognition of a gracious God, not literal disassembly or destruction of divinity.

HY_P4S012 orders the illumination carefully: God first bestows the light through true faith; the Word read, heard and preached then supplies means and assistance; afterwards the Holy Spirit, whom Christ has obtained and promised, kindles it anew in the dark yet believing heart as in tinder. God thereafter works in that heart. The heart is receptive, not an interchangeable source or agent of the light, and its inward eyes know what bodily eyes cannot see. In the Nature dialogue, by contrast, the anatomical heart receives warmth and God-given life, while the restorative’s heart-strengthening claim is accompanied by the admission that the creature must die. The alchemist’s heartfelt appeal is a request for help amid uncertainty. Finally, the Via contrasts the recipient’s alarm with the writer’s professed faithful intention. Heart therefore also registers how corrective teaching feels and how its speaker claims trust.

Places to Read

Part I: entrance and preparation · unit 3 [HY_P1S003] · source PDF p. 26. God searches the seeker’s heart and the seeker recognizes an opening within it.

Part II: matter and the work · unit 33 [HY_P2S033] · source PDF p. 50. The Proverbs quotation asks for the son’s heart and attentive eyes.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The matter’s concealed heart and inward soul designate what the preliminary work seeks to bring forth.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. God first gives light through true faith, the read/heard/preached Word assists, and the Spirit subsequently kindles it in the believing heart as tinder.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. The divine heart and inward soul are explicitly glossed as the Son, within a qualified analogy.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature describes the bodily heart as warm and receiving life from God.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Nature calls the medicine a strengthening of the heart while admitting eventual death.

Nature’s Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. The alchemist appeals to Nature from the bottom of his heart.

Way of Truth · unit 19 [APP_VIAS019] · source PDF p. 183. The Via narrator anticipates the reader’s alarm at the rejection of his practice.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The conclusion presents instruction as proceeding from a plain and faithful heart.

In this edition

The aligned English distinguishes ‘disposition’, ‘heart’, ‘strengthening of the heart’ and ‘inward eyes’, rather than imposing a uniformly emotional meaning. Most decisively, HY_P4S019 retains both the limiting ‘in relation to us’ and the explicit gloss ‘his Son, who is Christ’. In the Via, a plain and faithful heart is the narrator’s self-presentation; it does not independently certify the truth of his disputed teaching.

HY_P4S012 retains the sequence of anfenglich, dann ferner and hernach: the initial divine gift through faith, assistance through the Word, and subsequent kindling through the Spirit. Note n93 identifies the fire-making analogy’s differentiated roles; neither that analogy nor the inward direction cancels the explicitly stated divine agency.

See also

Inward light and inward eye [HL0284]; Body, soul, and spirit [HL0075]; Knowing God, oneself, and the work [HL0301]; As if and in relation to us [HL0030]; Medicine, healing, and its limits [HL0337]

Selected exact forms Hertzen; gemüth; Hertz; innerliche seel; glaubenden Hertzen; jnnerlichen Augen des Hertzens; Hertz vnd jnnerliche Seel; sein Sohn; Hertzenstärck; grund meines Hertzens; einfältigem getrewen hertzen

Heaven, earth and hell

Himmel / Erden / helln; spatial and qualitative family · HL0260

The word

Heaven, earth, and hell can locate a stage in a riddle or qualify the character of a substance. The main treatise sets an expressly “neither heavenly nor hellish” spiritual substance beside a verse in which the Stone is conceived in hell, born on earth, and finds life in heaven. The difference is not to be resolved by deleting either formulation.

In the work

The prose gathers the philosophers' exalted names and then describes an airy, pure, glorious body appointed between highest and lowest. The denial of heavenly and hellish status belongs to this definition of a middle. Its subject is nevertheless also praised as a

spirit of truth whose power is everywhere but whose full perfection is found only in the one thing. The text is working with hierarchical and relational descriptions, not a simple division of places into good and evil.

The riddle changes the grammatical form. Instead of saying what the substance is or is not, it assigns conception, birth, life, dying, and blessedness to a sequence of domains and times. Hell is attached to conception, earth to birth, heaven to life. This compressed developmental itinerary does not explicitly identify hell with a particular vessel, furnace, or mineral deposit, nor explain what spatial ascent would mean in modern physical terms.

The final blessedness also gives the verse a theological horizon. Yet one must not immediately replace its subject, the stone, with a complete doctrinal account of Christ or human salvation. Its placement invites allegorical comparison, while its wording remains a material-philosophical riddle. Reading both levels requires preserving the difference between an invitation and a fully stated interpretation.

The useful lexical distinction is thus between predicates and stages. A denial that the body's character is heavenly or hellish need not mean that those names can never appear in a figurative history of it. Equally, that distinction does not justify claiming that the author has supplied a perfectly systematic cosmology: the riddle retains real obscurity.

Places to Read

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. The spiritual substance is denied classification as heavenly or hellish in this formulation.

Part II: matter and the work · unit 9 [HY_P2S009] · source PDF p. 36. The stone’s conception, birth and life occupy three different regions.

In this edition

The supplied English renders helln as “hell,” retaining the force of the historical word rather than softening it into an unspecified lower place. It also preserves the prose's negative pair and the description of an appointed middle. These checked choices make the tension visible. The lexicon offers a way to read the different constructions without pretending to decode the riddle's locations.

See also

Riddle and enigma [HL0475]; Heavenly and earthly [HL0261]; Resurrection and glorification [HL0473]

Selected exact forms weder Himmlisch noch Hellisch; helln; Erden; Himmel

Heavens and influence

Himmel / influentz / impressiones · HL0262

The word

Heavenly influence in Nature’s dialogue is a formative power communicated from above into matter. It is not merely a favourable mood, and not every occurrence is an account of divine inspiration in a human reader. The heavens, their movements and their differing impressions explain how elemental matter receives particular qualities and forms.

The vocabulary also distinguishes levels of agency. God is Creator and lord; Nature is his commissioned handmaid and mistress of the work; the heavens mediate powers into the elements. The artist cannot simply duplicate that hierarchy through manipulation of an ordinary furnace. The dialogue’s cosmology is being described historically, not offered as present-day astronomy.

In the work

APP_NATURES003 describes Nature drawing matter from the elements and leading it, with her heavens, towards the proximate matter of an ore. Natural warmth already within it is awakened from heaven as one form gives way to another. The description connects internal receptivity with an external formative order.

APP_NATURES004 expands that order into celestial motions. Different courses of spheres and planets account for seasons, elemental changes and terrestrial generation. Their influence penetrates to the earth’s centre, producing different generations through different impressions. Matter’s desire for form is compared to the relation of woman and man. These are the dialogue’s explanatory images and claims, not independent measurements made by this edition.

APP_NATURES008 distinguishes matter’s origin from the elements from heaven’s informing of quality. Nature insists that even hypothetical knowledge of ingredients and proportions would not give an artist the power to create what she creates. The sought treasure depends upon heavenly virtue, not merely technical handling.

APP_NATURES009 makes the objection vivid by asking whether the heavens are an organ that the practitioner can play at will. They contain an understanding that bestows being downward; artificial fire cannot pour heavenly heat into a subject. Nature’s assertion of one self-sufficient matter and one regimen at the close therefore belongs within this prior restriction on human power.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature draws matter under heavenly action and awakens its inward warmth.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Celestial motion and differing impressions explain terrestrial generation.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Heaven informs quality while the elements supply matter.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. The organ comparison denies human control of heavenly influence.

In this edition

The English “influence” retains influentz, while “impressions” translates impressiones as particular effects within the account of ore generation. Informiret becomes “informs,” a formative verb rather than a modern communication of facts. “Intelligence” and “understanding” likewise belong to the dialogue’s account of directed celestial activity. Keeping these terms together explains their local relations without replacing them with gravity, radiation or another modern causal mechanism. The printed planetary periods remain features of the historical cosmology, not values corrected or endorsed here.

See also

Divine influence [HL0151]; Birth and form [HL0059]; Agent and patient [HL0008]

Selected exact forms Himmeln; Himmel; influentz; Bewegung der Himmel; impressiones; informiret; intelligentz

Highest good and heavenly priority

rechten vnd wahren Gut / aller höchste Gut / besten theil · HL0265

The word

The true or highest good is a criterion by which lesser goods are ordered, not simply another name for plentiful money. Part Four names the very highest good as Jesus Christ, Saviour and Redeemer. Part Three distinguishes that good from possessions made obstructive through misuse. The emblematic poem gives wisdom the related title of best portion, sustaining its figure amid ridicule and suffering.

These expressions form a family of valuation without erasing their different subjects. Christ is not reduced to a useful possession; wisdom is not merely successful wealth-getting; and earthly riches are not declared intrinsically evil. The contrast depends on ends, use and priority.

In the work

HY_P3S014 condemns pursuit of the art merely for temporal honour, riches and pleasure. Yet its parenthesis explicitly denies that wealth is bad in itself and recalls scriptural praise of it as God's gift. Shameful misuse turns wealth into a hindrance to the true good and disorders other right things. The adverse judgment is therefore ethical and relational, not a blanket denial of created value.

HY_P4S003 explains why bodily figures can help weak human understanding approach the heavenly mystery. Christ, who acquires salvation through obedience and merit, is the highest good presented through such figures. The visible stone's value follows from its capacity to portray a greater gift, rather than superseding that gift.

The conclusion states a concrete order of undertaking. One should know and prepare the heavenly stone before beginning the earthly work, or at least earnestly begin both spiritual and bodily preparations together. The alternative is important: the author does not require the first to be fully completed in every case. He then calls earthly attainment without knowledge of Christ 'almost impossible', expressly marking this as his own judgment.

HY_EPIGRAMS004 depicts wisdom as the figure's best portion and treasure. Worldly honour and the world's hostility both lose their governing power. Courageous endurance follows from possessing a different source of worth. This poetic image complements the argument about priority without supplying a technical definition of the material stone.

Places to Read

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Misused wealth blocks attainment of genuine good and perverts what is otherwise right.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Christ is the highest good, only saviour and redeemer of the whole human race.

Conclusion · unit 2 [HY_CONCLUSIONS002] · source PDF pp. 110–111. One should know and prepare the heavenly stone first, or at least seriously begin both works together.

Closing epigrams · unit 4 [HY_EPIGRAMS004] · source PDF pp. 123–124. Wisdom is the personification’s best portion and treasure, allowing endurance of worldly hostility.

In this edition

The English conclusion retains 'or at least', 'both together' and 'as I consider it, almost impossible'. Those are substantive limitations: an absolute prohibition or unqualified impossibility would misstate the passage. Likewise, the wealth paragraph's 'not because wealth is evil in itself' must travel with its condemnation. The edition's note 137 explicitly highlights the alternative of jointly beginning both preparations, agreeing with the inspected bilingual wording.

See also

Wealth, money and possessions [HL0608]; Wisdom and understanding [HL0613]; Christ Jesus [HL0096]; Work stages and completion [HL0624]; As if and in relation to us [HL0030]

Selected exact forms rechten vnd wahren Gut; hindernus; verkehrtes Wesen; aller höchste Gut; Heylandt; Erlöser; nit eher; zum wenigsten; beyde; fast vnmüglich; besten theil; Schatz; Weißheit

Holy Spirit

H. Geist; Heyligen Geistes · HL0267

The word

The Holy Spirit is the divine guide and illuminator in the main treatise’s account of knowledge and inward renewal. Abbreviated and expanded forms appear in different units. The reader must distinguish this agent from every occurrence of spirit in descriptions of matter: the text can compare spiritual powers without making each chemical spirit the Holy Spirit.

The phrase rendered “inward prompting” concerns the Holy Spirit’s speaking or suggestion to the knower. It is paired with instruction from people who already know the thing. The pair matters because the passage does not make isolated inward feeling the only imaginable means of learning.

In the work

Part One says that God, finding an upright and undeceitful purpose directed to his praise, hears the seeker’s prayer and guides through the Holy Spirit towards a beginning. The promise is framed by the disposition and end of the seeker. It is not unconditional authorization for anyone who claims inspiration to declare the work successful.

Part Two reports what philosophers attribute to the hidden matter: divine force, a spirit of truth and even language of the Spirit hovering over the waters. The narrator then

says it cannot be grasped without prompting by the Holy Spirit or instruction by those who know it. The reported titles of the substance and the source of illumination remain grammatically distinguishable. It would be an over-harmonization to assert that the whole passage plainly defines the material as identical with the third person of the Trinity.

HY_P4S012 orders the flint-and-tinder comparison carefully. The inward light is first bestowed by God through true faith. The Word read, heard and preached then supplies means and assistance; subsequently the Holy Spirit, whom Christ has obtained and promised to give, kindles and makes that light shine in the dark yet believing heart. The heart is the receptive tinder, not an interchangeable agent alongside God or the Spirit. God thereafter works and dwells within it. This sequence connects inward illumination with divine gift, faith, the heard Word and Christ, rather than making the heart independently self-luminous or reducing renewal to private mood.

Places to Read

Part I: entrance and preparation · unit 3 [HY_P1S003] · source PDF p. 26. The Spirit leads and guides the faithful investigator.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. Inward prompting or instruction by knowers enables access.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. The Spirit obtained and promised by Christ makes the inward light shine.

In this edition

The English expands the abbreviated Spirit-designation in Part One and preserves “They say” when introducing the philosophers’ descriptions in Part Two. The crucial choices are “through” for guidance and “inward prompting ... or instruction” for the alternatives of access. In HY_P4S012, “whom Christ has obtained for us and promised to give” preserves the Christological source of the gift. Abbreviation in German is not evidence of a lesser or merely material spirit, while the reported substance-titles should not automatically be read as the editor’s assertion of theological identity.

In the light-and-tinder passage, the translation’s “first,” “afterwards” and “then” preserve the ordered German anfenglich, ferner and hernach. The Word’s assisting role and the Spirit’s subsequent kindling must not be flattened into one undifferentiated list of instruments.

See also

Inward light and inward eye [HL0284]; Prayer [HL0424]; Regeneration and new person [HL0462]; Middle and mediation [HL0344]

Selected exact forms H. Geist; einsprechung deß Heyligen Geistes; H.Geist; Christus erworben

Humility and unworthiness

demütige / gering / vnwürdig · HL0271

The word

Humility joins an avowed low estimate of oneself to bodily and ethical practices: the humble heart, bent knees, and willingness to remain in a lowly condition. Unworthiness is related but not identical. It names the author's professed lack of entitlement to a divine gift, while humility describes a disposition and conduct expected of its recipient.

In the work

The anonymous author calls himself too insignificant and unworthy to write about the secret, then says that by God's grace he has reached a point attained by few. His phrase “without boasting” acknowledges the tension between modesty and the assertion of exceptional knowledge. The justification for publication is the entrusted talent which must not remain buried. Self-abasement therefore accompanies a claim to speak, rather than silencing it.

The opening instruction makes humility responsive. After the reader perceives a beginning of grace and an answered prayer, the proper response is to kneel with a humble heart and give thanks. The reader then asks that grace continue and that the secret be used for God's honour and the needy neighbour. Humility is not an independent technique forcing revelation; it is how a gift is acknowledged and responsibly received.

The benefits section returns to lowliness through scriptural exhortation. It praises wisdom and virtue above money, commends a good name, and concludes that the higher one is, the more one should humble oneself. This is not simply a preference for social insignificance. It addresses the danger that knowledge, wealth, or authority will become grounds for self-exaltation.

The passage also says that God does great things through the humble. Agency remains asymmetrical: the person may become an instrument of great effects without claiming to be their sovereign source. The author's own modest self-presentation follows the same pattern, though the lexicon records it as rhetoric and confession rather than independent proof of his virtue or achievements.

Places to Read

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. The author disclaims personal eminence while claiming rare attainment.

Part I: entrance and preparation · unit 4 [HY_P1S004] · source PDF p. 26. Kneeling and inward humility accompany thanks.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The higher one's station, the more one should humble oneself.

In this edition

English “insignificant” and “unworthy” translate the author's paired self-descriptions, while “humble heart” and “lowly condition” preserve different constructions later in the work. Collapsing all of them into “humility” would obscure the movement from lack of entitlement to grateful practice and then to a warning against status-based pride. The qualifier “without boasting” is retained because it is part of the source's negotiation of authority, not an editorial endorsement.

See also

Prayer [HL0424]; Virtue [HL0593]; Gift and divine ordinance [HL0231]

Selected exact forms gering; vnwürdig; ohne ruhm; demütigen Hertzen; Knie fallen; niedrigen stand; demütige; demütigen

Imbibe, moisten and refresh

imbibirt / befeuchtet / trencket / erquicket · HL0274

The word

Imbibing means giving moisture to or saturating a body within the described work. The main treatise does not leave the learned verb isolated: it surrounds it with moistening, giving drink and refreshing. This cluster explains its local purpose more securely than an imported modern technical definition. The object is the exhausted corpus; the intended result is preservation from drying, burning or utter destruction.

These verbs also animate the body as a sufferer receiving nourishment. Giving drink and refreshing are familiar bodily experiences, while Anima names the soul that returns in the comparison. The words cross material and theological registers, but that crossing does not make the laboratory body and Christ literally the same entity.

In the work

HY_P2S021 describes moisture returning downward in drops after rising. Its action is called imbibing, moistening, soaking and refreshing the body. The alternation is sustained under careful governance rather than hurried heating. Return is therefore not a failed ascent: it performs the protective function for which the circulation is described.

HY_P4S028 recalls the same pattern while comparing the disfigured, despised Christ with the powerless body of the sun. The body lies like ashes; its soul gradually descends again and restores moisture. The sequence of verbs presents the body as dependent rather than self-restoring. Their point is preservation within apparent powerlessness, not an assertion that visible decay is itself saving.

The theological paragraph’s comparison remains controlled by its wording. Christ’s suffering and contempt are introduced through scriptural images, including the worm of Psalm 22. The author then says that the material pattern compares fittingly with him. He does not identify a dose, a sacramental mixture or a chemical explanation of the Passion.

Read beside ascent and descent, this family makes the downward movement indispensable. The body is neither discarded nor regarded as a merely obstructive shell. The soul’s return is described through actions that nourish and sustain it. The same lexical emphasis later supports the work’s account of spiritual consolation under tribulation.

Places to Read

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. Returning drops imbibe and refresh the body rather than merely reverse ascent.

Part IV: the spiritual comparison · unit 28 [HY_P4S028] · source PDF pp. 83–84. The returning Anima gives drink to the powerless body within a comparison with Christ.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. The later spiritual analogy makes descending refreshment comfort the embodied believer under tribulation.

In this edition

The aligned English preserves the accumulation of verbs instead of translating imbibirt alone as a specialised operation and suppressing its glosses. “Soaking” in the material passage and “gives drink” in the Christological passage reflect different English ways of carrying the German nourishment language. The exact historical spellings vary between trencket and tränckе and between befeuchtet and befeucht; those differences are preserved in the form lookup, not normalised into unattested quotations. Tropflicht is the printed form in HY_P4S028, while the material unit uses a different spelling of “in drops.”

See also

Ascend and descend [HL0031]; Body and corpus [HL0074]; Dissolve and open up [HL0145]

Selected exact forms imbibirt; befeuchtet; trencket; erquicket; tropflicht; befeucht; tränckе; Anima

Incarnation and second person

Menschwerdung / Zusatz / Menschliche Natur · HL0277

The word

Incarnation is the becoming human of the Son, identified as the second person of the Godhead. Menschwerdung gives that sense directly; Zusatz, “addition,” expresses it through the material analogy. The text explains the added earthly body as flesh and blood, humanity or human nature. It does not mean that the Son begins to exist at the incarnation or becomes a different divine person.

The comparison involves reception and participation. The believer must know Christ not as God alone but as God and man. The material language of addition therefore serves a theological account of the person through whom salvation is enjoyed, not a literal recipe for assembling divinity.

In the work

HY_P3S009 announces the spiritual benefits of the art through a mirror-like image of Christian belief. It distinguishes the persons within one inseparable divine being and places incarnation beside birth, suffering, death, resurrection and exaltation in the second person. This anticipates the fuller theological argument rather than giving a separate history of the earthly matter.

HY_P4S021 draws a pointed comparison with an incompletely prepared material subject that would be harmful as medicine. Likewise, the reader who does not know Christ more fully cannot rightly receive the spiritual medicine of the soul. The deficiency is in that person’s knowledge and reception, not a lack of goodness or perfection in Christ. The author then directs attention to the appointed fullness of time and explains his “addition” as becoming God and man, the Son of Man.

HY_P4S022 specifies the comparison’s two sides. The material account requires a related and highly honoured metallic body for the tincture’s effect. The theological account names human nature as the earthly body united with the divine nature of God’s Son. Both become one indissoluble body in the author’s analogical language.

This later addition must not be erased to preserve a flattened slogan of one matter without foreign addition. The book distinguishes stages and purposes. Nor should that distinction be stretched into a claim that every theological relation can be reconstructed

from a material combination. The person-and-natures discussion supplies further limits to the analogy.

Places to Read

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The second person's incarnation is announced within the mirror of Christian belief.

Part IV: the spiritual comparison · unit 21 [HY_P4S021] · source PDF p. 78. Addition is explained as the Son's becoming God and man, to be known by the believer.

Part IV: the spiritual comparison · unit 22 [HY_P4S022] · source PDF pp. 78–79. Human nature is the earthly body united with the Son's divine nature in the comparison.

In this edition

The English translates Zusatz plainly as "addition" and immediately preserves the author's explanation "became at once God and man." In the next unit "as it were metallic" carries the German gleichsam and marks comparison rather than identity. "Humanity or human nature" retains the source's explanatory restatement, while "one indissoluble body" preserves its strong union language. Reading these phrases together prevents the editorial paraphrase from either suppressing the incarnation's human reality or making the divine nature a destructible material ingredient.

See also

Person and two natures [HL0398]; Union of natures and communication of properties [HL0579]; Work stages and completion [HL0624]

Selected exact forms andern Persohn; Menschwerdung; Zusatz; Gott vnd Mensch; menschen Sohn; Fleisch vnd Blut; Menschheit; Menschliche Natur; einem vnauflößlichen Corpus

Inward light and inward eye

jnnerlichen Liecht; innerliche Aug; Göttliche Liecht · HL0284

The word

Inward light is the divine illumination said to have been kindled in human nature and heart. The inward eye is expressly explained as the eye of mind and soul, not an additional physical organ. The pair concerns the capacity to recognize the heavenly stone rightly in Scripture, rather than a light visible inside a laboratory vessel.

The distinction between outward and inward does not make the written Word disposable. The same unit says the knowledge is nowhere found except in God's Word, the Old and New Testaments. Its problem is how to read that source rightly. The light and eye explain the reader's capacity for discernment, not a replacement revelation of unrestricted personal authority.

In the work

The paragraph begins from scriptural testimony to Christ's eternal origin and lack of beginning or end. It then warns that an initial mistake makes later exertion fruitless, as an error about earthly matter can spoil the subsequent work. The reader is therefore to examine himself and learn the golden art of distinguishing the Word.

A merely outward, bodily or literal inspection without the inward eye can mistake Saul for Paul. This sharp example describes misrecognition: possession of the letters is not the same as understanding what they testify. The main author extends the danger to

many readers, but specifically assigns the fault to the false eye within the person rather than to the Word or letter, which he calls well founded.

The cited sayings about the eye as the body’s light and the kingdom of God within support his conclusion that knowledge of the light must come from within outward. The direction of illumination is therefore important, but so is its divine origin. The claim is neither that human beings invent the truth they find nor that any inward impression is trustworthy. The required self-examination, the warning about a corrupt eye and the exclusive appeal to Scripture all constrain that inference.

Places to Read

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. The main allegory joins the exclusive scriptural source of knowledge to the need for an inward, divinely kindled eye.

In this edition

The English preserves the parenthetical clarification ‘the eyes of the mind and soul’, the qualification ‘alone’ in outward reading, and the statement that the Word or letter is not to blame. These details prevent the argument being reduced to a simple opposition between good inward religion and bad written text. ‘Originally kindled’ also identifies the light as given, rather than an achievement earned through interpretive ingenuity.

See also

Word, Scripture, and testimony [HL0622]; Heart and inwardness [HL0259]; Discernment and the golden grasp [HL0142]; Saul and Paul [HL0490]

Selected exact forms jnnerlichen Liecht; innerliche Aug; Göttliche Liecht

Inward salt and balm

innerlichen Saltz; Balsam · HL0285

The word

Inward salt and balm belong to the enigmatic first-person narrative of the 1661 Second Response. Salt is qualified as inward, and balm names a restorative relation within the speaker’s account. The compressed sentence does not unequivocally specify which preceding action, support or condition its “this” denotes. Neither word is introduced through a list of ingredients, a measured preparation or a plain identification of a substance.

The bodily vocabulary joins a broken leg, a crutch, slow walking, inward salt, sweat and pores. Those relations give the words their local setting, but do not establish that every body part is a coded piece of laboratory apparatus. The sentence needs to be read as a whole rather than isolating salt or balm as a self-explanatory material.

In the work

Moonlight first dazzles the speaker, who stumbles, falls and breaks a leg. He makes a crutch and walks slowly. The narration then calls “this” a balm to his inward salt and connects it with renewed healing. Slow explicitly qualifies walking, not the speed of healing. Nor does the passage securely assign the balm to slow walking alone rather than to the support or preceding episode more broadly. It supplies no ordinary medical advice or evidence that deliberately slowed movement causes recovery.

The next sentence turns to sweating: sweet water issues from the pores like milk and honey, after which the crutch is burned. A support associated with injury becomes something consumed in a changed condition. Glowing ash without smoke, the king’s fountain, golden flames, the falling of three and returning moonlight continue the narrative. These associations do not identify a modern salt, specify the unnamed three or establish a recoverable operating code.

The first person remains unassigned. The Second Response’s voice is not automatically the main treatise’s author, and its printing in 1661 does not make this a later autobiographical episode in an identified life. Comparison with earlier material and theological images may disclose shared concerns with injury, restoration and assistance, but not common authorship or one identical process.

Places to Read

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The enigmatic account joins a crutch and slow walking with inward salt, balm and renewed healing without fully resolving the antecedents.

In this edition

The English renders Steltze as “crutch”; modern note n237 explains that the broken leg governs this choice among senses including a supporting stilt. “This is a balm to my inward salt, which heals me again” preserves the compressed connection without resolving every antecedent. The German relative clause and the English relative clause should not be used to make salt itself an independently identified medicine. The securely stated facts are the crutch, slow walking, balm-language and renewed healing; the exact allocation of medicinal agency remains open. The milk-and-honey comparison is retained as imagery, not converted into ingredients or dosage.

See also

Broken leg and crutch [HL0085]; Sweat and pores [HL0550]; King’s fountain and golden flames [HL0300]

Selected exact forms innerlichen Saltz; Balsam; heylet

King’s fountain and golden flames

Königs Fontain / Gold-Flammen · HL0300

The word

The Second Response's king's fountain is an enigmatic possessive phrase. Fontain names the fountain; the king is not independently identified. Gold-Flammen describes what it emits in the narrative, not a securely identified metallic product. The combination of fountain and flames places flowing and fiery imagery together without explaining their physical mechanism.

In the work

The fountain appears in a first-person account of affliction and recovery. Moonlight dazzles the speaker, who stumbles and breaks a leg. A crutch and slow walking become a balm to inward salt; sweet water then comes from the speaker's pores. The crutch is consumed, and glowing smokeless ashes precede the fountain's golden flames. These statements form an obscure narrated transformation, not a usable set of laboratory or medical instructions.

The fountain is then the place into which three fall. The source supplies no noun identifying those three. Their arrival causes darkness in the world until moonlight breaks through and shines again. The fountain is thus positioned between the recovery imagery and a renewed disturbance of visibility. Its significance cannot be reduced to a stable symbol of prosperity, since the passage immediately associates it with a darkening event.

No assertion in this unit identifies the first-person speaker with the anonymous author of the 1619 main treatise, the collective voice of the First Response, or a named historical practitioner. The Second Response is a distinct 1661 item in the supplied edition. Its compressed voice should remain distinct even where its water, fire, salt, and royal language invites comparison with earlier texts.

A useful reading therefore follows the passage's relations without prematurely assigning objects to them: the fountain emits, receives, and stands at a turning point between light and darkness. The identity of its king and of the three remain unresolved. Recognizing those limits preserves the actual precision of the text better than importing a familiar triad or standard alchemical vessel.

Places to Read

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The king’s fountain emits golden flames after the ash glows; three unnamed things fall into it and darkness results.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. The main treatise’s fountain has a stated restorative function, distinct from the enigmatic fountain of the Second Response.

In this edition

The translation's “king's fountain” closely follows Königs Fontain; “golden flames” interprets the compound Gold-Flammen without claiming literal gold in a flame. The unexplained “Three” is deliberately not expanded. These choices keep the passage readable while preserving its missing identifications. The image is indexed separately from the main treatise's fountain of life, whose stated remedial function is different.

See also

Moonlight and dazzled eyes [HL0349]; Three, unnamed [HL0563]; Inward salt and balm [HL0285]

Selected exact forms Königs Fontain; Gold-Flammen

Knowing God, oneself, and the work

Erkäntnus; erkennen; notitia (knowledge vocabulary) · HL0301

The word

Erkennen covers recognition and understanding; Erkäntnus names the knowledge so gained. The main treatise gives these words practical, ethical and theological objects: Nature, the proper matter, God and oneself. They are not interchangeable accomplishments. Possessing a name for a thing, having it in hand and understanding its powers are repeatedly separated.

The phrase ‘knowing God and oneself’ is explicitly explained, not left as a maxim. It asks what humans are, where they come from, why they were created and how closely they

are related to God. Notitia in the later passage likewise denotes knowledge of the heavenly stone, with interpretive error as its opposing possibility.

In the work

The first part requires learning how Nature was ordained by God, what she can do and how she works visibly. Undertaking the art without this knowledge is said to be uncertain and dangerous. The learner must also become truthful, simple, patient, steadfast, God-fearing and harmless to the neighbour. Knowledge is therefore linked to likeness of disposition, not mere possession of a technical vocabulary.

HY_P2S010 makes recognition the principal point of the work. Even with the exceptional matter physically at hand, the artist must know its deeply grounded qualities before manual action. The passage’s inability to give the initial matter one entirely discernible colour makes a superficial visual identification particularly inadequate. This is a warning about the prerequisite to practice, not an assurance that reading a description completes it.

The fourth part raises the comparison to the heavenly stone. Knowledge of God and self is said to be still more necessary than material recognition and is praised as highest wisdom. Its scriptural acquisition requires a properly oriented inward eye: an initial mistake can render subsequent efforts vain. Yet the author defends the Word and letter against blame, assigning misrecognition to the reader. The argument thus holds together a given source of truth, a receptive capacity and an ethical demand on the seeker.

Places to Read

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. Undertaking the art without knowledge of Nature is called uncertain and dangerous; the learner also requires a corresponding transformed disposition.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. Recognition of the matter and its properties is called the principal element before manual labour.

Part IV: the spiritual comparison · unit 8 [HY_P4S008] · source PDF p. 66. Knowing God and oneself is defined through human origin, purpose and relationship to God.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. Scriptural knowledge requires inward discernment rather than merely outward reading.

In this edition

The English alternates ‘recognise’, ‘know’, ‘learn’ and ‘understand’ rather than translating every occurrence mechanically. This is useful when the German contrasts merely having matter with having recognized it rightly. The translation also preserves ‘before’ manual work and ‘still more’ in the theological comparison. Those relations prevent the several senses of knowing from becoming a vague celebration of insight or an implied authorization to experiment.

See also

Nature [HL0366]; Heart and inwardness [HL0259]; Inward light and inward eye [HL0284]; Word, Scripture, and testimony [HL0622]; Warn and heed [HL0598]

Selected exact forms Erkäntnus; erkennen; erkanung; principal stück; Gott vnnd sich selbsten erkennen; höchste Weißheit; notitia

Labour and diligence

fleiß vnd arbeit; eygenen Fleyß vnd Eyfer · HL0303

The word

Labour includes physical work, diligent pursuit and personal application. Zeal adds the directed earnestness of the seeker rather than a new technical operation. These terms cannot be measured by the number of furnaces or hours alone: the collection repeatedly distinguishes useful diligence from wasted toil, and received benefit from effortless acquisition.

The principal family changes setting between the anonymous treatise and the First Response of 1661. The former addresses faithful workers and pupils of a hidden art. The latter speaks of a guarded treasure, a dangerous path and each recipient’s own zeal through and in God. Similar words of effort do not prove a single author or a single programme.

In the work

The main introduction explains concealment partly through fear that the godless world would abandon ordinary diligence and work if it received the secret. Labour here is socially sustaining activity, not merely alchemical experiment. The next introductory appeal addresses diligent workers already confused by deceivers, and offers guidance so that their effort may cease to wander. Diligence can be genuine even before knowledge is secure.

The First Response criticizes people who want treasure in ease, without trouble, danger or labour, while refusing to search where God has appointed. Its later explanation rejects the expectation that the brotherhood will provide quickly acquired wealth for pride, warfare and other sins. The example of wise and foolish virgins insists that the relevant acquisition cannot simply be borrowed from another person.

The guarded-path passage says that the time previously had not come but now the worthy must find the treasure, not without their own diligence and labour. The new availability does not erase difficulty. Equally, personal effort is explicitly situated through God and in God, so the passage should not be turned into a doctrine of autonomous merit. The response’s rhetoric does not authenticate an actually accessible fraternity or establish a practical route to its treasure.

Places to Read

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. The narrator fears people would abandon ordinary work if all sought the secret alone.

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. Faithful workers and pupils seek guidance.

First Response · unit 3 [APP_FRC1S003] · source PDF p. 197. Would-be recipients want acquisition without trouble, risk or labour.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. The alternative way requires each person’s own diligence and zeal through and in God.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. Even the worthy must labour to find the treasure.

In this edition

The English distinguishes “workers and pupils” from the later “own diligence and zeal,” preserving a shift from a readership-description to individual responsibility. “Not without” in APP_FRC1S008 is a consequential qualification: a promise that the treasure must be found is not a guarantee of effortless receipt. These passages should also not be used to flatten the main treatise’s distinction between dangerous preliminary work and comparatively easy later attendance, discussed elsewhere in the lexicon.

See also

Art and assistance [HL0028]; Work stages and completion [HL0624]; Way and entrance [HL0605]; Wise and foolish virgins; oil [HL0615]

Selected exact forms fleiß vnd arbeit; Laboranten; schüler; Mühe; Gefahr; Arbeit; eygenen Fleyß vnd Eyfer; nit ohne eygenen Fleyß vnd Mühe

Life and well-being

leben / wolstandt / erlängern · HL0311

The word

Life in the introduction means the earthly body's continuing life and well-being, explicitly distinguished from exemption from death. The verb of prolonging gives the positive claim its proper scale. The remedy may restore and extend a short life according to the treatise, but it cannot release any descendant of Adam and Eve from bodily mortality.

Well-being accompanies life as an account of sound condition, not simply of more elapsed years. The opening quest asks for preservation against destruction and mortality; the next unit answers that quest by imposing a limit. Reading the two units together is essential because the aspiration in the first is broader than the result finally allowed in the second.

In the work

HY_INTROS001 presents enlightened people, experienced philosophers and wise pagans as investigating the powers of lower creatures. Their search is prompted both by divine influence and by the light of nature. They reason that a hidden, beneficial thing must have been ordained to renew the imperfect, deficient and corrupted. This is the narrative foundation of the art's promise of restoration.

HY_INTROS002 then states what their investigation discovered: nothing in this world can free the perishable body from death. Death is explained through the punishment of the first parents and its continuing force among their descendants. The exception that follows concerns benefit, not escape from that condition. The single restorative removes corruption, heals imperfect bodies, cleanses what is old and prolongs life as in the patriarchs.

Crucially, the restorative is itself described as naturally destructible. The qualification is easy to miss beside later elevated descriptions of the stone and its incorruptibility, but it must not be corrected away. The introduction limits the material promise before the work develops its heavenly counterpart. Bodily longevity and eternal salvation are consequently not equivalent results supplied by one earthly medicine.

These statements establish the author's claimed scope, not verified medical efficacy. They also prevent a lexicon from treating every reference to renewal, perfection or

water of life as an assertion of literal immortality. The positive promise and the negative boundary belong together: restoration is asserted within mortal life, not beyond the fact of bodily death.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Life and sound condition motivate the early inquiry.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Short life may be lengthened.

In this edition

The English preserves both 'nothing ... capable of rescuing or freeing' and 'itself by nature destructible'. Its 'prolong the short span of life' accurately narrows the benefit after the opening search for lasting life. Note 23 highlights the same limit, but the historical wording already supplies it; the restriction is not a modern editor's correction of an otherwise unqualified promise.

See also

Mortality and corruption [HL0353]; Medicine, healing, and its limits [HL0337]; Bodily health [HL0073]; Eternal life [HL0181]; Indestructibility [HL0278]

Selected exact forms leben; wolstandt; Leben; erlängern

Light of nature

liecht der Natur; Liecht od Liquor · HL0312

The word

Light of nature names an illumination through which natural powers become recognizable, but light also appears as a property of fire and as a difficult companion-text designation beside liquor. These should not all be treated as one technical noun. The family preserves an important range from knowing to nourishing warmth and transformative power.

In the introduction natural light is coordinated with divine influence. In Via’s closing prayer it is something a God-given philosophical spirit must teach the reader to recognize. Neither setting defines nature’s light as a self-sufficient rational faculty detached from divine assistance.

In the work

The introduction credits enlightened people and wise pagans with recognizing, through divine influence and nature’s light, a hidden restorative ordained for humankind. The phrase supports confidence in natural inquiry while placing the inquiry within providence. It does not itself certify any modern chemical conclusion about the alleged restorative.

The Philosophical Summary’s garden passage uses a clear bright fire like the sun to contrast nourishing warmth with violent wood or charcoal fire. The immediate context is a tree still receiving moisture and nourishment, not an abstract theory of epistemic illumination. Its daylight imagery therefore should be read first in relation to sustained growth and the danger of drying the fruit.

Via’s account of imperfect metals contains the expression translated “its own light or liquor.” The subsequent explanation centers on liquor protecting elemental fire, then

escaping as white smoke when that union is inadequate. It would be unsafe editorially to silently change the printed light-word to a supposedly intended synonym, or to assume that every prior light-of-nature passage means this liquor. The same passage explicitly rejects taking black smoke as the matter and simply whitening it.

Finally Via asks for a true philosophical spirit that can recognize Nature’s light correctly. The request follows an injunction to reflect carefully while reading. Illumination does not remove the need for interpretation, and recognition is distinguished from being impressed by the philosophers’ language.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Natural illumination helps disclose the existence of a hidden restorative thing.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. Sun-like bright fire contrasts with violent wood and charcoal heat.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Elemental fire is improved through its own light or liquor.

Way of Truth · unit 36 [APP_VIAS036] · source PDF pp. 195–196. A prayed-for philosophical spirit enables right recognition of Nature’s light.

In this edition

The translation accurately preserves “light or liquor” rather than choosing one side of the printed alternative. Its “clear, bright fire like the Sun” in the Summary renders visible and thermal imagery, whereas “recognise the light of Nature” in Via has an epistemic function. These concrete differences are why a single English lookup for Light must lead to explanations rather than merge every light into a single substance. The principal historical phrase is selected in its actual spelling, not normalized as though capitalization were uniform.

See also

Inward light and inward eye [HL0284]; Fire and kinds of fire [HL0198]; Divine influence [HL0151]; Protecting, resisting, and enduring [HL0439]

Selected exact forms liecht der Natur; helles liechtes Fewr; Liecht od Liquor; Liecht der Natur

Like, likeness, and begetting like

seines gleichen / jhr gleiches; begetting vocabulary · HL0314

The word

Expressions for producing one's like state a relation between a source and its offspring. They do not necessarily claim that every natural thing possesses the same reproductive capacity. The dialogue uses likeness both for familiar seed-bearing creatures and for a general analogy of contained potential. Its later restriction of the maxim is therefore essential. In the Way of Truth, adding “their like” belongs instead to the affinity of elemental fire and air.

In the work

Nature first distinguishes metals' mere being from the growth of plants and the sensation of animals. Plants preserve their form in seed; animals produce their like through seed. Metals, she says, have no life, nourishment for growth, or generative seed

and therefore do not beget their like. This is not an incidental exception but part of her account of different natural grades.

The answering alchemist later rehearses the sufficiency of the one matter by analogy with a human being, horse, grain, or fruit. Human seed contains the prospective bodily form; fruit comes from fruit and an animal from an animal. The examples show why a principle of development need not be continually supplied from outside. They do not, on their own, establish that a finished metal can be planted like grain.

That limitation becomes explicit in the subsequent gold discussion. The speaker denies that one can say universally that every thing begets its like. The claim is valid for plants and sentient creatures but ill said of minerals, which in his account do not increase by cultivation. Even corrupting a determinate species does not guarantee regeneration of the same form. The passage makes the logical scope of the maxim its subject.

The Way of Truth employs likeness differently. Because air shares the nature of fire and elemental fire the nature of air, adding their like is said to produce conjunction. This is a claim about compatibility within that companion's elemental account, not evidence that the author accepts the dialogue's no-growth thesis about metals. The volume offers related language in genuinely different explanations.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Plants/animals produce their like; metals explicitly do not.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Alchemist’s reproductive analogy supplies same-kind continuity.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Universal like-begets-like is rejected for minerals.

Way of Truth · unit 16 [APP_VIAS016] · source PDF p. 181. Adding like to like supports conjunction of the elemental natures.

In this edition

The English “like” can mean resemblance, suitable kind, or the reproduced form. The German phrases are therefore indexed together for comparison rather than treated as a single technical noun. The translation preserves the decisive qualification “one cannot say universally” in APP_NATURES017. Omitting that sentence would reverse the dialogue's position and make its examples support a universal rule which it expressly rejects.

See also

Seed of the world [HL0501]; Seed, sowing, and generation [HL0502]; Genus, species, and individual [HL0230]

Selected exact forms jhr gleiches; jhres gleichen; vom Thier; Frucht von Frucht; jedes Ding seines gleichen; ihres gleichen

Liquor and radical moisture

Liquor / wurtzelhafftig feuchtigkeit / radicalem humorem · HL0316

The word

Liquor is a liquid or moist principle, not necessarily an alcoholic drink. Radical moisture is moisture understood as belonging to a root or source of life and natural being. In the Via, liquor has a particularly defined relation to elemental fire or essence: it protects that fire from burning when properly united with it. The term's sense must come from this relation, not from a modern solvent identification.

Nature's dialogue also names radical moisture among the titles of a high medicinal treasure. That use shares a vocabulary of foundational benefit, but it does not by itself establish that Nature and the Via explain precisely the same substance in the same way.

In the work

APP_NATURES011 situates the treasure between Mercury and metal and calls it potable gold, radical moisture and highest medicine. Its attainment depends on Nature's wisdom, human assistance, patience and a divine gift. The titles magnify a common object of praise; their accumulation is not a list of interchangeable ordinary liquids.

The Via's APP_VIAS013 explains black smoke as liquor separating from essence at an initial encounter with corporeal fire. APP_VIAS015 then describes an improved relation in which the liquor protects essence against burning and no longer separates. Essence is identified with elemental fire and liquor with true elemental air. The black smoke is a symptom within that explanation, not an instruction to collect smoke as matter.

APP_VIAS018 further describes liquor as a protector that escapes in white smoke when the union is deficient, leaving elemental fire with the earth. The author expressly rejects the conclusion that black smoke should be taken and whitened as a literal starting substance. These qualifications are integral to the meaning of liquidity and colour in his argument.

APP_VIAS029 gives liquor a universal root-function among the three corporeally distinct natures. It approves the ancients' name radical moisture even while accusing them of misleading with other names. APP_VIAS034 makes inseparable union with fire the condition of endurance and explains elixir as cooked fire. Approval of one traditional name is therefore selective, not a general withdrawal of the Via's criticism.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature calls the intermediate treasure radical moisture and highest medicine.

Way of Truth · unit 13 [APP_VIAS013] · source PDF pp. 179–180. Liquor separates like black smoke while essence is raven’s head.

Way of Truth · unit 15 [APP_VIAS015] · source PDF pp. 180–181. Liquor protects essence from burning and must be united so it cannot separate.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Own liquor/light cooks elemental fire; escaping liquor leaves it unprotected.

Way of Truth · unit 29 [APP_VIAS029] · source PDF pp. 190–191. Radical moisture is approved as a name because liquor is root of all created things.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Perfect union of liquor with elemental fire endures ordinary fire.

In this edition

The English usually retains 'liquor', allowing readers to track the technical relation instead of normalising it as water, mercury or oil. In APP_VIAS018 it also preserves the unusual 'light or liquor', corresponding to two terms printed together rather than silently deleting one. The root explanation in APP_VIAS029 is the author's stated reason for accepting the learned moisture-name, not an independently supplied etymology.

See also

Air [HL0009]; Fire and kinds of fire [HL0198]; Root [HL0477]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Essence and substance [HL0179]; Colours and ordered signs [HL0110]

Selected exact forms wurtzelhafftig feuchtigkeit; Liquor; Essentia; Liquores; liquorem; Liecht od Liquor; Beschirmer; Wurtzel; Elementischen liquore; beschirmet; radicalem humorem

Lord’s Supper and restoration

H.Abentmahl / lambs schweiß / Blut vnd wasser · HL0318

The word

The holy Supper is one of the two named means for restoring a sinner in the closing theological comparison. Its companion is absolution, identified with the office of the keys. The Supper’s nourishment is expressed through spiritual milk, the heavenly Lamb’s sweat, blood and water, a fountain of life, and a feast of wine and marrow. These are coordinated scriptural and material analogies, not a list of additional sacramental ingredients.

“Restoration” here is not merely recovery of a comforting inward feeling. The passage explicitly says that God has ordained absolution and the Supper and entrusted their administration to the Church. The communal and ministerial setting is therefore part of the word’s local meaning.

In the work

HY_P4S054 begins with a comparison to correcting a damaged compound. Human defects include pride and ambition, despair after sin, and impatient murmuring under tribulation. The author maps these failures to the material account’s errors, but then supplies specifically theological means of correction.

The sinner must recognise error and be absolved through the releasing key of holy solution. This may be needed repeatedly for daily failings. Nourishment in the Supper follows: the person is fed, refreshed and strengthened towards enduring blessedness. The work’s vocabulary of final coagulation and fixation interprets stability in salvation, not bodily solidification.

The same passage places a severe qualification beside nourishment. Like the mercurial water in the material analogy, this gift is called poison to the unworthy and godless. The warning does not make ordinary chemical toxicity the explanation of the sacrament. It concerns reception and judgement within the author’s theological account.

The office of the keys has a binding as well as a releasing action. True repentance is associated with release; impenitence and persistence in sin with binding and Christian exclusion. The passage’s stated final purpose is the spirit’s salvation. An account of the

Supper that retained only its soothing images would miss both this disciplinary context and the explicit distinction between the Church’s two restorative means.

Places to Read

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. Absolution and the Supper restore the sinner within an explicitly ecclesial account of nourishment and discipline.

In this edition

The English expands H.Abentmahl as “holy Supper,” while retaining the unusual “Lamb’s sweat” rather than silently replacing it with a conventional devotional phrase. It also translates the author’s own explanation of final fixation as enduring perfection of blessedness. Most importantly, the closing sentence explicitly names “holy absolution and the Supper”; these are not editorial categories inferred from vague cleansing language. The source’s claims about administration and binding therefore belong in the entry alongside the nourishment imagery, without importing a fuller sacramental system not stated in this unit.

See also

Absolution and the office of keys [HL0002]; Church, members, and spiritual edifice [HL0098]; Renew and restore [HL0466]; Dissolve and open up [HL0145]

Selected exact forms H.Abentmahl; lambs schweiß; Blut vnd wasser; wein vnd marck

Love and its bond

Liebe / Lieb / △ der Liebe · HL0321

The word

Love is both a bond of union and active conduct towards God and one’s neighbour. The main treatise calls it unfeigned, a divine gift, fulfilment of the law and the bond of perfection. Those descriptions give it a theological and practical sense, not merely an inward affection. In the First Response of 1661, love also qualifies a fierce fire that consumes earthly material and exposes a hidden treasure.

The triangular sign in △ der Liebe is preserved as an actual character in the historical wording. The aligned English interprets the phrase as a fire of love. It should not be replaced in the original-form lookup by an invented German noun or treated as proof of an unprovided code.

In the work

HY_P4S020 invokes the bond of love when the believer understands the Father and Son in one God through divine wisdom. The language of reuniting follows an explicitly analogical division in human understanding; love is not a material glue joining formerly separate gods.

HY_P4S041 places love beside the Word and saving faith as the three parts through which frail human beings receive Christ’s saving benefit. Christ’s obedience and redemption are already complete. The need belongs to human reception, and love itself is called God’s gift. The analogy therefore does not make charity a payment that finishes an incomplete redemption.

HY_P4S046 gives the order more fully: hearing the Word gives rise to living faith, and faith is active through love. Towards God this includes obedience, prayer, praise and

thanksgiving; towards the neighbour it appears in beneficial works. Hatred of the visible brother contradicts a claim to love the unseen God. Patience, kindness and unwearied good-doing define the disposition. Good works follow the faith formed through hearing; they are not set out as its independently meritorious cause.

The First Response's love-fire belongs to another scene. After the earthquake it consumes earthly materials and lays the treasure bare, yet the travellers still cannot see it. Exposure and vision are thus not identical. This particular narrative use should remain distinct from the main treatise's extended account of neighbour-love.

Places to Read

Part IV: the spiritual comparison · unit 20 [HY_P4S020] · source PDF pp. 77–78. Love binds the believer's understanding of the divine unity.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. Love is a gift involved in receiving Christ's completed saving work.

Part IV: the spiritual comparison · unit 46 [HY_P4S046] · source PDF pp. 98–100. Faith arising through hearing becomes active in love and good works.

First Response · unit 12 [APP_FRC1S012] · source PDF p. 201. The separate 1661 response's love-fire exposes a treasure that remains unseen.

In this edition

"Unfeigned" translates vngeferbte Lieb, carrying the contrast with pretended affection rather than importing literal colourlessness. The English preserves the progression from hearing to faith active through love. In the response it expands the sign-bearing phrase as "a fire of love," while the German displays △. Keeping both records allows readers to see an actual translation decision without mistaking its explanatory English noun for a separately printed German word.

See also

Works and Christian faith [HL0625]; Word, faith, and love [HL0621]; Armour, shield, and spiritual weapons [HL0026]

Selected exact forms Bandt der Liebe; vngeferbte Lieb; Nächsten; erfüllung des Gesetzes; gröste tugend; band der vollkommenheit; langmüthig; freundlich; häfftiges Fewer; △ der Liebe

Manual work and practical handgrips

Handtarbeit / handgriff / güldene Handgriff · HL0329

The word

Manual work is the practical undertaking that follows preparation of the person and recognition of the matter. Handgrips are skilled practical measures or ways of handling the work, not necessarily literal grips of the fingers. The adjective golden can commend an especially valuable instruction; it does not prove that each instruction is a separate technique for making gold.

The vocabulary crosses the material and interpretive design of the treatise. Practical knowledge belongs to experienced workers, yet the announced spiritual allegory also promises the appropriate golden instructions. This overlap is deliberate: the book represents the right conduct of the person and the right conduct of the work as mutually illuminating.

In the work

HY_INTROS010 states the four-part plan. Personal preparation comes first, matter and preparation second, benefit third, and spiritual allegory fourth. The promise of golden practical instructions appears in the description of the final part. It therefore cannot be restricted to the more visibly technical passages in Part Two. The author also values brevity and simplicity over decorative elaboration, indicating the mode in which the instruction will be given.

HY_P1S008 permits a beginning in manual labour only after due consideration and knowledge of true first matter. The worker sows, plants and waters, but God gives the increase. Calling the work manual neither makes it self-sufficient nor renders it unnecessary. The human role is active but instrumental, and prayer for guidance accompanies the beginning.

HY_P2S025 locates skilful handgrips in the correction of a damaged compound. Errors may be remedied if they have not become dominant and help comes in time, but the task requires diligence, orderly means and an experienced artist's knowledge. The author offers only a brief indication for beginners. This is not an assertion that every stage is easy for an untrained person, and it should not be combined with later claims of slight labour to erase the demands of preliminary or corrective work.

Places to Read

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. Proper practical instructions are promised even in the spiritual allegory.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Experienced handling and orderly means are needed for correction.

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. Practical work may begin after piety and material recognition.

Conclusion · unit 9 [HY_CONCLUSIONS009] · source PDF p. 115. Compare the conclusion’s general praise of slight labour with the skilled, timely corrective handling in HY_P2S025.

In this edition

The translation varies 'manual labour', 'skilful practical measures' and 'golden practical instructions' to reflect the actual contexts. That variation clarifies rather than fragments the family: one expression names undertaking, another know-how, and another the promised value of instruction. The qualification about defects not having gained the upper hand is retained in the corrective passage, so the practical skill is not represented as an unlimited power to reverse any failure.

See also

Chymist and artist [HL0099]; Error, defect and remedy [HL0178]; Work stages and completion [HL0624]; Means and mediation [HL0334]; Observe and follow nature [HL0379]

Selected exact forms güldene Handgriff; künstliche handgriff; ordentliche mittel; Handtarbeit

Matter and subject

Materia / Materi / materia; material and subject family · HL0332

The word

Matter names what the work acts upon or what Nature forms, but it is qualified by stage and relation. The main treatise calls knowledge of first matter, otherwise second matter, indispensable; Nature's dialogue distinguishes first from proximate and proper matter; the Via specifies metallic essence. The shared learned noun does not establish that all three descriptions identify one externally recognizable substance.

In the work

The title promises to name the matter, yet the main account describes it through a thousand names, numerical patterns, and paradoxical properties. It is one thing prepared without foreign addition, composed from three and compared to a perfect accord of elements. Later the author calls it partly heavenly and partly earthly, initially confused and not characterized by an entirely discernible colour. Recognition, rather than immediate manual action, is the principal requirement.

The one-matter statement must not suppress the subsequent account of fermentation. There the treatise introduces another material body, gold, related and acceptable to the prepared watery matter. Original preparation and later conjunction are different stages in the narrated work. The phrase “without foreign addition” cannot responsibly be turned into a claim that no addition of any kind is ever mentioned.

Nature's dialogue starts by denying the erring worker possession of the right matter. Nature then derives proximate matter from the elements through her heavenly operation and describes a single simple matter mingled with itself and sufficient for its perfection. Yet her later warning says not to take the matter from which ores begin. Firstness in a cosmological account and fitness for the human undertaking are therefore not automatically the same thing.

The Way of Truth calls metallic essence the proper matter while expressly denying that one should infer it must be extracted from finished metals. Attempts at extraction are said to damage the relation of essence and liquor. This is a different explanatory claim from the main treatise's account of a gold-body addition. The lexical comparison should expose the difference rather than decide which substance all speakers secretly meant.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The matter is promised to be named.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The many-named matter is one thing prepared without foreign addition.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. The recognised partly heavenly and partly earthly matter requires appropriate preparation.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature contrasts right matter with rejected workshop ingredients.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. First matter is distinguished from proximate proper matter for ore.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. One humble simple matter mingled with itself contains everything required.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Nature finally tells the listener not to take the matter from which ores begin.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. Metallic essence is right matter but not safely extractable from completed metals.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The later fermentation introduces a related gold body; distinguish this stage from the earlier one-matter declaration.

In this edition

The translation retains the puzzling “first matter, otherwise called its second matter,” instead of silently choosing one. It also renders the dialogue's “proximate matter” and the Via's “metallic essence” distinctly. These checked differences are more informative than a modern substance-name. The source's multiple labels are access points to arguments about recognition, origin, and suitability, not sufficient evidence for a chemical identification.

See also

First matter and first being [HL0200]; Subject and first-material substrate [HL0541]; Foreign addition [HL0213]; Affinity and suitability [HL0007]

Selected exact forms Materia; rechte Materi; Matery; ersten Materi; nechste vnnd eigne Materi; eintzigen geringen schlechten; Materi; Mineren; Metallische essentia; materia; materiam

Mediating word

mittel Wort · HL0336

The word

The 'middle' or 'mediating word' belongs to a riddle, not to an independently identified ingredient. Its compound can indicate something intermediate or mediating, but the local text does not expand it into a named substance, a password or a complete doctrinal formula. The English 'mediating word' makes one aspect of that relation audible while leaving the riddle unresolved.

Recognition and possession are paired in the poem's ending: the person who knows the thing and has the word can become rich 'here and there'. A lexicon should preserve that pairing rather than substitute material ownership alone. The poem's knowledge is not exhausted by seeing or handling what lies nearby.

In the work

HY_P2S006 begins with a good divided into three yet remaining one. It then emphasizes the world's failure of valuation: the thing is before people's eyes and often at hand, but blindness keeps them from knowing it. Some even walk over what the poem calls the earth's greatest treasure. The mediating word appears only after this contrast between availability and understanding has been established.

The ending does not give a procedure for obtaining the word. It presents right knowledge as the decisive reversal of misrecognition and contempt. The richness

promised 'here and there' leaves room for the work's material and spiritual registers without explicitly labelling each adverb. To declare confidently that one means gold and the other heaven would make the editor's inference look like a source definition.

The word's usefulness to the reader is therefore hermeneutic: it points to the unresolved means of understanding or access within the poem. Its place at the close concentrates the riddle's movement from three-in-one, through apparent insignificance, to concealed worth. The text offers this relation, not a recoverable formula that can safely be supplied from another passage.

Places to Read

Part II: matter and the work · unit 6 [HY_P2S006] · source PDF pp. 33–34. Recognition together with the middle or mediating word brings riches here and there.

In this edition

The edition's note 43 acknowledges both 'middle' and 'mediating' as possible English access senses and explicitly avoids an invented ingredient. That caution agrees with the complete aligned poem, which never names the word's referent. The phrase 'here and there' is likewise retained rather than silently expanded. The present family label uses the historical phrase itself to keep the unresolved expression retrievable.

See also

One and many [HL0382]; Rejected and lowly thing [HL0463]; Knowing God, oneself, and the work [HL0301]; Riddle and enigma [HL0475]; Treasure and value [HL0572]

Selected exact forms mittel Wort

Medicine, healing, and its limits

Medicina / artzeneyen / panacæa · HL0337

The word

Medicine ranges from a material remedy to the explicit spiritual panacea identified with Christ. Healing sick persons and perfecting imperfect metals are placed together in the praise of the stone, but their juxtaposition does not establish a modern therapeutic substance or a safe common treatment. The healer of souls belongs to the heavenly application and must not be treated as merely a stronger earthly drug.

The related vocabulary also carries limits of competence and efficacy. An author may repeat an ambitious medical claim while declining the authority to judge its use; a companion may reject a procedure for metallic perfection while admitting occasional medical usefulness. These qualifications are part of the local meaning of medicine, not marginal exceptions.

In the work

HY_P3S008 reports earlier writers' praise of a more-than-perfect stone as the highest remedy, including cures, rejuvenation and revival of the half-dead. The anonymous author then expressly says that he is no physician and leaves judgment to those who possess it, know its use and enjoy its benefits. His next promise concerns other qualities and applications in which he claims some experience. This shift should not be rewritten as personal clinical verification of the entire preceding catalogue.

HY_P4S016 lists healing among the earthly stone's titles. HY_P4S018 applies the titles in a higher degree to Christ as heavenly physician of souls and true spiritual panacea. The

phoenix reviving its wounded young through blood gives that salvation a distinct image. It is a theological claim, not an identification of Christ with a medicine to ingest.

Nature's APP_NATURES008 contrasts ordinary gold, which cannot heal disease or metallic impurity, with the higher treasure she claims can do both. APP_NATURES011–012 calls it highest medicine and heart-strengthening, but also says that the creature must eventually die. The survival limit remains even in this expansive companion praise.

The Via admits in APP_VIAS019 that rejected alchemical regimens sometimes serve medical practitioners. APP_VIAS025, however, attacks ignorant workers who claim medical competence and give poisons instead of remedies. It invokes responsibility before God and restraint by secular authority. Its polemic differentiates limited usefulness from reckless practice, rather than treating medical and metallic success as equivalent proofs.

Places to Read

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. The stone is reported to be the highest of medicines.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. The earthly stone is claimed to heal sick persons and imperfect metals.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. Christ is physician of souls and explicitly spiritual panacea.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Ordinary gold does not heal; the higher secret is claimed to heal every disease.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature praises highest medicine and criticizes physicians who mock alchemy.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Medicine strengthens the heart but the creature must eventually die.

Way of Truth · unit 19 [APP_VIAS019] · source PDF p. 183. Rejected metallic regimens can sometimes be medically useful.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Narrator condemns ignorant substitution of poisons for medicines.

In this edition

The English 'It is said' and 'since I am no physician' make the main treatise's attribution and self-limitation clear. In the Via, 'sometimes useful' must be kept beside the contemptuous language, and 'poisons instead of medicines' must not be softened to a merely inefficient substitution. The spiritual adjective before panacea is equally consequential: the aligned wording itself distinguishes the Christological application from the material claims.

See also

Life and well-being [HL0311]; Bodily health [HL0073]; Physician and judgment [HL0403]; Poison, danger, and medicine [HL0413]; Quid pro quo and poisons for medicines [HL0449]; Christ Jesus [HL0096]

Selected exact forms Medicina; artzeneyen; Heylung; höchste medicin; Kranckheiten; Seelenartzt; geistliche panacæa; Kranckheit; heilet; höchste Medicina; Medici; Hertzenstärck; sterben; Medicis; nutze; Curiren; panacæa; Venena pro medicamentis

Melting elements and new heaven and earth

Alle vier Elementen; zerschmeltzen; newer Himmel vnd Erden · HL0340

The word

Zerschmeltzen means melt or dissolve through melting; gebohren means born. Their combination gives the short sentence two movements: the dissolution of the four elements and the generation of a new heaven and earth. ‘All four’ is explicit. The line does not describe only one metal melting in an ordinary furnace.

The vocabulary is cosmological and generative at once. The new heaven and earth are not identified as renamed laboratory vessels, and no temperature, material quantity or operational sequence is provided. Its brevity is part of the response’s enigmatic mode, not a gap that the lexicon should fill with an invented procedure.

In the work

The distinct Second Response of 1661 leads into this sentence through night’s passing, the sun’s shining and the approach of the Lord’s days. Heaven becomes fire and sets the world alight. The next unit then declares the melting and new birth. This order links an image of cosmic conflagration with renewal; it does not end with mere destruction.

Immediately afterwards, the writer says that the treasure of the world is contained in these few words and will fulfil the recipient’s desire. The renewal sentence therefore carries more than descriptive spectacle: it belongs to the response’s claim of compressed disclosure. Its meaning remains allusive. It should not be assigned without evidence to the anonymous 1619 main author or treated as a final stage added to that author’s process.

Places to Read

Second Response · unit 4 [APP_FRC2S004] · source PDF p. 204. The preceding unit moves from ended night to the Lord’s days and a world kindled by heavenly fire.

Second Response · unit 5 [APP_FRC2S005] · source PDF p. 205. The Second Response declares the melting of all four elements and birth of a new heaven and earth.

Second Response · unit 6 [APP_FRC2S006] · source PDF p. 205. The following unit calls these few words the treasure fulfilling the reader’s desire.

In this edition

The English retains ‘melt’ and ‘are born’ as different verbs rather than paraphrasing both as transformation. Note n238 relates the wording to 2 Peter 3 and Revelation 21 and observes its combination with the preceding alchemical transformations. That is a useful editorial identification of scriptural resonance, not an additional historical lemma or a solved code. The source’s succinct claim remains the limit of what can be asserted here.

See also

Elements and qualities [HL0171]; Sun and days of the Lord [HL0546]; Treasure and value [HL0572]; Last age and Last Judgment [HL0308]

Selected exact forms Alle vier Elementen; zerschmeltzen; newer Himmel vnd Erden; gebohren

Mercurial water and mercury of the sun

Aquam mercurialem; Mercurium solis; aqua Mercurii · HL0341

The word

Mercurial water, mercury of the sun and ‘their mercury’ are names given to the subject after the preliminary work. The terms describe a prepared philosophical subject, not simply ordinary mercury dispersed in ordinary water. The solar qualification is consequential: the name is attached to the specific account of extracted inward powers and reunion with their own salt.

The later phrase aqua Mercurii is identified with the fire of wisdom. The apparent crossing of water and fire vocabularies is deliberate. This fire is called essential or supernatural and explicitly distinguished from material or elemental fire, while common fire has an assisting role. Erasing those qualifications would change the author’s theory.

In the work

HY_P2S014 describes a transition from a rough, heavy and unfriendly appearance to a subtler, more penetrating subject. It also makes visible and invisible successive states in the explanation. Those attractive qualities do not mark the finished medicine. The same paragraph insists that, in this condition and without further preparation, the subject is of little medicinal help and instead a harmful poison. Its preliminary status is therefore as important as its learned names.

HY_P2S020 assigns mercurial water agency within the subsequent work: common fire and art stir it into action, while the work is said to proceed by itself except for tending. The distinction is between principal transforming power and supporting heat, not between total human activity and total inactivity. The passage’s destructive and separative language concerns the added solar body within its own account; it cannot be exported as a safe protocol.

In HY_P4S025 the conjunction becomes a polemical comparison against disputants over the union of natures and communication of properties in Christ. The author claims that the material union could make the theological point almost tangible. This use does not identify the solar and mercurial partners as divine persons or independently demonstrate a doctrine. It shows why a careful account of their unity matters to the main allegory.

Places to Read

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. The product of preliminary work receives three mercurial names but remains a harmful poison without further preparation.

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Mercurial water is identified with the essential fire of wisdom and distinguished from common fire.

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. The union of mercurial water and solar being becomes an argumentative analogy for Christ’s two natures.

In this edition

The German phrase is ‘der zweyer Wasser Mercurien vnnd Solis Wesen’; the English renders it ‘of the two waters, the mercurial water and the being of the sun’. The wording keeps a difference between the two partners rather than turning them into two identical liquids. In the preliminary passage, the translation also preserves the decisive ‘without further preparation’ and ‘harmful poison’. These are not marginal cautions to omit from a flattering summary of the subject’s qualities.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Water and fire [HL0599]; Fire of wisdom [HL0199]; Work stages and completion [HL0624]; Poison, danger, and medicine [HL0413]; Union of natures and communication of properties [HL0579]

Selected exact forms Mercurium; Coniunction; Mercurien vnnd Solis Wesen; Aquam mercurialem; Mercurium solis; aqua Mercurii

Mercury and quicksilver: ordinary, philosophical, and double

Mercurius / Argentum vivum / Quecksilber · HL0342

The word

Mercury is one of the volume's most unstable retrieval names. It can name ordinary quicksilver, the philosophers' special subject or water, a generative or nourishing metallic source, a name assigned to elemental liquor, and a Christological double being. These uses are connected by historical analogy and polemic, not by a proven identity with the modern element in every passage.

The double or twofold Mercury needs particular care. The earthly stone receives that title in the main treatise; the heavenly application explicitly interprets it through Christ as God and man. The Latin designation of a champion of two substances is explained by the adjacent hymn-line. It is not a claim that Christ comprises two chemical kinds of mercury.

In the work

HY_P2S004 calls the subject double Mercury and azoth within a cluster of stone, gum, non-wetting water, spark and heavenly spirit. HY_P2S007 sets mercury beside salt and sulphur in its three-in-one riddle. HY_P4S016 then includes living, life-giving double Mercury among the stone's titles, and HY_P4S017 transfers the language to the eternal Son, whose twofoldness is explicitly divine and human.

Nature's APP_NATURES001 rejects common volatile quicksilver as the material from which she makes a metal. APP_NATURES011 locates her treasure between Mercury and metal. In APP_NATURES018 the alchemist recounts, then repudiates, a sophist's advice to mix raw quicksilver with gold and separate their elements. Reported advice is not Nature's approved instruction; the reversal of the learner's judgment governs the entire unit.

The Summary makes Mercury a maternal, nourishing medium: APP_SUMMARYS005 says that metal still in its ore is still a Mercury. Its subsequent philosophical Mercury is said to be stronger than natural Mercury, while APP_SUMMARYS009 expressly rejects merely combining common gold, silver and mercury. The botanical and mountain imagery that follows does not provide a securely recoverable modern identity.

The Via offers another interpretation. APP_VIAS007 calls moisture beginning to unite with fire 'our mercury'; APP_VIAS028 denies that familiar mercury and sulphur are first matter and says the names conceal liquor and elemental fire. APP_VIAS034 dismisses distraction by the name living silver and returns to inseparable liquor and fire. These are the Via's criticisms and definitions, not a universal decoding that cancels the Summary's or Nature's distinct formulations.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The matter is called a double mercury.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. One member of the material triad.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. The stone is living and life-giving double Mercury containing heavenly spirit.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. Christ is the twofold Mercury, a champion of two substances, God by nature and man.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Common volatile quicksilver is not the quicksilver from which Nature makes metal.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Treasure is intermediate between Mercury and metal.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. Raw quicksilver mixed with gold belongs to a reported deceptive proposal.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Every metal still in its ore is said to be a Mercury.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Philosophers’ Mercury is stronger than natural and not common trio mixture.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Our mercury names moisture beginning to unite with fire.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Common mercury is denied as first matter; Mercury is the figurative name of liquor.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Living silver is a name for metallic liquor.

In this edition

The aligned English distinguishes quicksilver from retained Mercury according to context, but typography alone cannot decide the sense. The historical signs with inflected endings in the Via remain separately retrievable rather than being normalized away. In the hymn comparison, 'God by nature and man' supplies a source-based explanation of twofoldness. Keeping that explicit gloss beside 'two substances' prevents the learned phrase from being misconstrued as either two divine persons or a laboratory composition.

See also

Mercurial water and mercury of the sun [HL0341]; First matter and first being [HL0200]; Liquor and radical moisture [HL0316]; Person and two natures [HL0398]; Recipe sign and alchemical signs [HL0457]; Sulphur [HL0544]

Selected exact forms doppelten Mercurium; Mercuri; zweyfacher vnd doppelter; Mercurius; zwifache Mercurius; Gott von Art vnd Mensch; gemeine volatilische; Mercurio; Mittel Ding; Quecksilber; rohe; minera; ☿m; ☿io; ☿; liquorem; lebendig Silber; Hymnus; Gigas geminæ substantiæ; Argentum vivum; Mercurium Philosophorum; Mercurium

Metals and metallic nature

Metallen; Metalheit; Metallische Natur; Metallische Art · HL0343

The word

The family includes named metals, metals described as base or inferior, and words for metallic character or kind. Metalheit is what constitutes metallicity, not the name of another metal. Metallische Natur, Art and Wesen direct attention to a nature or mode of being, which the Via repeatedly distinguishes from the visible metallic bodies workers mishandle.

The main verse’s list includes tin, steel and copper, with gold and silver as desired products. The later tincture account groups recipients by imperfection and relative suitability. These categories express the book’s evaluative and theoretical scheme rather than a modern periodic classification.

In the work

HY_P3S011 makes reception depend on relationship to the matter and purity: more closely related and purer recipients are said to receive the tincture more readily. ‘Base and inferior’ is consequently not a sufficient explanation of how all recipients behave. The passage also distinguishes rejected impurity from the accepted metal, a distinction important to its account of multiplication.

Nature’s Demonstration speaks in terms of formation. Nature takes matter from the elements, grants metallic power and brings forth pure or impure, hard or soft metals. The sulphur and quicksilver in this account are expressly not simply the ones the practitioner sees. Metallicity is a power and ordered formation attributed to Nature, not merely a visible surface resembling a metal.

The Via makes understanding metallic Nature necessary before correct experience is possible. Its discussion of smoke and coction explains why the reader must know what metallicity is. Yet it also warns that the true metallic essence should not therefore be extracted from ordinary perfect or imperfect metals: such attempts destroy or corrupt the essence and liquor. The narrator’s approval of metallic essence as matter and

rejection of taking it out of metals must both be retained. They are the very distinction his polemic says the uninformed reader misses.

Places to Read

Part I: entrance and preparation · unit 9 [HY_P1S009] · source PDF p. 29. The main verse lists tin, steel and copper beside claims to make gold and silver.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Base and inferior metals are recipients of the tincture, with affinity and purity affecting reception.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature describes giving metallic power to matter before differentiated metals arise.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. The Via says true knowledge requires understanding what makes metals metallic.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. Metallic Nature is made a prerequisite to proper experience and work.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. The narrator distinguishes metallic essence from ordinary metals and warns against destructive extraction.

In this edition

The English ‘metallic character’ for Metalheit, ‘metallic Nature’ and ‘metallic kind’ help separate related but non-identical terms. In APP_VIAS032 ‘removed from metallic being’ is stronger than merely ‘made less pure’. Conversely, ‘base and inferior metals’ in the main text concerns recipients of a tincture, not necessarily the Via’s definition of first matter. A combined lexicon should enable those comparisons without forcing the companion theories into a single substance-list.

See also

Gold and body of the sun [HL0237]; Silver and Moon [HL0515]; Lead, tin, and iron [HL0309]; Affinity and suitability [HL0007]; Tincture and tinging [HL0566]; Gradation and elevation [HL0245]

Selected exact forms Zinn; Stahl; Kupffer; Goldt; Silber; schlechte vnnd geringe metallen; metallische Krafft; Metalheit; Metallische Natur; Metallische Art; Metallischen Wesen

Middle and mediation

mittel zwischen den höhsten vnd vndersten · HL0344

The word

The middle is an appointed position between highest and lowest in the main treatise’s account of its hidden matter. The word is relational: it tells where the described body stands in an ordered field, not what modern substance it is. “Mediation” is an English access term for that relation, not a second attested technical German noun supplied by the passage.

The surrounding description combines spiritual substance with an airy, pure and glorious body. Neither “spiritual” nor “body” should be made to cancel the other. The matter’s intermediate status is expressed through this conjunction of registers rather than by a simple opposition between a material object and an immaterial idea.

In the work

The unit begins by reporting what philosophers attribute to the thing: unlimited power, divine force, and a spirit of truth hidden from the world. Knowledge of it requires prompting by the Holy Spirit or instruction from those who know it. Its power is said to be present everywhere, yet its full perfection is found only in this one thing. The intermediate body is thus described after a distinction between distributed power and concentrated perfection.

The text then calls the spiritual substance neither heavenly nor hellish, but an airy body placed between highest and lowest. This should remain as printed, even though neighbouring descriptive passages use heavenly language. The accumulation of names and qualifications is not a rigorously standardized vocabulary that a lexicographer may smooth without loss.

Its rank is also contrasted with human estimation. It is the most choice and precious thing beneath heaven, yet the uncomprehending regard it as the least and as rejected. Many seek, few find; all see, fewer recognize. Mediation is therefore embedded in an account of concealed value and failed recognition, not merely a diagram of cosmic levels. The unit supplies no warrant for turning this middle into a specifically identified laboratory solvent or a named person.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The preceding descriptive chain uses heavenly-spirit language, which should not erase the next unit’s neither-heavenly-nor-hellish qualification.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. The airy pure body occupies the middle between high and low.

In this edition

The English “appointed as the middle” preserves a positional designation rather than replacing it with the theological title “mediator.” That is important because the same volume also speaks extensively about Christ, but this immediate clause concerns the described philosophical substance. The paired “neither heavenly nor hellish” remains explicit in the translation. The shifts between “they say,” the summary description and judgments of uncomprehending observers should likewise remain visible: not every clause is an independent editorial affirmation.

See also

Body, soul, and spirit [HL0075]; Holy Spirit [HL0267]; Heavenly and earthly [HL0261]; Rejected and lowly thing [HL0463]

Selected exact forms mittel zwischen den höhsten vnd vndersten

Mineral and ore

minera / mineram / Ertzgruben / Adern der Erden · HL0347

The word

Ore, mineral source, mine and subterranean vein are related retrieval terms, not a single modern geological category. Minera may name the mineral matrix or generative source within an author’s account, while Ertzgruben and veins locate formation beneath the

earth. The word’s relation to the matter changes when the Summary calls philosophical Mercury the Stone’s “true ore.”

This family therefore asks whether the source is describing a place, a body still within its natural matrix, or an analogical source of the Stone. Translating every occurrence simply as “mine” would create unwarranted instructions about where to dig; translating all as a chemically identified ore would be equally misleading.

In the work

The Hydrolith explains the name Stone in part because its beginning matter, as a minera from earth, really is a stone. Yet HY_P2S016 distinguishes common gold from a pure, living gold fit for the work. Its account of mines and later use concerns interrupted perfection, weakness and admixture, rather than treating all dug or purchased gold as equivalent.

Nature’s dialogue says she draws the proximate matter of an ore from the elements under heavenly action. She directs the alchemist towards philosophical understanding of ores, not simply collecting specimens. Her distinction between ordinary sulphur or quicksilver and what emerges in her formative account remains essential.

The Summary grounds knowledge of transmutation in how metals form in their ores and veins. It asserts that a fixed grain in lead ore can receive nourishment while it remains in its Mercury; separation is compared to plucking unripe fruit. That account gives Mercury the role of a nourishing matrix. Later it calls philosophical Mercury the Stone’s first matter and true minera and introduces the royal Saturnian herb. The mineral and vegetable language is deliberate and not solved here into a substance name.

The Way of Truth disputes ordinary readings of the subterranean story. Its narrator says neither common mercury nor sulphur is found as the first matter in those veins, explaining the names instead through elemental fire and liquor. The collection thus preserves different accounts of metallic beginnings. Shared references to the earth do not make them a unanimous geological doctrine.

Places to Read

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. The name Stone is connected with its mineral beginning from earth.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Common gold is qualified by its history in mines and later admixture.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature derives the proximate matter of ore through elemental and heavenly action.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Understanding ores is placed within study of natural philosophy.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. The Summary begins from metal formation in ores and veins.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. A fixed grain remains nourished within its Mercury or ore.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Philosophical Mercury is called the true ore before the royal-herb image.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. The Way rejects a literal common-mercury and sulphur reading of the veins.

In this edition

The English commonly uses “ore” for minera and retains “ore-pits” or “veins” where the wording names a location. In the Summary, the explanation that Mercury is the ore helps readers recognise a broader generative use. “True ore” is retained for wahre minera rather than quietly replaced by a proposed chemical name. The Way’s denial and reinterpretation must stand beside the Summary’s account: the editor’s task is to expose the difference in referents, not reconcile it by assuming every author meant an identical hidden mineral.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Heavens and influence [HL0262]; Royal Saturnian herb [HL0480]

Selected exact forms Erden; mineralien; Ertzgruben; Adern der Erden; mineren; Bleygängen; Mercurio; wahre minera; minera; mineram; mineris

Moonlight and dazzled eyes

Mondschein / Augen verblendet · HL0349

The word

Moonlight has two positions in the Second Response's brief narrative. At first it dazzles the speaker's eyes and occasions stumbling; at the end it breaks through darkness and becomes bright. The term therefore does not carry an unvaryingly positive or negative value. Illumination can defeat sight before it later marks restored visibility.

In the work

The opening condition is personal and bodily: when the moonlight dazzles the first-person speaker, the speaker trips, falls, and breaks a leg. The account then moves through a crutch, slow walking, a balm to inward salt, and sweet water issuing through the pores. The wording binds perception, impeded movement, and healing without providing a plain account of what substance or operation each image represents.

At the close, the perspective widens from the speaker's eyes to the world. Three unnamed things or beings fall into the king's fountain and awaken darkness. Moonlight then breaks through again. The return gives the paragraph a circular relation between an initial light and a later light, but it does not explicitly say that the speaker's original fall is repeated or that the returned moonlight has a new chemical identity.

The contrast is worth retaining precisely because a simple symbolic equation would erase it. Calling moonlight only deceptive would ignore its final reappearance; calling it only liberating would ignore its first effect on the eyes. The text organizes changes in capacity to see rather than handing the reader an unqualified valuation of the moon.

This is the voice of the separate Second Response, not a continuation of the First Response's plural address. Its speaker remains unidentified here. Nor is its moonlight interchangeable with the circle of moonlight in the main treatise's praise of the fifth essence: the latter marks a cosmological region, while this passage narrates a disturbance and restoration of vision.

Places to Read

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. Moonlight first blinds or dazzles the speaker, producing a fall, but later returns as brightness after darkness.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The main treatise's circle of moonlight supplies the contrasted cosmological use.

In this edition

The English "dazzles" gives Augen verblendet a visually specific sense which fits the stumble that follows. It does not require permanent blindness. At the end, "breaks through again and becomes bright" retains both recurrence and altered visibility. The translation leaves the cause of the intervening darkness tied to an unnamed three, preserving a textual uncertainty rather than solving it through a borrowed alchemical trinity.

See also

King's fountain and golden flames [HL0300]; Broken leg and crutch [HL0085]; Three, unnamed [HL0563]

Selected exact forms Mondschein; Augen verblendet; strauchle; falle

Morning star and dawn

Morgenstern / Morgenröhte · HL0352

The word

Morning star and dawn mark the transition from disturbance to recognition in the First Response of 1661. The terms are distinct: the star rises and the dawn breaks, while the surroundings become still and lovely. The travellers then become aware of the treasure. These are features of an unfolding revelatory scene, not a supplied calendar date or an instruction to identify a particular celestial object.

Gewahr concerns becoming aware or perceiving. The treasure has already been laid bare by the preceding love-fire without yet becoming visible. Dawn thus marks a further change in the recipients' access, not necessarily the treasure's first creation.

In the work

APP_FRC1S013 places the event after the preceding ordeals and near morning. Its sequence matters: stillness and loveliness replace violence before the great treasure is perceived. The highest part of that treasure is an exalted tincture, so the optical imagery culminates in a claimed power rather than merely a pleasing landscape.

The description of that power is strongly conditional. The whole world could be tinged and changed into the highest gold if this were possible, pleasing to God and the world worthy. Each condition restricts the sweeping proposition. The response does not announce an unconditional promise to enrich everyone, nor does it authorise the travellers to distribute or exploit the treasure without restraint.

The scene belongs to the First Response's address to two recipients. It should not be collapsed into the Second Response's distinct declaration that night has passed and the sun shines. Both use darkness and light, but their speakers, wording and narrative settings are different. Nor does the morning star supply an otherwise unnamed identity for the guide.

Places to Read

First Response · unit 12 [APP_FRC1S012] · source PDF p. 201. The love-fire exposes the treasure but does not yet make it visible.

First Response · unit 13 [APP_FRC1S013] · source PDF p. 201. Dawn brings awareness of the treasure and a carefully qualified universal claim.

Second Response · unit 4 [APP_FRC2S004] · source PDF p. 204. The separate Second Response declares night past and sunlight present, without repeating the First Response's dawn scene.

In this edition

The aligned English keeps "morning star" and "dawn" as separate expressions and renders gewahr as "become aware," rather than making it a statement of completed possession. It also retains the parenthetical conditions attached to the world-tincturing claim. Those qualifications are consequential: omitting them would change possibility under divine and ethical limits into an absolute assertion. The historical title Morgenstern is kept without an unsupported identification or symbolic decoding.

See also

Night and darkness [HL0371]; Love and its bond [HL0321]; Worthiness [HL0630]

Selected exact forms still vnd lieblich; Morgenstern; Morgenröhte; gewahr

Mortality and corruption

sterbligkeit; Todt; verderbt; zerstörlich · HL0353

The word

Mortality, corruption and destructibility overlap but are not identical. Mortality is the condition of the perishable human body; corruption names damage or deficiency that the restorative is said to remove; destructibility is expressly predicated of that restorative itself. A cure for corruption therefore cannot automatically be translated into exemption from death.

The process-riddle gives dying another, personified use: the Stone's kindred, conception, birth, life and eventual blessedness are arranged as a compact narrative. Those words are part of an enigma and must not be converted directly into a human medical prognosis or an assertion that the Stone literally receives Christian salvation.

In the work

The introduction first describes a search for something that might preserve the body against destruction and mortality. Its next unit supplies the limiting discovery: nothing in this world can rescue the perishable body from death. Adam and Eve's punishment remains attached to their descendants. The change from aspiration to conclusion is decisive. Quoting only the opening hope reverses the work's stated result.

The single beneficent thing is nevertheless said to remove corruption, heal imperfect bodies, cleanse what is old and prolong a short life. It is also itself naturally destructible. These are bounded restorative claims within the author's religious account of mortality, not a contradiction that should be repaired by calling the material immortal. The medical powers remain historical assertions rather than verified treatment claims.

The later riddle places the Stone's conception in hell, birth on earth, life in heaven and drawn-out dying in time before blessedness. Its spatial and temporal transitions belong

to the author’s compressed figurative exposition. The riddle gives the reader a narrative vocabulary for transformation but does not retract the introduction’s explicit bodily limit. Nor should its dying be silently identified with the separate theological account of spiritual dying or final resurrection.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Destruction, mortality and corruption define what the sought thing is to remedy.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Nothing rescues the perishable body from death; even the beneficial thing is by nature destructible.

Part II: matter and the work · unit 9 [HY_P2S009] · source PDF p. 36. The stone’s dying is drawn out in time.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. Spiritual dying to sin is expressly distinguished from bodily death; the body remains alive during the spiritual separation.

In this edition

The English introduction preserves the adversative turn “however” and the unequivocal “nothing ... capable of rescuing” before the restorative exception. Its “itself by nature destructible” must remain attached to the thing, not transferred accidentally to the patient alone. In the riddle, “draws out its dying in time” follows an unusual printed expression; it should not be sharpened into a precise duration or an assured technical stage. The distinction between literal mortality and narrated transformation is editorially more responsible than a single universal definition of death.

See also

Adam and Eve [HL0004]; Medicine, healing, and its limits [HL0337]; Spiritual dying and dying to sin [HL0532]; Resurrection and glorification [HL0473]

Selected exact forms zerstörung; sterbligkeit; verderbt; Todt; zergenglichen; zerstörlich; sterben verzicht; zeit

Mountain and centre of the world

Berg / Centro Mundi · HL0357

The word

The First Response places a mountain “in the midst of the earth,” adding the learned expression Centro Mundi. Its qualities are paired contraries: small and great, gentle and soft yet exceptionally firm and hard, near and far. This is not enough information to identify a physical mountain. The mixed predicates make the place a test of how the response's hidden treasure is to be approached.

In the work

The collective speakers introduce the mountain after acknowledging the diligence and zeal of both recipients in knowing God and studying the Bible. The mountain is therefore disclosed within a selective reply, not in a general itinerary addressed to every reader. It is invisible by divine counsel even though near to everyone. Spatial nearness and accessibility are deliberately separated.

Within it lie treasures beyond the world's power to purchase. The surrounding danger is attributed to the devil's envy, expressed through fierce beasts and birds of prey. An already dark path becomes exceedingly perilous. Discovery was previously impossible because its time had not come; now the worthy must find it, but not without their own labour. The movement from concealment to discovery depends on timing, worthiness, and effort rather than distance alone.

When the mountain is seen, a strong wind tears it and breaks the rocks, while hostile animals meet the travellers. These events alter the obstacle without yet revealing the treasure. The text explicitly warns that nearness and the first destructive sign are not completion. A reading which treats the mountain's rupture as instant possession would therefore omit the response's own qualification.

The mountain can be compared with other elevated or central places in the volume, but the response supplies no warrant for equating them all. In particular, the Summary's mountain of seven belongs to a different companion and carries a different set of images. The lexicon preserves the present mountain's paired properties, its centre-position, and its selective disclosure rather than solving the whole collection through a single topographical key.

Places to Read

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The treasure mountain is placed in the earth’s midst or centre of the world.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. The mountain contains incomparable treasure but is guarded by hostile beasts.

First Response · unit 10 [APP_FRC1S010] · source PDF p. 200. Wind tears the mountain and breaks the rocks before the treasure is disclosed.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The Summary’s mountain of seven is a different companion image, not an identified site for the First Response’s mountain.

In this edition

The English “centre of the world” translates Centro Mundi alongside the German “midst of the earth.” This retains rather than resolves the relation between terrestrial interior and world-centre. The translation also keeps all the contradictory qualities instead of selecting whichever would fit a proposed substance or location. “Mountain” is consequently an image grounded in the source, while any modern geographical or chemical identification would require evidence not furnished here.

See also

Guide, conductor and instructor [HL0250]; Beasts and birds of prey [HL0047]; Centre, earth, and subterranean interior [HL0090]

Selected exact forms inmitten der Erden; Berg; In demselben; Felsen; Centro Mundi

Multiply and augment

multipliciren / vermehren / augmentirt · HL0361

The word

Multiplication and augmentation denote increase, but what increases varies: quantity, effective power, perfection or the reach of a tincture's benefit. The Summary explicitly

distinguishes a quantitative increase that damages Mercury's perfection from growth toward full strength in its proper natural relation. One cannot therefore assume that more material always means a more perfected work.

The main treatise links multiplication with fermentation and application, while the Via reinterprets the name as improvement within coction. These are related but competing accounts. The headword is a family access point, not an assertion that all speakers describe the same repeatable procedure.

In the work

HY_P2S025 postpones further discussion of fermentation and multiplication until the section on benefit. The verse in HY_P2S030 similarly places multiplication at the end of its compressed account. HY_P3S010 then says that the tincture must be further fermented and augmented because its subtlety otherwise prevents suitable projection into other imperfect bodies. The already perfected agent requires adaptation for effective application.

HY_P3S011 claims a large extension of tinging power, but qualifies reception by affinity and purity. Impure, unsuitable matter is separated as slag. The promised increase is therefore not a simple unconditional arithmetic law. This entry records the argumentative role of the large claim without reproducing a practical ratio or sequence.

In APP_SUMMARYS004, Mercury consumes an imperfect metal and increases it in quantity while losing its own perfection. APP_SUMMARYS005 instead describes a fixed grain developing while still within its Mercury, interpreted as its ore and nourishing source. APP_SUMMARYS006 uses the analogy of fruit prematurely plucked from a tree to deny that restoring an external contact simply re-establishes the original growth. These propositions differ markedly from an unrestricted doctrine of metallic reproduction.

APP_VIAS007 says the ancients named improvement of substance sublimation and multiplication in order to obscure plain coction. The accusation belongs to the Via's explanatory program. It should not be imported into the anonymous treatise as though its author had already disowned all the staged operations he describes.

Places to Read

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Later multiplication belongs to Part III's account of use.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Multiplication is linked to tinging a thousand.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. One part is said to tinge a thousand, with efficacy varying by the metals’ affinity and purity.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Increase or strengthening is required along with fermentation.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Mercury multiplies imperfect metal in quantity but loses its own perfection.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Fixed grain multiplies toward perfection while retained in Mercury.

Philosophical Summary · unit 6 [APP_SUMMARYS006] · source PDF pp. 165–166. Detached metals cannot simply be rejoined for increase.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Improvement within coction is given the name multiplication.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. The theological multiplication invoked in the cross-reference means imperfect members receiving union with the already perfect Christ.

In this edition

The English preserves 'in quantity' and the following loss of perfection in the Summary, a contrast that a bare gloss 'increase' would miss. It also retains the main treatise's 'further' augmentation after the stone has reached its stated effect. The Via's evaluative explanation is kept in reported form. Cross-referencing fermentation lets the spiritual extension to Christ's members be read without implying that Christ himself gains missing perfection.

See also

Ferment and fermentation [HL0193]; Affinity and suitability [HL0007]; Projection [HL0435]; Tree, fruit, and transplantation [HL0573]; Weakness of the recipient [HL0607]

Selected exact forms multiplication; multiplicirt; tausent; Multiplication; 1000. theil; augmentirt; Quantitet; perfection; Perfection; vermehren; verbesserung; multipliciret; multipliciren

Natural incapacity

blind / taub / tod vnd erstorben / eigen wille · HL0364

The word

Natural incapacity is the condition described when the natural person, with all his powers, is called blind, deaf and dead in spiritual matters. These are figures of inability to generate the required spiritual renewal from oneself. They do not say that a human being lacks bodily senses or ordinary life, and their stated domain, spiritual matters, must remain explicit.

The cluster is immediately opposed to worthiness, merit and own will as supposed causes of renewal. The author does not merely recommend humility after successful self-improvement. He denies that self-originating spiritual power supplies the transition and attributes it solely to the Holy Spirit.

In the work

HY_P4S036 defines new birth as inward spiritual renewal with God and Christ, accomplished by the Spirit in holy baptism. The paragraph distinguishes fleshly birth from spiritual birth, and enemies or children of wrath from friends, children, heirs and fellow-partakers. The contrast concerns a changed relation to God, not a replacement of one biological body by another.

Christ's own process—suffering, death, resurrection and ascension—is then identified as opening the way to the eternal fatherland. Believers, named his brothers and sisters, should follow him, grow in humility and virtues, and become conformed to his body. The passage thus contains strong language of conduct and growth alongside the denial of merit. These are not competing alternatives in its argument: the growth belongs to life made possible by the prior saving work.

The closing sentence resolves the relation of human following to divine agency. Such remembrance and following do not proceed from worthiness, merit or self-will. The Spirit is powerful and active through the saving bath of regeneration and baptism. An account that retained only inwardness would lose the named sacramental means; an account that retained only duty would misassign the source of power. The text's negative claim about nature is therefore inseparable from its positive claim about the Spirit's action.

Places to Read

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. The natural person is blind, deaf and dead in spiritual things.

In this edition

The English keeps 'in no way' and 'solely', preserving the force of the exclusion and its alternative. It also retains 'in spiritual matters' inside the parenthesis on blindness, deafness and death. 'Inward spiritual renewal' is not allowed to replace the twice-named baptism. These details prevent either a purely psychological reading or a merit-based account from being attributed to the source.

See also

Regeneration and new person [HL0462]; Holy Spirit [HL0267]; Obedience and merit [HL0376]; Good works, faith, and fruit [HL0240]; Spiritual dying and dying to sin [HL0532]

Selected exact forms blind; taub; tod vnd erstorben; eigen wille

Natural magic and necromancy

natürliche oder recht magische; vnnatürliche vnd nigremantische · HL0365

The word

The main conclusion pairs ‘natural’ with ‘rightly magical’, opposing both to ‘unnatural and necromantic’. Magic is therefore not automatically a term of condemnation in this work. The condemned alternative is defined locally through spirits and forbidden means, not through a supplied taxonomy of all occult practices.

The form nigremantische is the historical spelling behind the English ‘necromantic’. The paragraph supplies no ritual of communication with the dead and no detailed definition beyond its contrast with the godly art. The safest lexical explanation follows that contrast rather than importing practices that the unit never names.

In the work

The author is astonished that anyone would investigate and undertake the art while still uncertain which kind it is. His answer places the art in God’s hand: the Devil and the godless cannot undertake even its least part without divine permission, much less control it at will. The qualification ‘without God’s permission’ is essential. The statement concerns the limit of their independent power, not an assertion that every worldly possession proves a person pious.

The necessary spirit is then characterized as plain, truthful, steadfast and godly, in opposition to pleasure-seeking people and infernal spirits. Here ‘spirit’ shades into the disposition required of the practitioner. The restless world is said not to know such a

character and therefore to mistake the mystery for foolishness whenever it conflicts with preconceived ideas.

The later objection tests this defence against reported dissolute possessors of a tincture. The author declines to argue about where they obtained it, but refuses to concede that they themselves prepared the true tincture described in his treatise. That distinction prevents the magical/necromantic contrast from being simplified into ‘no impious person could ever possess a tincture’. It also prevents a reported possession from becoming proof that forbidden methods work.

Places to Read

Conclusion · unit 3 [HY_CONCLUSIONS003] · source PDF pp. 111–112. The main conclusion distinguishes legitimate natural or magical art from the suspected use of forbidden spirits and means.

Conclusion · unit 5 [HY_CONCLUSIONS005] · source PDF p. 113. The subsequent objection distinguishes possession of tincture from personal preparation.

In this edition

The English ‘rightly magical’ preserves the positive possibility of magical knowledge, while ‘necromantic’ belongs to the questioned alternative. It also retains the conditional limitation on demonic and impious power. In the later objection, ‘they themselves made and prepared’ is the precise point denied. These checked distinctions matter more than attaching a modern blanket label of occultism to every use of ‘magic’ in the volume.

See also

Magical knowledge [HL0325]; Spirit [HL0531]; Possession, use, and self-preparation [HL0415]; Pious and godless [HL0405]

Selected exact forms natürliche oder recht magische; vnnatürliche vnd nigremantische; verbotten mittel

Nature

Natur; NATURA; rerum natura · HL0366

The word

Nature can mean the created realm in which something is sought, the ordered power through which things arise and develop, or the personified speaker of a separate dialogue. These uses are connected but not identical. The introduction’s learned phrase for the realm of nature is not itself a dramatic character; the capitalized speaker heading in the companion introduces one.

Nature’s titles as mother, governor, mistress and handmaid describe different relations. She governs creatures and instructs the Alchemist, yet serves the Creator and derives her authority from him. Reading only the commanding mother would obscure dependence; reading only the handmaid would erase the substantial agency the dialogue gives her.

In the work

The main treatise says universal Nature was ordained by the triune God, works visibly each day, and has her dwelling in God’s will. To know her, the practitioner must become truthful, simple, patient, steadfast, God-fearing and harmless towards the neighbour.

The ensuing “nature joins nature” concerns fitness between practitioner and work, not automatic success from possession of apparatus.

The companion makes Nature speak. She reproaches the bungler for departing from her order, describes her mineral and cosmic operations, and insists that she alone can provide powers that human handling cannot create. Her self-description as the first creature is not identical with the Alchemist’s later ranking of her after angels. His answering speech acknowledges errors and revises his conception of assistance; it should not be mistaken for a continuous monologue by Nature.

The Philosophical Summary denies that human art simply makes what Nature makes, yet allows assistance that makes her products more perfect. Its growth and fruit model differs from the dialogue’s restrictions upon ordinary metallic generation. Via then locates natural improvement in plain coction and criticizes the multiplying of independent regimens. Its final claim of self-purification through cooking is one companion’s explanatory programme, not the final authorized definition of Nature for every text in the collection.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. The powers of lower creatures are objects of inquiry within the realm of nature.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. Nature is one, true, simple and perfect and works only in God's will.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature addresses an erring practitioner as the governing order he has left.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature distinguishes mineral being from living growth and explicitly denies metals generative seed.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Nature is the Creator’s commanded handmaid, not an independent creator.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Nature calls herself the first creature.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The Alchemist praises Nature as mother and governor, but reserves immortal soul and will to God.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. The separate Summary’s metallic grain and fruit depend on continuing nourishment, a different account of growth.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Art can assist already wrought natural things, not create as Nature does.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Following Nature means the one coction in which the material operates on itself.

In this edition

The English “Nature” makes personification readily visible, but modern capitalization cannot alone identify every speaker or sense in the historical German. APP_NATURES004’s “handmaid” preserves Magd and the governing relation to the Creator. In the main ethical passage “simple” is not “bad”: the older schlecht belongs to the account of truthful undivided character. The accompanying modern note has a discrepancy concerning the neighbour-word, discussed under Regeneration; its wording must not replace the actual body text.

See also

Art and assistance [HL0028]; Creatures and creation [HL0130]; Elements and qualities [HL0171]; Digest and cook [HL0140]; Regeneration and new person [HL0462]

Selected exact forms Natur; allgemeine Natur; einig; schlecht; vollkommẽ; NATURA; Ordnung; Magd; erste Creatur; Mutter; Regiererin; Meisterin; natur; Kochung; rerum natura; Creator

Neighbour, alms and brotherly help

nehesten; nechsten; almosen; vnschedtlich (neighbour-directed conduct) · HL0368

The word

Neighbour-language includes a person in need, the recipient of alms, and the person who must not be harmed. The verbs and phrases distinguish benefit, assistance, support and service. Charity is therefore not merely a benevolent inward attitude: the main treatise specifies how the art’s alleged benefits should be used.

Vnschedtlich means harmless or non-injurious in its explicit relation to the neighbour. It belongs to the first part’s description of the truthful, patient and regenerated learner. The Via adds a polemical negative counterpart: hatred, envy and ill will corrupt instruction by hiding truth and causing others’ loss. These moral terms qualify relationships between teachers and seekers, not only uses of finished wealth.

In the work

At the entrance to the main work, prayer asks for governance so that the eventual secret will serve divine honour and a needy neighbour’s improvement. The completion passage repeats the duty as almsgiving. The third part then locates brotherly help beside honourable, quiet self-maintenance. The gift is not portrayed as licence for luxury or endless accumulation.

HY_P4S047 makes service a test of professed love: boasting of love without serving the neighbour in good works is vain. Yet the same unit insists that works do not precede faith or make it good. They follow faith as fruit follows a good tree, and salvation is attributed to faith alone. Both sides matter. The obligation of charity cannot be omitted, but neither can it be converted into a means of earning regeneration.

The Via’s charge against misleading authors is that unnecessarily burdensome teaching ruins followers and violates the command to love the neighbour as oneself. In its account of elemental terms, even the names mercury and sulphur can be attributed to envy when they misdirect readers towards ordinary substances. Its conclusion then presents the writer’s own instruction as coming from a plain, faithful heart. That is a claimed contrast between harmful and helpful teaching; it does not independently verify the writer’s accusation against every predecessor.

Places to Read

Part I: entrance and preparation · unit 4 [HY_P1S004] · source PDF p. 26. Right use is directed towards divine honour and the improvement of a needy neighbour.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. The learner must be harmless towards the neighbour as part of the description of a new person.

Part II: matter and the work · unit 23 [HY_P2S023] · source PDF p. 45. Completion is followed by thanksgiving and alms for those in need.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. The gift sustains quiet livelihood and brotherly aid rather than ostentation.

Part IV: the spiritual comparison · unit 47 [HY_P4S047] · source PDF p. 100. Service to the neighbour manifests love, while good works follow rather than cause faith.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. The Via accuses sophists of violating neighbour-love by leading followers into poverty.

Way of Truth · unit 15 [APP_VIAS015] · source PDF pp. 180–181. Envious naming is presented as a cause of misleading technical vocabulary.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The writer closes by professing sincere good intention towards his reader.

In this edition

The supplied German body in HY_P1S006 reads vnschedtlich. Modern note n34 instead discusses a different form, vnsetzlich, while explaining the translation ‘harmless’. This is an annotation/body mismatch, not permission to replace the body’s reading. The source-form index therefore retains vnschedtlich, and ‘Harmlessness’ is provided as a separate English lookup. Elsewhere the English preserves ‘alms’, ‘brotherly assistance’ and ‘serve’, allowing positive help and non-harm to remain distinct.

See also

Good works, faith, and fruit [HL0240]; Love and its bond [HL0321]; Food, livelihood and maintenance [HL0210]; Regeneration and new person [HL0462]; Fraud and pseudo-philosophers [HL0219]

Selected exact forms dürfftigen nehesten; dürfftigen almosen; dürfftigen nechsten; brüderliche hülffreichung; beförderung; dem nächsten nicht dienet; haß vnd neid; Liebe deinen Nechsten als dich selber; mißgunst; Abgünstigen; getrewen hertzen; meine es gut mit dir; vnschedtlich; dem nehesten

Night and darkness

Nacht / Finsternuß der Welt / Mondschein · HL0371

The word

Night and darkness do not have one fixed moral or material meaning in the two responses of 1661. The First Response makes the longest, darkest night the setting for approaching the hidden mountain under an unseen guide. The Second Response’s first-person sequence instead moves through dazzling moonlight, darkness of the world and renewed light, before announcing that night has passed.

These uses should remain distinct from a single colour-stage interpretation imposed upon them. Night may be a narrative condition of uncertainty and guidance; darkness

may be an event within an enigmatic sequence. Neither text identifies these expressions as an exact timetable for the main treatise’s operations.

In the work

APP_FRC1S009 asks the recipients to prepare with prayer, strengthen their hearts and follow the guide rather than seek directions from other people. They will be led when all is still and dark, although they cannot see him. Courage is needed against frightening encounters, but bodily weapons are expressly excluded. Darkness therefore tests reliance and steadiness; it does not itself signify abandonment by the guide.

The adverb vngefähr concerns the guide’s arrival at an unanticipated moment. It should not be turned into a promise that the journey is risk-free merely because the modern-looking word might suggest harmlessness.

In APP_FRC2S003 moonlight initially dazzles the unnamed first-person speaker, leading to a fall and injury. A subsequent sequence involves healing, sweat, ashes and a royal fountain. Then three unnamed entities fall into the fountain and bring darkness upon the world until moonlight reappears; the source does not identify the three. The image therefore refuses the simple equation “light always helps, darkness always harms.” The first-person voice is not identified by a biography supplied elsewhere in the volume.

APP_FRC2S004 then announces night’s passing, sunlight, the approaching days of the Lord and a heaven that becomes fire. The brevity and apocalyptic scale differ from the First Response’s guided journey. Their shared light vocabulary permits comparison without proving a common narrator or a single hidden procedure.

Places to Read

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. The darkest night requires unseen guidance, courage and prayer without bodily arms.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. Moonlight dazzles the first-person speaker before a cycle of darkness and renewed light.

Second Response · unit 4 [APP_FRC2S004] · source PDF p. 204. A separate declaration announces night’s end and the days of the Lord.

In this edition

The aligned English translates vngefähr in the First Response as “at an unexpected moment,” a concrete contextual choice rather than “without danger.” It preserves “darkness upon the world” in the Second Response and the later declarative “The night has passed.” Reading those actual phrases prevents the separate responses from being stitched into one itinerary. No planetary or chemical identity is assigned to their moonlight solely from the word.

See also

Morning star and dawn [HL0352]; Armour, shield, and spiritual weapons [HL0026]

Selected exact forms Nacht; am längsten vnd finstersten; vngefähr; Finsternuß der Welt; Mondschein; Die Nacht ist vergangen

Nourishment and growth

ernehret / Nahrung / Nutrition; milk and growth family · HL0373

The word

Nourishment means receiving what sustains or advances a thing, but the source assigns that capacity unevenly. The main treatise nourishes its special matter cosmologically and its newborn Christian through milk-like instruction. Nature's dialogue denies ordinary metals the nourishment of growing plants. The Summary, by contrast, explains metallic increase through continued receipt of substance in an ore. These are genuine differences, not one uncontested doctrine of growth.

In the work

The main description calls its double Mercury and azoth fed by vapour, mist, and sweat from heavenly and earthly globes. This is a claim about a universal relation of nourishment, not the addition of a named household liquid. In the theological section, the newborn person must receive pure rational milk gradually, like a child, until capable of fuller knowledge and spiritual service. Rebirth has occurred, but understanding must grow over time.

Nature's initial taxonomy says that metals have being but no life or nourishment by which to grow, flourish, or multiply; seed-bearing plants and sentient creatures have capacities they lack. Later she makes causes of nourishment one of the subjects the student must understand. Thus denying nourishment to one class does not make the word unimportant to her natural philosophy.

The separate Summary treats a fixed grain within its Mercury as able to receive substance and multiply. The apple image makes continued attachment decisive: premature removal interrupts formation, while remaining on the tree permits the intake of sap, increasing flavour, and ripeness. Its garden supplies warmth and moderate moisture, contrasted with destructive heat and violent fuel. Nourishment is not simply another word for whatever is poured on a thing.

The Via also recommends studying growth, blossom, fruit, and perfection, but as part of an observational education concerning Nature's circulation. It does not thereby endorse the Summary's exact metallic seed account. The common agricultural language offers comparative access while each voice specifies different limits and mechanisms.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The matter receives nourishment from upper and lower worlds.

Part IV: the spiritual comparison · unit 37 [HY_P4S037] · source PDF pp. 90–91. Newborn Christians receive pure rational milk gently and gradually.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature denies metals growth by nourishment and reproductive multiplication.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Their causes are objects of philosophical study.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Unplucked fruit draws sap, flavour and maturity from its living matrix.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. Moderate warmth and moisture nourish all three natures in this narrator’s account.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Observing growth, blossom and fruit teaches Nature’s operation.

In this edition

The English “pure rational milk” preserves the unusual vernünfftiger gelauterter milch rather than substituting ordinary milk or a modern nutritional product. In the Summary, “substance and nourishment” retains two terms for what the growing grain receives. In Nature's denial, “no life or nourishment” is explicitly negative and must remain so; translating all the companions through a generic language of universal growth would reverse that statement.

See also

Virgin’s milk [HL0592]; Like, likeness, and begetting like [HL0314]; Work acting by itself [HL0623]

Selected exact forms gespeiset; ernehret; vernünfftiger gelauterter milch; kindlein; getränckеt; Nahrung; wachsen; vermehren; faulens; gebährens; ernährens; Zeitigung; Geschmack; Safft; wärme; feuchtigkeit; wachßung; blüte; frucht; Nutrition

Numen and lumen

Numen vnd Lumen · HL0375

The word

Numen and lumen form a learned pairing of divinity and light. In the immediate context they concern the one divine being and the saving Word, not two separate gods or two material ingredients. The sound and visual resemblance of the Latin terms gives the pair rhetorical compactness, but their senses remain distinct: divine power or divinity is not simply a synonym for illumination.

The surrounding singular emphasis is crucial. Many titles belong to one divinity and light whose power cannot be fathomed. Numerical multiplicity applies to names, not to independent divine beings. The phrase therefore connects the chapter's problem of recognition with its transition into a catalogue of titles.

In the work

HY_P4S014 compares the earthly matter's low valuation with contempt for Christ, the Father's eternal Word, noble spirit and light. The greater part of humanity disregards what should be most precious. Light is thus not an assurance that everyone automatically recognises its source; the paragraph insists on the possibility of failing to value the saving Word while it is present.

HY_P4S015 reports the world’s treatment of the Word as foolishness and heresy, a condemnation the narrator deplores rather than endorses. True believers are tried through this rejection. Its quotation from John identifies the unrecognised presence as the Word. The author then turns from contempt to the many names given to the earthly stone and the many scriptural titles of the one divinity and light. The pairing links revealed presence, hidden or unrecognised value, and the possibility of naming without fully comprehending.

This context guards against treating the learned words as an abstract metaphysical slogan detached from Christ. They belong to a chapter that is about the saving Word and

its reception. At the same time, the author does not reduce divine power to a literal luminous phenomenon: the comparison with the earthly water-stone is an analogy in worth, naming and unfathomable efficacy, not an optical identity.

Places to Read

Part IV: the spiritual comparison · unit 14 [HY_P4S014] · source PDF p. 72. Light names the heavenly three-in-one stone.

Part IV: the spiritual comparison · unit 15 [HY_P4S015] · source PDF pp. 72–73. Divinity and light name the one heavenly being with many titles.

In this edition

The supplied English renders the paired phrase 'divinity and light', while the previous unit renders the single lumen as 'light'. That checked alignment helps distinguish the two functions without adding a new historical German lemma. The modern English wording is an access aid, not a claim that the source offered a dictionary definition of numen. The plural names and the singular object remain intact in the translation.

See also

Names and titles [HL0363]; Obscurity and darkness [HL0378]; Word, Scripture, and testimony [HL0622]; Rejected and lowly thing [HL0463]; Divine power and omnipotence [HL0153]

Selected exact forms Numen vnd Lumen; Lumen; Numen

Object, subject, senses, and judgment

obiectum / Gegenwurff / subiectum / iudicante · HL0377

The word

Object and subject are not a fixed modern opposition across the volume. An object may be something presented to perception; a subject may be a body that receives or sustains action, or the formed thing under discussion. The Latin-derived terms occur beside Gegenwurff, the thing set before one. Their philosophical relations must be reconstructed locally rather than inferred from contemporary usage.

In the work

The main theological argument uses black and white tablets to distinguish outward stimulus from the capacity to discriminate. The objects move the senses and occasion perception, but they do not themselves supply the knowledge by which the knower judges the colours. The analogy explains why written letters and heard words function as testimony, stimulus, or assistance to inward grace. It is not a claim that objects are unreal or that hearing never matters.

Nature's dialogue uses the vocabulary differently. In the alchemist's discussion of human embodiment, an object presented to a person occasions the will's movement of a limb, and the body as subject exerts itself for the soul. The speaker expressly denies that the will proceeds from Nature's assistance, limiting the agency he has just praised in bodily formation.

The following speech shifts to agent and patient, potentiality and actuality. The object is described, according to power or potentiality, as a subject sustaining substance in actuality and operation. The formulation is compressed and difficult; it should not be

turned without argument into the main treatise's theory of inward colour-judgment. Its setting is the disposition of matter for action and the transition to a new form.

Elsewhere a homogeneous subject results from orderly mingling, while a united compound and true subject are what the presumptuous separator cannot reconstruct without knowledge of elemental quantity, quality, and union. “Subject” here names the composed bearer of properties and operations, not an introspective self. Comparison across these uses is helpful precisely because it stops one familiar English word from hiding several different relations.

Places to Read

Part IV: the spiritual comparison · unit 11 [HY_P4S011] · source PDF pp. 69–70. External objects move the senses but do not themselves bestow discriminating knowledge.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Ordered mingling yields a uniform homogeneous subject.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. An object occasions will’s movement of limbs; body is subject serving soul.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Object and subject appear in an actuality–potentiality account.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Recombination would need a united compound and true subject.

In this edition

The translation retains “object,” “subject,” and “potentiality,” but adds the explanatory “something presented to it” beside Gegenwurff. In the main passage it distinguishes the senses' being moved from the knower's discriminating judgment. The difficult APP_NATURES015 sentence is left as a difficulty of the source's expression; this entry does not silently repair it into a confident scholastic formula which the supplied text has not fully stated.

See also

Inward light and inward eye [HL0284]; Body, soul, and spirit [HL0075]; Potentiality and actuality [HL0417]

Selected exact forms homogenisches subiectum; Gegenwurff; obiectum; obiectis; obiecta; sensus; iudicante; subiectum; potentia; compositum

Obscurity and darkness

dunckel; finster; Finsternus dieser welt · HL0378

The word

Darkness in these units has interpretive and spiritual senses. Dunckel and finster characterize the difficulty of understanding wisdom for the unwise. Finsternus dieser welt names the realm in which hostile powers rule. Neither use is simply a report that the material in the glass has turned black.

The headword gathers related vocabulary without declaring every darkness one phenomenon. Obscurity concerns a relation between teaching and a reader’s

understanding; worldly darkness concerns opposition to faithful life. In each case the contrasting resource is not merely stronger physical light.

In the work

HY_P3S016 ranks wisdom, understanding and a good name above money and gold. It then says that the writings and their wisdom remain dark and difficult to the unwise. The surrounding exhortation is to accept wisdom and live accordingly, with humility rather than worldly ambition. Difficulty therefore appears as an ethical as well as intellectual problem, not solely a property of obscure technical terminology.

In HY_P4S043 the main author follows the image of spiritual combat from Ephesians. The enemies are not flesh and blood but powers ruling in the world’s darkness. Human strength alone is declared insufficient. The response is the Word as sword of the Spirit and faith as shield, within an extended image of divine armour.

These uses illuminate one another without collapsing. A reader who calls the work dark is not automatically identified with a demonic power, and a description of spiritual darkness is not a recommendation to attack human opponents. The passage explicitly denies that flesh and blood are the enemy. Likewise, the main work’s blackening signs must be interpreted at their own stage: a morally negative sense of darkness cannot simply be imported into every material black colour.

Places to Read

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The concluding evaluation calls wisdom obscure and difficult to the unwise while urging humility.

Part IV: the spiritual comparison · unit 43 [HY_P4S043] · source PDF p. 96. Worldly darkness is the realm of spiritual enemies resisted through the Word and faith.

In this edition

The aligned English renders the first cluster as ‘obscure, dark and difficult to understand’, making the interpretive sense explicit. In the second, ‘the rulers of this world who reign in its darkness’ retains the spiritual-combat setting and the denial of sufficiency to one’s own strength. This lexical distinction helps prevent the familiar English word ‘darkness’ from creating false cross-references between colour, difficult prose and moral evil.

See also

Inward light and inward eye [HL0284]; Blindness [HL0066]; Armour, shield, and spiritual weapons [HL0026]; World and worldliness [HL0626]

Selected exact forms dunckel; finster; schwer zuverstehen; Finsternus dieser welt

Observe and follow nature

merckung / obseruirt / nachzufolgen / Hilff mir · HL0379

The word

Observing, following, assisting, and imitating Nature are related but unequal actions. Observation attends to what occurs; following takes Nature's way as a rule; assistance supplies a subordinate contribution. Imitation can be either fitting or a merely outward counterfeit. The source's ape-image shows why resemblance of gesture is not enough.

In the work

The main treatise tells the worker to observe how Nature operates over time and direct labour accordingly. Its timing discussion refuses one certain period and returns to Nature's behaviour in other things as a guide. The conclusion then defines true art as distinguishing bad and impure from good and pure so that weak or damaged Nature can be helped, using ripening fruit and increase from seed as comparisons.

Nature's dialogue is sharper about the limits of imitation. She mocks artificial handiwork that apes her and asks whether the worker thinks heavenly influence can be manipulated like an organ by pressing keys. Mixing, separating, and colouring the worker's own materials does not prove participation in her power. Yet Nature subsequently says “Help me, and I will help you,” assigning the practitioner a real but bounded role in providing suitable conditions. Her exclusivity concerns forming power, not the absence of every human contribution.

Nature also recommends rational following with philosophy as guide. Study of her works precedes the title of master. The Way of Truth similarly insists that understanding metallic Nature must precede proper experience and presents the true route as one rather than the many paths of error. Its final account locates all the apparently separate operations within plain coction, through which the subject acts upon itself.

These agreements should not conceal differences. The main treatise's described successive work and the Via's attack on multiple operation-regimens cannot be reconciled merely by saying both follow Nature. “Nature” is a contested criterion, and each speaker specifies differently what faithful following would entail. The lexicon therefore reads the verbs with their local object, stage, and restriction.

Places to Read

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The operator must attend to nature's operation over time and follow it.

Part II: matter and the work · unit 26 [HY_P2S026] · source PDF pp. 46–47. Observation of nature in other things is the guide.

Conclusion · unit 6 [HY_CONCLUSIONS006] · source PDF p. 114. True alchemy assists impaired Nature like helping arrested fruit ripen or multiplying a grain.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Artificial work apes Nature but lacks her internal power.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Human help should be rational and in accordance with Nature.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Reason preserves and philosophy guides the follower.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. One true path opposes many routes of deception.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Following Nature fittingly is fulfilled through coction.

In this edition

The English “imitate” can sound neutral, but the dialogue's Affe makes that particular imitation derisive. Conversely, “assist” preserves the reciprocal Hilff mir without assigning equal powers to Nature and the worker. “Observe” in the main timing passage includes sustained attention and regulated response, not only looking. These distinctions keep a useful English family from becoming one generic command to behave naturally.

See also

Study and pursuit of wisdom [HL0539]; Art and assistance [HL0028]; Book and school of Nature [HL0077]

Selected exact forms merckung; operation; richten; obseruirt; achtung; Natur zu hülff kommen; zeitigung; frucht; körnlein oder Saamen; Affe; nachthun; nachzureten; naturgemeß; Hilff mir; nachzufolgen; Führerin; Weg; einsam vnd einig; bequemlich folgen

Office, service, and command

Ampt / Dienst / Predigampt · HL0380

The word

Office and service name an assigned function within an order. In Nature’s dialogue, creatures fulfil their offices while the presumptuous alchemist attempts what does not belong to his. Service can also describe the human assistance Nature requires. In the main treatise, the more specific Predigampt names Christ’s preaching office. These uses share the language of entrusted activity but are not one institutional post.

Ampt is therefore best read through its bearer and task. Nature’s office concerns generation and ordering; the helper’s service concerns suitable assistance; the preaching office concerns Christ’s public ministry. A shared English “office” should not erase those different agents or imply that all operate with equal authority.

In the work

APP_NATURES002 contrasts creatures faithfully doing their own work with the alchemist who departs from Nature by presuming upon her office. In APP_NATURES009 Nature repeats that her formative craft is not his office to conduct. The rebuke does not abolish all human activity; it distinguishes the principal maker’s power from a subordinate role.

APP_NATURES006 presents a household of ruler, king, queen, knight and chambermaid, each with service or entrusted duty. The image supplies an ordered rather than competitive relation of parts. Nature herself exercises powers granted by her Father. In APP_NATURES012 she calls the worker her servant and asserts reciprocal dependence for the particular work: he cannot complete it without her, nor she accomplish it there without his assistance. Her alchemist’s later reply places her activity under divine command and order.

The main treatise uses Predigampt in the account of Christ after baptism. Entry into the preaching office is followed by temptation in the wilderness. HY_P4S042 returns to the same event as an example for the baptised Church: the Devil’s assaults continue against believers through want, presumption and riches. The office therefore marks a narrative and theological point in Christ’s vocation, not a laboratory rank or a coded name of Nature’s servant.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Creatures fulfil their own offices while the alchemist presumes on Nature’s.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature denies that her formative craft belongs to the practitioner’s office.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Household service illustrates an ordered distribution of tasks.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. The worker is Nature’s servant in a relation of required assistance.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The alchemist acknowledges Nature’s divine commission and order.

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. Christ enters his preaching office after baptism and undergoes temptation.

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. The preaching-office episode becomes a precedent for the Church’s trials.

In this edition

The English translates Ampt as “office” in Nature’s rebuke and Predigampt as “preaching office” in the main treatise. Both exact forms Predigampt and Predigampts are retained for lookup because the inflected second occurrence is distinct in print. “What is entrusted to her” explains anbefohlenes in the chambermaid image. The translations preserve the common idea of assigned work while making its changing object explicit; this is a comparison of senses, not an assertion of one authorship or one hierarchy across the companion and main text.

See also

Instrument and administration [HL0281]; Nature [HL0366]; Calling and vocation [HL0088]

Selected exact forms Ampt; Ampts; Dienst; anbefohlenes; Diener; Befelch; Ordnung; Predigampt; Predigampts

Oil and unctuosity

Oel; vnctuosisch; vnverbrennliche Oel · HL0381

The word

Oel means oil, while vnctuosisch describes an oily or unctuous condition. The adjective is not evidence that a separate ordinary oil has been added. Nature describes the dry becoming moist and unctuous as qualities change within her account of generation. Moisture and dryness are nevertheless said to preserve one another in their first essence.

The crucial qualification is incombustibility. Nature’s oil does not behave like the practitioner’s ordinary oil: its claimed endurance belongs to her perfected elements. ‘Oil’

therefore cannot be translated throughout as a single familiar material with a known modern composition.

In the work

In APP_NATURES005, Nature’s sulphur gently warms its corresponding quicksilver and the qualities change towards a new form. The unctuous condition is one aspect of that natural transformation. Her insistence that moist is not without dry, nor dry without moist, opposes a simple inventory of isolated qualities. The passage also assigns the operation to her heavenly and elemental powers rather than ordinary workshop imitation.

APP_NATURES009 directly challenges the practitioner who thinks distillation, dissolution or drawing water from oil reproduces Nature. His mixtures cannot endure fire; hers improve in it. Her water does not wet or fly away, and its oil is incombustible. The comparison is thus between different kinds of operation and matter, not a general rule that any oil can be made fireproof by applying the named operations.

The later speech places incombustible oil beside elixir, water of life, quicksilver, sulphur, hidden gold, enduring salt and the stone. This proliferating naming praises one treasure from several aspects. The same paragraph explicitly says that the creature must finally die. Calling the oil enduring and the medicine powerful does not support a promise of bodily immortality or warrant medicinal use of an unidentified substance.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature describes dry becoming moist and unctuous while moist and dry mutually preserve one another.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. She opposes the practitioner’s separable oil and water to her non-volatile water and incombustible oil.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Incombustible oil joins the cluster of names for her restorative treasure, whose possessor still must die.

In this edition

The English ‘moist and unctuous’ preserves adjective and quality in APP_NATURES005; ‘its oil is incombustible’ in APP_NATURES009 keeps the oil attached to Nature’s special water and matter. The translation does not insert an ingredient-name to explain either phrase. In APP_NATURES012, the names occur in a rhetorical series, and the mortality qualification remains explicit. These different grammatical settings are more instructive than treating all occurrences as an oil recipe.

See also

Liquor and radical moisture [HL0316]; Combustibility, burning, and fire endurance [HL0111]; Salt and salt of wisdom [HL0483]; Water, moisture, and non-wetting water [HL0602]

Selected exact forms vnctuosisch; feucht; Oel; vnverbrennlich; vnverbrennliche Oel

One and many

ein; eins; drey; viere (unity and multiplicity formulas) · HL0382

The word

One and many organize the book’s naming, matter, parts, operations and paths. These are not one numerical problem. One thing may have many names, one whole several constituents, and one correct path many misleading alternatives. The main description even juxtaposes origin-formulas from one through five with the insistence upon a single matter.

The riddles make the relation explicit: the good is divided into three yet one, and the reader must find one in three and three in one. The body–soul–spirit and salt–sulphur–mercury triads contribute names to this structure. Their numerical correspondence does not establish a modern list of three isolated ingredients.

In the work

The prologue’s one restorative is still naturally destructible and cannot abolish bodily death. Its later claim that many philosophical sayings intend one matter is an authorial assurance about interpreting diversity, not proof that every companion author means exactly the same thing. HY_P2S005 adds another distinction: a power may be present everywhere while fully perfect only in one subject. Universality of presence does not make every available substance equally suitable.

Stage matters. HY_P2S003 says the stone is prepared from one thing without foreign addition; HY_P2S015 subsequently introduces another material matter for fermentation, and HY_P3S011 discusses a later addition in the tincture account. These statements must remain visible together. The author distinguishes stages and qualifications, so ‘one original matter’ cannot be flattened into ‘nothing is ever added’. Nor should a lexicon pretend to solve every apparent numerical difficulty by supplying an absent recipe.

Nature’s Demonstration brings four elements into one and later insists upon one matter, vessel, furnace and regimen. The responding alchemist explains sufficient internal resources through generative examples. The Summary locates Sun, Moon and true Mercury together in one thing while rejecting ordinary separated metals as prematurely gathered fruit. The Via’s single path instead contrasts sound understanding with many deceptions. These are source-specific uses of unity, not mutually interchangeable equations.

Places to Read

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The prologue singles out one restorative while retaining its destructibility and mortality limits.

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. Many philosophical expressions are said to intend one aim and one matter.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. One matter, many names and several numerical origin-formulas are set together.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. Power is said to be widespread but fully perfect only in one thing.

Part II: matter and the work · unit 6 [HY_P2S006] · source PDF pp. 33–34. The poem describes a good divided into three yet remaining one.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. The riddle gives three-times-three names and seeks one in three.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The subsequent account expressly introduces another material matter for first fermentation.

Part II: matter and the work · unit 31 [HY_P2S031] · source PDF p. 49. The shortened riddle returns to three in one and one in three.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. The later tincture account includes a prepared addition rather than merely reiterating the original unity.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature transforms four into one and develops proximate metallic matter.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. One matter, vessel, furnace and regimen are proposed against proliferating imitation.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The responding alchemist says four give one essence and illustrates self-contained development.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. Sun, Moon and true Mercury are said to be together in one thing, unlike ordinary separated metals.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. Many paths of deception contrast with the single path of correct understanding.

In this edition

The English preserves ‘only’, ‘alone’, ‘without foreign addition’ and the contrast between ‘every thing’ and ‘only in this one thing’. Such quantifiers carry the argument and should not disappear in paraphrase. It also retains the explicit later ‘another material matter’. The headword is therefore a comparative family label, and the reading list intentionally includes passages which complicate unity as well as the short riddles that proclaim it.

See also

First matter and first being [HL0200]; Body, soul, and spirit [HL0075]; Foreign addition [HL0213]; Ferment and fermentation [HL0193]; Work stages and completion [HL0624]

Selected exact forms allein diß einige dinge; einen einigen scopum; eintzige materia; ein eintziges ding; tausent nahmen; einem / zweyen / dreyen / vieren vnd fünffen; einem jeden ding; diesem einigen allein gantz vollkommen; getheilt in drey; nur eins; dreyfach drey; eins in drey vnd drey in Ein; drey in einem; Eins in dreyen; die viere in eins; vier geben nur eine Essentz; diese drey; in einem Ding; einsam vnd einig

Only Christ and the means of salvation

kein ander Mittel; einig vnd allein · HL0383

The word

The exclusive phrases name Christ as the sole means by which naturally impure, mortal and imperfect human beings become pure, reborn, immortal and perfect. Their object is salvation through the heavenly cornerstone, not the denial that God uses a Word,

sacraments or other assisting means in the believer’s reception. The entry must preserve both the exclusive agent and the larger work’s account of mediation.

The passage’s difficult opening extends fermentation and multiplication from the completed material Stone to Christ and his members. It immediately explains that extension as believers being united with him and formed into a pure spiritual body. Multiplication therefore concerns communicated benefit and enlarged participation, not the repair of a deficient Christ.

In the work

The material analogy begins with a Stone already made more than perfect that must undergo further work if its benefit is to become manifold. The theological comparison likewise expressly begins after Christ’s divine-and-human perfection and completeness. That temporal qualification controls the entire paragraph. Removing it would make the later “must be further ... multiplied” sound like a denial of his completed perfection.

The author then supplies his own interpretation: we, the still imperfect members, are joined with Christ through his saving tincture. The lack belongs to the human recipients. The repeated union-language and the scriptural firstborn language move the argument from one perfected agent to many brethren, not from an imperfect deity to a stronger one.

The final exclusion of every other means is attached to this one heavenly foundation and cornerstone, Jesus Christ, who remains God and man in one person eternally. The passage thus combines an exclusive saving ground with incorporation into a body. It does not present the material tincture as an alternative route to eternal life, nor give human effort an independent capacity to supply the missing perfection. The literal mortality of the earthly restorative remains separately limited in the introduction.

Places to Read

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The earthly restorative cannot free the body from death and is itself destructible; Christ’s saving agency is not replaced by it.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. Rebirth, immortality and perfection are possible only through Christ.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. Baptism through water and Spirit gives the wider account of means within Christ’s exclusive saving agency.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. The Word, faith and love concern recipient capacity, not a deficiency in Christ.

In this edition

The German repeats the union verb, and the English gives “united and joined,” a stylistic variation noted by the modern annotation. That variation must not be read as two discrete operations. More consequentially, the translation keeps “after his divine-and-human perfection and completeness,” followed by the explicit “That is” explanation. The note n113 correctly identifies multiplication as union of Christ and members, not an increase in divine perfection; the entry’s reading rests on the body text as well as that editorial clarification.

See also

Christ Jesus [HL0096]; Multiply and augment [HL0361]; Weakness of the recipient [HL0607]; Regeneration and new person [HL0462]

Selected exact forms kein ander Mittel; einig vnd allein

Open and close

eröffnung / auffschliessen / beschliessens; touching and addition family · HL0384

The word

Opening and closing can describe access, dissolution, enclosure or interruption of a prepared work. Touching, adding and taking away enter the same family because Nature's dialogue explicitly groups them as interventions no longer required after proper preparation. These are associated actions, not synonyms. The object and stage determine whether opening is promised, necessary, forbidden or criticised.

An opening in the heart toward a fortunate entrance is not the same as opening a vessel. Likewise, the claim that gold must be opened into quicksilver occurs as an assertion rejected by the dialogue's alchemist, not as his settled instruction.

In the work

HY_P1S003 describes divine response to an upright purpose as an opening toward the beginning of the art. The Spirit leads through means, and the person recognises the opened entrance inwardly. In the material riddles, HY_P2S008 links dissolution in the middle with closing in the third, while HY_P2S031 compresses the art into finding three in one, then opening and closing again. Their brevity does not provide a complete account of apparatus or duration.

In APP_NATURES016 the alchemist compares the prepared subject with seed enclosed in a female vessel. Once enclosed, it needs no further adding, removing, opening, closing or touching because what is required is within. Yet he also describes prior human preparation and the continued assistance of warmth. The negation concerns further handling at that stage, not the absence of all human work from the outset.

APP_NATURES017 rejects opening ordinary gold to obtain what is not already there. APP_NATURES020 similarly denies the need to add anything new when body and spirit are being made one, and attacks real separation of the four elements. These claims belong to the learner's evolving exposition of Nature's teaching. They should not be silently combined with every opening-riddle into a single perfectly harmonized rule.

The Summary's APP_SUMMARYS010 uses turning eggs, avoiding washing and attending a nest as its own analogy of simple practice. Those household actions help explain its image, but do not replace the dialogue's specific restrictions or authorize additional ingredients.

Places to Read

Part I: entrance and preparation · unit 3 [HY_P1S003] · source PDF p. 26. An entrance is opened in the heart.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. Dissolution in the middle and closure in the third establish the right subject.

Part II: matter and the work · unit 31 [HY_P2S031] · source PDF p. 49. Opening and reclosing summarise the entire art.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. After the womb-like enclosure no adding, removal, reopening or touching is needed.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Opening gold into quicksilver is a rejected proposal.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Body–spirit union occurs without adding a new thing.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. Egg comparison contrasts not washing with turning during incubation.

In this edition

The English differentiates the spiritual 'opened ... entrance' from technical opening and from the rejected proposal to open gold. In Nature's list it retains 'touching', a seemingly minor word that makes the restriction broader than merely avoiding additives. Its placement after preparation and beside continuing heat is essential. The family therefore indexes Touching and Adding separately without pretending they are meanings of one historical verb.

See also

Glass vessel, flask and egg [HL0234]; Seal and lute [HL0493]; Foreign addition [HL0213]; Manual work and practical handgrips [HL0329]; Riddle and enigma [HL0475]; Work acting by itself [HL0623]

Selected exact forms eröffnung; eingang; Aufflösen; zuschliessen; in mitten; Im dritten; Schleuß solches auff vnd wider zu; eröffnet; zuthuns; hinwegnehmens; eröffnens; beschliessens; berührens; auffschliessen; zuthuung; darzu thun; waschen; vmbwendet; vmbkehret

Passion: suffering and yielding

hunger / müde / geweinet; passion action-series · HL0391

The word

Passion here is Christ's suffering, rendered through a series of concrete verbs and conditions rather than a single abstract noun. Hunger, weariness, weeping, captivity, binding, scourging, crowning, and yielding the spirit give the theological comparison its historical specificity. The action-series includes what Christ undergoes; it does not imply that he is the direct agent of everything done to him.

In the work

The material comparison begins with the conjoined compound placed in fire and undergoing changes on its way to a more-than-perfect state. The author then turns to the divine-and-human person, Christ Jesus, appointed by his heavenly Father to the

furnace of tribulation. The ensuing list is not incidental decoration. It supplies the actual suffering which the furnace-image interprets.

The account moves from hunger and the wilderness temptations through weariness and tears to the anguish of the final passion. Captivity and binding name imposed conditions; being struck, mocked, spat upon, scourged, and condemned distinguish successive acts of others against him. Carrying the cross and being nailed between two criminals place bodily exhaustion and public shame together. Gall and vinegar, the loud cry, and yielding the spirit bring the narrative to death.

The passage also pauses to draw a consequence for baptized Christians. Christ's threefold contest is a testimony that public confession brings temptation and pressure toward apostasy. That application does not make every reader's suffering identical with Christ's saving passion. It establishes a pattern of following and conflict within the treatise's larger comparison.

The author closes by directing readers to the Evangelists for fuller accounts. The list thus presents itself as selective, not a complete Gospel harmony. Nor should its accumulated verbs be transformed into a medical reconstruction of the death. The lexical interest is how material process-language is anchored in a narrated life, and how the relation between willing endurance and imposed suffering remains visible.

Places to Read

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. Hunger, fatigue, tears, captivity, scourging, crowning and yielding spirit give bodily specificity to Christ’s passion.

In this edition

The English largely preserves the sequence of short clauses, allowing the reader to hear the pressure of accumulation. It also retains the source's biblical references, including references whose chapter wording may look unfamiliar. This article reports those as printed attributions rather than silently supplying corrected citations. “Yielded up his spirit” translates an action at the end of the list; it should not be confused with the separate alchemical description of extracting a material spirit.

See also

Cross and furnace of tribulation [HL0131]; Birth, passion, death and exaltation [HL0060]; Temptation and combat [HL0556]

Selected exact forms hunger; müde; geweinet; gefangen; gebunden; gegeisselt; gecrönet; Geist auffgeben

Perfection and more-than-perfection

vollkommen; perfect; plusquam perfect · HL0397

The word

Perfection names fulfillment of a thing’s proper capacity, but the work also uses more-than-perfection for an agent whose power benefits other things. It is therefore not a single quantitative scale on which every metal, human being and divine person may be placed without qualification. The object, kind of perfection and stage of the argument must remain explicit.

The introduction contrasts imperfection, deficiency and corruption with restoration. Later titles praise the Stone as a perfect accord of elements and an enduring body.

These titles assert qualities of the described perfected matter; they do not erase the introduction’s separate statement that the earthly restorative cannot abolish bodily death.

In the work

Part Three reports the claim that the prepared, more-than-perfect Stone is the highest medicine, but the narrator declines detailed medical judgment as a non-physician. The theological comparison then makes the compound’s progress through tribulation an image for Christ’s life and Passion. Its account of colours and suffering is analogical; it must not be turned into a claim that divinity literally requires chemical repair.

Nature distinguishes the most perfect metal from that which can perfect other things. Gold’s superiority within its own class does not grant the Stone’s alleged healing and transformative powers. She reserves natural formation and the uniting of contrary qualities to her own God-derived agency. The Summary, by contrast, permits human art to assist Nature’s products towards greater perfection and distinguishes natural from philosophical Mercury. These are specific accounts of capability, not one merged dictionary doctrine.

Via makes perfection the outcome of coction and union of essence with liquor. Its interpretation of reddening is especially consequential: it means making complete and perfect, exemplified by both Sun and Moon, not simply producing a red visual surface. Its concluding self-purification language assigns the changes to the subject under coction. A colour taken alone therefore does not prove that the required completion has occurred.

HY_P4S032 makes the distinction between an agent’s completeness and recipients’ benefit explicit: multiplication begins after Christ’s divine-and-human perfection and means that his still-imperfect members are united with him. Their reception does not repair a deficiency in Christ. The earthly restorative’s continued destructibility in HY_INTROS002 likewise prevents more-than-perfection from becoming a promise of bodily immortality.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. The world's deficiencies and corruption are objects of restoration.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Restoration and life-extension do not abolish bodily death or the remedy’s own destructibility.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. The prepared stone is described as beyond perfect before supreme medicinal praise.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. The earthly stone is called perfect accord of elements and an indestructible body.

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. The material compound passes through operations and colours until more than perfect.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. Christ’s completed perfection precedes multiplication, which the author explains as his members’ union with him.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature claims to perfect metal and human body.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Gold is best metal but the higher secret perfects other things.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Philosophical Mercury allegedly perfects and restores more powerfully than natural Mercury.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Reddening means completed union, including both Sun and Moon.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Improvement occurs reflexively through coction.

In this edition

The English “more than perfect” translates the learned plusquam expressions rather than supplying a modern superlative. Via’s “Reddening is to be understood as making complete and perfect” is an explicit interpretation and must control reading of its colour-word. Conversely, “perfect” in Nature’s description of ordinary gold is class-relative. The aligned wording makes these differences inspectable; flattening them into one approved process would remove a genuine disagreement in the collected volume.

See also

Common gold and pure gold [HL0113]; Only Christ and the means of salvation [HL0383]; Digest and cook [HL0140]; Weakness of the recipient [HL0607]

Selected exact forms vnuollkommen; mangelhafft; vollkomlichen; vollkommene vergleichung; vnzerstörlicher Leib; vnvolkommene; vollkommen; vollkommenste; perficiret; mehr dann vollkommene; Rothmachung; perfect; reiniget; erhöhet; sublimirt; plusquam perfect; plusquam perfectum; perficire; reficiren

Person and two natures

beyden Naturen / Person / Gottmenschlichen Wesens · HL0398

The word

Person and natures are deliberately distinguished in the main treatise’s account of Christ. He is described according to two natures, divinity and humanity, while remaining one inseparable person. The divine-and-human wording does not introduce two Christs or make the human nature a mere appearance. Nor does the extraordinary origin erase the distinction between eternal divine generation and birth as a human being in time.

The access family therefore preserves both plurality and unity: “both natures” is plural, “one person” singular. Those grammatical quantities are part of the doctrine stated in the passage, not details that may be smoothed away to make the material analogy simpler.

In the work

HY_P4S024 first connects Christ’s wondrous birth and origin with the earlier description of the philosophical Stone. It then specifies the theological content rather than leaving the comparison vague. According to divinity, the Son is true God from eternity, from the divine being of his heavenly Father. The account of a beginningless going forth belongs to that nature, not to the time of his human birth.

According to humanity, he is born in the fullness of time as a true and perfect human being with body and soul, without sinful defects. Body and soul are thus expressly

included in his humanity. A reader should not infer that his divine nature substitutes for a human soul or makes the human body merely an external shell.

The concluding statement insists on an inseparable personal, divine-and-human being: true God and true man in one person, indissoluble to eternity. The author adds that he must be recognised and honoured as Almighty God. This is the passage’s confession, not an invitation to infer that human practitioners become divine persons through material perfection.

Its relationship to the preceding “addition” is consequently governed by these specifications. Human nature is genuinely united with the Son, yet the account does not reduce the union to an ordinary mixture whose parts can later be separated. The following discussion of properties and scholastic distinctions should be read alongside this compact statement.

Places to Read

Part IV: the spiritual comparison · unit 24 [HY_P4S024] · source PDF p. 80. Eternal divinity and temporal humanity with body and soul are confessed in one inseparable person.

Part IV: the spiritual comparison · unit 22 [HY_P4S022] · source PDF pp. 78–79. The preceding addition comparison explicitly joins human nature with the Son’s divine nature.

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. The following paragraph disputes scholastic treatments of the union and communication of properties.

In this edition

The English repeatedly uses “according to” for the two natures and retains “with body and soul,” making the scope of each assertion visible. “One person, indissoluble to all eternity” preserves the singular and its temporal force. The compound “divine-and-human” translates the source’s compound expression without inventing a third nature. These choices allow the material comparison to remain legible while the actual theological distinctions, rather than an assumed chemical model, govern its interpretation.

See also

Incarnation and second person [HL0277]; Union of natures and communication of properties [HL0579]; Scholastic distinction, division, and mixture [HL0491]

Selected exact forms beyden Naturen; Gottheit; Menschheit; Person; Gottmenschlichen Wesens

Philosophers and wise people

Philosophi / Philosophus / Weltweise Heyden · HL0401

The word

Philosopher is an authority-title whose qualifications matter. The main treatise includes experienced philosophers and wise pagans among those who studied lower creatures. The companions contrast true philosophers with sophists, self-styled masters, and merely credentialed doctors. The word does not map neatly onto the modern academic profession, nor does every person called a philosopher receive unconditional endorsement.

In the work

The main introduction credits philosophers with diligent inquiry prompted by divine influence and the light of Nature. Its catalogue offers names as reassurance that the art is not a fiction. The claim that they possessed the art remains the treatise's claim, not independent verification of each biography. Their learning is also practical and ethical: they seek useful knowledge of natural powers, not only a vocabulary of abstract principles.

Nature's dialogue reserves knowledge of her simple essence to the person related to her who is a true philosopher. She tells the reader to learn before calling himself a master and combines books, exercise, patient observation, and good-hearted conduct. Even a great doctor's status does not confer the ability to proportion the elements. The distinction is consequently between justified knowledge and unsupported authority, not simply ancient versus modern or pagan versus Christian.

The Way of Truth asks the reader to become a disciple of true philosophy and abandon sophistical practice. It also complicates reverence for the ancients: some wrote obscurely and, the speaker argues, did wrong by misleading seekers. Living masters could correct such misunderstandings, but they too have limits on what and to whom they may disclose. Direct attention to Nature is then preferred.

The family thus contains a ladder of roles, from learner to experienced guide, without guaranteeing that any title marks a successful practitioner. The collected texts agree that false claims to wisdom are dangerous; they disagree over how benevolently to read the concealment practiced by earlier authorities. That disagreement belongs in the definition of their philosophical community, rather than being removed by treating “the philosophers” as one unanimous speaker.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Experienced pagan philosophers investigate nature while described as enlightened in God.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. The true philosopher is related to Nature and can recognize her simple essence.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Study and experience must precede calling oneself a master.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Disciple learns a different natural regimen instead of claiming mastery.

Way of Truth · unit 21 [APP_VIAS021] · source PDF pp. 184–185. Living teachers can correct misleading written interpretation.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Even living teachers are constrained in what and to whom they reveal.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The main treatise’s catalogue lists alleged possessors; it does not independently establish their accomplishments.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. The alchemist distinguishes the physician’s profession from prior knowledge of Nature and denies that human rank supplies elemental proportioning power.

In this edition

The English sometimes renders Physici as natural philosophers and elsewhere distinguishes physicians. That choice follows local roles, particularly Nature's contrast between knowledge of Nature and medical pretension. “Wise pagans” preserves the main text's explicit acknowledgement of non-Christian sages. Keeping both expressions prevents a retrospective definition of philosopher that would exclude people the historical writer deliberately included.

See also

Authority and testimony [HL0039]; Books, instruction and pupils [HL0079]; Study and pursuit of wisdom [HL0539]

Selected exact forms Philosophi; Weltweise Heyden; rechter Philosophus; Physici; Meister; Jünger; Philosophiæ; lebendigen Meistern; vivos Præceptores

Pious and godless

Frommen; Gottlosen; Gottseligkeit · HL0405

The word

Pious and godless are the work’s evaluative designations for opposed relations to God, his Word and the proper end of the gift. They are not neutral descriptions of technical competence. Godliness also names sustained conduct and attention, especially the practice of Christian virtues and meditation upon the Word.

The distinction is more precise than the contrast between pleasure and austerity. The pious can delight in divine wonders and enjoy quiet livelihood; the condemned desire is worldly splendour and self-directed gain. The ethical vocabulary therefore asks what gives joy and how possession is used.

In the work

Part Three contrasts those whose hearts God awakens through contemplation of his works with the contemporary world’s unreflective gaze. The former seek knowledge of God rather than temporal pomp. The author then says that God imparts these gifts to the pious, not to the godless who despise his Word, so that recipients can live honourably and quietly and aid needy neighbours. This is the passage’s theological claim about divine giving, not a sociological proof that every possessor is virtuous.

HY_CONCLUSIONS005 separately stages an objection about dissolute possessors of a tincture. The narrator does not dispute their possession or settle how they acquired it; he refuses the claim that they themselves prepared the true tincture described in his treatise. Pious giving and approved use therefore must not be expanded into a claim that an impious person can never possess any tincture.

Part Four describes godliness and Christian virtue as an outward assisting fire that helps awaken the inward divine light. Exercise in joy and sorrow, continued hearing and reflection, and resistance to neglect belong together. The language is active without making human works the originating cause of grace. The inner light is already described as God’s gift; practice serves its continued operation in the believer. The lamp and heated-iron comparisons make the need for sustained assistance vivid, rather than offering a mechanical spiritual technique.

The surrounding theology fixes the order of agency. HY_P4S012 first gives the light through God and faith, while HY_P4S036 denies that spiritual renewal comes from merit

or self-will. HY_P4S047 then explicitly says that pleasing works follow faith as fruit follows a tree: faith makes the works good, not the works faith. Sustained practice in HY_P4S044 belongs within that order, not before it as a means of earning grace.

Places to Read

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. God’s gift is said to enable pious quiet life and charitable aid, not godless vanity.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. God’s initial gift through faith precedes the Word’s assistance and the Holy Spirit’s kindling in the believing heart.

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. Renewal and Christian following arise solely from the Holy Spirit, not merit or self-will.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. Constant godliness and Christian virtues supply the outward exercise that sustains inward divine fire.

Part IV: the spiritual comparison · unit 47 [HY_P4S047] · source PDF p. 100. Good works follow faith as fruit follows a tree; faith makes the works pleasing, not the reverse.

Conclusion · unit 5 [HY_CONCLUSIONS005] · source PDF p. 113. The narrator distinguishes reported possession or acquisition from personally preparing the true tincture.

In this edition

The English’s “pious alone” retains the restriction in Part Three, while its “godless and despisers of his Word” makes the governing religious contrast explicit. In Part Four, “exercise of godliness” avoids reducing the word to an inward opinion. The concrete pair “in joy and sorrow” also prevents the virtue from being understood as dependent upon fortunate circumstances. These choices support a distinction between gifted spiritual life and the conduct that follows and sustains its manifestation.

See also

Use and misuse [HL0585]; Exercise, contemplation, and sustained practice [HL0183]; Neighbour, alms and brotherly help [HL0368]; Possession, use, and self-preparation [HL0415]

Selected exact forms Frommen; Gottlosen; Gottseligkeit; Christlichen Tugenden

Plain, simple, subtle, and gross

schlecht / simpel / subtil / grob (contrasted families) · HL0406

The word

Plain and simple are favourable descriptions in these passages, not modern judgements that the thing is poor or defective. Schlecht can mean uncomplicated, unadorned or humble. Subtle and gross, by contrast, may distinguish a finer from a coarser condition or character. The families are gathered for comparison because superficial English oppositions can mislead: “plain” is not necessarily “gross,” and “subtle” is not always praise.

The source itself supplies different objects. Nature has subtle secrets, yet takes her power simply and works through a plain essence. The Way praises plain coction and

plain truth while blaming sophisticated complications. The alchemist’s recalled deceiver uses the contrast of subtle and gross within a method now rejected.

In the work

APP_NATURES003 calls the chamber’s secrets high and subtle, while the original seed is composed in simplicity. There is no contradiction if subtlety concerns the hidden formative relation and simplicity the unified matter. APP_NATURES009 likewise describes Nature’s reception from heaven as simple, in contrast with the artist’s elaborate imitation. Plainness can signify concentration and sufficiency rather than lack of power.

APP_NATURES018 requires careful attribution. A former deceiver told the alchemist to separate elements and bring the subtle into the gross. The alchemist now recounts that promise as a fantasy and denies human power to recreate elemental proportion. Its terminology must not be extracted as an endorsed instruction merely because it appears in direct reported speech.

The Way of Truth repeatedly contrasts Nature’s plainness with many vessels, materials and named operations. APP_VIAS003 says true chymists follow Nature’s simple work rather than the multiplicity of sophisticated processes. At the close the narrator describes his own writing as the proper, plain, genuine truth, offered from a plain and faithful heart. Here plainness concerns both the work he recommends and the manner of instruction he claims to practise.

These passages do not establish that everything easy is true or that all learned distinctions are false. Each speaker identifies a specific unnecessary complication or a particular unified source. Their assertions remain local to their own account of Nature.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Subtle secrets coexist with a seed composed in simplicity.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature’s simple essence is contrasted with elaborate artificial imitation.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. Subtle and gross appear inside the deceiver’s recalled, rejected method.

Way of Truth · unit 3 [APP_VIAS003] · source PDF pp. 173–174. The Way contrasts plain Nature with excessive apparatus and regimens.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The narrator claims plain truth and a faithful manner of instruction.

In this edition

The English renders schlecht with “plain,” “simple” or “humble” rather than consistently using the modern pejorative “bad.” It retains “subtle into the gross” in the reported deceptive method, but the following rejection is indispensable context. The closing “genuine truth” carries the force of warhafftige Warheit without making the narrator’s claim this edition’s guarantee. Distinguishing semantic object and speaker keeps ordinary praise of clarity from becoming an unqualified technical doctrine.

See also

Simplicity and plainness [HL0517]; Figure, parable, and likeness [HL0196]; Theory and reflective practice [HL0559]

Selected exact forms subtilen; schlechter Essentz; subtile; grobe; simpel vnd schlecht; schlechte; warhafftige Warheit; simplicitet; simpliciter

Planetary names and metallic names

Saturnus / Jupiter / Mars / Sonne / Venus / Mercurius / Luna · HL0407

The word

Planetary names can identify celestial bodies, metals under traditional names, or principles concealed beneath metallic-celestial labels. The volume moves among these registers, so the presence of Sun, Moon or Mercury does not on its own determine a material substance. A lexical account must follow the sentence's explicit subject rather than impose a single automatic conversion table.

The same caution applies to signs. The Via prints the Sun and Moon signs where its English speaks of Sol and Luna. Their graphic form remains source evidence, but the paragraph's argument determines whether the names refer to noble metals or to the elemental fire and liquor allegedly disguised by the ancients.

In the work

In APP_NATURES004 Nature describes the courses of seven planets and their participation in heavenly influence. Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon belong to a cosmological account of seasons, elemental changes and terrestrial generation. Their motions and spheres are not simply a list of seven ingredients. The historical astronomy is the dialogue's framework, not a modern astronomical statement endorsed by the lexicon.

APP_VIAS008, by contrast, tells its reader to understand why Sol, Luna, Venus, Mars, Jupiter and Saturn are all metals and how they became metallic. The passage explicitly turns the names toward metallic nature. Its list does not include Mercury in that particular sentence, and the omission should not be repaired merely to make a complete conventional seven.

APP_VIAS028 then complicates literal reading: the ancients are said to have called elemental fire 'our Sun' and liquor 'our Moon', just as they used sulphur and mercury. The Via accuses them of directing workers toward metallic bodies while meaning essence. That explanation is its own polemical claim, not independent proof that every solar and lunar name elsewhere conceals the same pair.

In APP_VIAS030 the Sun and Moon signs identify the two noble metals as examples of perfection through coction. The author uses their perfected union of essence and liquor

to explain what reddening means. This context differs from the misleading labels criticised two units earlier, even within the same companion work.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Seven planets and their stated periods belong to the historical cosmic model.

Way of Truth · unit 8 [APP_VIAS008] · source PDF p. 177. A six-item metallic name list introduces the need to know why these are metals.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Our Sun and our Moon are decoded as elemental fire and liquor.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Sol and Luna both exemplify perfected coction, despite the term reddening.

In this edition

The translation distinguishes full astronomical names in Nature's account from Sol and Luna in the Via's metal discussion, while turning the printed signs into readable names. The historical forms and signs are retained here for lookup, but no unprinted sign-to-metal equivalence is added. Keeping the Via's possessive 'our' also helps readers notice when a conventional-looking name is being assigned a special sense.

See also

Sphere and first mover [HL0529]; Recipe sign and alchemical signs [HL0457]; Gold and body of the sun [HL0237]; Silver and Moon [HL0515]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Saturn’s sphere [HL0489]

Selected exact forms Saturnus; Jupiter; Mars; Sonne; Venus; Mercurius; Luna; Signa; Sol; Iupiter; ☉; ☽; Solem; Lunam

Poison and unworthiness

vnwirdige vñ gottlosen / grösseste gifft · HL0412

The word

The greatest poison is the adverse description of what otherwise feeds and strengthens in the holy Supper. In HY_P4S054 the restriction to the unworthy and godless is essential: the passage does not declare the sacramental gift simply poisonous. The comparison with mercurial water makes the opposition between healing benefit and harmful reception especially forceful.

Unworthiness here belongs to a pastoral account of sin, repentance and restoration, not to an editor's classification of people. It also should not be turned into a physical dose or a toxicological claim about ordinary wine or bread. The language describes the source's theological understanding of reception through an alchemical analogy.

In the work

The paragraph first enumerates ways a person may become spiritually damaged: pride, ambition, despair after grave sin, and impatient murmuring under affliction. These are compared with faults of the compound. Recognition of error and renewed absolution precede the account of the Supper's refreshment. The negative possibility is therefore not an isolated threat but part of a structured account of correction.

The Supper's nourishment is described through spiritual milk, the Lamb's blood and water, living water, a rich feast and an opened fountain of grace. The poison-clause interrupts this abundance to deny that receiving the outwardly named gift automatically guarantees its benefit. The same passage subsequently names absolution and the Supper as wholesome means ordained by God and entrusted to the Church. Both sides must be kept: genuine promised healing and a warning concerning unworthy reception.

The office of keys adds a related but distinct contrast. True repentance receives release; persistent impenitence is bound. It would be misleading to reduce all of this to an inward mood detached from ecclesial administration, since the Church's entrusted office is explicit. Equally, the correspondence with mercurial poison does not authorize a claim that the sacrament and a material reagent are literally the same object.

Places to Read

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. The sacramental remedy is declared poison to unworthy and godless recipients, like mercurial water.

In this edition

The English preserves the phrase 'to the unworthy and godless' immediately beside 'the greatest poison', making the restriction readable. Its comparison 'like the mercurial water' remains a comparison; the subsequent 'two wholesome means' is not suppressed. An excerpt containing only the poison noun would reverse the paragraph's overall account of sacramental care, just as omitting the warning would make the promise indiscriminate.

See also

Lord’s Supper and restoration [HL0318]; Absolution and the office of keys [HL0002]; Poison, danger, and medicine [HL0413]; Repent and persist [HL0467]; Worthiness [HL0630]

Selected exact forms vnwirdige vñ gottlosen; grösseste gifft

Poison, danger, and medicine

schedlich gifft; Gifft; Venena pro medicamentis · HL0413

The word

Poison and medicine are not stable opposites attached once for all to two separate substances. The main treatise calls a prepared subject harmful if used medicinally before further preparation, and elsewhere calls the water of life a bearer of the greatest poison. The relation between promise and danger therefore depends on stage, knowledge and claimed use.

Danger also includes injury in the work itself, destructive vapours and the consequences of incompetent treatment. These are distinct objects of warning. A text’s promise of divine protection or universal healing is historical testimony, not a reliable modern safety guarantee.

In the work

HY_P2S011 rejects the inference that child’s play means the entire undertaking is easy. It recounts deaths and serious injuries among rash practitioners, then explains that the comparison concerns the comparatively easy subsequent work and knowledgeable

recipients. Preliminary danger and later ease must remain distinct. The final exhortation to prayer belongs to the author’s religious assurance; it does not make hazardous experimentation safe.

HY_P2S014 is equally explicit about incompletion: the subject, despite attractive qualities and philosophical names, would still be a harmful poison if used as medicine. Further preparation is required in the text’s account. HY_P2S025 calls the remedial water life-giving yet also poisonous, within a discussion of errors that can be corrected only if they have not gone too far. The lexicon does not reconstruct those passages into a usable remedy or recovery protocol.

The Summary describes a flying-dragon image through harmful, bitter, foul-smelling vapour. Via warns that sulphurous and mercurial fumes and the stench of other materials can burden practitioners with dangerous illness and impoverish their households. Its later accusation concerns incompetent would-be physicians who give poisons instead of medicines and cause deaths. That is the narrator’s polemic, but it also shows that an alchemical name or medical ambition is not treated as sufficient evidence of competence.

Places to Read

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. Rash premature attempts are said to have killed or injured workers.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. At this stage the matter would be more harmful poison than helpful medicine.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Water of life also contains the greatest poison.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Flying-dragon smoke is called harmful and the worst poison.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. Vapours and stinks are said to cause dangerous illness.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Ignorant physicians are accused of administering poisons as medicines and causing deaths.

In this edition

The English “would ... rather be a harmful poison” in HY_P2S014 preserves the conditional context of premature medicinal use. “Subsequent work” in HY_P2S011 is the crucial limiting phrase that a generalized statement of simplicity would lose. Via’s Latin Venena pro medicamentis becomes the stark “poisons instead of medicines,” not a mild variation among equivalent remedies. These translation choices expose the work’s warnings without requiring the edition to endorse its therapeutic promises.

See also

Work stages and completion [HL0624]; Quid pro quo and poisons for medicines [HL0449]; Child’s play and women’s work [HL0095]; Proceed and continue [HL0433]

Selected exact forms todt; beschädiget; vnbedächtlich; zu früh; medicin; schedlich gifft; gröste Gifft; gifftigen; schädlich; Gifft; vergifftige schwartze Dämpfe; gefehrliche Kranckheiten; vnter die Erden; Venena pro medicamentis

Possession, use, and self-preparation

gehabt; selber gemacht vnd zubereitet; gebrauchen; besitzen · HL0415

The word

Having, obtaining, using and personally preparing are distinct acts. The main conclusion makes that distinction explicit when faced with the objection that dissolute people possessed a tincture and used it on metals. The author does not there dispute their reported acquisition; he denies that they themselves made and prepared the true tincture described in his book.

Possession also differs from freedom to dispose of a gift without limits. The First Response tells recipients to possess as though they had nothing. Its paradox concerns attachment and conduct: actual receipt is compatible with restraint, gratitude and refusal to display wealth.

In the work

HY_P3S002 introduces benefits only when the stone has reached its desired end. Morienus is credited with the maxim that whoever has it has everything and needs no other help. The claim concerns the completed stone’s temporal sufficiency in an encomium. It is not a statement that any material carrying the name tincture, at any stage, has the same benefits.

The later objection is deliberately awkward for the work’s moral requirements. People may reportedly possess and use a tincture without the required disposition or knowledge of the heavenly stone. The response leaves them in their condition and declines discussion of how they acquired it. Its refusal is focused on self-preparation of the ‘true’ tincture at issue. It also notes varieties of alchemy and intentions. An editor must preserve this limited answer rather than turn it into a denial that the objection describes any possession at all.

The First Response begins by saying material treasures were created for human use and dominion, with recognition and thanks to God. Its later instructions sharply bound that use: recipients may not take the surrounding precious stones on their own, must accept what the guide gives and must not flaunt or misuse it. Misuse and failed conduct lead to loss with little hope of reawakening. Thus dominion, in this voice, does not mean unrestricted appropriation.

Places to Read

Part III: benefits and their rank · unit 2 [HY_P3S002] · source PDF p. 51. The main encomium attributes comprehensive temporal benefit to possession of the completed stone.

Conclusion · unit 5 [HY_CONCLUSIONS005] · source PDF p. 113. The author concedes an objection about dissolute possessors without accepting that they prepared his true tincture themselves.

First Response · unit 2 [APP_FRC1S002] · source PDF p. 197. The First Response permits use and dominion while requiring recognition of divine goodness.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. The response limits taking, demands non-ostentatious use and warns that misuse loses the gift.

In this edition

The English preserves ‘they themselves made and prepared’, which is the exact scope of the main author’s denial, and ‘I do not intend to dispute here’, which marks what remains undecided. In the response, ‘possess it as though you possessed nothing’ is not translated as literal non-possession. These distinctions prevent praise of the possessor from swallowing the text’s separate claims about origin, preparation, authorization and use.

See also

Use and misuse [HL0585]; Pious and godless [HL0405]; Natural magic and necromancy [HL0365]; Treasure and value [HL0572]; Guide, conductor and instructor [HL0250]

Selected exact forms hat alles; bedarff keines andern hülff; gehabt; selber gemacht vnd zubereitet; gebrauchen; Herr darüber; zu besitzen als hättet jhr nichts; mißbraucht

Potable gold

aurum potabile / potabilische Gold · HL0416

The word

Potable gold is a learned and vernacular designation within Nature's dialogue. Its literal sense is gold characterized as drinkable, but the passages do not identify a modern preparation or establish that a particular material is safe to ingest. The name belongs to the text's account of a superior medicinal and transformative treasure. What the term promises and who can bring it about are the immediate lexical questions.

In the work

Nature first uses aurum potabile while rebuking a self-proclaimed expert. He imagines that his fuel, bath, and furnace give him access to her operation. She contrasts his stained vessels and wasted expenditure with her power to proportion elements and receive heavenly influence. The rebuke does not say that the named good is nonexistent. It says that the worker's presumed independence from Nature and her heavenly assistance is an error.

Later Nature recommends study, patient observation, and rational following. She then describes an intermediate thing between Mercury and metal, from which a splendid being is fashioned through human art and her wisdom. It is called fine and potable gold, radical moisture, and the highest medicine. These successive names amplify a treasure whose origin remains natural and divine rather than merely technical. The human participant assists, but the source of its defining power is not reassigned to him.

The two occurrences must be read together. A passage condemning a purported preparation and a passage affirming a treasure under the same name are not simply contradictory yes-and-no answers about whether “potable gold exists.” Their contrast concerns a false claim to mastery and a properly subordinated art. Equally, that rhetorical reconciliation is not laboratory validation: the text's medicinal claims remain historical assertions.

Nature supports the medicine's dignity with a scriptural reference given as Ecclesiast., chapter 38, and with a contrast between experienced ancient physicians and contemporary mockers. The passage presents the earthly medicine as a gift not to be despised. It does not furnish warrant for translating the term into colloidal gold, a modern pharmaceutical, or a recommended supplement.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature rebukes attempts to make potable gold using charcoal and water bath.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Fine potable gold names an intermediate thing between Mercury and metal.

In this edition

The English “potable gold” retains the learned colouring of aurum potabile while translating potabilische Gold consistently. “Intermediate thing between Mercury and metal” is an actual local qualification and is more useful here than a generic glossary equivalent. The supplied wording attributes the scriptural description to Solomon; that attribution is reported as part of this speech rather than silently corrected into a different historical author.

See also

Gold and body of the sun [HL0237]; Medicine, healing, and its limits [HL0337]; Liquor and radical moisture [HL0316]

Selected exact forms potabilische Gold; Mittel Ding; aurum potabile

Potentiality and actuality

potentia; in potentia; in actu; Wirckung · HL0417

The word

Potentiality names what can be or become; actuality concerns its realized being and operation. The Latin phrases in potentia and in actu occur within the alchemist’s reply to Nature, not as a separately introduced glossary of scholastic terms. Wirckung supplies the accompanying German vocabulary of operation or effect.

The passage’s particular syntax is difficult: it speaks of an object as a subject according to power and potentiality and of substance maintained in actuality and operation. The lexicon should explain the contrast it makes without rewriting the sentence into a perfectly regular philosophical system the source does not fully state.

In the work

The alchemist is trying to recount what Nature has taught him. He describes proper matter, vessel, place and fire, then the relation between agent and disposed patient. Changing contrary qualities permits matter to assume a new form. Potentiality and actuality articulate this movement from a capacity within matter towards realized form; they do not authorize any arbitrary thing to become anything else.

His own modest qualification matters: he wishes he could recount Nature’s meaning rightly. This is a learner’s reconstruction, not an unqualified independent pronouncement. He also says that turning the elements is not human handiwork, preserving Nature’s principal role alongside limited human administration of warmth.

The later seed examples make the account accessible. Human seed contains the prospective human form, including differentiated bodily parts; fruit comes from fruit and an animal from an animal. The analogy emphasizes resources and orderly likeness already belonging to the seed. It is not a claim that fully formed miniature organs can be

seen inside it, nor does the passage demonstrate a modern developmental mechanism. The transition from potential to actual is governed by the text’s account of Nature and divinely ordered generation.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The alchemist explains transformation through disposed matter, agency, potentiality and actuality, then illustrates forms contained in seed.

In this edition

The English renders the phrases as ‘potentiality’, ‘in actuality and operation’ and ‘previously existed only potentially’. It retains the awkward object–subject relationship rather than concealing it behind a free paraphrase. The entry accordingly marks that difficulty while using the explicit seed illustration to explain the conceptual contrast. It does not import the Nature dialogue’s other statements about metallic generation as if they were automatically resolved by this one paragraph.

See also

Agent and patient [HL0008]; Birth and form [HL0059]; Seed, sowing, and generation [HL0502]; Subject and first-material substrate [HL0541]

Selected exact forms Wirckung; potentia; in actu; in potentia

Power and virtue

Krafft / Kräfften / Tugend · HL0422

The word

Power and virtue denote capacities to act or produce effects, not only moral goodness. The introduction's powers of lower creatures, the spheres' virtues, the elixir's qualities and a tincture's efficacy belong to this broad range. Moral virtue elsewhere in the book is not denied, but it cannot be imported automatically into every occurrence of the same English word.

Influence and power are also related without being identical. In Nature's cosmology, heavenly influence reaches matter and its virtues are transmitted through ordered relations. The material does not act merely because a human gives an impressive name to it.

In the work

HY_INTROS001 makes the study of creatures' nature and powers the beginning of the philosophical search. The beneficial hidden thing is inferred from divine influence and the light of nature. Its powers are represented as ordained for restoration rather than generated by the investigator's desire.

APP_NATURES004 distributes virtues among the heavenly spheres and describes their differing influences penetrating the earth. APP_NATURES007 then puts the polemical point in Nature's own voice: she alone gives the elements their proper proportion and form, and she encloses virtues and qualities in the elixir. Human handiwork without her and the heavens cannot supply that efficacy. This is an assertion of agency and dependence, not merely praise of a stronger furnace.

APP_NATURES020 gives the alchemist's later account of a generative spirit communicating power and virtue from father to son without destroying the father. The

local image distinguishes transmission of efficacy from dismemberment of the elemental compound. Its unfinished clause about the true stone must not be silently completed into a new doctrine; the surrounding argument against destructive separation is nevertheless clear.

APP_SUMMARYS005 associates multiplication with arriving at perfection and full strength while a grain remains in its nourishing Mercury or ore. That is a different contextual account of increasing power, tied to the fruit analogy and the prevention of premature separation. The common vocabulary of strength does not prove that the companions agree on metallic life or growth.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Powers are intrinsic capacities of creatures.

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. Celestial virtue and influence act within matter and descend to the centre.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature encloses virtues and qualities in the elixir and claims perfecting power.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The father communicates generative power through spirit without destruction.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Growth of retained grain attains full power and perfection.

In this edition

The aligned English uses 'power', 'virtue', 'qualities' and 'strength' according to their grammatical roles. Retaining that range is preferable to translating every occurrence as either moral virtue or chemical potency. The edition explicitly marks the incomplete printed clause in APP_NATURES020; this entry does not invent its missing completion or rely on it for a precise identification of the stone.

See also

Divine power and omnipotence [HL0153]; Heavens and influence [HL0262]; Quality, quantity, and temperament [HL0448]; Multiply and augment [HL0361]; Virtue [HL0593]

Selected exact forms Kräfften; Tugend; Krafft; influentz; Tugenden; Qualiteten; Krafft vnd Tugend; völliger Krafft

Prayer

Gebett; Gebät; bitten · HL0424

The word

Prayer is petition directed to God, characterized by faith, fervour, devotion and a heart raised towards him. Its place in the main treatise is prior to presumptuous undertaking: the gift rests in divine mercy rather than human command. In the later First Response prayer also prepares the recipients for an obscure path and accompanies a guide’s instructions.

The words for asking and calling upon God are related actions, not a promise that a fixed verbal sequence compels the desired outcome. The response mentions words supplied by a guide but does not reproduce them. A lexicon should not invent a prayer or hidden formula to fill that absence.

In the work

Part One tells the God-loving chymist to ask God alone for the gift in believing prayer. This follows the explicit denial that mere willing or desire can advance the art. Prayer expresses dependence; it does not replace the need to recognize matter and learn Nature.

Part Two repeats the instruction within a warning about people injured or killed by rash work. The author contrasts dangerous premature engagement with the later work's relative ease and then urges beginning with prayer and divine assistance. His assurance that the reader need fear no danger belongs to the historical devotional argument. It cannot be used as a factual safety certification for handling unknown materials.

The First Response of 1661 prepares its recipients through devout prayer, strength of heart and courage for travel to a mountain in the longest, darkest night. The required weapons are not a bodily sword: continual invocation and repeating the guide's words form the instructed response. This is the response's enigmatic narrative, not an identified journey or a verified physical appointment.

At its close the response claims that the recipients' prayer and longing have been heard and connects this with their appointed guide, obligations and thanksgiving. The statement is the fraternity-voice's assurance to its addressees. It does not independently establish the fraternity's existence, identify the guide or authorize the reader to infer that every strong inward impulse is divine approval.

Places to Read

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. A believing and fervent heart asks God alone for the gift.

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. Prayer and divine help must precede undertaking.

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. Devout prayer, calling upon God and repeating the guide's words replace bodily weapons.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The promised access is framed as an answer to prayer.

In this edition

The English “devout prayer” corresponds to the later andächtigen Gebät, whereas “true, fervent and believing prayer” preserves the main treatise’s fuller qualifications. The response’s “repeat the words the guide says to you” is deliberately incomplete as practical instruction because the words themselves are absent. Keeping that absence visible is more faithful than fabricating a traditional formula. The different settings also prevent the repeated prayer vocabulary from proving common authorship.

See also

God and divine agency [HL0236]; Holy Spirit [HL0267]; Way and entrance [HL0605]; Guide, conductor and instructor [HL0250]

Selected exact forms Gebett; bitten; Hertz; gebeth; zuvor anfahest; andächtigen Gebät; ruffet Gott; sprecht die Wort; Gebät; erhöret

Prepare and make ready

bereiten / præparation / præpariren · HL0426

The word

Preparation applies both to a person fitting himself for the art and to material made ready for further work. The main treatise’s plan distinguishes these objects: its first part concerns the seeker’s preparation, the second the matter and governance of its preparation. The same English word therefore should not be reduced to either moral self-discipline or a laboratory operation alone.

The learned præparation and related verbs do not guarantee a preparation’s philosophical validity. The Way of Truth can acknowledge useful medicinal preparations while denying that they belong to true alchemy. Conversely, the Summary’s instruction not to wash is not a denial that all readiness or arrangement matters; it concerns the particular matter within its egg analogy.

In the work

HY_INTROS010 makes preparation part of the work’s architecture. HY_P2S010 then insists that the unusual matter must first be recognised correctly and given what is due to it. The artist is warned not to begin manual engagement without understanding the hidden spirit’s qualities in accordance with Nature. Readiness is thus inseparable from knowledge, not merely completion of preliminary handling.

Nature’s dialogue combines assistance with restraint. In APP_NATURES010 she permits the practitioner to choose and prepare the right matter and arrange the vessel and furnace, while retaining the formative work for herself. The alchemist’s reply interprets human assistance as philosophical knowledge and foresight, including removal of superfluity before the enclosed matter’s subsequent development. This is a stage-specific division of labour.

The Summary presents an apparently contrasting image of eggs set for hatching without washing. Its author explicitly maps that feature onto the Mercury he intends. The contrast must not be resolved by pretending that “not washing” means the same action as the other text’s removal of superfluity. Each is a local account of what should and should not be done to its subject.

The Way’s attack on Bodenstein gives preparation another evaluative setting. The narrator concedes that certain preparations made through ordinary fire were useful in

medicine, then denies that they establish knowledge of natural alchemy. This distinction between local usefulness and membership in the true art is sharper than a blanket assertion that the preparations did nothing.

Places to Read

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. The plan distinguishes personal readiness from material preparation.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. Knowledge of the matter must precede manual work.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. The practitioner prepares and arranges while Nature performs the formative work.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. The alchemist interprets preparation as foresight and removal of superfluity.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The egg analogy includes an explicit refusal of washing.

Way of Truth · unit 20 [APP_VIAS020] · source PDF pp. 183–184. Useful medicinal preparations are conceded but excluded from the narrator’s true alchemy.

In this edition

The English separates “fit and prepare themselves” from “preparation” of the matter in the opening plan. Nature’s beschicken becomes arranging things properly, not producing substantial form. The Way’s plural præparationes is retained as useful “preparations” within a hostile assessment of the practitioner’s alchemical claims. These actual wording differences keep moral readiness, material disposition and a conceded medicinal product distinct. The Summary’s “not wash” is preserved as a genuine source-specific qualification rather than silently reconciled with another author’s account.

See also

Work stages and completion [HL0624]; Divide and reassemble [HL0150]; Egg, hen, and chick [HL0169]

Selected exact forms schicken; bereiten; præparation; geleistet; beschicken; vberflüssige; scheiden; nicht waschen; präpariren; præparationes

Principles and beginnings

principia; anfang · HL0430

The word

Principles are here the beginnings of the thing rightly recognized through investigation and contemplation of the art. The German itself places the learned principia beside an ordinary word for beginning. The pair supplies an explanatory gloss, but not a numbered list of ingredients or a complete philosophical system.

The beginnings must be recognized correctly. Their significance is not only chronological, as though knowing the earliest visible stage were sufficient. They give access to the intelligibility of the work and lead the investigator towards recognition of God’s wonders. The term therefore belongs as much to understanding as to material origin.

In the work

The passage says that right recognition of these beginnings will lead the seeker almost by force into knowledge of divine marvellous works. The unusual strength of that promise is qualified by “as it were”: it portrays the compelling character of insight without setting out a physical compulsion or denying the reader’s responsibility.

The resulting revaluation turns worldly splendour into something insignificant. Conversely, seeking wealth for worldly pride and vanity prevents the desired end. The exposition of principles is thus inseparable from an exposition of purpose. It does not offer detached technical knowledge whose end can be chosen freely without consequence.

The paragraph then requires thought and disposition to be turned away from earthly fixation and, as it were, created anew for God. Body, soul and spirit must act together, and the heart must be purified in correspondence with the successive working of the whole work. Failure of that correspondence makes the practitioner and art go astray together. Knowledge of beginnings is therefore neither a substitute for ethical transformation nor a guarantee attached to possession of a formula.

This local usage should remain distinct from other enumerations of principles in the companions, such as Nature’s form, matter and privation. The main passage does not explicitly supply that triad. Importing it would make a familiar philosophical scheme appear as though it were the stated definition of principia here.

Places to Read

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. Knowing the beginnings directs understanding toward divine wonders.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature names privation, form and matter as her principles in a separate companion argument; that triad is not supplied by HY_P1S007.

In this edition

The aligned English’s “principles or beginnings of the thing” faithfully preserves the author’s own explanatory pairing. It also keeps “almost by force” and “as it were, created anew,” two qualifications that should not disappear when the passage is summarized. The repeated relation between understanding, purpose and purification is concrete textual evidence, whereas an editor’s list of supposed universal alchemical first principles would go beyond this unit.

See also

First matter and first being [HL0200]; Theory and reflective practice [HL0559]; Cleanse and purify [HL0107]

Selected exact forms anfang; principia

Privation, corruption, and destruction

privatio; Coruption; destruïren; corrumpiren (loss and destruction vocabulary) · HL0432

The word

Privation is loss of a form; corruption is the undoing of a constituted thing or condition. These terms need not mean moral wickedness. Nature can describe suitable corruption as part of an ordered transition into a new form. Destruction, by contrast, is repeatedly

rejected when it means tearing apart a completed compound in the hope of recovering a generative source.

The family is therefore not a list of synonyms for an approved operation. Whether loss is productive or ruinous depends on the subject, the kind of agency and what order remains available for generation. The same English word ‘corruption’ can obscure those distinctions if extracted from the argument.

In the work

In APP_NATURES003 Nature gives an account of matter passing through putrefaction and the privation of its first form, then accepting a new one through her power. Privation, form and matter are named as her ordained principles. This is not permission for a human worker to destroy any material and expect the same outcome.

The responding alchemist in APP_NATURES017 argues that formed gold cannot yield more than it contains. He discusses the conditions of return from species to genus but denies that destruction offers the way to make gold: humans cannot simply restore a form once truly removed. His later reply insists that breaking the elements’ bond destroys the composed subject, and invokes a father who need not be destroyed in order to beget. This preserves a distinction between generative communication and annihilation of the source.

The Via’s warning focuses on metallic essence and its liquor. Destructive extraction or alien moisture can spoil what is being sought, while the next unit says perfect metals’ completed union cannot be separated in the imagined way. Dissolution can leave essence with earth and re-form the same body rather than isolating a new active principle. These claims form that narrator’s critique. They should remain distinct from Nature’s own account of productive privation, not be harmonized by declaring that all corruption is either necessary or forbidden.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature describes loss of the first form and reception of a new form in ordered generation.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist denies that destructive reduction of formed gold provides a way to make gold.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. His later argument rejects tearing apart the elemental bond and destroying the generative father.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. The Via warns of damage and corruption through attempts at extraction and alien moisture.

Way of Truth · unit 33 [APP_VIAS033] · source PDF p. 194. It distinguishes the resistance of perfect metals from the vulnerability of imperfect liquor.

In this edition

The English differentiates ‘privation of its first form’, ‘corrupted’, ‘destroyed’ and ‘damage’, and retains the difference between perfect and imperfect metals. In APP_NATURES020 the father is not to be destroyed; the negative is essential to the generative analogy. The entry preserves those boundaries instead of converting the Latin-derived vocabulary into an inferred sequence of laboratory treatments.

See also

Birth and form [HL0059]; Reduction and return [HL0461]; Putrefy and destroy [HL0446]; Foreign addition [HL0213]; Seed, sowing, and generation [HL0502]

Selected exact forms frembde Feuchtigkeit; privatio; privation; Coruption; corrumpiret; corruption; destruïren; destruiret; corrumpirt; corrumpiren

Projection

projection / seligmachenden einguß · HL0435

The word

Projection names the application through which a tincture is said to act upon other imperfect bodies. Its meaning is relational: there is an effective agent and a recipient, and the agent must be suited to that application. The English word should not be read here as a modern mental projection or an optical display.

In the spiritual comparison, the same learned term is paired with saving infusion and heavenly anointing. Christ is the acting source; imperfect human beings are the recipients. The analogy explains participation in a completed saving power rather than a new action by which humans perfect Christ.

In the work

HY_P3S010 distinguishes the Stone or elixir already brought to a certain effect from its further preparation for use. Because of its subtlety, the tincture cannot yet make a fitting projection into other imperfect metals and bodies. Fermentation and augmentation are therefore discussed in relation to application. This stage-specific requirement should not be suppressed by appealing to earlier statements about one original matter.

HY_P4S041 carries the distinction into the account of spiritual renewal. Christ’s complete obedience has already redeemed and made believers children and heirs of God. The obstacle is their inborn weakness and inability firmly to grasp and appropriate his saving benefit. The author then names Word, faith and love as the required means through which this reception takes place.

The Word is described as pure and refined, faith as a gift arising through the Word, and love towards God and neighbour as another gift. Through these, rightly believed and used, Christ performs his projection and saving infusion into the imperfect “metals” that are human beings. The material comparison expresses the recipient’s transformation and dependence.

Projection thus cannot be isolated as a final gesture sufficient in itself. In both settings the surrounding passage concerns fitness for reception and effective communication. The theological application is not a recommendation to ingest a material tincture, and its order does not make the believer’s works a self-sufficient substitute for divine agency.

Places to Read

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. The tincture requires further preparation for proper application to other bodies.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. Christ's projection is explained as saving infusion received through Word, faith and love.

In this edition

The English "effective projection" in the material passage makes the purpose of fügliche projection clear without identifying a specific modern technique. In the theological unit, "projection and saving infusion" preserves both the borrowed learned term and the source's explanatory image. "Heavenly anointing" belongs beside them, not as an additional physical ingredient. The grammar keeps Christ as agent and human beings as recipients, while the preceding clause establishes that his redemption is already complete.

See also

Elixir [HL0172]; Word, faith, and love [HL0621]; Incarnation and second person [HL0277]

Selected exact forms projection; Corporibus; himlischer salbung; seligmachenden einguß

Protecting, resisting, and enduring

beschirmen; widerstehen; verharren · HL0439

The word

Protection and endurance describe relations between a body, its constituents and an agent such as fire. They are not invariably the same as inertness: some matter is said to improve in fire, while another survives because a protective liquor remains united with it. Resistance can also name a metal's ability to confront swallowing Mercury. The object of the verb must determine the sense.

The family is especially useful because the texts distinguish ordinary visible fire from elemental fire. A claim that liquor protects fire from burning is deliberately paradoxical under everyday usage but locally intelligible within Via's account of fire joined to moisture. It should not be converted into a modern fireproofing method.

In the work

Nature contrasts the bungler's matter, soon dispersed or consumed, with her own material, which withstands trial and is improved by fire. The contrast supports her rebuke of imitation without understanding. It does not authorize a reader to test unknown matter through increasingly severe exposure.

In the Summary, the flying lion-Mercury swallows metals, but gold and silver can resist it. Even when they are swallowed and hidden in its belly, the text distinguishes swallowing from consumption: their perfection and hardness prevent destruction. Resistance here concerns preserved identity within the image, not a blanket inability to enter conjunction.

Via gives a different mechanism. Coction unites fire and water so that liquor protects elemental fire. Where the union is deficient, the liquor departs in white smoke and the remaining essence burns with earth. Whiteness in that account is not automatically a sign of successful completion. The later eagle passage describes inseparability and

endurance in ordinary fire as the intended result. The stated protection belongs to a correctly understood union, not to any moist material at any stage.

These examples therefore need separate subjects and speakers. Nature’s enduring matter, the Summary’s resistant noble metals and Via’s protective liquor overlap in concern but are not interchangeable definitions or a jointly authored set of directions.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. False matter cannot endure fire; Nature’s matter improves in it.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Gold and silver can resist Mercury’s consuming appetite.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Water protects from burning and transformed moisture withstands fire.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Escaped liquor leaves elemental fire without its protector.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Liquor protects fire so the inseparable pair endures ordinary fire.

In this edition

The English keeps “swallows” distinct from “does not consume” in the Summary, preserving a negation essential to the argument. Via’s “protector has fled” gives agency to the liquor and explains why the remainder cannot endure. In Nature’s speech, “improved in the fire” is stronger than merely “survives”: the translation rightly preserves that claimed benefit. The entry records these historical relations without treating them as independently verified physical laws.

See also

Fixity, volatility, and endurance [HL0202]; Poison, danger, and medicine [HL0413]; Water and fire [HL0599]; Perfection and more-than-perfection [HL0397]

Selected exact forms vertragen; verbössert; Widerstand; beschirmet; widerstehen; Beschirmer; verflogen; verharren

Purity, rawness, and purification

rein / roh; purification and preparation vocabulary · HL0444

The word

Purity and rawness describe relative conditions of matter, but the companions explain those conditions in different ways. In the dialogue, the purity of matter bears on the form it can receive, while elemental mixture must be qualified and specified by Nature. In the Summary, pure and clean describes a selected product within an allegorical account. In the Way of Truth, raw and uncooked are explicitly opposed to a completed coction. A single English heading must not turn these into one common purification procedure.

In the work

Nature says that gold and silver acquire great perfection through artificial purification, whereas the quicksilver of other metals is too raw and their earthly sulphur too

combustible. She then ties a thing's form to the purity of its matter. Nature expressly says that such other metals cannot be purified because their matter has received no good form. This negative claim is stronger than saying merely that they need a different treatment, and must remain part of this speaker’s account.

Her next extended account assigns ennoblement through purification to herself, working over time under heavenly influence. Even a hypothetical worker who knew much about elemental proportion could not thereby take over her forming power. The answering alchemist likewise describes initially unequal mixture becoming qualified and specified before substantial and visible accidental forms appear. Purity here participates in an account of ordered natural formation.

The Summary's “entirely pure and clean” belongs to the broth rather than the bones of its royal, Saturnian herb image. It marks a choice within that companion's figurative presentation. The wording does not authorize a botanical identification, nor can the cleanliness of this named material settle which substance another companion calls raw.

The Way of Truth supplies its own explicit contrast: the elixir is a cooked fire, completed through coction from what was raw and uncooked. Its stability depends on an inseparable relation between liquor and elemental fire. Rawness is thus insufficient completion or union, not simply visible dirt. The lexicon keeps that local definition alongside the dialogue's purity-and-form argument without making them equivalent.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Gold/silver gain perfection by purification while impure metals have raw mercury and combustible sulphur.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Purification through time makes form noble in Nature’s account.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Nature qualifies and specifies initially unequal elemental matter.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The broth rather than bones must be pure and clean within the image.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Elixir completes what was raw and uncooked through thorough coction.

In this edition

The translation distinguishes “purification” for depuration from “qualified and specified” for the alchemist's technical verbs. It also keeps the Via's repeated culinary language, “raw,” “uncooked,” and “thoroughly cooked,” rather than replacing it with modern chemical terminology. Those choices expose a genuine difference in explanatory idiom. They are not separate English names for an experimentally established common process.

See also

Purify, impede, enliven, weaken, and kill [HL0443]; Prepare and make ready [HL0426]; Perfection and more-than-perfection [HL0397]

Selected exact forms reinigung; rohe; vnreiner; edel; rein vnd sauber; roh; vngekocht; gar gekocht; depuration; qualificiret; specificiret

Putrefy and destroy

fäulung / putrefaction / verfaulen (family) · HL0446

The word

Putrefaction, rotting and corruption describe loss of a former condition in accounts of transformation. They may be associated with death, darkening and deprivation of power, but the texts do not always treat them as a separately performed operation. The Way of Truth both rejects putrefaction as a misguided regimen and reinterprets the word as what happens within plain coction.

The family also includes satire: the same verb can describe clothes rotting off a failed worker. Its presence alone therefore does not prove a technical sense. Object, speaker and evaluative context must be retained.

In the work

The Hydrolith’s wisdom-fire passage describes the added body as dissolved, crushed, destroyed and putrefied, becoming powerless while its soul is drawn away. The sequence of darkening belongs to that particular narrative. The short process poem places putrefaction in both preliminary and subsequent work, and the final riddle represents the body as rotting and dying before reunion. These passages connect apparent destruction to a proposed renewed condition rather than presenting permanent annihilation as the aim.

Nature’s dialogue describes matter passing through suitable corruption and privation of a former form in receiving another. In her later account she also assigns cold a role in putrefaction. That statement should not be silently replaced with a universal rule that putrefaction is simply the effect of stronger heat. The dialogue’s language belongs to its own account of qualities and agency.

The Way of Truth initially contrasts Nature’s plain work with named operations, including putrefaction. It then explains decay through the image of grain that must perish before new growth. In that context putrefaction and solution are names given to what occurs within coction, not proof of separate regimens. Its mockery of failed practitioners turns the term upon their clothing: they have putrefied so long that the garments rot from their bodies. The joke measures impoverishment and wasted labour.

A single concordance label must therefore preserve approval, reinterpretation and ridicule. These are genuine differences in the volume, not merely obsolete spellings of one procedure.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Putrefaction belongs to the wisdom-fire account of the exhausted body.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. The process poem uses putrefaction in two distinct phases.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. The riddle connects bodily rotting and dying with eventual reunion.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Corruption and privation precede reception of a new form.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature connects cold with putrefaction within her account of qualities.

Way of Truth · unit 3 [APP_VIAS003] · source PDF pp. 173–174. The Way rejects elaborate putrefaction regimens as unlike plain Nature.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Decay is reinterpreted through coction and the grain analogy.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Rotting clothes satirise the costs of prolonged failed work.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. The theological comparison qualifies dissolution in relation to us, not as destruction of divine nature.

In this edition

The English uses both “putrefy” and “rot,” retaining the learned operation-word and its ordinary bodily sense. “Suitable corruption” in Nature’s account keeps Coruption connected with change of form, while “the clothes rotted off their bodies” makes the Way’s satire explicit. The main treatise’s destruction vocabulary should be read with its promised reunion, not confused with the theological passage’s qualified dissolution of God “in relation to us” in HY_P4S019, where the divine nature is not destroyed. No combined recipe is derived from the differing sources.

See also

Dissolve and open up [HL0145]; Birth and form [HL0059]; Work stages and completion [HL0624]

Selected exact forms soluiert; zermalmet; zerstöret; erfaulet; putreficirt; Putreficirt; Fault; erstirbt; fäulung; Kälte; putrificirstu; faulen; putrificirt; abgefaulet; Coruption; putrefaction; Putrefaction

Quality, quantity, and temperament

qualitet / quantitet / Temperament · HL0448

The word

Quality concerns the character or powers of a thing; quantity concerns how much is present. The Hydrolith explicitly distinguishes them when calling the two parts unequal in both respects. The dialogue joins them in arguments about proportion, temperament and the composition of natural beings. These words explain relations among constituents, not merely an inventory of modern measurable properties.

Temperament and complexion describe an ordered constitution within this historical vocabulary. They should not be narrowed to personality, mood or skin appearance. Nor does an assertion of correct proportion supply a recoverable numerical recipe: Nature repeatedly claims a knowledge unavailable to unaided human art.

In the work

HY_P2S017 contrasts prepared water as light, gentle, subtle and soft with the other part as heavy, firm and hard. Their inequality in quality is expressly distinguished from inequality in quantity. The subsequent conjunction is therefore a relation between unlike constituents, not a declaration that equal amounts or identical properties are required.

In APP_NATURES007 Nature says she alone gives temperament by joining the elements and contraries. The alchemist cannot merely assign a substance its influence or proportion the elements through his own craft. The dialogue makes knowledge of right constitution part of Nature’s divinely granted formative power.

The alchemist’s reply in APP_NATURES018 attributes the ultimate ability to create and proportion to God, who brings Nature forth. He recounts a deceiver’s promise to separate and recombine elements before rejecting it. In APP_NATURES020 he argues that Nature has already joined the elements in proper quantity, complexion and quality; tearing them apart destroys the subject instead of improving it. These assertions concern the limits of the human operator and the integrity of an existing constitution.

The Summary’s opening assigns masculine and feminine kind and complexion to its two seeds. Its use belongs to a generative pairing of sulphur and quicksilver, qualified against common sulphur. It should not be read as a medical diagnosis of actual people or assumed to settle the dialogue’s different claims about metallic seed.

Places to Read

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The main treatise explicitly distinguishes qualitative and quantitative inequality.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature claims the power to impart temperament and proportion.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. The alchemist attributes ultimate creative proportion to God rather than sophistical separation.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. Proper quantity, complexion and quality belong to Nature’s intact composition.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. The Summary assigns different kind and complexion to its two seeds.

In this edition

The English keeps “quality” and “quantity” separate where the main treatise stresses both, and retains “temperament” and “complexion” in the companions. Explanatory prose is necessary because the modern everyday meanings can obscure their constitutive sense. The terms are not supplied as synonyms: a proper complexion may depend on proportioned qualities and quantities, but the source lists those aspects separately. The entry consequently preserves the grammatical distinctions without inventing precise values or modern compositional identities.

See also

Agent and patient [HL0008]; Birth and form [HL0059]; Heavens and influence [HL0262]

Selected exact forms qualitet; quantitet; vngleiche theil; Temperament; proportioniren; Quantitet; Qualitet; Complexion

Raven’s head

Raben haupt / caput corui / Rabenkopff · HL0452

The word

The raven's head is a figurative name with a consequential disagreement attached to it. In the main treatise it names the black appearance associated with putrefaction. In the Way of Truth, the black smoke is called the raven while the essence is called the raven's head. Keeping bird and head separately accessible prevents that explicit distinction from disappearing in a generic entry on blackness.

In the work

The main material account describes an initial dark colour followed by complete blackness as the added body loses its powers and lies like ash. The author calls this the philosophers' raven's head. The name is attached to a narrated stage, not simply to any black material selected at the outset. The wider account requires ordered appearances, so a detached colour is not sufficient evidence of success.

In the theological comparison, the raven's head first explains Christ's despised and disfigured appearance in suffering. The image concerns how he is regarded by the world, joined to the language of sorrows and the worm of the Psalm. It does not say that his divinity becomes a dark substance.

The believer later acquires a black raven's head in the furnace of tribulation: ugliness and disfigurement are explicitly explained through contempt and mockery before the world. The passage changes the temporal scale as well. This condition may last throughout life rather than follow the material work's reported interval. The comparison connects humiliation and transformation without making religious life a timed laboratory sequence.

The Via supplies an opposing reading of inherited colour-language. It warns the reader not to choose a black substance or imagine that matter must become black, white, and red. Its explanation assigns black smoke to separated liquor and the head to essence. This is not merely an alternative spelling of the main definition. The companion directly challenges a kind of colour-sequence reading that the main treatise uses positively. The lexicon records that divergence rather than inventing a hidden agreement.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Darkness culminates in blackness called the raven's head.

Part IV: the spiritual comparison · unit 28 [HY_P4S028] · source PDF pp. 83–84. Black putrefaction is called raven’s head and compared with Christ’s disfigured humiliation.

Part IV: the spiritual comparison · unit 48 [HY_P4S048] · source PDF pp. 100–101. The Christian’s despised appearance under trial corresponds to the black raven’s head.

Way of Truth · unit 13 [APP_VIAS013] · source PDF pp. 179–180. Black smoke is the raven, while essence is raven’s head.

In this edition

The English “raven's head” translates both the German names and the learned caput corui, but the original spelling remains available in the form index. In the Via, preserving “black raven” for smoke and “raven's head” for essence is essential to the argument. In the believer passage, “that is” introduces the social explanation of the image; it must not be omitted in favour of an unexplained colour symbol.

See also

Blackening and blackness [HL0063]; Colours and ordered signs [HL0110]; Cross and furnace of tribulation [HL0131]

Selected exact forms Raben haupt; schwartzen Farb; schwartzes raben haupt; schwartzen Raben; Rabenkopff; Rabenhaupt; caput corui

Real, true, bodily, and effective union

realiter / warhafftig / leiblich vnnd wircklich · HL0455

The word

The main treatise piles up realiter, truly, bodily, and effectively to characterize believers' union with Christ through faith. The accumulation refuses a merely empty or verbal association. Yet the phrase is explicitly said to exceed human reason and appears in a theological account of resurrection, not in an explanation of two physical substances being mixed.

In the work

The final passage first presents wars, factions, pestilence, and dearth as signs of approaching redemption. It then turns to the general resurrection, when soul and spirit are reunited with the body in an inseparable, everlasting union or fixation. This future renewal is distinguished from the earlier rebirth in baptism, which is called its beginning. The text does not claim that every perfection described at the end has already become outwardly visible in the baptized person.

Within this future-oriented account, union with Christ through faith is spoken of as already accomplished. Christ's power and working bring believers to glorification; their union with him is the relation through which that promised benefit is described. The grammatical difference matters: the accomplished bond is not the same as saying that the final resurrection is already past.

The fourfold phrase is especially strong because bodily and spiritual language are not opposed as simple alternatives. The promised condition has pure spiritual power, strength, agility, glory, and splendour, while body, soul, and spirit remain part of the account. “Bodily” therefore cannot simply be deleted to make the passage an inward mood, nor should it be used to invent a material mechanism which the text says is beyond reason.

Awe supplies the final qualification. The union and exaltation can scarcely be contemplated in this life without astonishment, much less directly seen. The reader receives a claim and an analogy, not a complete visualization of the promised condition. The lexicon preserves that insistence on reality alongside the acknowledged limit of present understanding.

Places to Read

Part IV: the spiritual comparison · unit 53 [HY_P4S053] · source PDF pp. 105–106. Union with Christ through faith is emphatically real, true, bodily and effective beyond human reason.

In this edition

The English sequence “really, truly, bodily and effectively” closely mirrors the source's emphatic series. Translating leiblich merely as “personally” would weaken a deliberate word, while translating wircklich only as a second “really” would hide its effective force. The supplied rendering also keeps the perfect-tense union through faith distinct from the future glorification, an important temporal relation in the sentence.

See also

Church, members, and spiritual edifice [HL0098]; Works and Christian faith [HL0625]; Resurrection and glorification [HL0473]

Selected exact forms warhafftig; leiblich vnnd wircklich; realiter

Reason and understanding

Vernunfft / Verstand / Ration · HL0456

The word

Reason, understanding and knowledge are praised as necessary for following Nature, yet are denied unlimited creative power. Vernunfft and Verstand overlap in ordinary translation, while Erkentniß names knowledge or recognition of the object. Ration supplies a learned counterpart for rational use of time and attention. The local argument values these capacities without making private reason sufficient to obtain God’s gift.

Will also enters the account, but should not be made another synonym for understanding. In the alchemist’s discussion of the human being, the will moves bodily members in response to an object, while the immortal rational soul exceeds Nature’s own formative contribution.

In the work

Nature begins by rebuking the alchemist for failing to use time and reason rightly. His activity is not condemned because it is intellectual, but because it lacks theory, the right matter and knowledge of Nature. The abundance of handling cannot repair that absence.

APP_NATURES011 then offers a positive role: reason can preserve the seeker and philosophy guide him. Study, practice and acute understanding help him recognise causes of generation, nourishment and elemental change. Yet Nature immediately qualifies the promise. The gift is not possessed simply through knowledge and private reason; good-hearted followers obtain it through patience over the time she ordains. The passage combines disciplined understanding with dependence, rather than choosing irrational faith or autonomous mastery.

In APP_NATURES013 the alchemist distinguishes the immortal soul adorned with reason from the body that Nature forms. He marvels at the body’s readiness to serve the will while denying that the will itself is produced by Nature’s assistance. This is a source-specific account of human agency, not a modern neurological theory.

The Way of Truth likewise insists that understanding must precede right experience. Knowledge of metallic nature should disclose the proper matter and expose earlier

useless work. Its promise is voiced by a separate narrator criticising the books and practices his friend follows. It does not turn every personal inference into proof or erase the other companion’s limits on human reason.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. The alchemist is rebuked for misusing reason and lacking knowledge.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Reason and study guide the seeker but do not independently secure the gift.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The rational soul and will are distinguished from Nature’s bodily formation.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. The Way requires understanding before properly interpreted experience.

In this edition

The English distinguishes “reason,” “understanding” and “knowledge” according to context instead of assigning one mechanical equivalent to every German form. “Private reason” preserves the restriction on relying on one’s own capacity, while “understanding must come first” keeps the Way’s emphatic priority. The contrast with blindness is cognitive and polemical, not a claim about disability. These translation choices make a consistent local question visible: what can the human knower rightly understand, and what must remain dependent on Nature and God?

See also

Theory and reflective practice [HL0559]; Soul, grace, and natural limits [HL0524]; Blindness [HL0066]

Selected exact forms Erkentniß; Vernunfft; scharffsinnigen Verstand; Wille; Verstand; Blindheit; Ration

Recipe sign and alchemical signs

℞ / ☿*m* / ☿*io* / ☿ / ☉ / ☽ · *HL0457*

The word

The recipe sign and the planetary-alchemical characters perform different textual jobs. The recipe sign stands for the directions the Via condemns as false; Mercury, Sun and Moon signs compress names that its argument either interprets or disputes. Their mere presence is not proof that the passage recommends the operations or substances a modern reader associates with them.

The exact forms matter. In APP_VIAS007 the Mercury character carries differing letter endings, retained here as distinct printed strings. Those endings belong to the historical writing, and normalizing all three Mercury forms to one bare sign would erase a real retrieval distinction. It would also obscure how symbolic characters participate in ordinary learned inflection.

In the work

APP_VIAS002 addresses the friend and brother who has trusted deceptive alchemical books. It says that true art is never described without parables, while false directions and recipes are plentiful. The recipe sign appears in that accusation. The passage does not offer a new approved recipe under the sign; its function is to identify a misleading textual genre and the ruin of readers who pursue it without understanding Nature.

APP_VIAS007 uses the inflected Mercury signs while explaining 'our mercury' as moisture beginning to join fire. The speaker accuses the ancients of obscuring one substance through many names. This explanatory setting matters more than an isolated sign-to-substance key.

APP_VIAS028 prints the bare Mercury character in a negated proposition: the addressee should not believe that mercury and sulphur are the first matter of metals. The Via instead says the names were assigned to elemental liquor and fire. A search result stripped of its negation could therefore reverse the author's meaning.

APP_VIAS030 uses Sun and Moon signs for the two noble metals perfected through coction. The paragraph explains reddening as making complete, not simply as producing a red colour. These signs thus anchor an example within the Via's theory. They do not settle every solar or lunar use elsewhere in the collected book.

Places to Read

Way of Truth · unit 2 [APP_VIAS002] · source PDF pp. 172–173. Recipe sign occurs for false recipes invented by misleading writers.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Mercury sign with grammatical endings occurs while our mercury is decoded as moisture partly united with fire.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Bare Mercury sign occurs in the denied claim that common mercury/sulphur are first matter.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Sun and Moon signs name two perfected metals exemplifying the nonliteral reddening gloss.

In this edition

The English renders the recipe signs as 'recipes' and the planetary characters as readable mercury, Sol and Luna. This improves continuous reading but makes an exact-form index necessary for readers consulting the historical text. The present record retains the actual characters and attached endings without converting them into modern formulae, supplying an unproved cipher, or silently treating a condemned recipe as an endorsed one.

See also

Planetary names and metallic names [HL0407]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Sophist and sophistry [HL0522]; Colours and ordered signs [HL0110]; Names and titles [HL0363]

Selected exact forms ℞; ☿m; ☿io; ☿; ☉; ☽

Reduction and return

reducire; reduciren; reduction; erste Materi · HL0461

The word

Reduction here means bringing back, especially returning towards first matter or a more general condition from which generation can occur. It is not the modern chemical sense of a change defined by electron transfer, nor simply making an object smaller. The Latin-derived verb and noun are embedded in the Nature dialogue's account of forms, elements and agency.

What is returned, who returns it and whether renewed generation remains possible are decisive questions. The phrase 'reduced mass' does not by itself mean a formless residue from any destructive treatment. Nature says that the species or forms brought back are contained in it.

In the work

Nature's cosmological speech claims a God-given power to bring the four elements back into the fifth being, then called first matter. Generation arises through her art from that condition. The following unit denies that severe human effort can produce the same return without her. Proper influence, proportions and form are not within the autonomous practitioner's command.

Her discussion of human and alchemical formation later describes an orderly mingling into a homogeneous subject returning to first matter. The practitioner arranges limited means, while Nature performs the formative work. These passages make reduction intelligible as an ordered natural relation, not a licence to confuse external handling with Nature's own power.

The alchemist's reply then asks what can be obtained from already formed gold. A return through determinate species requires corruption and a return to genus, but he denies that destroying the completed body lets a person manufacture gold again. Gold lacks the generative seed needed for the imagined return to its former form. This negative application limits a term that Nature had used positively. The dialogue is teaching a distinction between natural generative return and futile destruction, not simply contradicting itself every time it alternates approval and rejection of 'reduction'.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Nature claims the power to bring the elements back into the fifth being and generate from the reduced mass.

Nature's Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. She denies that the practitioner can perform such reduction independently of her agency and heavenly influence.

Nature's Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. The homogeneous subject's return to first matter is situated in her account of assistance and formation.

Nature's Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist restricts reduction through species and genus and rejects destruction of formed gold as a method.

In this edition

The English uses ‘bring back’, ‘reduce’ and ‘return’ in their respective sentences and retains the species–genus qualification. In APP_NATURES007 ‘without me’ marks the denial’s scope: Nature denies independent human accomplishment, not her own earlier capacity. In APP_NATURES017, the refusal to extract more from gold than it contains prevents reduction being read as a universally productive opening of any completed substance.

See also

First matter and first being [HL0200]; Privation, corruption, and destruction [HL0432]; Genus, species, and individual [HL0230]; Nature [HL0366]; Art and assistance [HL0028]

Selected exact forms erste Materi; reducire; reducirten massa; reduciren; primam materiam; reduciret; reduction; genus

Regeneration and new person

Widergeburt; widergebohrner; newe Mensch · HL0462

The word

Regeneration is the new spiritual birth and renewal of the fallen person. The main text explicitly locates it in holy baptism through water and Spirit, not merely in private moral self-improvement. Its ethical manifestation includes truthfulness, simplicity, patience, steadfastness, fear of God and harmlessness towards the neighbour. The new person is therefore both a relation to divine agency and a changed manner of conduct.

The material work supplies an image of cleansing and union, but the source does not make a chemical operation the efficient cause of salvation. Christ’s blood, the Holy Spirit and baptism govern the theological statements. The comparison remains a way of making the mystery intelligible.

In the work

Part One makes being regenerated and new part of the seeker’s fitness to recognize Nature. The ethically transformed knower can enter the affinity expressed as nature joining nature. This framing does not establish that laboratory success itself regenerates someone.

Part Three announces that the art mirrors the articles of faith, purification of original sin and the human passage through the vale of tears towards new life. Part Four develops that promise: humanity’s inherited corruption is figured as poison and dregs, while cleansing through water and Spirit unites believers with Christ as a body and edifice. Putting on Christ like a garment emphasizes received incorporation rather than an independent manufacture of a holy self.

The following unit explains that spiritual rebirth makes former children of wrath God’s friends, children and heirs. Christian following, humility and virtue are required, but their source is decisively qualified. The natural person is spiritually blind, deaf and dead; renewal and following come neither from worthiness, merit nor self-will, but solely from the Holy Spirit working through baptism. The sequence therefore cannot be used to say that good works purchase regeneration.

This sacramental specificity matters. Inward renewal is not opposed here to baptism as an unnecessary outward shell: the Spirit is described as powerful and active through its saving bath. The internal and ecclesial dimensions belong together in the passage.

The order of faith and works is stated explicitly in HY_P4S047: good works do not precede faith but follow it as fruit follows a tree. Faith makes the works pleasing, not the reverse. Ethical transformation therefore remains consequential without becoming the cause by which regeneration is earned.

Places to Read

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. The investigator must be regenerated and harmless to the neighbour.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The whole human process leads to rising into new life.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. Rebirth from above through water and Spirit in baptism washes with Christ’s blood.

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. Rebirth is inward renewal, making natural children of wrath into God’s children and heirs.

Part IV: the spiritual comparison · unit 47 [HY_P4S047] · source PDF p. 100. Faith precedes pleasing works, which follow it as fruit; works are not the cause that makes faith good.

In this edition

The supplied German body at HY_P1S006 prints vnschedtlich in the neighbour-clause, which the English renders “harmless.” Modern note n34 instead discusses the form vnsetzlich. The body’s actual spelling must govern historical-form lookup; the differing note is not a second historical attestation or a silent correction. The English also keeps the exclusive causal statement in HY_P4S036: renewal proceeds “in no way” from merit or one’s own will, but solely from the Spirit.

See also

Holy Spirit [HL0267]; Neighbour, alms and brotherly help [HL0368]; Children, heirs, brothers, and sisters [HL0094]; Spiritual dying and dying to sin [HL0532]

Selected exact forms widergebohrner; newe Mensch; newen leben; Widergeburt; heyligen Tauff; Wasser vnnd Geist; innerliche geistliche vernewerung; bad der widergeburt vnd tauff; vnschedtlich

Resurrection and glorification

Aufferstehung / aufferwecktes / Glorificirt · HL0473

The word

Rising, being awakened again, and glorification belong to both the material and theological descriptions, but their subjects differ. A newly risen body appears in the material work; Christ rises and ascends; believers await a general resurrection. The common vocabulary makes an analogy possible without proving that these are one event or one kind of body.

In the work

The main material account describes soul and spirit reunited with their body in a fixed state, after which a newly risen, living, perfect, glorified body appears. Its colour and tincture are praised as signs and powers of completion. The accompanying riddle tells a similar history of separation followed by reunion and a settled place in perfection. These

are the author's philosophical descriptions, not evidence of biological resurrection in a vessel.

The theological account applies the pattern to Christ's passion, death, resurrection, and ascension. Christ is preserved and raised through the power of the eternal Godhead; soul and spirit are reunited with the body that died in the grave. The passage names fixation or union and then describes exaltation at the Father's right hand. The principal agent is divine power, not a practitioner who reassembles divinity.

The final general resurrection extends the image to believers. Their baptismal rebirth is expressly only a beginning of the second, wholly perfect new birth in eternal life. Body, soul, and spirit will be joined in everlasting union, and Christ's power will bring glory and blessedness. This distinction keeps present regeneration, spiritual dying during life, and bodily resurrection from collapsing into one moment.

Astonishment recurs in each setting. The material reunion is said to inspire fear and wonder; the final divine glorification is scarcely conceivable in this life and draws the angels' desire to behold it. The repeated affect marks the limit of ordinary apprehension. It does not make every wonderful appearance a sufficient proof of the theological promise.

Places to Read

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. The restored body is alive, perfect and glorified.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. Final reunion is glorified perfection.

Part IV: the spiritual comparison · unit 29 [HY_P4S029] · source PDF pp. 84–85. Christ is raised and exalted, reigning as true God and man in equal power with the Father.

Part IV: the spiritual comparison · unit 53 [HY_P4S053] · source PDF pp. 105–106. General resurrection reunites body, soul and spirit in enduring glory.

In this edition

The translation renders the material aufferwecktes as “newly risen” and uses “resurrection” for the theological noun, preserving the relation without forcing identical phrasing. The final passage's “only a beginning” is decisive: omitting it would make baptismal renewal already the complete eschatological event. Likewise the material riddle's return to a stable place remains an image of its own process, not a substitute biblical narrative.

See also

Real, true, bodily, and effective union [HL0455]; Fixity, volatility, and endurance [HL0202]; Spiritual dying and dying to sin [HL0532]

Selected exact forms new aufferwecktes; lebendiges; glorificirtes Corpus; Glorificirt; vollkommenheit; Aufferstehung; Himmelfahrt; erhöhen; Glori; algemeine aufferstehung; andern rechten; fixation; glorification

Revelation and concealment

offenbaren / verborgen / Geheimnuß; disclosure family · HL0474

The word

Revelation can mean divine disclosure, instruction to a reader, public announcement, or making a hidden thing visible. Concealment can preserve a secret, exclude an unworthy recipient, result from ignorance, or be condemned as deliberate misdirection. The texts do not assign one moral value to all hiding and one to all disclosure.

In the work

The main treatise traces the secret to divine revelation and describes its being given to the few and hidden from the many. Its opening resolves that recipients must not reveal, communicate, or allow its benefits to the unworthy. Those verbs widen the restriction beyond mere speech. Yet the theological part also presents God as revealing heavenly mysteries through familiar images, and the benefits section says material marvels are least beside heavenly knowledge. The author's selective publication occupies that tension between making known and withholding.

Nature's dialogue dramatizes opening a chamber of secrets while maintaining that the power to form and proportion is hers. Her secret is not merely a password which, once spoken, transfers her entire agency to the worker. The claim that an essence is a gift of God keeps dependence in view even as the dialogue teaches.

The Via is more hostile to inherited concealment. It says writers direct seekers toward outward materials while hiding inward essence, and it imposes limits even on living masters. It ultimately claims to have explained plain truth without fables or parables. The lexicon should not harmonize that claim with the main treatise's defence of figurative protection by assuming all obscure writing serves the same end.

The First Response introduces a further distinction between exposure and visibility. The mountain and path have become hidden; the collective speakers say a last-age disclosure is now intended for the worthy. Yet when fire consumes earthly materials and lays the treasure bare, the recipients still cannot see it. Removing a covering is not yet the ability to behold. The response's gradual manifestation makes concealment more than a binary of published versus unpublished information.

Places to Read

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. The art is revealed to a minority and deliberately hidden from most.

Part I: entrance and preparation · unit 5 [HY_P1S005] · source PDF pp. 26–27. Revelation, communication and allowing enjoyment are separately prohibited for the unworthy.

Part III: benefits and their rank · unit 1 [HY_P3S001] · source PDF p. 51. Most divine works remain hidden, while God makes them known to the God-fearing.

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. Other marvels are expressly withheld from the godless world.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Divine revelation is made accessible through presentation before the eyes.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature opens a chamber of subtle secrets to explain proximate matter.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Power to proportion and perfect is said to be Nature’s exclusive secret.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. The simple essence is a divine gift known by Nature and her true philosopher.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Revelation by masters is limited by the seal of divine mystery and philosophers’ curse.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Concealed metallic essence can trap a literal reader.

First Response · unit 4 [APP_FRC1S004] · source PDF pp. 197–198. The route has become almost unknown and hidden from most people, not absolutely unknowable.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. Final-age disclosure is restricted: Christ is said to speak obscurely so that unworthy people do not understand.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The mountain is invisible by divine counsel.

First Response · unit 12 [APP_FRC1S012] · source PDF p. 201. Fire lays the treasure bare but does not yet make it visible.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. The Via claims plain instruction without fables or parables, a claim to be retained as the narrator’s own.

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. The author resolves to publish a fitting measure of instruction for faithful seekers, within limits he expressly retains.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. The main introduction explicitly defends figurative concealment as protection against misuse.

In this edition

The translation distinguishes “lay bare” from “see” in APP_FRC1S012, preserving the explicit “still unable” qualification. It also keeps the Via's accusation that names are intended to mislead instead of softening it into neutral symbolism. In the main text, “communicate” and “allow them to enjoy its benefits” correspond to distinct prohibitions, so the scope of secrecy is broader than keeping a formulation off the page.

See also

Books, instruction and pupils [HL0079]; Guide, conductor and instructor [HL0250]; Gift and divine ordinance [HL0231]

Selected exact forms geoffenbahret; verborgen; geheim gehalten; offenbahren; mittheilen; geniessen lassen; wissen; nicht zu eröffnen; offenbaren; kundbar machen; für augen gestelt; Geheimnüssen; Kammer; Gabe Gottes; Sigels göttliches geheimnus; Fluch; verleiten; Stricke; vnbekand; Dunckel; Vnwürdigen; vnsichtbar; entblössen; noch nicht können sehen; Secretum

Riddle and enigma

retzel / Ænigma · HL0475

The word

A riddle is a deliberately indirect statement whose names and relations must be understood together. The main treatise supplies both German retzel and Latin Ænigma, including a heading that promises something “much more explicit.” Even that more explicit verse remains paradoxical. The title does not promise a straightforward identification from one clue.

These riddles vary in object. One arranges names into triads; another joins ordinary availability with strange properties; another gives conception, birth, life and death different locations; the final one narrates separation and reunion. Their shared genre is not evidence that each line substitutes for the same laboratory substance.

In the work

HY_P2S007 calls its subject the philosophers’ phoenix and seeks one in three and three in one. The little plant named trifolium is placed beside body, soul and spirit, and salt, sulphur and mercury. Its conclusion requires understanding both tone and song. The text itself offers several related naming patterns, but does not warrant turning the plant name into an unqualified instruction to gather a botanical specimen.

HY_P2S008 adds colour, flow without wetting, lightness and heaviness, a thousand names and outward insignificance. Its closing reference to opening and closing points towards the right subject without removing all ambiguity. Each paradox limits an overly literal use of the others.

HY_P2S009 gives the Stone’s conception to hell, birth to earth, life to heaven and dying to time before blessedness. This compact geography is a poetic distribution of conditions, not a supplied physical itinerary. It should be read beside the work’s other birth and ascent language without assuming a complete code has been solved.

HY_P2S032 instead makes a temporal relation explicit. Spirit draws soul, their attachment persists, the body is dissolved and dies, and everything comes together again in perfection. The riddle’s point includes what remains united during what separates. Reading only the isolated word “death” or “three” would miss that structure.

Places to Read

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. Triadic names and trifolium require understanding rather than isolated literal identification.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. The more explicit riddle still joins paradoxical properties and many names.

Part II: matter and the work · unit 9 [HY_P2S009] · source PDF p. 36. Conception, birth, life and dying are distributed across contrasting conditions.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. The final riddle narrates selective separation and eventual reunion.

In this edition

The English renders the Latin headings while retaining their differing claims, particularly “Another, Much More Explicit.” It keeps “light and heavy” and “does not wet” as paradoxes rather than correcting them into familiar physical properties. “Tone and song” likewise preserves the first riddle’s demand for understanding beyond named parts. The article records these relations and their exact source destinations; it does not offer an unsupported final solution or combine the poems into an operational key.

See also

Figure, parable, and likeness [HL0196]; Birth and form [HL0059]; Body, soul, and spirit [HL0075]

Selected exact forms retzel; Ænigma Philosophicum; Aliud multo explicatius; Ænigma

Root

Wurtzel / radicalem humorem · HL0477

The word

Root names a source from which being, growth or healing proceeds. It can be an organic image without designating a literal botanical root. Nature's dialogue calls its noble medicine a root that mockers fail to recognise; the Via makes liquor the one root of created things. Their common word links depth and origin, but the two expositions give it different immediate objects.

The learned phrase for radical moisture belongs to this root-vocabulary. In the Via, the author expressly justifies that name because liquor is a root. This is his stated interpretation of a traditional term, not an etymology supplied from an external dictionary.

In the work

APP_NATURES012 describes the root and medicine in a rebuke to the unwise who mock it. The passage follows with claims of restorative benefit and wealth, but insists that the creature must eventually die. Root here implies an underlying source of assistance, not a guarantee of bodily immortality. Nature also insists on cooperation: the worker cannot complete the work without her, and she calls him her assisting servant.

The same unit gathers many titles around the treasure—elixir, water of life, quicksilver, sulphur, hidden gold, oil and salt. Calling it root must be read within that accumulation rather than detached as proof that the desired matter is an ordinary plant part. The dialogue does not supply a species of root to collect.

APP_VIAS029 places the word within a different explanatory structure. Vegetable, animal and mineral natures differ corporeally but share one hidden elemental origin. They flourish from one root, which the author identifies as elemental fire with its liquor, then singles out liquor as the root of all created things. The distinction between corporeal diversity and hidden unity prevents the inference that any finished natural substance can serve interchangeably in the work.

The Via approves the name radical moisture while criticizing the ancients' other naming practices. Its approval is specific and reasoned, not a declaration that every concealed name in the tradition is now transparent. Root gives access to its model of dependence and nourishment, not a universal key that settles the dialogue's separate medicinal image.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. The noble medicine is a root mockers fail to recognize.

Way of Truth · unit 29 [APP_VIAS029] · source PDF pp. 190–191. All three natures share one root; liquor is root of all created things.

In this edition

The English preserves 'root' in both passages and makes the Via's explanation explicit: 'In this they spoke rightly'. That clause records selective agreement with earlier terminology. Nature's following admission of eventual death likewise remains in the aligned text. Keeping these contexts prevents the shared English word from overstating doctrinal unity or medicinal efficacy.

See also

Liquor and radical moisture [HL0316]; First matter and first being [HL0200]; Medicine, healing, and its limits [HL0337]; Vegetable, animal, and mineral natures [HL0589]; Tree, fruit, and transplantation [HL0573]

Selected exact forms Wurtzel; radicalem humorem

Salt and salt of wisdom

Saltz; eigenen Saltz; sal Sapientiæ; Salien · HL0483

The word

Salt belongs to several distinct settings: a triadic designation, the subject’s own salt, a name of the perfected treasure, and ordinary salts criticized in erroneous work. These must not be treated as one familiar ingredient. The possessive ‘own’ is particularly important in the main account, where reunion concerns what belongs to the subject rather than an unspecified foreign addition.

The names sal Sapientiæ and Saltz der Weißheit mean salt of wisdom. The Latin title in the preparation account is supported by a description of colour and condition, not by a modern chemical identification. The theological reuse makes ‘salt’ an analogy of binding and unity rather than a divine material constituent.

In the work

The main riddle places salt beside sulphur and mercury after body, soul and spirit, within its one-in-three structure. HY_P2S014 then says the extracted heart, soul and spirit are reunited with their own salt. The salt is described as inwardly blood-red and, after preparation, white, clear and transparent. Yet the resulting preliminary subject is not thereby declared safe medicine; the same unit still calls it potentially harmful poison without further preparation.

HY_P4S020 transfers reunion-language to knowing God through the Son. The reader must recognize one God, not two or three gods. The passage explains the union through the spirit of divine wisdom and bond of love and says the previously unknown God becomes intelligible and gracious to the knower. Salt here supports that account of recognition and unity. It is not an assertion that divine being undergoes ordinary chemical recombination.

The companions require further distinctions. Nature mocks the practitioner’s boiling of ordinary salt in her opening rebuke, but later calls her treasure an enduring, fusible

white salt. The Via similarly places salts in its criticism of harmful and fruitless handling. These are not blanket contradictions to solve by deleting the adverse passages. The sources distinguish the prized philosophical object from ordinary materials and disagree about how operation-words are to be understood.

Places to Read

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. Salt is one member of the riddle's triad beside sulphur and mercury.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. The extracted subject is reunited with its own salt, called salt of wisdom after preparation.

Part IV: the spiritual comparison · unit 20 [HY_P4S020] · source PDF pp. 77–78. Own salt becomes an analogy for unity through divine wisdom and love, not plurality of gods.

Nature's Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Ordinary salt appears among the substances in the erring alchemist's criticized work.

Nature's Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Nature's treasure is called a white, enduring and fusible salt.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. The Via warns against harmful vapours and stench from ordinary materials including salts.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Melting salts belongs to the catalogue of fruitless operations under criticism.

In this edition

The English keeps 'its own salt', 'salt of wisdom' and the ordinary plural 'salts' separate. It also preserves the preparation-stage qualification attached to the colour description, and the theological prohibition on believing in multiple gods. Those details make a word-focused account possible without assigning salt to a single modern compound or letting the English label imply that every salt in the volume has identical properties.

See also

Body, soul, and spirit [HL0075]; One and many [HL0382]; Love and its bond [HL0321]; Oil and unctuosity [HL0381]; Poison, danger, and medicine [HL0413]

Selected exact forms Saltz; eigenen Saltz; Saltz der Weißheit; eigen Saltz; weisse; beständige; güssige; Salien; sal Sapientiæ

Scholastic distinction, division, and mixture

distinguirens / diuidirens / permiscirens · HL0491

The word

Distinguishing, dividing and confounding are the author's hostile descriptions of contemporary theological disputation. The first two verbs need not always be pejorative in ordinary learned use, but here their accumulation and the claim that they never end make them objects of criticism. Permiscirens adds the charge of mixing or confounding what should be rightly understood.

The target is specific: disputation over the union of natures and communication of properties in Christ, conducted through foundations the author calls Aristotelian and

ungrounded in Scripture. This is not a neutral survey of scholastic methods, and it should not be paraphrased as the entire volume’s rejection of every rational distinction.

In the work

HY_P4S025 begins with an image of supposed learned men wearing dark spectacles or sophistical masks. Their problem is a way of seeing that obstructs the theological truth the author regards as well expressed in Scripture. He wishes their eyes opened rather than simply their vocabulary replaced.

The criticised disputations multiply distinctions, divisions and confusions concerning Christ. The author argues that even those unwilling to believe God’s Word could learn from the material conjunction already described, as though grasping it with their fingers. The chemical comparison is offered as a visible corrective to what he regards as misplaced academic abstraction.

His attack includes precepts concerning substance and accidents. That wording must remain attached to its theological polemic. Nature’s separate dialogue uses substantial and accidental form in its own exposition, and even explicitly distinguishes those senses from vessel shape. A blanket declaration that the book disallows such language would therefore misrepresent the collection.

The passage also cites Tertullian’s judgement about philosophers as forefathers of heretics, then withdraws from further treatment. The citation lends authority to the polemic; it does not independently identify all the contemporary opponents or establish the author’s confessional party. His own stated limit on further discussion is part of the passage’s rhetoric.

Places to Read

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. The author attacks endless theological distinction and confusion over Christ’s natures through an anti-Aristotelian polemic.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature distinguishes substantial or accidental form from the vessel’s shape and size; this separate dialogue is not the target of the Hydrolith’s theological polemic.

In this edition

The English renders permiscirens as “confounding,” keeping its negative argumentative role rather than the neutral “mixing” that would fit some material contexts. It translates de substantia & accidentib. as concerning substance and accidents, without expanding it into a specific school syllabus. The edition must preserve the charge as this speaker’s claim: calling the opponents “supposed learned men” or “sophists” is historical attribution, not an objective classification supplied by the lexicon.

See also

Union of natures and communication of properties [HL0579]; Person and two natures [HL0398]; Discernment and the golden grasp [HL0142]; Birth and form [HL0059]

Selected exact forms distinguirens; diuidirens; permiscirens; de substantia & accidentib.

Secret and mystery

geheymnuß; Heimligkeit; Arcanum · HL0495

The word

Secret and mystery gather the German hidden-knowledge vocabulary together with the learned Arcanum. The latter is genuinely printed with initial capital in HY_P1S002. A lower-case arcanum can be a normalized access label or English rendering, but must not be cited as an exact-case German attestation. This distinction concerns typography and evidence, not whether the term belongs to the historical work.

The secret is not merely undisclosed technical information. The title promises access to the universal tincture’s high mystery, while Part One calls the art holy because it represents the highest heavenly good. In Part Four, mystery belongs to scripturally framed speech through parables. Material, theological and rhetorical senses are linked without becoming identical.

In the work

The original title advertises matter named, way shown and process described. Its promise of disclosure coexists with the word secret. That combination is purposeful: printing a treatise does not mean that every reader can understand or rightly use what is written. Knowledge, divine assistance and correct interpretation remain central conditions.

Part One places the high and inexpressible secret beyond human command. Its access rests in God’s gracious will and mercy, not merely in intense willing or desire. The word Arcanum is consequently embedded in a devotional and ethical instruction to pray with faith, rather than presented as a standalone name for a bottled substance.

The motto opening Part Four promises to open the mouth in a parable and utter the mystery from the world’s beginning. Secrecy is therefore not simply the absence of speech. Figurative speech can reveal by making difficult heavenly matters imaginable while still requiring interpretation. The following comparison of earthly and heavenly Stones develops precisely that mode of disclosure.

The family should not be used to join every unknown or every later response’s initials to one alleged master code. A mysterious designation may be an unresolved abbreviation, a dramatic image, a guarded material name or a theological claim. The local syntax and speaker decide what kind of hiddenness is at stake.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The universal tincture is a high secret.

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. The secret art is holy because it images the highest heavenly good.

Part IV: the spiritual comparison · unit 1 [HY_P4S001] · source PDF p. 61. The mystery from the beginning of the world is uttered in figures.

In this edition

The aligned English’s lower-case “arcanum” corresponds to the historical capitalized Arcanum in HY_P1S002. The exact form is retained here; lower-case arcanum serves as its English rendering or a normalized access form, not an exact-case German attestation. Modern note n33 explains the term as a secret or hidden efficacy, here the secret of the whole art. In the title, “secret” renders the advertised high mystery; in the Part Four motto, “mystery” marks a scriptural revelation setting. Those choices provide distinct English access points without displacing the original forms or their locations.

See also

Revelation and concealment [HL0474]; Prayer [HL0424]; Figure, parable, and likeness [HL0196]

Selected exact forms geheymnuß; geheimnuß; Heimligkeit; Arcanum

Seed of the world

Sperma mundi / Samen der gantzen Welt · HL0501

The word

Seed of the world is a universal-origin title, not a claim that the reader has identified an ordinary botanical seed. The main material account gives it in Latin and German alongside universal magnesia. The theological account then applies the title to Christ, explaining it through the origin, being, and movement of creatures. The transfer retains a hierarchy between earthly figure and divine source.

In the work

In the material description, the one matter receives the name Sperma mundi because all natural things are said to take their origin from it. The paragraph combines that claim with numerical generation, a perfect balance of elements, and an indestructible and unfathomable nature. These descriptions locate the subject within a theory of universal natural beginnings, not within a modern inventory of seeds or chemicals.

The theological section first recapitulates the material titles, including universal magnesia and seed of the world. This repetition matters structurally: before the titles are transferred, the reader is reminded of what was said of the earthly Stone. Their multitude is gathered under the number a thousand, presented as a highest and perfect number rather than as a literal counted index of names.

The following theological application makes the universal scope explicit. The divine figure is called the true universal seed of the whole world, from whom, through whom, and in whom all heavenly and earthly creatures have being, movement, and origin. The prepositions distribute a comprehensive relation of dependence; they are more specific than saying that God is simply one object among natural origins.

This title stands beside other theological names, including the three-in-one being and beginning and end. Their juxtaposition does not turn divine generation into a botanical process or identify the material Stone as the creator. The main argument assigns the divine application a higher degree of truth. The title therefore works by a comparison of origin-giving relations while maintaining the distinction between a created likeness and the one praised through it.

Places to Read

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The matter is called the seed from which all natural things originate.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. Universal magnesia and seed of the world name the stone’s encompassing generative significance.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. Christ is called universal seed through whom creatures have being, motion and origin.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. The intervening passage specifies the higher degree in which material titles are transferred to God.

In this edition

The translation gives Sperma mundi as “seed of the world” and expands sperma mundi catholicum as “universal seed of the world.” Here “universal” renders the scope of catholicum; it is not a denominational label. Preserving both the Latin access forms and the explicit German gloss lets the reader see that the universality is in the historical wording, not an enlargement invented by this lexicon.

See also

First matter and first being [HL0200]; One and many [HL0382]; Alpha and Omega [HL0016]

Selected exact forms samen der gantzẽ Welt; Samen der gantzen Welt; vniuersal Samen; Sperma mundi; Magnesia Catholica; sperma mundi; sperma mundi catholicum

Seed, sowing, and generation

Samen; Saamen; Sahmen; Korn; sperma (seed and generation vocabulary) · HL0502

The word

Seed can be agricultural, human, figurative or a technical name for metallic beginnings. Samen and its spelling variants accompany learned sperma-language; grain and germ add smaller distinctions. Sowing, planting and watering name the assistant’s contribution, while increase can be assigned to another agent. The words therefore ask both what is generated and who has the power to generate it.

The volume does not speak with one voice about metallic seed. The Nature dialogue explicitly denies that metals possess a generative seed by which they reproduce their like; the Summary explicitly names two metallic seeds. These are genuine differences requiring explanation, not a mistake to hide by treating every seed-word as the same metaphor.

In the work

In the main treatise, the artist’s sowing, planting and watering are subordinated to God alone giving increase. The farmer’s drowned seed then makes excessive moisture intelligible as harmful rather than automatically nourishing. In the allegory’s introduction, good and bad seed, weeds, wheat and mustard are familiar Gospel images. Those examples establish the value of figurative teaching, not a list of materials to combine.

Nature’s opening speech asks for the growing grain but immediately differentiates metals’ mere being from plant growth and animal sensation. It expressly denies metals a generative seed. The alchemist later praises orderly seed-development and then restricts the general maxim that like begets like: plants and sentient creatures nourish and propagate, minerals do not. Those qualifications must remain attached to his statements rather than being silently overridden by the word grain.

The Summary’s account differs. Masculine sulphur and feminine quicksilver are the two seeds of metals, themselves derived from the elements and distinguished from ordinary substances. Its fixed grain can develop while remaining nourished within ore, illustrated by fruit left on a tree. The Via gives another comparison: metals have a definite source substance just as a child and a chick have origins. That analogy establishes origin but does not, by itself, assert the complete reproductive theory of either companion. Reading all three as a uniform doctrine would erase the strongest explicit negations.

Places to Read

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. The artist sows, plants and waters, but God alone gives increase.

Part II: matter and the work · unit 18 [HY_P2S018] · source PDF p. 42. The drowned farmer’s seed illustrates harm from excessive moisture.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Gospel seeds, weeds, wheat and mustard justify teaching through familiar figures.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature speaks of a growing grain yet expressly denies metals a generative seed and self-reproduction.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The alchemist uses homogeneous seed and ordinary reproduction to explain contained forms.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. He excludes minerals from the universal claim that each thing begets its like.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. The Summary calls sulphur and quicksilver the two seeds of metals.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. It develops fixed grains, germination and nourishment within ore.

Way of Truth · unit 27 [APP_VIAS027] · source PDF p. 189. The Via compares metallic origin with human generation and a hen’s incubation.

In this edition

The English helpfully distinguishes ‘generative seed’, ‘grain’, ‘germ’ and ‘seed’ rather than reducing them all to one technical term. It also preserves ‘God alone’ in the main sowing image and the Nature dialogue’s denial of metallic reproduction. These are decisive qualifications. The lexicon retains the learned forms as access points but does not equate every sperma with an ordinary extractable substance or convert the agricultural comparisons into an operational method.

See also

Like, likeness, and begetting like [HL0314]; Nourishment and growth [HL0373]; One and many [HL0382]; Metals and metallic nature [HL0343]; Garden and dew [HL0224]

Selected exact forms säet; pflantzet; begeust; gedeyen; Samen; Bawersman; Saat; guten vnd bösen Samen; Vnkraut; Acker; Weitzenkorn; Senffkorn; wachsende Körnlein; gebährenden Sahmen; Saamen; Korn; Kind; Ey; generation; sperma homogeneum; spermata; granum; germen; spermatibus; Spermate

Seeing, hearing, and recognition

gesehen / erkant / sehen vnd gehör / hören; inner and outer perception family · HL0503

The word

Seeing and knowing are not equivalent in the main treatise. A thing can be visible to everyone and still recognised by few. Hearing likewise includes outward reception and inward apprehension; the author asks that each receive its proper share. The lexical distinction concerns the adequacy of perception and interpretation, not the simple rejection of eyes, ears, letters or preaching.

Opening the eyes can consequently name release from mistaken conviction. It is a figure for understanding enabled by God and appropriate instruction, rather than a promise that physically looking harder will reveal a hidden ingredient.

In the work

HY_INTROS009 explains the author's decision to publish a brief, truthful account for diligent pupils confused by noisy false teachers. He hopes, if God permits, to open some eyes and lead readers from error to the right path. The modest qualifications of fitting disclosure and possible benefit remain alongside his strong claims of having advanced further than many.

HY_P2S005 sharpens the problem: the subject is sought by many but found by few, contemplated afar but taken nearby, seen by everyone but recognised by the smaller number. Its availability does not secure understanding. The passage gives inward prompting by the Holy Spirit or instruction from those who know as means of access; it does not make every observer's private interpretation equally authoritative.

HY_P4S013 interprets two eyes and ears as a sign of inward and outward seeing and hearing. Spiritual things are judged inwardly, while the outward is still given its share. The same distinction is to be observed in spirit and letter. This is not a command to discard Scripture's wording for untestable intuition.

HY_P4S045 applies the distinction specifically to hearing God's Word. It rejects adulterating human glosses and mere ear-filling chatter, yet insists that the true Word is still preached through the Spirit and is not a bare sound. Inward hearing accompanies outward hearing. The text thus combines a critique of superficial reception with affirmation of an external, proclaimed Word.

Places to Read

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. Instruction is meant to dispel mistaken convictions.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. Everyone sees it but few recognise it; contemplation afar contrasts with taking near at hand.

Part IV: the spiritual comparison · unit 13 [HY_P4S013] · source PDF pp. 71–72. Paired bodily organs signify inward and outward modes of perception.

Part IV: the spiritual comparison · unit 45 [HY_P4S045] · source PDF p. 98. The hearing required is not merely bodily but inward as well as outward.

In this edition

The English's 'seen ... recognised' reproduces the consequential verbal difference in the material description. In the theological passage, 'together with the outward' prevents a false inward-only interpretation. Its translation of the corrupted-looking phrasing about hearing clarifies the contrast from the complete sentence rather than inventing an additional faculty. The entry's family title makes Seeing, Hearing and Recognition individually findable without treating their source verbs as one lemma.

See also

Blindness [HL0066]; Discernment and the golden grasp [HL0142]; Word, Scripture, and testimony [HL0622]; Inward light and inward eye [HL0284]; Knowing God, oneself, and the work [HL0301]

Selected exact forms Augen einmal eroffnet; gesehen; erkant; weite; nähe; Augen vnd Ohren; sehen vnd gehör; jnnerliches vnd eusserliches; hören; jnnerlichen; eusserlichen

Seeking, searching, and finding

gesucht / zu erforschen / forschet / suchen / graben · HL0504

The word

Seeking includes deliberate inquiry, examination of Scripture and the response's figurative searching or digging for treasure. It is not identical with finding, and the sources repeatedly contrast widespread desire with rare or conditional attainment. The chosen field of inquiry and the means of guidance determine the word's force.

The same family can therefore describe the philosophers' natural investigation, a Christian search for the heavenly cornerstone, or the recipients' approach to an enigmatic mountain. It should not be converted into one literal itinerary or an instruction to excavate a real location.

In the work

HY_INTROS001 presents early investigators as observing creatures and trying to learn their powers, then searching for a restorative within nature. Their desire is accompanied by labour and inquiry. The passage describes the beginning of a search rather than demonstrating the unrestricted success of everything they initially hoped for.

HY_P4S009 gives the heavenly search an expressly named source: God's eternal Word and the Old and New Testaments. The one-yet-two formulation is interpreted in the passage itself through Scripture, not left as an unbounded numeric cipher. The command to examine and search is joined to testimony about Christ and to the image of

the Word as a lamp for the path. This heavenly inquiry is not merely another way of looking for physical matter.

The First Response of 1661 first criticizes people who want treasure without labour and will not search where God has placed it. APP_FRC1S008 adds a temporal condition: the mountain could not formerly be sought or found because the time had not come; now the worthy must find it, with their own diligence and effort. Effort remains necessary but is not presented as sufficient apart from the changed divine occasion.

APP_FRC1S009 then redirects the search away from asking other people for a route and toward an unseen appointed guide, prayer and courage. The recipients are told that bodily weapons are unnecessary. This narrative describes a spiritualized path of guidance and trial, not enough geographical information to locate a mountain or evidence that the guide has a securely recoverable human identity.

Places to Read

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Diligent observation and learning seek a preserving thing.

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. Seeking and searching name active inquiry in Scripture.

First Response · unit 3 [APP_FRC1S003] · source PDF p. 197. The proper God-appointed place is neglected by those desiring easy riches.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. The narrative contrasts past inability before the appointed time with present necessity for the worthy.

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. The mountain is to be found through a guide, not by asking human informants.

In this edition

The English keeps the response's contrast between 'could neither' in the past and 'must' now, along with 'not without' labour. Those modal and temporal qualifications prevent seeking from becoming a universal guarantee of finding. In the main treatise it preserves 'in which alone' for the scriptural search, making the source's declared boundary visible rather than replacing it with a general recommendation to explore any tradition.

See also

Guide, conductor and instructor [HL0250]; Word, Scripture, and testimony [HL0622]; Mountain and centre of the world [HL0357]; Desire and longing [HL0136]; Knowing God, oneself, and the work [HL0301]

Selected exact forms gesucht; betrachtet; zu lernen; zu erforschen; forschet; suchet; graben; suchen; weder gesucht noch finden können; gefunden werden muß; außzuspüren; zu finden

Seven circles of heaven

sieben Circul deß Himmels · HL0509

The word

The seven circles of heaven are the spatial framework of the Second Response's opening declaration. The first-person speaker steps into them, grasps the highest in thought and stands upon the lowest with his feet. Circles can thus be entered, mentally encompassed

and bodily occupied in the image, but the unit does not name seven planets or assign a distinct substance to each level.

Highest and lowest establish a vertical span; thought and feet establish different modes of relation to it. The headword preserves that arrangement without substituting an independently reconstructed cosmology for the short statement.

In the work

APP_FRC2S002 begins its numbered utterances with a posture that reaches across the heavenly order. The speaker's thoughts comprehend the uppermost while the feet rest below. The statement does not say that his entire body has physically travelled to the highest circle. Its differentiated verbs matter: stepping into, comprehending and standing are not three equivalent reports of ascent.

The first-person form also needs protection. This is the voice of the Second Response, a distinct 1661 text, not the anonymous narrator of the 1619 main treatise and not automatically the collective voice signing the First Response. Nothing in this unit establishes an author's biography or a named visionary's experience.

The compact image can be read as presenting a relation between thought and embodied position across an ordered whole. That is an interpretation of its structure, not a decipherment of the seven circles. The source leaves their individual names unstated. A reader following the collection's broader upper-and-lower imagery should therefore compare passages rather than assume identical referents wherever seven or heaven occurs.

Places to Read

Second Response · unit 2 [APP_FRC2S002] · source PDF p. 204. The second response’s speaker spans seven heavenly circles, with thought at the highest and feet on the lowest.

In this edition

The aligned English 'comprehend ... with my thoughts' makes explicit the mental action already stated in German, while 'stand with my feet' retains the contrasting bodily relation. Neither phrase has been normalized to a chemical operation. The historical plural circles and the highest/lowest distinction remain exact access points, but the English title is a retrieval label rather than an attested source heading.

See also

Sevenfold structures [HL0511]; Thought, grasping and feet [HL0562]; Heavenly and earthly [HL0261]; Sphere and first mover [HL0529]

Selected exact forms sieben Circul deß Himmels; Obersten; Vndersten Circul

Silver and Moon

Silber; Luna; Lunam; ☽ · HL0515

The word

Silver is a named metal; Moon or Luna can be its planetary designation, but the local reference is not always ordinary silver. The Summary speaks both of silver as a perfected metal and of a lower lunar substance spiritually present within Mercury. The Via explicitly says elemental liquor was called ‘our Moon’. These qualifications prevent a one-to-one substitution throughout the volume.

The visible sign ☽ is retained because it performs the naming function in the Via's discussion of perfection. It should not be replaced in the source-form index by the word Moon alone, nor treated as evidence for an astrological timetable that the cited units do not provide.

In the work

Nature's opening classification names gold and silver among metals which acquire great perfection through artificial purification, contrasting them with metals whose raw mercury and combustible sulphur prevent good form. The Summary's flying-lion account then gives gold and silver resistance to Mercury: even when swallowed, they are not simply consumed. Their more thoroughly hardened perfection explains this privileged relation within that narrator's account.

The same Summary says Mercury contains a twofold metallic substance, first of the lower Moon and then of the Sun, spiritually within its body. Later it describes philosophical work with Luna and Mercury while denying that ordinary gold, silver and Mercury should simply be combined and mistreated into smoke. The distinction between a philosophical relation and a commonplace mixture is therefore explicit, not an editorial invention.

The Via's argument is more overtly semantic. Names such as Sun, Moon, sulphur and mercury can mislead workers towards visible metallic bodies when the intended referents are elemental fire and liquor. Its discussion of reddening then includes both Sol and Luna as perfected through coction. This is a direct reason not to define the technical reddening solely by visible red appearance. The companion voices share a vocabulary but differ in what they explain through it.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature names silver with gold among metals capable of great perfection through purification.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Silver resists Mercury's consumption, while a lower Moon is one spiritually present metallic substance.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The Summary distinguishes philosophical work with Luna from misguided use of common silver, gold and Mercury.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. The Via calls elemental liquor 'our Moon' within its critique of misleading names.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. The sign ☽ accompanies Sol as an example of perfection, not merely visible reddening.

In this edition

The English alternates ‘silver’, ‘Moon’, ‘Luna’ and the rendered planetary names according to context. It translates vntern Luna as ‘lower Moon’, preserving a qualifier rather than silently deleting it. In the Via, the Latin Lunam follows ‘our’, and the explanatory equation concerns liquor. These details belong in the account because an English index entry for Moon alone could otherwise send the reader to the wrong kind of substance.

See also

Gold and body of the sun [HL0237]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Planetary names and metallic names [HL0407]; Blackening, whitening, and reddening [HL0064]; Metals and metallic nature [HL0343]

Selected exact forms silber; Silber; vntern Luna; Luna; ☽; perfect; Lunam

Sophist and sophistry

Sophisterey; Sophisten; Sophistischer Verführer · HL0522

The word

Sophistry is a polemical classification of misleading knowledge and practice, not a neutral occupational title. The companions attach it to noisy claims, misread authorities, unsuitable matter and elaborate operations without understanding Nature. The term can include self-deception as well as deliberate deception; Via’s narrator admits that he too once worked within the regimens he now condemns.

The epithet does not mean that every activity of a person so labelled is useless in every field. Via expressly allows certain preparations to serve medicine while denying that they constitute true alchemy. That distinction is particularly important in its accusation against a named contemporary authority.

In the work

Nature begins by rebuking the fanciful Alchemist who boasts of practice and philosophy while lacking craft, right matter and knowledge. The charcoal-blower’s smoke and broken vessels dramatize wasted labour. Later the Alchemist recalls a supposed great philosopher’s recipe and now calls it deception; this recalled instruction is rejected speech, not the dialogue’s endorsed procedure.

Via’s narrator makes his own failed experience part of the warning. He lists many operations and materials in which he trusted, only to be deceived. The next injunction explicitly rejects a sophistical disorderly regimen and expensive furnaces before describing the despair that may lead the practitioner to think the whole art fictitious. The target is the false regimen, not every furnace or every possibility of natural art.

The attack on Adam von Bodenstein requires exact attribution. Via calls him a skilled sophist and physician, credits some preparations with usefulness in medicine, but denies his understanding of natural alchemy. It alleges that books produced under Theophrastus’s appearance or authority mislead simple readers. The narrator’s claimed restraint concerning an absent person does not make these accusations neutral facts. The lexicon reports the polemical assessment without independently judging Bodenstein’s competence or authorship.

Across these voices, the positive alternative is not mere ignorance of books. Nature demands understanding of her agency, and Via substitutes reflection on natural essence

and plain coction for proliferating procedures. Their critiques share concerns but must retain distinct speakers and arguments.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature’s opening polemical adversaries use inappropriate heat and matter.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. The Alchemist recounts a deceiver’s gold–raw-mercury recipe in order to reject it.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. Narrator includes his own former failed work in sophistry.

Way of Truth · unit 5 [APP_VIAS005] · source PDF pp. 174–175. The reader is warned away from a sophistical disorderly regimen and expensive furnaces, before the ensuing despair of the art is described.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Via replaces proliferating sophistical regimens with its own doctrine of one natural coction.

Way of Truth · unit 20 [APP_VIAS020] · source PDF pp. 183–184. Bodenstein is accused of medical sophistry rather than true alchemy.

In this edition

The English “sophistical deceiver” in the Alchemist’s recollection and “I too persisted” in Via preserve respectively reported speech and self-implication. “Preparations useful … in medicine” is a real concession inside the Bodenstein attack; omitting it would exaggerate the accusation. APP_VIAS005’s “expensive furnaces” is likewise a concrete prohibition, not merely a psychological warning about eventual despair. The edition should retain all three distinctions when summarizing the family.

See also

Fraud and pseudo-philosophers [HL0219]; Digest and cook [HL0140]; Adam von Bodenstein and Theoph. [HL0005]; Furnace [HL0221]

Selected exact forms Sophisten; thörichten Kolenblaser; Sophistischer Verführer; betrügerey; Sophisterey; Sophistischen Regimenten; Sophist; Adam von Bodenstein; Sophistische vnordentliche regiment; köstlichen Offen

Soul, grace, and natural limits

vnsterbliche Seele / Sünde / Gnade · HL0524

The word

This family compares the immortal human soul, the damage of sin and the restoration attributed to grace. It is not identical with every material use of “soul” in the book. The Hydrolith describes living breath and an immortal soul breathed into the human creature; the alchemist in Nature’s dialogue distinguishes that soul from the body Nature forms.

The terms for defects and vices also differ from the dialogue’s example of a malformed birth. The latter is introduced as a challenge to Nature’s claim of perfect work, not as proof that a bodily difference is the person’s sin. Preserving that distinction is essential to the argument and to responsible historical description.

In the work

HY_P4S031 recalls humanity created in God’s image and endowed with living breath and an immortal soul, then describes the image as deformed and damaged. God’s merciful provision supplies the means of restoration. This brief transition establishes need and divine generosity before the ensuing account of Christ’s benefit; it does not make restoration an achievement of unaided human will.

In APP_NATURES013 the alchemist praises Nature’s bodily formation but says God acts beyond her in giving an immortal soul adorned with reason and without dimension and not subject to the body’s affections. He distinguishes the body’s service to the soul from disordered sensuality through which sin injures it. The speaker says that damnation follows from disordered sensuality and sin unless grace is obtained. Grace comes from God and is bestowed principally for the eternal soul’s sake, rather than the body’s. Nature’s remarkable bodily agency is consequently neither denied nor granted the whole perfection of the human being.

The next speech complicates the praise. In APP_NATURES014 the alchemist asks whether Nature has never begun a work she considered good only for it to emerge as a malformed birth. He apologises for speaking harshly and explains that her rebuke has wounded him. This is an objection in a dialogue, posed as a question, not the narrator’s settled answer about congenital difference or a doctrine that every natural outcome is flawless.

The same speaker then asks how he can follow Nature when his own understanding is insufficient. Soul, reason, sin and dependence therefore belong to a contested account of human limits, not a single uninterrupted speech by Nature.

Places to Read

Part IV: the spiritual comparison · unit 31 [HY_P4S031] · source PDF pp. 85–86. The damaged divine image receives a mercifully ordained means of restoration.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The alchemist distinguishes the immortal rational soul and grace from Nature’s bodily formation.

Nature’s Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. His objection about malformed birth challenges Nature’s perfection and requests further help.

In this edition

The English “without dimension” keeps a significant qualification of the immortal soul and does not translate it as a subtle material body. “Monstrosity” in the aligned rendering of Mißgeburt preserves the historical speaker’s harsh term; this entry uses “malformed birth” descriptively and attributes the challenge explicitly. HY_P4S031 has an abrupt grammatical transition after the soul is breathed in; the translation supplies a readable continuation, not a new account of exactly how the corruption occurred. Neither that transition nor the dialogue’s question is expanded into unsupported doctrine.

See also

Malformed birth [HL0328]; Body, soul, and spirit [HL0075]; Reason and understanding [HL0456]

Selected exact forms lebendigen Athem; vnsterbliche Seel; eingeblasen; vnsterbliche Seele; dimension; passionibus; sensualitatem; Sünde; Gnade; Verdammnuß; Mängel; Laster; Mißgeburt

Soul’s extraction and ascent

anima; außgezogen; in die höhe geführet · HL0525

The word

Anima is soul, here belonging to the earthly body of the sun within the main process-description. ‘Drawn out’, ‘carried upward’ and ‘separated’ distinguish extraction, direction and relation to the body. The vocabulary personifies the material’s loss of active power, while the body is said to lie like ash, for a time dead and powerless.

The phrase ‘for a time’ is important. Extraction is not the completed work and does not entail permanent abandonment of the body. The adjacent units describe refreshment and eventual reunion, so the separation must be read within that larger local movement rather than as a self-sufficient goal.

In the work

HY_P2S020 attributes the transforming action to mercurial water, called an essential or supernatural fire, assisted by common fire and art. The solar body is dissolved and deprived of its powers; blackness accompanies the account, and the soul is borne upward. The text makes a difference between the agent, its assistance and the body undergoing change. It does not simply say that external heat mechanically extracts a recognizable modern substance called soul.

The next unit describes downward return in drops, moistening and refreshing the body so it does not wholly languish and burn. Upward and downward movement are therefore related to preservation as well as separation. The warning against haste makes governance consequential, but it does not give the lexicon licence to reconstruct a practical heating schedule.

HY_P2S022 brings soul and spirit back into an inseparable fixed union with the body. The author responds to that union with astonishment, fear and trembling, and calls the body newly risen and glorified. These evaluative words prepare the material pattern’s later spiritual application. Yet the extraction passage itself concerns the earthly work. The believer’s spiritual dying elsewhere is explicitly not bodily death; the material analogy should not be turned into a recommendation for physical self-separation or harm.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. The main process describes the solar body losing powers as its soul is drawn out and carried upward.

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. The following unit describes returning drops that refresh the body rather than abandoning it.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. The later account brings soul, spirit and body into fixed reunion.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. The later spiritual analogy expressly distinguishes dying to sin from bodily death and preserves bodily support.

In this edition

The English renders anima as ‘soul’ and retains ‘for a time’, ‘like ash’ and the successive return and reunion. Those qualifications make the account more exact than the isolated label ‘soul extraction’. The wording is a historical explanation of a claimed material transformation, not evidence that an actual soul has been experimentally removed or a chemical fraction independently identified.

See also

Body, soul, and spirit [HL0075]; Extract and draw out [HL0185]; Ascend and descend [HL0031]; Spiritual dying and dying to sin [HL0532]; Union, coagulation, and fixation [HL0580]

Selected exact forms außgezogen; in die höhe geführet; gescheiden; anima

Spagyric spirit

spagirischen Geists · HL0527

The word

Spagyric spirit is the named power that assists ores and metals in being purified, renewed, dissolved and perfected in this particular theological comparison. The passage does not define the adjective by etymology or identify the spirit as a modern chemical. Its local sense comes from the contrast between dead or powerless material and an assisting agency.

Spirit here must first be read on the material side of the analogy. The following clauses concern the Holy Spirit, baptism and Christ’s blood, but proximity does not by itself make the spagyric agent literally identical with the Holy Spirit. The source builds a comparison of dependence and renewal.

In the work

The opening says that ores and metals are, as it were, dead in themselves and unable to purify or improve themselves. Their transformation occurs through the power and assistance of the spagyric spirit. The words for renewal therefore do not describe entirely unaided self-improvement: the metals are recipients of an assisting power. This identifies the relevant agent–patient relation without adding an unexpressed claim about where that spirit is physically located.

The theological continuation recapitulates rebirth through water and spirit, incorporation into Christ and cleansing from inherited sin. It then changes the emphasis

from initiation to nourishment. Those newly born cannot grasp everything at once and must be fed gently and gradually, like infants, until they become living stones of a spiritual house and are fitted for acceptable spiritual sacrifices.

The local analogy consequently has more than a spectacular transformation as its point. It argues for an ordered reception of benefit by recipients who begin weak and require growth in knowledge. This helps prevent “perfection” from being mistaken for instantaneous comprehension of every article of faith. Renewal and instruction have distinct functions even when they belong to the same spiritual life.

The term should not be expanded into an independent history of spagyric medicine. No authorial definition of spagyria, separation-and-recombination etymology or therapeutic protocol is provided in the unit. Such material would be external commentary rather than an explanation of this attestation.

Places to Read

Part IV: the spiritual comparison · unit 37 [HY_P4S037] · source PDF pp. 90–91. Ores and metals unable to purify themselves are renewed through the spagyric spirit.

In this edition

The English opens with “cannot purify or improve themselves,” making the negative force of the German construction explicit. It also retains “as it were” before the death-language, a qualification that guards against a literal biological reading of metals. The translation’s “through the power and assistance” keeps the spirit’s agency visible. Later “gradually and gently” preserves the pedagogical limitation that the comparison is meant to support, rather than allowing the reader to infer that regeneration supplies complete knowledge at once.

See also

Body, soul, and spirit [HL0075]; Regeneration and new person [HL0462]; Nourishment and growth [HL0373]; Holy Spirit [HL0267]

Selected exact forms spagirischen Geists

Sphere and first mover

primum mobile / Sphæra / sphæras · HL0529

The word

The first mover and the spheres organize Nature's account of celestial motion and terrestrial effects. The first mover carries the other spheres with it, while their differing courses produce distinct influences. 'First' here identifies a cosmological ordering principle, not the first human practitioner or the first stage of a vessel operation.

Hands, hammers and feet translate this order into Nature's personified body and workshop. The eighth sphere can be her hands and the planets her hammers; the alchemist later describes her hands governing above and her feet transforming below. These images explain agency and reach without turning the heavens into literal tools that a worker can purchase.

In the work

APP_NATURES004 says that Nature operates as the Creator's handmaid. Her account of the first mover's westward course and the other spheres' contrary movements leads to seasons, elemental changes and generation upon earth. Their virtues penetrate to the

centre. Celestial motion is therefore connected to material formation rather than serving as ornamental background.

APP_NATURES006 makes the personification explicit. Nature governs the first mover through wisdom; the eighth sphere is her hands, and the seven planets her hammers. She takes the matter of creatures from the four elements. The distinction between heavenly agency and elemental matter is maintained even as the images make them part of one craft.

APP_NATURES013 changes speaker. The alchemist now praises Nature, acknowledges his errors and describes her as stationed in the first mover, governing the circuit above and transmuting the elements below at God's command. His response also limits her authority: the immortal rational soul and the highest human perfection are attributed to God beyond Nature's work. The cosmological praise is therefore not a claim that Nature is an independent deity or the exhaustive source of every human faculty.

The movement from Nature's explanation to the learner's confession matters. His renewed account demonstrates a change in understanding, but should not be recast as a single uninterrupted authorial cosmology that erases the dialogue's pedagogical structure.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 4 [APP_NATURES004] · source PDF pp. 130–131. First mover carries spheres westward while other motions oppose it.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Nature’s hands are the eighth sphere and hammers the seven planets.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Alchemist repeats Nature’s high placement and downward elemental activity.

In this edition

The translation renders the Latin first-mover phrase while retaining the numbered sphere and the bodily-tool metaphors. 'Towards the west' gives the directional force of the historical Occident, not a modern geographical destination. These are the companion's historical astronomical claims; the lexicon neither corrects them into current astronomy nor treats them as experimentally confirmed. The explicit speaker heading before the alchemist's response anchors the final account to its proper voice.

See also

Planetary names and metallic names [HL0407]; Centre, earth, and subterranean interior [HL0090]; Heavens and influence [HL0262]; Nature [HL0366]; Forge, hammer, tongs, and file [HL0214]

Selected exact forms Occident; Hände; Hämmer; Füssen; primum mobile; Sphæra; sphæras

Spirit

Geist; Geist deß HErrn; Geist der wahrheit; Spiritus · HL0531

The word

Geist and Spiritus have a broad range in the main treatise. They can name a concealed power in Nature, the subject’s subtle active character, and a spirit described through biblical language. The entry does not make all such uses identical with the Holy Spirit or with a modern volatile chemical product.

The phrase Geistliche substantz is especially instructive: it is followed by an airy, pure and glorious body situated between highest and lowest. ‘Spiritual’ here is therefore not simply the opposite of every kind of body. It marks the special subtle and mediating character attributed to this subject.

In the work

HY_P1S006 places a hidden spirit within Nature’s unity, truth, simplicity and perfection. Knowledge of it requires the learner to resemble those qualities in conduct. This is a relation between nature, knowledge and disposition, not a claim that any unseen power can be compelled by technique.

HY_P2S005 reports what the philosophers attribute to the matter: divine force, the Spirit of the Lord, the spirit of truth and presence according to power in everything. The paragraph nevertheless distinguishes widespread presence from full perfection in one thing, and says acquisition requires the Holy Spirit’s prompting or instruction from those who know it. The directing divine agency and the object acquired should not be collapsed merely because both are called spirit.

The benefits section develops an encomium of the hidden Spiritus as fifth essence, sustainer, mover and king. Other spirits obey it; welfare, health, honour and long life are claimed for proper use, while the wicked misuse it to their punishment. These assertions are attributed to philosophers and associated with named authorities. They describe the subject’s exalted place in the book’s cosmology and ethics, not independently verified control over spirits or evidence for universal medical efficacy.

Places to Read

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. A hidden spirit belongs to Nature’s character and is approached through corresponding disposition.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. Reported philosophical names move between divine allusion, pervasive power and a mediating spiritual body.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The hidden spirit is praised as fifth essence and king of other spirits, with benefits and penalties for misuse.

In this edition

The English preserves reporting verbs such as ‘they say’, ‘they call’ and ‘they further commended’, which identify the attribution layer. It also retains the distinction between ‘a spirit’ and the Holy Spirit’s prompting. The paradox of a spiritual substance described as an airy body remains visible rather than being translated away. This is why the word needs several local senses, not a single definition as either deity, ghost or vapour.

See also

Body, soul, and spirit [HL0075]; Holy Spirit [HL0267]; Soul of the world [HL0523]; King and obedient spirits [HL0299]; Natural magic and necromancy [HL0365]

Selected exact forms verborgener Geist; Geist deß HErrn; Geist der wahrheit; Geistliche substantz; Spiritus

Spiritual dying and dying to sin

geistlichen absterben; geistlicher weise; nicht im leiblichen absterben · HL0532

The word

Spiritual dying means dying to sin and the old Adam, not bringing about the physical death of the body. The main author states this distinction explicitly. Terms for dissolution, grinding, destruction and putrefaction are carried into an analogy of transformed allegiance and reliance on divine grace.

‘Daily bids farewell to sins’ describes a continuing change in conduct so that sin no longer rules. The soul’s apparent ascent is then glossed as the heart and spirit longing for eternal life while the body remains on earth. Without these explanations, the dramatic death-language could easily be misread as literal bodily separation.

In the work

HY_P4S048 begins with the person already born anew and living in a Christian manner. The furnace of tribulation corresponds to the material compound’s suffering, but its purpose is to end reliance on one’s own powers and direct comfort towards God’s mercy. The reference to baptismal burial and new life gives the theological frame. It does not recommend seeking injury or producing suffering as a technique for earning renewal.

The raven’s-head image names how the person can appear despised and mocked before the world. The duration is not tied to the material schedule: the author says suffering can extend throughout life. That explicit difference prevents a mechanical one-to-one transfer of every process time into spiritual experience.

HY_P4S049 interprets the upward movement through heavenly rather than worldly conduct. Body and soul are as if separated yet remain near and connected; the soul refreshes the body, and the Spirit comforts it when tribulation becomes too great. The author repeats that this is dying to sin, not bodily death. He then discusses actual temporal death separately, calling it natural dissolution and gentle sleep, and limits the assured unceasing union with God’s Spirit to the godly. The distinct clauses should remain distinct: spiritual transformation during life is not physical immortality, and actual death is not simply erased.

Places to Read

Part IV: the spiritual comparison · unit 48 [HY_P4S048] · source PDF pp. 100–101. Dying to old Adam and daily leave-taking of sin are explained through the furnace of tribulation.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. The author explicitly distinguishes this separation from bodily death and describes continuing bodily refreshment.

In this edition

The English preserves the explanatory ‘that is’, the repeated ‘as it were’, the explicit ‘not in the bodily death’ and the parenthetical restriction ‘understand this of the godly’. These are governing qualifications, not ornamental hedges. They make the passage a theological account of conduct, reliance and consolation rather than a statement that literal destruction of body or divinity is necessary for salvation.

See also

Regeneration and new person [HL0462]; Cross and furnace of tribulation [HL0131]; Body, soul, and spirit [HL0075]; Sleep and temporal death [HL0519]; Good works, faith, and fruit [HL0240]

Selected exact forms Alten Adam; abgestorben; sünden täglich vrlaub gibt; geistlicher weise; geistlichen absterben; nicht im leiblichen absterben

Stone and Water Stone

Wasserstein; Stein der Weisen; Lapidem Philosophorum · HL0536

The word

Stone is the central family-name of the main treatise, but it is explicitly explained through changing relations of matter and completion. The title’s Water Stone already joins terms that an ordinary mineral description would keep apart. Learned Latin and German designations name the philosophers’ Stone, while the three-in-one title emphasizes unity with articulated parts.

The main text gives reasons for the name: the matter is initially a mineral stone, is hard and dry enough to be treated as stone, and is to reach a stable unified condition. The next descriptive unit nevertheless calls it a stone and no stone, resembling gum or water. This is a controlled refusal of a flat everyday definition, not permission to supply any attractive substance as its identity.

In the work

The three parts said to be joined by Nature and reunited in the work explain why unity need not mean absence of internal differentiation. The long titles of antiquity, hiddenness, blessing and universality express authority and claimed excellence as well as material condition. Part Three’s “philosophy of the Stone” then links the object with virtues, wisdom and the right conduct of life, not merely possession of a metal-making tool.

Nature distinguishes the Stone’s extraordinary powers from the limited perfection of ordinary gold. In her dialogue it is found through natural art and human assistance, yet the Alchemist denies that humans can fabricate it by separating and recombining the four elements. The instrument and knowledgeable helper remain necessary even when Nature is called the maker.

The Summary identifies philosophical Mercury as the Stone’s first matter and true ore while rejecting the mere joining of common gold, silver and mercury. Via’s later eagle passage calls the completed product an elixir or cooked fire and explains its action

through coction and protected union. These are source-specific designations, not automatically interchangeable stages in the anonymous treatise’s recipe.

The earthly Stone also supplies the extensive comparison with Christ, but likeness does not make the material itself Christ or give it power to abolish bodily death. The material and theological claims require their separate referents and qualifications throughout.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The book's paradoxical stone-and-water title.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The earthly restorative remains destructible and cannot remove bodily death, a limit on later Stone-titles.

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. The art and matter receive a cluster of exalted stone names before and after completion.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The matter looks like a stone while more closely resembling gum or water.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The stone's philosophy is praised for virtues flowing from it.

Part IV: the spiritual comparison · unit 32 [HY_P4S032] · source PDF pp. 86–87. The heavenly Stone is Christ already perfected; multiplication explains his members’ participation rather than material identity.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Stone is distinguished from common gold by claimed transformative and glass-softening powers.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Stone appears in a chain of life-water, oil, salt, sulphur and gold names.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Nature makes it without elemental separation but with instrument and knowledgeable aid.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. Philosophical Mercury is first matter and ore of the Stone.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Via’s elixir is the perfected fire/liquor unity relevant to this family.

In this edition

The English uses the nominative Latin Lapis Philosophorum where the German sentence embeds Lapidem Philosophorum, and renders Stein der Weisen as “Stone of the Wise.” In the companions, Stein der Philosophen becomes “philosophers’ Stone.” These are related access labels, not identical printed forms or evidence that each English phrase translates Latin. The main explanation preserves both “really is a stone” and the following “a stone, yet no stone.” The title’s advertised concordance of appended works does not erase disagreements among them; the reading list keeps their separate voices and the earthly–heavenly comparison identifiable.

See also

First matter and first being [HL0200]; Dry water [HL0159]; Perfection and more-than-perfection [HL0397]; Christ Jesus [HL0096]

Selected exact forms Wasserstein der Weysen; Stein der Weisen; drey einigen vniuersal Stein; Stein / vnd doch kein Stein; Philosophy des Lapidis; des Philosophen Stein; Stein der Philosophen; Stein oder Elixir; des Steins erste Materi; Elixir; gekochtes Fewr; Lapidem Philosophorum; Lapidis

Study and pursuit of wisdom

Studieren / studieren / wachen / nachsinnen · HL0539

The word

Study includes reading, reflective attention, watching, exercise, and labour. The verbs are not substitutes for one another. Watching may attend to a manifestation in the work; reflecting weighs what a text says; sustained study seeks knowledge of causes. The family is therefore broader than book-learning but does not dispense with books.

In the work

The main treatise praises the philosophers' alleged livelihood because it frees them from poverty's interruption of study and the pursuit of wisdom. The benefit is independence for learning, not an excuse for idleness or public display. Material support also prevents the pressure to sell the secret or flatter the wealthy.

Nature tells the alchemist to study philosophy, keep watch, and work. She specifies the intended understanding: heavenly operations, elemental affections, causes of putrefaction, generation and nourishment, and the essence and substance of elements. Yet she also says that sharp understanding alone is not the whole divine gift. Good-hearted following, long time, and patience belong to the acquisition of knowledge. The curriculum is therefore intellectual, observational, and moral.

The Philosophical Summary's watchful person sees the dangerous vapour described in its dragon image. Here alertness is tied to a particular reported appearance, not to the main treatise's pursuit of liberating wisdom. The Way of Truth then urges attention to Nature's circulations through seasons and day and night, extending observation beyond metals to growth, blossom, and fruit. This scope supplies the background for subsequent action rather than making blind activity self-correcting.

Finally, the Via asks the recipient to reflect diligently while reading and weigh what has been written. Its critique of other books does not exempt its own discourse from careful examination. Study becomes the means of leaving a misleading path, not simply accumulating more prescriptions from it. The repeated verbs direct the reader toward judgments about what observations and words actually warrant.

Places to Read

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. Financial independence removes impediments to study.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature asks for philosophical study, wakefulness, work and practice.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Watching reveals the dragon-like vapour in the narrator’s description.

Way of Truth · unit 22 [APP_VIAS022] · source PDF p. 186. Direct contemplation of Nature’s cycles substitutes for reliance on misleading teachers.

Way of Truth · unit 36 [APP_VIAS036] · source PDF pp. 195–196. The reader must reflect on and weigh the text itself.

In this edition

The translation keeps “study, keep watch and work” as separate actions in Nature's instruction. It renders the Via's concluding nachtrachten and erwegen as reflection and weighing, emphasizing active judgment rather than passive acceptance. The Summary's “keeps watch” is a different immediate use of vigilance; the common English family is a retrieval aid, not a claim that all these speakers set the same curriculum or endorsed the same visible signs.

See also

Books, instruction and pupils [HL0079]; Observe and follow nature [HL0379]; Food, livelihood and maintenance [HL0210]

Selected exact forms Studieren; Weißheit nachzutrachten; studieren; wachen; arbeiten; Vbung; wachsam; sehen; anschauen; betrachten; nachsinnen; nachtrachten; erwegen; lesen

Subject and first-material substrate

subiectum; Subiectum; primaterialische subiectum · HL0541

The word

Subiectum is the underlying or presented matter of the work, the thing whose conditions and transformations are being discussed. It does not mean the modern psychological subject or a theme in an essay. The riddle’s primaterialische qualification points towards its status as first-material substrate, while later occurrences concern that subject after some preparation.

The term itself does not certify completion. HY_P2S014 can call the prepared material a subject and still say it is harmful rather than useful as medicine. An English reader who takes ‘the right subject’ to mean the fully perfected stone would therefore overlook the text’s stage distinction.

In the work

The first riddle gives the subject a name, the philosophers’ phoenix, and divides its designations through three-times-three language. Body, soul and spirit and salt, sulphur and mercury appear within its one-in-three pattern. The next riddle describes a widely available, little-valued thing with paradoxical properties, ending by calling the correctly opened and reclosed result the right subject. These are deliberately compressed descriptions, not transparent identifications of an ordinary chemical.

The preliminary-work paragraph gives a clearer limit: the subject has become subtler and more penetrating, but without further preparation it would be a harmful poison. Recognition, preparation and completion are thus distinct even when one noun continues to be used. The entry must keep the warning with the term rather than letting attractive descriptions imply readiness for use.

HY_P4S021 turns this difference into a theological argument. Knowledge of Christ must advance beyond imagining him as God alone to recognition of the incarnate person, both God and human. The analogy compares an incomplete relation to the subject with inadequate knowledge of the saviour; it does not say that divinity itself is defective or poisonous. The human knower’s need to advance governs the comparison, while the historical material remains a separate subject of description.

Places to Read

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. The riddle names the first-material subject of the art and divides its designations threefold.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. The next riddle calls the rightly opened and reclosed thing the right subject.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. A prepared subject is explicitly still dangerous before further preparation.

Part IV: the spiritual comparison · unit 21 [HY_P4S021] · source PDF p. 78. That incompletion becomes an analogy for inadequate knowledge of Christ’s person.

In this edition

The English retains ‘subject’ in the two preparation passages and explains the first riddle as ‘first-material subject’. It also preserves ‘without further preparation’ and ‘unless you know him better and more fully’ in the analogy. These parallel qualifications locate the insufficiency correctly. The normalized access label does not replace the actual historical spellings or identify a substrate beyond what the riddles and prose say.

See also

First matter and first being [HL0200]; Matter and subject [HL0332]; One and many [HL0382]; Work stages and completion [HL0624]; Incarnation and second person [HL0277]

Selected exact forms primaterialische subiectum; Subiectum; subiectum

Sublime and ascend

Sublimation / sublimiren / sublimirt · HL0542

The word

Sublimation may name elevation and separation in the main treatise, a transformation assigned to Nature, or improvement interpreted by the Via as occurring within coction. The same learned word can also become a satirical verb for losing one's possessions up the chimney. Its presence does not prove a single agreed operation or warrant a modern laboratory definition in every context.

Upward movement and improvement are connected senses, but not identical. A passage may specify the lower becoming upper; another may emphasize the substance becoming better without a separately performed ascent. The object and governing agent decide which force is active.

In the work

HY_P2S013 describes further sublimation as bringing the hidden heart and soul out of an initially rough and obscured matter into a lovely state. The movement belongs to the preliminary account of purification and manifestation. It is not presented as an unlimited virtue of making material rise at every stage.

Nature's APP_NATURES012 explicitly interprets turning the elements as subliming the lowest and making the highest lowest. The paired directions prevent sublimation from being understood as a one-way escape. APP_NATURES016 then gives the alchemist's account of Nature raising the prepared subject into air. He distinguishes human preparation and assistance from Nature's decisive work; the practitioner is not simply credited with creating elemental union by hand.

The Via's APP_VIAS007 calls improvement of substance sublimation and multiplication, explaining these names as part of the ancients' obscuring language for plain coction. APP_VIAS035 returns to the reflexive formulation: through coction the thing purifies, exalts, sublimes and dissolves itself. Its recommendation to abandon other named operations belongs to the same polemical redefinition.

Between those explanations, APP_VIAS024 ridicules failed practitioners by saying they sublimed until pots and kettles flew up the chimney. The satire turns technical elevation into a figure for impoverishment, just as dissolving consumes money and putrefaction ruins clothes. It is not a sober report that intact kettles literally underwent successful sublimation.

Places to Read

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. Further sublimation brings out the hidden heart and soul.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Subliming lowest is linked to elemental reversal.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. Dry-made-watery is raised into air in the Alchemist’s interpretation.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Improvement during coction is named sublimation.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Pots flying up the chimney satirize fruitless sublimation.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Sublimation occurs reflexively through coction.

In this edition

The English retains the reflexive 'sublimes itself' in the Via's conclusion and 'improvement' in its explanatory passage, preserving the challenge to a separate human operation. It also leaves the chimney satire recognisably exaggerated. In Nature's instruction the downward counterpart remains beside subliming the lowest, so the lexical family does not mistake all elevation for permanent separation.

See also

Ascend and descend [HL0031]; Extract and draw out [HL0185]; Digest and cook [HL0140]; Work stages and completion [HL0624]; Pots, chimney, clothes, and ashes [HL0418]

Selected exact forms Sublimation; sublimiren; vnterste; sublimation; Lufft; sublimirstu; verbesserung; sublimirt; Rauchfange; sublimirt sich selber

Sulphur

schwefel / Schwefel / Sulphur / sulphur · HL0544

The word

Sulphur is a qualified principle as well as a familiar material name, and the companions repeatedly deny that ordinary sulphur is adequate to their account. It may be gold's inward soul, the agent opposed to quicksilver as patient, a masculine seed, or the Via's name for hidden elemental fire. These functions cannot all be replaced by the modern element merely because the English spelling is recognisable.

Combustible and fixed sulphur are also contrasted. The adjective can explain a defect or mark the intended principle's endurance. The lexicon must retain those distinctions rather than make every historical sulphur a chemically identical ingredient.

In the work

The main treatise's HY_P2S007 places sulphur with salt and mercury beside body, soul and spirit in the trifolium riddle. HY_P2S016 then describes gold's sulphur as its soul and inward power, liable to weakening through use and admixture. The requested living, pure body must not be confused with any ordinary gold regardless of condition. The passage gives sulphur a role within the body rather than naming a separately verified reagent.

Nature's APP_NATURES002 calls the earthly sulphur of impure metals too combustible. APP_NATURES005 distinguishes sulphur as agent from quicksilver as patient and describes inward warmth joining them. APP_NATURES010 calls sulphur active and masculine in a generation analogy, again assigning its force within a relation rather than treating it as an isolated commercial material.

The Summary's APP_SUMMARYS001 calls sulphur the masculine seed composed of fire and air and expressly distinguishes its fixed, metallic nature from common sulphur. This seed-language should remain that companion's formulation, particularly beside Nature's different restrictions on metallic reproduction.

The Via's APP_VIAS007 says 'our sulphur' is the fire hidden in water or moisture and raised through coction. APP_VIAS028 denies that familiar mercury and sulphur are first matter and says the ancients named true elemental fire sulphur. That is a critical interpretation of the tradition. It should not be imposed retrospectively as a single authoritative definition of every sulphur in the main treatise and other companions.

Places to Read

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. One member of the material triad.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. The gold’s inner sulphur is its soul and is weakened by prolonged use.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Combustible earthly sulphur is a defect in impure metals.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Sulphur is agent and gradually warms mercury.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Active masculine sulphur participates in maternal-vessel analogy.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. Fixed metallic sulphur is explicitly not common sulphur.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Our sulphur names fire hidden in moisture.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Sulphur is a name of elemental fire, not common first matter.

In this edition

The English preserves 'common', 'earthly', 'fixed', 'active' and 'our', all of which constrain the referent. It also renders the main treatise's explicit equation with soul instead of leaving the reader to infer it from a conventional three-principle chart. In the Via the negation comes before the explanatory renaming: the text rejects a literal starting-material claim while retaining sulphur as a figurative term for elemental fire.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Fire and kinds of fire [HL0198]; Body, soul, and spirit [HL0075]; Agent and patient [HL0008]; Common gold and pure gold [HL0113]

Selected exact forms schwefel; Schwefel; jrdischer Sulphur; verbrennlich; manlichen Schwefel; vixer Schwefel; gemeine Schwefel; vnsern Sulphur; Fewer; Elementische Fewer; anima; agens; sulphur

Theory and reflective practice

Theoriam / theorica / nachsinnenden practicirens · HL0559

The word

Theory and practice are not simply opposed as reading versus doing. Nature’s dialogue condemns practice without knowledge, then the alchemist praises true theory or reflective practising. The phrase nachsinnenden practicirens keeps thought within practice itself. The point is an informed relation to Nature’s activity, not an exemption from all work.

The several learned forms mark different settings: Theoriam is what the misguided alchemist lacks; Practicam is what he must not enter too soon; Practik in the Summary can name the single practice underlying white and red. They should remain connected for retrieval without being treated as one speaker’s uniform definition.

In the work

Nature opens by accusing the practitioner of having neither the right matter nor theory, knowledge or understanding of her. His many furnaces and operations cannot compensate for that deficiency. In APP_NATURES005 she repeats the elemental account so that he will not err or enter practice prematurely. Explanation is a safeguard against misdirected action.

In APP_NATURES018 the alchemist says he has learned not to follow the philosophers' sayings in a merely practical fashion, but to hold to essential theory or reflective practice. He then recalls the seductive directions of a supposed philosopher and rejects their promise of success through elemental separation. Reflective practice thus includes judging a received instruction rather than carrying it out solely because it sounds technical.

The Summary says white and red are one practice and presents a domestic incubation image for its asserted simplicity. That claim belongs to its own account, not proof that the main treatise's dangerous preliminary work can be omitted. The comparison is meant to reduce unnecessary intervention once the right relation is understood.

The Way of Truth states the order most explicitly: understanding must precede correct experience. Knowledge of metallic nature is supposed to reveal what matter and work are appropriate, and afterwards expose the reader's earlier waste. This narrator's demand for comprehension coexists with his rejection of elaborate regimens. His "plain" work is not work performed in ignorance.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature rebukes practice that lacks theory and knowledge.

Nature's Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Repeated explanation is meant to prevent premature entry into practice.

Nature's Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. The alchemist endorses reflective practice while rejecting a remembered false instruction.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary calls white and red one practice within its incubation analogy.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. The Way requires understanding before properly experienced work.

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. The main treatise restricts the easy-work comparison to subsequent work and warns of serious harm from rash engagement.

In this edition

The aligned English “reflective practice” renders nachsinnenden practicirens without forcing a modern split between theoretical science and manual technique. “Merely practical” marks the criticised manner of following sayings, not a condemnation of every practical activity. The Summary’s “one practice” translates a different occurrence and a different argument. Reading those actual phrases together explains why the same volume can demand knowledge before work, praise practical assistance and denounce unreflective operations without speaking with one perfectly harmonised voice.

See also

Experience, testing, and claims of certainty [HL0184]; Reason and understanding [HL0456]; Prepare and make ready [HL0426]

Selected exact forms Wissenschafft; nachsinnenden practicirens; Verstand; erfahren; Theoriam; Practicam; theorica; Practik

Theosophy

Theosophey / Alchimey · HL0560

The word

Theosophey appears in a short verse as “right theosophy,” paired with “true alchemy.” The local term concerns wisdom directed toward divine things, but the passage supplies its meaning relationally rather than through a formal definition. It should not be identified without qualification with a later organization or modern movement using the name Theosophy.

In the work

The verse says that true alchemy and right theosophy are as closely related as the right hand is to the body. The simile emphasizes intimacy and fitted cooperation. It does not say that the terms are identical, nor does it grant the hand an independent life apart from the body. The specific right-hand image is therefore more informative than a vague statement that religion and alchemy are connected.

The poem next directs the reader to the present image, naming a helmet with two wings and a cock. These details are said to show goodwill and great love for the noble free art and for pure wisdom shining like sunlight. The verse interprets visible features as signs of intellectual and spiritual orientation. It does not supply a chemical decoding of the helmet, wings, or bird.

The pairing also depends on evaluative modifiers. The poem praises true alchemy and right theosophy, not every practice bearing those labels. It belongs to a volume in which the distinction between true art and fraudulent pretension is sustained, but this brief occurrence does not itself formulate every doctrinal test supplied elsewhere. Its lexical contribution is to present the two pursuits as near kin and to give that claim an embodied visual analogy.

Because the passage is compact, the limits of its testimony matter. It does not name a society, prescribe a curriculum, or provide a genealogy of theosophical writers. The lexicon therefore explains the relation the verse actually asserts rather than importing an extensive history which the single word here cannot establish.

Places to Read

Closing epigrams · unit 2 [HY_EPIGRAMS002] · source PDF p. 122. Right theosophy and true alchemy are as close as right hand and body.

In this edition

The English keeps “theosophy” rather than replacing it simply with “theology,” thereby preserving the distinct historical label. It also retains “right hand” rather than a generic limb. The text says the relationship is represented in an image; the wording can establish the named helmet, wings, and cock even without an independent interpretive key for every visual feature. Their explicit gloss is love of art and luminous wisdom, not an editorially supplied occult code.

See also

Wisdom and understanding [HL0613]; Art and assistance [HL0028]; Helmet, wings, and cock [HL0263]

Selected exact forms Theosophey; Alchimey; rechte Handt

Three-in-one and Trinity

Drey einig / drey Einigkeit / Drey einiges Wesen · HL0564

The word

Three-in-one names divine unity with distinction, and the Holy Trinity is expressly one God, not three gods or three portions of a compound. The material art provides an image through its own three-in-one descriptions, but the text's theological language has its own stated boundaries. Persons, being and natures cannot be exchanged merely because they are counted.

The book also uses a numerical catalogue extending from one to five. In its heavenly application, one concerns divine being; two, God and man; three, persons; four, three persons and one divine being; and five, three persons and two natures, divine and human. This enumeration combines different categories in a rhetorical exposition of titles. It does not assert that the Trinity acquired new persons through the Incarnation.

In the work

HY_P1S006 begins with God, the Three-in-One, ordaining universal Nature, which exists within God's will. Nature's unity and hidden spirit then become a model for the practitioner's truthful and steadfast disposition. The divine name marks the source of Nature's order rather than identifying Nature itself as the Trinity.

HY_P3S009 says the art displays an image of the Holy Trinity in one divine and inseparable being, with distinction yet one God. It then turns specifically to the second person's Incarnation, birth, Passion, resurrection and exaltation. The move from divine unity to Christ's saving history must retain the identification of the second person; it is not a vague succession of three material states.

HY_P4S008 likewise compares necessary knowledge of material first matter with the greater need to know the true living God as an inseparable three-in-one being. HY_P4S018 then expands the numerical titles around Jehovah and Christ. Its twofoldness belongs to divine and human natures, while its threefoldness concerns persons. Even where the historical language of being shifts, the explanatory clauses prevent simply merging those counts.

The prayer in HY_PRAYERS002 closes through Jesus Christ reigning with the Father and Holy Spirit as true God in one inseparable divine being. This worshipful formulation reinforces unity and the distinct names. It also locates the request for guidance in the art within a Christian confession rather than treating divine unity as a technical secret discoverable independently of faith.

Places to Read

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. God is named three-in-one as ordainer of universal nature.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The art displays distinct persons in one inseparable divine being.

Part IV: the spiritual comparison · unit 8 [HY_P4S008] · source PDF p. 66. The living Creator is an inseparable three-in-one being.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. One divine being, two natures, three persons, and their combinations yield the sequence one to five.

Prayer · unit 2 [HY_PRAYERS002] · source PDF pp. 119–120. The prayer ends through Christ with Father and Holy Spirit as one inseparable divine being.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. The later divine-dissolution analogy is expressly limited by in relation to us and as it were.

In this edition

The English uses 'persons' where the main treatise explains three and 'natures, divine and human' where it explains two. That translation makes the category distinction legible without concealing the historical numerical rhetoric. Its 'image' and 'inseparable' are equally important: analogy does not imply that God is literally assembled or dissolved like material. The separate article on 'in relation to us' addresses the explicit qualification governing the later dissolution comparison.

See also

Person and two natures [HL0398]; One and many [HL0382]; Symbolic numbers [HL0552]; As if and in relation to us [HL0030]; First matter and first being [HL0200]; Prayer [HL0424]

Selected exact forms Drey einig; Heyligen drey Einigkeit; vnderschieden; ein einiger Gott; Drey einiges Wesen; Iehoua; Personen; Göttlich vnnd Menschlich; einem vnzertrenlichen Göttlichen wesen; drey Einiger Gott

Time, term and duration

zeit; Termin; Gedult; langsam (time and patience vocabulary) · HL0565

The word

Zeit is time or duration; Termin is the determinate term or period a reader might want prescribed. Gedult is patience under that duration, not a numerical measure. The volume’s time-language includes approximate recurrence, long natural formation, prompt beginning and rhetorical contrasts between better and worse conditions.

The phrase schlechter Zeit in Nature’s promise means a short or slight time in the aligned translation, not a morally bad time. It must be read beside her insistence on long

patience rather than treated as a universal deadline that cancels every longer period mentioned elsewhere.

In the work

The main author says he ought to explain how long each action takes, then refuses to prescribe a certain period. Philosophers differ, and one attains the result more slowly than another. Attention to Nature and the right mean is recommended instead. The following numerical unit does not remove the uncertainty: it allows for hindrances, warns against too narrow calculation and connects haste with malformed results. Its characters should not be decoded into a new confident timetable.

Nature’s Demonstration treats formation through the heavens and elements as a lengthy process. Its advice to study and observe requires time she ordains and patience endured, not merely private intelligence. Yet she also promises attainment in a short time through cooperation. These statements occur at different argumentative points: natural formation, learning and assisted completion are not automatically the same duration. The dialogue’s final alchemist accepts slowness while choosing to begin today rather than tomorrow. Prompt commencement is compatible with patient progress.

The Summary uses altered growing conditions to contrast an enormous ordinary timespan with rapid nourishment. Its garden version includes approximation and ‘so to speak’, marking rhetorical amplification. The comparison explains the advantage of suitable conditions, not a guaranteed schedule for the reader. Across the sources, time is therefore a test of correct relation to Nature and a limit on overconfident calculation as much as it is an implied quantity.

Places to Read

Part II: matter and the work · unit 26 [HY_P2S026] · source PDF pp. 46–47. The main author refuses a certain universal period because philosophers report different durations.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. Numerical reckoning is bounded by warnings against narrow calculation, haste and intervening hindrance.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Nature’s formation of proximate matter takes a long time.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature insists upon ordained time and long-endured patience, not private reason alone.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. She also promises a short time through cooperation with the practitioner.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. Transplantation supplies an exaggerated comparison of accelerated nourishment.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. The garden extends the comparison with approximation and an explicit figurative qualification.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist acknowledges slow progress while resolving to begin promptly.

In this edition

The English keeps ‘no certain period’, ‘provided no other hindrance intervenes’, ‘approximately’ and ‘so to speak’ where the source qualifies duration. These small expressions govern the claims. It also translates Nature’s short-time promise without pretending the preceding long-time language is absent. The lexicon consequently records the contrasts and their stages rather than reconciling them into operational timings or an unsupported promise of completion.

See also

Patience and constancy [HL0392]; Haste and delay [HL0256]; Reckon and divide [HL0458]; Nature [HL0366]; Garden and dew [HL0224]

Selected exact forms zeit; Termin; langsamer; stunde; monat; zahl oder zeit; länge der Zeit; Gedult; langer Zeit; schlechter Zeit; einem Tag; hundert Jahren; einem Jahr; tausend Jahren; also zu sagen; langsam; heute; morgen

Tincture and tinging

Vniuersal Tinctur; Tinctur; tingiren · HL0566

The word

Tincture names a power-bearing preparation or treasure capable, in the texts’ claims, of tinging and transforming other bodies. Tingiren is not merely applying a decorative colour: the main account couples it with changing and healing imperfect bodies. Nevertheless, a visible colour by itself is not sufficient proof that the tincture has been attained.

Universal in the main title signals the breadth of the promised art. The later First Response’s equally sweeping rhetoric has explicit conditions. Keeping those conditions and each source’s date prevents ‘universal tincture’ becoming an unqualified modern claim of a substance that changes or cures everything.

In the work

The title presents matter, path and process as leading to the tincture’s high secret. HY_P2S022 places its effective power after the account of reunion and a glorified body, not at every earlier appearance of redness. The later benefits passage describes a compound as pure and powerful and says reception varies with the recipient metals’ affinity and purity. Tincture thus belongs to relations between perfected agent and recipients, not only the outward appearance of an isolated product.

Nature’s Demonstration supplies a distinct set of claims. Nature calls her heart-strengthening treasure more than a golden tincture, yet expressly says its possessor must still die; she also requires Nature and human assistance together. In the alchemist’s later reply, high red solar gold is the father of the Stone, communicating tinging power without diminution or corruption of that father. This remains in tension with his earlier denial that ordinary formed gold can exceed its own perfection. The late father-and-spirit sentence also contains an incomplete printed clause, which cannot securely be completed by the reader. His final promise is to endeavour, through divine will and Nature’s aid, to obtain the tincture, not a report that he has already succeeded. The separate support Tincture and tinging develops these dialogue-specific distinctions.

The First Response of 1661 makes the tincture the foremost treasure revealed at dawn. It says the whole world could be tinged and changed into the highest gold only if this were possible, pleasing to God and the world worthy. These are governing

counterfactual or conditional restrictions, not dispensable ornaments to a promise of universal transmutation.

The next unit promises renewed health and youth, but assigns instruction in use to the guide. The concluding warning forbids self-directed appropriation, display and misuse and says loss can follow. These claims describe the response's gift-economy and discipline. They do not provide medical evidence, dosage or a verified rejuvenating agent. The response's voice should remain separate from the 1619 main treatise and from that treatise's explicitly Christological use of blood as a tincture.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The 1619 title promises a path to the secret of the universal tincture.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. The main work attributes transforming, tinging and healing power to the completed body's tincture.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. The later compound is called a pure and powerful tincture, with recipients' affinity and purity qualifying reception.

First Response · unit 13 [APP_FRC1S013] · source PDF p. 201. The 1661 First Response makes world-transformation conditional on possibility, divine approval and worthiness.

First Response · unit 14 [APP_FRC1S014] · source PDF p. 201. Its rejuvenation promise is mediated by the guide's instruction.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. Misuse is said to cause loss of the tincture with little hope of restoration.

Nature's Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Nature calls the restorative more than a golden tincture, admits eventual death and requires joint natural and human assistance.

Nature's Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist denies that ordinary formed gold has seed or power beyond its own perfection, qualifying comparison with his later gold-father claim.

Nature's Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The alchemist's high red solar father communicates power without diminution or corruption; the intervening spirit-clause remains incomplete.

Nature's Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist promises future endeavour through divine will and Nature's aid, not an accomplished tincture.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. The main allegory explicitly identifies Christ's blessed tincture with his blood, distinct from these material and later-response claims.

In this edition

The English retains distinct verbs for ‘changes, tinges and heals’ and preserves the First Response’s parenthetical limitations. It also keeps instruction by the guide separate from the healing promise. The title’s capitalized Vniuersal Tinctur and later inflected verbs are exact selected access forms; they are not a claim that every tincture in the volume has the same origin, completion-stage or moral authorization.

See also

Blood and rose-coloured tincture [HL0067]; Ferment and fermentation [HL0193]; Possession, use, and self-preparation [HL0415]; Medicine, healing, and its limits [HL0337]; Weakness of the recipient [HL0607]; Tincture without diminution (Nature dialogue) [HL0567]

Selected exact forms Vniuersal Tinctur; Tinctur; tingirt; lautern vnd kräfftigen Tinctur; tingiren; tingiret; höchste Gold; wans möglich vnd es Gott gefällig; gesund vnd Jung; Tinctur mißbraucht; verleuret sie

Treasure and value

Schatz; Schätze; Schatz der Welt · HL0572

The word

Treasure can name accumulated precious goods, the art’s hidden benefit, knowledge of divine glory, or the content enclosed in a brief enigmatic utterance. The shared word organizes value and access, but does not make these objects identical. A literal store of gold and silver is not the only sense the volume gives Schatz.

The distinction between possessing, discovering and becoming aware is important. The First Response’s Schatzes gewahr werden concerns recognition at a particular point in its journey. Merely coming close or passing an earlier sign is not yet the same as seeing the treasure.

In the work

HY_P3S006 explicitly denies that the philosophers sought the treasure for great riches, worldly pleasure and splendour. Their delight is knowledge of the wonders of creation and divine glory. Material support is nevertheless retained: the gift enables an honourable quiet life and brotherly help to needy neighbours. Treasure therefore joins contemplative and practical value without collapsing into greed.

The First Response begins from ordinary human desire for gold, silver, stones and social elevation, while saying these goods were created for thankful use. It then introduces a hidden treasure beyond the world’s ability to purchase. The dark and dangerous approach is obstructed by hostile creatures, and the availability of the path depends upon the proper time and worthiness. At dawn the recipients become aware of it, with the tincture identified as its foremost part. This is a staged disclosure, not instant possession on hearing the word.

The Second Response makes a different claim: the treasure of the world is contained in its few preceding words. Here compression and interpretation replace the longer outwardly narrated approach. Its sentence should not be treated as a summary written by the same voice as the First Response or as proof of an identified material cache. The lexicon can show the shared rhetoric of hidden value while preserving the texts’ different ways of making that value accessible.

Places to Read

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. The main treatise opposes greedy treasure-seeking to knowledge, quiet livelihood and neighbourly aid.

First Response · unit 2 [APP_FRC1S002] · source PDF p. 197. The First Response begins from human desire for gold, silver, gems and riches.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. Its hidden treasure is beyond purchase and its path dangerous and time-dependent.

First Response · unit 13 [APP_FRC1S013] · source PDF p. 201. The recipients become aware of the treasure at dawn, with tincture as its greatest part.

Second Response · unit 6 [APP_FRC2S006] · source PDF p. 205. The distinct Second Response says its few words contain the treasure of the world.

In this edition

The English keeps plural treasures and riches in the opening inventory, singular treasure in the journey and ‘become aware’ at the moment of recognition. It also retains ‘contained’ in the Second Response’s formulation. Those differences explain why the headword needs more than ‘valuable material’: the word can describe a desired possession, the worth of a gift, the object of disclosure or meaning compressed within language.

See also

Wealth, money and possessions [HL0608]; Tincture and tinging [HL0566]; Beyond purchase [HL0057]; Neighbour, alms and brotherly help [HL0368]; Few words and contained treasure [HL0194]

Selected exact forms Schatz; reichthumb seiner Glori; Schätze; Reichthumbe; Schatzes; Schatzes gewahr werden; Schatz der Welt

Tree, fruit, and transplantation

Baum; Frucht; vmbpflantzen · HL0573

The word

The tree and fruit comparison explains continuing nourishment in the Philosophical Summary. Mercury is called the tree of metals, and metal still within its ore remains related to a source from which it can receive substance. Fruit names the developing product, not an instruction to add ordinary apples or pears to a vessel.

Transplantation is the positive action proposed by the image: move the nourishing tree to better conditions without prematurely gathering its fruit. Grafting is a useful reader’s access term only with a warning. The source’s rejected example is trying to put plucked fruit back on a shoot or trunk, not an endorsed horticultural grafting procedure.

In the work

APP_SUMMARYS005 says that a fixed grain develops in Mercury’s ore and can increase while it receives substance there. The narrator supports the assertion with a claim of personal experience, then explains it through fruit forming after blossom, drawing sap and acquiring flavour. Premature plucking destroys the relation that supports maturation.

The next unit applies the comparison to gold. Replacing a picked apple or pear on the tree cannot make it resume growth, and repeated handling makes it wither sooner. Likewise, the Summary rejects the attempt to turn common gold and silver into a Mercury by elaborate manipulations. This is a negative analogy about interrupted nourishment, not a recipe to reverse the interruption.

The following unit calls common gold, silver and Mercury dead and compares them to premature fruit. It seeks instead fruit still attached to a supplying tree, then proposes transplantation to more fruitful earth. The garden passage develops this as continuous sun, dew and moderate nourishment opposed to destructive heat or cold. Its account of metal growth must remain the Summary's: the Nature dialogue elsewhere denies ordinary metals generative seed and year-by-year increase. The shared agricultural language does not resolve that disagreement.

The image's practical lesson within the narrative is therefore relational rather than merely additive. Possessing the fruit without its nourishing relation does not provide what the art seeks, however much the worker handles it.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. The dialogue denies metals generative seed despite its opening growing-grain language.

Nature's Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The Alchemist denies mineral year-by-year growth, a contrast with the Summary's tree-and-fruit account.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Unripe fruit cut from the tree loses nourishment like a removed fixed grain.

Philosophical Summary · unit 6 [APP_SUMMARYS006] · source PDF pp. 165–166. Mercury is tree of metals; reattaching picked fruit cannot restore growth.

Philosophical Summary · unit 7 [APP_SUMMARYS007] · source PDF pp. 166–167. The entire tree can be transplanted without harvesting the fruit.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. The philosopher's garden supplies continual warmth and dew.

In this edition

The English's "transplant" is an accurate rendering of the movement of the tree, while "put it back on the shoot" preserves the futile treatment of detached fruit. These should not both be summarized as grafting. The Summary's repeated "its own Mercury" is also essential: not every named Mercury is an interchangeable supply of nourishment. The translation retains the narrator's claimed experience, which should remain testimony rather than be promoted into an editorial verification of metallic growth.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Drawing, receiving, and attracting [HL0156]; Perfection and more-than-perfection [HL0397]; Being, life, and sensation [HL0051]

Selected exact forms Baum; Blüt; Apffel; Obst; Birn; Sprossen; Stamm; vmbzupflantzen; fruchtbare; Erden; Bäume; Früchte

Truth and falsehood

warheit / wahrhafftige / Lügen; truth and deception family · HL0577

The word

Truth ranges from the reality of the art, through reliability of teaching, to divine truthfulness. Falsehood may be a fiction, a misleading assertion, a corrupted interpretation, or deliberate deception. The texts often intensify truth through repetition, but their confidence is a rhetorical claim to be attributed, not independent proof of the propositions asserted.

In the work

The main introduction acknowledges costly failure yet insists that the art must not be taken for a fiction or mere illusion. It then offers an authority-catalogue to establish fundamental certainty. Later the Stone is called the true without falsehood and the most certain, while a riddle asks the reader to trust its claim to speak truth. The fact that the riddle is obscure shows that truth and immediate plainness are not equivalent for this author.

The theological naming passage transfers such predicates to the God who cannot lie and who can accomplish what he wills. Here truthfulness and power belong to the divine subject and are applied in the highest degree. This should not be read backward as verification that every material promise in the preceding praise is chemically established.

Nature's dialogue begins with a rebuke of the erring alchemist. False self-description, ignorance of matter, and misuse of practice divide his claims from Nature's order. The Way of Truth similarly attacks writers and readers together: neither understands Nature, and impressive-looking prescriptions lead to fruitless labour. Its title and direct address claim an alternative authority grounded in natural understanding.

The Via's “true truth” and later “proper, plain, genuine truth” intensify that promise. The speaker volunteers accountability before God, calls his teaching instruction and opinion, and insists that he has written without fables or parables. Yet he also judges earlier philosophers' figurative teaching harshly. The collected volume therefore contains competing ways of claiming fidelity to truth: guarded figurative transmission, personified correction, and a professed plain exposure of misleading language. Those differences cannot be settled merely by repeating the word “true.”

Places to Read

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. The narrator resists reducing the art to fiction or illusion.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The description insists on truth without lying.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. The riddler claims to speak truth while using oblique names.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. God is truthful, unable to lie and supremely certain in accomplishing his will.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature’s demonstration addresses error and folly.

Way of Truth · unit 1 [APP_VIAS001] · source PDF p. 172. Title frames the work as a path of truth.

Way of Truth · unit 2 [APP_VIAS002] · source PDF pp. 172–173. False writings persuade readers who lack understanding.

Way of Truth · unit 23 [APP_VIAS023] · source PDF pp. 186–187. Claimed truth is opposed to the labyrinth and despair produced by false books.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Closing truth claim is stated as the narrator’s earnest instruction and opinion.

Way of Truth · unit 21 [APP_VIAS021] · source PDF pp. 184–185. The Via explicitly criticizes earlier philosophical writers for misleading seekers through concealment.

In this edition

The translation preserves emphatic repetitions such as “true truth” instead of silently reducing them to one ordinary adjective. It also distinguishes the Via's “opinion” from its strong assertion of truth, leaving both in view. In the theological passage, “cannot lie” is an explicit modal claim, not only a complimentary title. These small wording choices locate certainty in different speakers and subjects rather than allowing the lexicon to speak their assurances in its own voice.

See also

Fraud and pseudo-philosophers [HL0219]; Trust and distrust [HL0576]; Books, instruction and pupils [HL0079]

Selected exact forms gedicht; blossen wahn; gründtlicher gewißheit; wahren ohne lügen; warheit; wahrhafftige; nicht lügen kan; allergewisseste; jrrenden; Thorheit; betrug; Lügen; ware Warheit; Labyrinth; warhafftige Warheit; Meinung; VIA VERITATIS

Union of natures and communication of properties

de vnione naturarum & communicatione idiomatum in Christo · HL0579

The word

The Latin phrase names the union of the natures and the communication of properties in Christ. It is the stated subject of a theological dispute criticised by the anonymous author. “Properties” is the relevant sense of the second part, not “idioms” as modern expressions or languages. The first part concerns the relation of divine and human natures in the one Christ.

The phrase should be read together with, but not collapsed into, the preceding statement of one person in two natures. The source invokes the article as already grounded in Scripture; it does not supply a complete catalogue of properties or a systematic explanation of every mode of their communication.

In the work

HY_P4S025 accuses contemporary Aristotelian sophists of endless distinguishing, dividing and confounding over this article. The author’s positive claim is that the conjunction described in the chemical work offers a visible aid to understanding. Even readers unwilling to trust God’s Word, he says, could grasp something of the union through that example.

The comparison names the mercurial and solar sides of the material conjunction. Its purpose is to make a relation of unity intelligible, not to provide a literal account of

divine matter or demonstrate that God can be divided into ingredients. The adjacent Christological statement is therefore an important control: according to divinity the Son is eternal, according to humanity truly human with body and soul, and in both one indissoluble person.

The earlier incarnation passage also explains the earthly side as flesh and blood, humanity or human nature. This is a real distinction within the author’s confession, not a refusal of all differentiating language. His polemic targets distinctions he considers obstructive or confounding, rather than eliminating the very natures the article names.

The passage’s attack does not identify a complete list of opponents or justify assigning the anonymous author to a precise contemporary party solely from this sentence. Its appeal to Scripture and to a chemical likeness can be described faithfully without reconstructing an unstated confessional history.

Places to Read

Part IV: the spiritual comparison · unit 22 [HY_P4S022] · source PDF pp. 78–79. The incarnation comparison identifies the human side as flesh, blood and human nature.

Part IV: the spiritual comparison · unit 24 [HY_P4S024] · source PDF p. 80. One indissoluble person and two natures govern the adjacent theological account.

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. The complete Latin article is named within the polemic about conjunction and properties.

In this edition

The aligned English explicitly translates the phrase as “the union of the natures and the communication of properties in Christ.” Retaining the complete Latin wording as one lookup helps readers locate the disputed article rather than finding an isolated word without its object. The English description of the material conjunction is itself syntactically compressed; the entry follows its relational point without forcing every component into a perfected technical scheme. The more detailed one-person statement is separately anchored, not silently imported as if it were written inside the Latin phrase.

See also

Person and two natures [HL0398]; Incarnation and second person [HL0277]; Scholastic distinction, division, and mixture [HL0491]

Selected exact forms de vnione naturarum & communicatione idiomatum in Christo

Universal sea-water

Wasser deß grossen Meers; Catholische Meerwasser · HL0581

The word

Universal sea-water is the historical philosophical designation, not a sufficient identification with ordinary water collected from the sea. The main descriptive unit names water of the great sea alongside life-water, blessed water and the explicit exclusions of cloud-water and common spring-water. Catholische in the later passage carries the sense of general or universal scope, rather than naming a church’s sacramental water.

The sea-image joins wide circulation, nourishment and hidden matter. Its descriptions are deliberately more complex than everyday saline water: it is called sweet, bright and

beautifully clear, while elsewhere the same descriptive family includes thick, salty and dry qualities. These predicates must be read in their immediate relations rather than assembled into a guessed modern substance.

In the work

HY_P2S004 introduces the water-name within the stone-and-no-stone sequence. What looks bodily like a stone can be spoken of through gum and water; philosophical names change the aspect under consideration. The water's ordinary sources are denied, and the subsequent double-mercury and Azoth language connects the matter with nourishment from upper and lower regions.

HY_P2S013 assigns universal sea-water an assisting role in the opening purification of the rough, heavy subject. It moistens and makes fruitful the whole earth through swift, even ebb and flood. Its beauty is compared favourably with gold, silver and brilliant precious stones. The text also says the matter is enclosed and united within the blessed water, making their relation more intimate than a casual external washing.

The passage's attention to wateriness and earthiness must not be reduced to a contradiction that water removes water. The rough subject's defective or obscuring condition and the philosophical water's claimed function are separately described. The lexicon can explain that distinction without decoding the material or reproducing a preparative sequence.

The sea-water's universality likewise does not show that the reader can obtain it by an ordinary geographic journey to a coast. The source gives cosmological and operative images, not a verified collecting place.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. Sea-water is a philosophical name of the matter.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The bright sweet universal water moistens and fructifies the earth and encloses the matter.

In this edition

The English "universal sea-water" makes Catholische intelligible without importing a modern confessional sense. Its "ebb and flood" preserves the reciprocal movement and the relation to earthly fertility. The closing sentence's "enclosed and united within" should remain visible: a summary that mentions only dissolution would miss the stated union of matter and water. The literal-seeming English hyphenated noun remains an access label for the philosophical phrase, not an editorial chemical identification.

See also

Dry water [HL0159]; Ordinary water [HL0388]; Ebb and flood [HL0167]; Water of life [HL0601]

Selected exact forms Wasser deß grossen Meers; Catholische Meerwasser

Use and misuse

gebrauch; anwenden; Mißbrauchs · HL0585

The word

Use is an end-directed relation to the gift: enjoying benefit, maintaining life, helping others or applying possession to God's honour. Misuse names a corrupted end or

unauthorized disclosure, not merely a technical mistake in preparation. The family therefore differs from error in operating a vessel, even though both may have harmful consequences.

Enjoyment also changes object. The introduction speaks of beneficial use throughout earthly life, whereas Part Three directs the possessor’s longing towards enjoying heavenly reality beyond the earthly figure. Neither should be flattened into hedonism or into a refusal of every present benefit.

In the work

The introductory philosophers are said to have learned beneficial use and maintained themselves through it. Part One then requires a resolve not to reveal, communicate or allow benefit to the unworthy or godless, and not to apply the secret to personal glory. The warning threatens divine punishment and loss of blessedness. It concerns responsibility for possession, not independent proof that the narrator’s restrictions are universally justified.

Part Three carefully separates wealth from its abuse. Money and possessions are not evil in themselves; Scripture calls them precious gifts. Shameful misuse obstructs the true good and disorders otherwise right things. This qualification prevents the criticism of greed from becoming a denial of honourable livelihood or aid to the needy.

The same section imagines a recipient who values heavenly goods so highly that earthly wealth seems like mud by comparison. His aim is to behold in heavenly truth what he saw here in figure. The change is one of value and final end, not a new monetary procedure.

The First Response of 1661 rebukes those who expect the fraternity to supply treasure for pomp, warfare, gluttony, drunkenness, sexual misconduct, usury and other sins. It opposes such expectation to personal diligence through God. This later communal voice should remain distinct from the main treatise’s vow, even though both criticize self-directed use. Elsewhere distinctions between acquiring, possessing and manufacturing the tincture require their own explanation rather than being settled by this vocabulary alone.

Places to Read

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. Philosophers learn beneficial use for sustaining and refreshing life.

Part I: entrance and preparation · unit 5 [HY_P1S005] · source PDF pp. 26–27. The gift must not serve personal glory or benefit the unworthy.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. Quiet livelihood and assistance to needy neighbours specify approved uses of the gift.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Earthly figured sight creates longing to behold and enjoy heavenly reality.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. The condemned object is shameful misuse, not the created gift as such.

Conclusion · unit 5 [HY_CONCLUSIONS005] · source PDF p. 113. Possessing or acquiring tincture is distinguished from personally preparing it in the narrator’s reply.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. A catalogue of display, pride, warfare, gluttony, drunkenness, sexual misconduct and usury defines wrong purposes for wealth.

In this edition

The English preserves the main text's explicit parenthesis "not because wealth is evil in itself," a qualification easy to lose in a short summary. "Apply ... solely to God's honour" is more directed than simply "use correctly," and the First Response's list specifies what wrongful use means there. In HY_P3S013, "behold and enjoy" concerns heavenly reality, whereas the introduction's beneficial use concerns temporal maintenance; the different objects control interpretation.

See also

Greed and worldly desire [HL0249]; Neighbour, alms and brotherly help [HL0368]; Salvation and punishment [HL0485]; Possession, use, and self-preparation [HL0415]

Selected exact forms nützlichen gebrauch; erlüstiget; mißbrauchen; anwenden; Mißbrauchs; an jhm selbsten böß; schawen; geniessen; Pracht; Hoffart; Krieg; Fressen; Sauffen; Vnzucht; Wucher

Vapour, smoke, and dew

Dunst / Dampff / Rauch / Taw · HL0588

The word

Dunst and Dampff can be rendered as vapour, mist, or smoke according to their surroundings; Rauch more directly supplies smoke, and Taw supplies dew. The texts connect these words through movement, condensation, nourishment, and escape, but do not make them synonymous. Most importantly, a nourishing dew and a poisonous smoke cannot be treated as harmless variants of one unspecified "vapour."

In the work

Nature's account places ascending vapours within the first composition of minerals. Their cold and moist condition explains their falling back and retention in the earth; a cloud may instead be moist and warm. The account then follows retained material into sulphur and quicksilver. These are assertions within Nature's cosmology, where location and qualities matter more than a modern catalogue of gaseous compounds.

The Philosophical Summary uses vapour in two strongly opposed contexts. Its flying dragon throws out harmful, foul-smelling, bitter fumes, described with exceptional danger. Later its garden image calls vapour or mist the dew and seed of metals, necessary to nourishment. Moderate moisture preserves fruit from drying, whereas excessive heat destroys it. The second image does not neutralize the first warning; it supplies a different relation of warmth, moisture, and living development.

The Way of Truth distinguishes black and white smoke in its reinterpretation of the philosophers' colour language. Black smoke is associated with liquor separating from essence at an initial encounter with corporeal fire. The essence, not that smoke, receives the name raven's head. White smoke subsequently signifies the flight of a protecting liquor, leaving elemental fire unable to endure. The speaker expressly warns against taking black smoke as the material to be made white. Colour words are being explained through a theory of separation and protection, not offered as self-sufficient visual checkpoints.

The three companion voices consequently give different jobs to ascending or escaping matter. Their descriptions can be compared, but a composite operational recipe assembled from them would erase both the differences and the hazards.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Subterranean vapours belong to first composition and vary by retention or cloud ascent.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. The flying dragon’s vapour is expressly foul, bitter and poisonous.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. Vapour/mist is nourishing dew and seed in the garden analogy.

Way of Truth · unit 13 [APP_VIAS013] · source PDF pp. 179–180. Black smoke is separated liquor, not the sought black substance.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. White smoke is the escaping protective liquor in the explanation of whiteness.

In this edition

English variation between “vapour,” “mist,” and “smoke” follows the local imagery rather than a fixed one-word correspondence with Dunst or Dampff. The Summary's “dew” translates an explicit Taw, whereas the Via's “protector” translates the role assigned to the departing liquor. Neither the translation nor this entry identifies a chemical species from the colour or smell described.

See also

Vapour, mist and sweat [HL0587]; Blackening and blackness [HL0063]; Garden and dew [HL0224]

Selected exact forms Dünste; Dunst; Gewölcke; gifftigen Rauch; Dampff; Taw; schwartzen Rauch; weissen Rauch; Beschirmer

Vegetable, animal, and mineral natures

Vegetabilisch / Animalisch / Mineralisch · HL0589

The word

The Way of Truth divides created things into vegetable, animal, and mineral natures. These are not merely modern taxonomic kingdoms. The speaker defines them through visible behaviour and bodily character, then explains their differences through degrees of coction of a shared beginning. The terms classify things and describe conditions into which an essence may pass.

In the work

The initial division includes herbs, wood, trees, and things which burn with flames under vegetable nature; living beasts and what belongs to flesh and blood under animal nature; metals, stones, and things which do not give off flames under mineral nature. All three nevertheless arise from one principle or first matter. Difference therefore does not require three unrelated origins.

The later account makes the distinction a deficiency or difference of coction. The sages are said to have studied a separation of liquor from essence and to have asked how the

least-cooked essences could receive assistance. After the described preparation, an essence is no longer vegetable or animal but mineral. That statement treats the names as changeable degrees in the speaker's account, not as permanently fixed identities supplied by modern biology.

A further comparison ranks the natures by the firmness with which liquor and elemental fire are united. Vegetable nature is least cooked, and animal nature is nearly equal to it; mineral nature is highest because its constituents resist separation more strongly. Metals' different behaviour from flaming wood serves as the visible support for this argument. The same passage explains blackening, whitening, and reddening through this progressive account, with reddening understood as making perfect rather than necessarily painting a material visibly red.

This is the Via's distinctive explanatory system. The Nature dialogue's distinction between bare being, growth, sensation, and humanity belongs to a related but different argument. Reading the two through one generic “three kingdoms” formula would hide both the Via's common essence and the dialogue's explicit restrictions on mineral reproduction.

Places to Read

Way of Truth · unit 9 [APP_VIAS009] · source PDF p. 178. Flaming growth, flesh/blood life and non-flaming minerals classify three natures.

Way of Truth · unit 14 [APP_VIAS014] · source PDF p. 180. Differences between natures arise from deficiency of coction.

Way of Truth · unit 15 [APP_VIAS015] · source PDF pp. 180–181. Cooked essence ceases to be vegetable/animal and becomes mineral.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Vegetable is least cooked, animal nearly equal, mineral most thoroughly cooked.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature’s different taxonomy denies metals life, nourishment and reproductive seed.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The answering alchemist distinguishes mineral being, vegetal growth, animal sensation and the human rational soul.

In this edition

The translation retains “natures” for Naturen and “coction” for Kochung. Those choices help preserve the text's link between classification and development. “Deficiency of coction” is an actual explanatory claim in APP_VIAS014, not the lexicon's diagnosis of physical substances. The listed combustion criteria are likewise reported historically and should not be treated as a complete or accurate modern classification of materials.

See also

Nature [HL0366]; Elements and qualities [HL0171]; Gradation and elevation [HL0245]

Selected exact forms Vegetabilische; Animalische; Mineralische; mangelung der kochung; Vegetabilisch; Animalisch; Mineralische Essentia; vegetabilische Natur; animalische Natur; mineralische Natur

Vow and restricted disclosure

Gelübt / Bewilligung / keinem Vnwürdigen · HL0595

The word

The vow in the First Response of 1661 is a commitment to an appointed guide and a fraternity, not simply an inward intention to be discreet. It includes joining and remaining with the fraternity, following the guide, observing instruction and restricting disclosure. Permission and worthiness qualify the transmission of what is learned.

The secrecy clause is specific rather than an unqualified ban on ever speaking: disclosure to an unworthy person is forbidden without the guide's permission. The wider demands of faithful obedience remain strong, but the exact scope of that clause should not be broadened or softened by paraphrase.

In the work

APP_FRC1S016 addresses recipients whose prayer and ardent longing are said to have been heard. They are urged to set out if they feel the stated impulse; the person requested and appointed to accompany them will join them on the way. The vow is directed to that conductor. The unit does not supply a securely identified modern person to whom the reader should make such a pledge.

The promised instruction extends beyond what can be written. The guide will reveal the assembly's location, explain statutes and ordinances, assist and accompany the recipients toward completion. This gives secrecy a pedagogical structure: some things pass through personal guidance and membership rather than unrestricted publication.

The response also balances confidence with caution. The recipients should rejoice, give thanks and rely on the conductor rather than themselves, yet avoid complacency and the conduct that would grieve him, cause withdrawal or produce an adverse report. The promise of help is embedded in a continuing relation with obligations, not offered as an unconditional possession of a formula.

The final horizon reaches to the lion's assumption of the kingdom and the end of the world's course. That eschatological language expands the bond beyond ordinary craft apprenticeship. It remains the First Response's asserted fraternal world, not proof of a particular institution's membership system or an invitation from the editor for the reader to submit to an unknown guide.

Places to Read

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The travellers must vow persistent membership and secrecy except as the guide permits.

In this edition

The English keeps 'without your guide’s permission' beside the prohibition on disclosure, preserving the historical condition rather than reducing it to absolute silence. It renders several guide-titles in ordinary English, but their differing historical forms remain available under the guide family. The source's plural address and repeated 'we' locate the demand within the First Response; they are not assigned to the separate first-person voice of the Second Response.

See also

Guide, conductor and instructor [HL0250]; Fraternity and brotherhood [HL0218]; Assembly, statutes and ordinances [HL0033]; Secrecy, silence, and the mouth’s lock [HL0494]; Last age and Last Judgment [HL0308]

Selected exact forms Gelübt; beständig bey jhr zu verharren; keinem Vnwürdigen; Bewilligung

Warmth, heat, and cold

Wärme / Kälte / Hitze · HL0597

The word

Warmth and cold are qualities with different roles according to the object and stage described. The dialogue distinguishes natural warmth within matter from outward heat that assists it; the Summary contrasts nourishing warmth with violent fire and damaging cold. Yet Nature also assigns cold a part in putrefaction. The family therefore cannot be reduced to “warmth good, cold bad.”

Heat, warmth and fire overlap without becoming interchangeable. Fire can name an agent, an inward power or an outward source of stimulation; warmth describes an effect or condition. Moisture is often paired with warmth because nourishment requires a relation of qualities, not simply an increase in intensity.

In the work

In APP_NATURES003 matter already possesses a natural warmth awakened by heaven. Nature uses it in the reception of a new form after the loss of a previous one. This formulation gives neither ordinary external heat nor the human worker exclusive formative power.

APP_NATURES005 describes inward incombustible warmth acting upon the coldness of quicksilver as it becomes one with its sulphur. The narrative then insists that moist is not without dry or dry without moist. The oppositions are interrelated within a developing constitution, not a list of isolated substances to be combined by arbitrary force.

APP_NATURES010 compares human generation with the limited assistance a worker can provide. Outward heat and the properly arranged work assist Nature, while the later discussion says that cold gives putrefaction. This claim belongs to the dialogue’s account of how qualities interact and should not be replaced by a supposedly universal instruction drawn from another source.

The Summary’s garden image supplies a different emphasis. Wind and cold have hindered the tree’s fruit; a more favourable place provides continuing light and dew. Too much heat without moisture dries fruit and prevents perfection, whereas warmth and moderate moisture nourish it. The author contrasts that natural nourishment with

violent wood or charcoal fire. These statements are part of his analogy for the philosophical work, not a modern horticultural or chemical operating manual.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Inward natural warmth is awakened from heaven during reception of form.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Incombustible warmth and cold quicksilver belong to an interacting constitution.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Outward assistance is distinguished from natural formation, and cold is linked with putrefaction.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. The garden contrasts nourishing warmth and moisture with damaging extremes.

In this edition

The English maintains “inward incombustible warmth,” “external heat” and “moderate moisture” as distinct phrases. Translating every one as a generic “fire” would erase the relation between principal inward activity and assistance. Conversely, the Summary’s “cold” should not be made identical in function with the dialogue’s cold that gives putrefaction. Their actual contexts establish different effects. This entry preserves those differences and avoids extracting a temperature, schedule or combined heating method from the comparisons.

See also

Fire of wisdom [HL0199]; Heavens and influence [HL0262]; Egg, hen, and chick [HL0169]

Selected exact forms natürliche Wärme; gelindem Fewer; vnverbrennliche Wärme; Kälte; eusserliche Hitze; sanffter Hitze; mittelmässige feuchtigkeit; wärme

Water of life

Wasser deß Lebens / aquam vitæ · HL0601

The word

Water of life names the special matter or water praised by the main treatise. It does not automatically denote ordinary water, a distilled beverage, or a modern chemical reagent. The learned aquam vitæ and vernacular phrase occur within a crowded set of descriptions whose qualifications determine the local sense.

In the work

The initial account says that the matter resembles white gum or water and calls it water of the great sea, water of life, and the purest blessed water. It immediately denies that this is water from clouds or an ordinary spring. The subject is described as thick, enduring, and salty, and from another viewpoint as dry water which does not wet the hand. “Water” is therefore a name whose ordinary expectation is deliberately unsettled.

That same paragraph associates the subject with double Mercury, azoth, nourishment from heavenly and earthly vapours, and an animating spirit. The life in its name belongs to a theory of restorative and world-pervading power. The passage's imagery cannot be

converted into an identified drink merely because its English designation sounds familiar.

The fault-remedy discussion brings the name back with a sharper warning. Mercurial water is also called virgin's milk, the first matter's milk, blood, and sweat, and an indestructible fountain. It is said to moisten and strengthen the work, yet the very same sentence says it contains the greatest poison. The apparently beneficent designation and the dangerous qualification coexist in the text. Neither should be allowed to suppress the other.

The remedy is also conditionally framed: defects must be addressed before they have gained the upper hand. The water's title does not guarantee that every spoiled work is recoverable or that an inexperienced person may safely handle it. This article explains how the name functions in the author's language; it neither identifies a substance to obtain nor recommends medicinal use.

Places to Read

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. A blessed water-name for the matter.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Life-water is a name for the correcting mercurial water.

In this edition

The English keeps “water of life” for the German and leaves aqua vitae as a learned alternative where it appears. Because that Latin expression has other historical uses, the immediate identification with the already described mercurial water is decisive here. The translation also retains the juxtaposition of life-giving language and “greatest poison,” an editorially important tension that a simplified glossary definition such as “healing water” would conceal.

See also

Ordinary water [HL0388]; Indestructible fountain [HL0279]; Poison, danger, and medicine [HL0413]

Selected exact forms Wasser deß Lebens; aquam vitæ

Water, moisture, and non-wetting water

Wasser / Feuchtigkeit / macht nicht naß · HL0602

The word

Water and moisture range from a corporeal, perceptible aid to an invisible elemental principle, and from ordinary wetting to the paradox of a water that does not wet. The contradiction is intentional at the level of familiar names: it warns that the desired subject is not simply ordinary water. The entries must preserve the differing theories that explain this language rather than provide one guessed chemical identity.

Moist and dry can also be mutually sustaining qualities rather than independent ingredients. Nature says neither exists without its counterpart in the relevant essence. The Via, meanwhile, makes water and fire the paired basis of generation and coction. Shared elemental vocabulary does not make their formulations interchangeable.

In the work

In APP_NATURES005 Nature describes vapours and elemental mixture, then the joining of sulphur and quicksilver through inward warmth. Cold becomes warm and dry becomes moist and unctuous, but each quality is preserved through the other. Water subsequently comes forth in the account of birth from virgin earth. It is a stage within Nature's transformation of matter, not a simple instruction to add common water.

APP_NATURES009 contrasts Nature's enduring material with the artificer's products that vanish or burn. Her water comes from something dry, does not wet what it touches, does not fly away or fall back, and has incombustible oil. The contrast supports her claim to a superior, heaven-governed operation and to matter already containing what is needed. The paradoxical properties should be reported as her claims, not tested by tasting or handling an unidentified material.

APP_VIAS007 explains circulation or conjunction as water taking on fire through coction. It calls 'our mercury' moisture beginning that union and 'our sulphur' hidden fire within moisture. The account criticizes the multiplication of technical names, making water's role part of an argument about interpretation as well as transformation.

APP_VIAS028 sharply distinguishes visible, tangible external water and fire from spiritual, invisible elemental water and fire. Workers are accused of misunderstanding bodies as metallic bodies when the intended sense is elemental essence. Thus the Via itself demands that outward and inward referents remain separate, even while explaining their relation.

Places to Read

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Dry and moist depend on each other; sought water emerges after putrefaction.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature’s water comes from something dry, does not wet, flee or fall back.

Way of Truth · unit 7 [APP_VIAS007] · source PDF pp. 176–177. Water protects from burning and unites with fire in coction.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Visible water is a body; invisible elemental moisture is called spirit.

In this edition

The English keeps Nature's 'does not wet' rather than silently replacing water with an identified dry substance. In the Via it preserves 'invisible moisture' and the contrast with perceptible water. The translation's recurring water-word is therefore a retrieval convenience, not proof of one material. Cross-references to ordinary water, liquor and mercurial water let readers follow the distinctions without forcing different source-language families into a single synonym set.

See also

Ordinary water [HL0388]; Dry water [HL0159]; Liquor and radical moisture [HL0316]; Mercurial water and mercury of the sun [HL0341]; Fire and kinds of fire [HL0198]; Circulation and conjunction [HL0103]

Selected exact forms Wasser; feuchte; truckene; macht nicht naß; wasser; Feuchtigkeit; vnsichtige Feuchtigkeit

Way and entrance

Weg; rechte Bahn; Ort vnd Weg · HL0605

The word

Way names a directed route towards knowledge and the work, but often through travel-images rather than a mapped journey. The main title promises a way shown; the introduction contrasts a right road with wandering and confusion; scriptural mottos make the best way something God teaches and the heart accepts. The term thus combines method, guidance and ethical direction.

Place and way in the 1661 First Response belong to a later guarded-treasure narrative. Their presence does not establish an identifiable location or justify converting the account into travel instructions. A reader must keep metaphorical orientation distinct from a verified physical itinerary.

In the work

The introduction addresses diligent pupils who want to travel without unnecessary detours but have been so confused by deceivers that they scarcely know whether to go forward or back. The narrator offers a concise account and the most certain road, while still qualifying possible benefit by God’s permission. Its announced clarity is a promise to readers, not evidence that every ambiguity has been removed.

The Psalm motto links the best way with fearing God and divine instruction. At the end of Part Two, the Proverbs motto asks for the son’s heart and for eyes that delight in the speaker’s ways. These frames give direction an affective and devotional dimension beyond procedural correctness.

The First Response says that the place and route have become almost unknown over time, so access is difficult, laborious and dangerous but not wholly impossible. That last qualification matters: neither effortless certainty nor absolute impossibility is asserted. It later insists on a wholly different way from obtaining ready wealth for worldly ends, requiring each person’s diligence through God.

The closing directions attach the route to a guide, a vow, fidelity and the instruction not to turn right or left. Strong impulse is joined to caution and dependence, not self-reliance. The narrative cannot by itself establish the guide’s identity, actual access to an assembly or common authorship with the anonymous treatise.

Places to Read

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The route toward the secret is to be shown.

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. The art is a journey needing a reliable road out of error.

Part I: entrance and preparation · unit 1 [HY_P1S001] · source PDF p. 25. God teaches the best way.

Part II: matter and the work · unit 33 [HY_P2S033] · source PDF p. 50. The eyes should delight in the speaker’s ways.

First Response · unit 4 [APP_FRC1S004] · source PDF pp. 197–198. The route has become obscure and difficult, not wholly impossible.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. A different route opposes the expectation of easy alchemical wealth.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Faithful following excludes deviation to either side.

In this edition

The English's "road," "path" and "way" vary stylistically where the German repeats a central family. The main introduction's "Perhaps, if God permits" qualifies the promised opening of eyes; the response's "not altogether impossible" qualifies difficulty. Both should survive paraphrase. The final "neither to the right nor the left" expresses obedience to the guide rather than a literal compass instruction supported by geographic evidence. The separate titles and voices remain separate reading destinations.

See also

Guide, conductor and instructor [HL0250]; Prayer [HL0424]; Labour and diligence [HL0303]; Via veritatis [HL0590]

Selected exact forms weg; raisen; wandern; rechte Bahn; jrre; besten Weg; vnderweisen; Wege; Augen; Ort vnd Weg; nicht gantz vnmöglich; gantz andern Weg; weder zur Rechten, noch zur Lincken abzuweichen

Wealth, money and possessions

Reichthumb; Gut vnd Geldt; reich werden hie vnd dort · HL0608

The word

Reichthumb is wealth; Gut vnd Geldt specifies possessions and money. The main treatise both praises material benefits and warns against treating them as the purpose of the art. The contrast is not a simple contradiction between 'money is good' and 'money is bad': the author expressly distinguishes a gift's nature from its misuse.

The riddle's promise to become rich 'here and there' belongs to the conjunction of recognition and the mediating word. The wording is expansive but not a precise division into specified accounts or assets. The closing gold-making poem introduces another issue: apparent possession can fail the test of permanence.

In the work

The prologue's history of the patriarchs includes great wealth among the benefits supposedly inherited from Adam's secret. That is an authorial transmission-claim, not a documented explanation of ancient fortunes. The lowly-matter riddle then places riches on the far side of correct recognition: what people disregard may possess the greatest worth. Mere proximity to it does not make them wealthy.

HY_P3S014 attacks pursuit of temporal honour, riches and pleasure as the governing motive. It immediately prevents a blanket condemnation of wealth by calling it, in itself, a precious and glorious divine gift. The shameful misuse is what makes it destructive and obstructive to the true good. The surrounding logic therefore evaluates desire and application, not simply how much a person owns.

The epigram shifts from moral use to the problem of apparent success. Many people claim or practise gold-making yet do not become rich because the product does not remain fixed under trial. Its rapid disappearance exposes a missing accomplishment. The successful gold-maker is defined by permanence, not by an impressive initial colour or

verbal claim. This does not independently establish that the book's process makes gold; it tells the reader what distinction the poem insists upon before accepting that label.

Places to Read

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. The main prologue attributes health, long life and riches to the patriarchs' inherited secret.

Part II: matter and the work · unit 6 [HY_P2S006] · source PDF pp. 33–34. The riddle promises riches to the person who recognizes the lowly subject and possesses the mediating word.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Temporal possessions and money are not evil in themselves, but their misuse obstructs the true good.

Closing epigrams · unit 1 [HY_EPIGRAMS001] · source PDF p. 121. The poem distinguishes apparent gold-making from a product that remains fixed under trial.

In this edition

In HY_P3S014 the opening construction is awkward, but the following argument and note n79 establish the rejection of a merely worldly motive without denying wealth's goodness in itself. In HY_EPIGRAMS001 the German uses gelt, literally money, while the English says 'gold' in the testing context. Note n150 explicitly explains that contextual choice. Both points are retained rather than silently making the German read like a smoother modern economic maxim.

See also

Greed and worldly desire [HL0249]; Food, livelihood and maintenance [HL0210]; Name, reputation, and crown [HL0362]; Treasure and value [HL0572]; Fixity, volatility, and endurance [HL0202]

Selected exact forms Reichthumb; reich werden hie vnd dort; Gut vnd Geldt; gelt nicht helt; Goldmacher

Wisdom and understanding

Weißheit; Verstandt; Meisterin · HL0613

The word

Wisdom is both the prized understanding by which earthly wealth is rightly valued and, in the closing prayer, a personified divine Wisdom who dwells near God's throne and works with the petitioner. Understanding and skill are associated goods, but the source does not make every clever technique equal to Wisdom. Her value concerns the end and conduct of life as well as knowledge.

The feminine pronouns in the prayer follow this personification. They are not evidence of a separately identified human woman or a named workshop assistant. Wisdom's status as mistress of hidden and heavenly arts places human labour under guidance rather than making mastery self-generated.

In the work

Part Three cites the Book of Wisdom to value wisdom above kingdoms, principalities and riches. The possessor of the gift is said to look beyond earthly figures towards heavenly enjoyment in truth. The contrast with mud and sand is evaluative: precious goods lose

comparative importance beside the heavenly good, without the author needing to deny all proper temporal use.

The following unit extends the argument through Proverbs and Sirach: wisdom, understanding and a good name are valued above gold and accumulated treasure. The narrator attributes possession of the art to Palingenius and treats his writing as evidence, but that remains the narrator’s literary inference rather than an independent verification. Philosophical writing is praised for propagating wisdom and conduct according to it, while the unwise find the same material obscure. Humility, not self-display, closes the appeal.

The prayer asks God to send eternal Wisdom from heaven to be with and work with the petitioners. She knows and understands all things; through her all things were created and are still governed and preserved. This is the fullest personified formulation in the family. It makes knowledge received and cooperative, rather than turning the reader’s desire into command over divine mysteries.

These senses connect because right valuation and right working both need a wisdom greater than worldly display. They should nevertheless not be collapsed into a single material ingredient or a code-name for the Stone whenever the word appears.

Places to Read

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Wisdom outranks kingdoms, principalities and riches.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. Wisdom, understanding and skill are valued above gold and silver.

Prayer · unit 1 [HY_PRAYERS001] · source PDF p. 119. Feminine Wisdom at God’s throne is asked to descend and work with the supplicants as mistress of hidden arts.

In this edition

The English keeps the personified “she” in the prayer and renders Meisterin as “mistress,” preserving agency and mastery rather than reducing Wisdom to an abstract quality. Its “work with us” is an actual petition, not a declaration that assistance has already been obtained. In the earlier citations, “understanding” translates a distinct associated term, and “skill” another; they are retrieval neighbours, not proof that all the German words are lexical synonyms.

See also

Gift and divine ordinance [HL0231]; Highest good and heavenly priority [HL0265]; Name, reputation, and crown [HL0362]; Prayer [HL0424]

Selected exact forms Weißheit; Königreich; Fürstenthumb; Verstandt; Kunst; Thron; Meisterin; mit vns arbeite

Womb, matrix, and maternal vessel

mütterliches Geschirr; matricem; Mutter · HL0618

The word

Womb, matrix and mother link generation with containment and nourishment. In Nature’s dialogue the maternal vessel is a bodily comparison for the work, with its belly called a furnace. In the Summary Mercury is the mother of metals and of two developing

seeds. The common maternal vocabulary does not make the two texts' accounts identical or turn every vessel into a literal human womb.

The learned matricem appears alongside mother, making the bodily function explicit within the German. Vessel language can therefore carry both an actual containing role in the description and a generative analogy. The lexicon should retain both without inventing a physiological or chemical mechanism beyond what the speaker says.

In the work

Nature's discussion of human generation distinguishes her formation of bodily parts from God's gift of life. She compares the Alchemist's assistance to providing appropriate conditions, while claiming the power that completes the work. The point is limited cooperation: the human helper does not thereby create substantial form or perform every inward transformation.

The Alchemist's answering speech develops the analogy of seed enclosed in a female vessel and a child lying in maternal warmth. Once appropriate preparation is complete, further opening, touching, adding and removing are not what perfects the subject. He construes art as intelligent assistance and reserves the transforming work to Nature. These are his revised conclusions, not a second independent speaker's proof of success.

The Summary gives Mercury a different maternal narrative. It contains two metallic substances spiritually and seeks their bodily perfection. When the seeds awaken to their own body, their mother must die naturally; the narrator distinguishes this from artificial killing and from quantity-increase that loses perfection. Thus maternal death does not function as a universal instruction to destroy any substance called Mercury.

The two uses emphasize different relations: the dialogue's womb-image explains conditions and limited intervention, while the Summary's mother-image explains contained offspring and a transition in their development. Their shared imagery invites comparison but cannot settle the disagreement about metallic generation elsewhere in the companions.

Places to Read

Nature's Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Maternal vessel and furnace-belly analogize Nature–artist cooperation.

Nature's Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. Closed womb figures completeness and non-intervention after enclosure.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Mercury is mother of metals because their substances originate from it.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Mercury's maternal death permits its seeds to assume their body.

In this edition

The English “matrix or mother” preserves the source’s explanatory pairing instead of replacing it with a guessed apparatus. “Their mother Mercury must die” in the Summary retains the personal metaphor and the possessive relation to the two seeds. The English also distinguishes being “killed naturally” from being “killed by art,” an indispensable difference in the narrator’s criticism. The entry does not convert either into a usable instruction or supply identities for the unspecified material referents.

See also

Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Father, son, and child [HL0190]; Nourishment and growth [HL0373]; Art and assistance [HL0028]

Selected exact forms mütterliches Geschirr; Bauch; Mutter; weiblichen Gefäß; Mutterleib; Mutter der Metallen; Mutter der Mercurius; sterben; matricem

Word, Scripture, and testimony

Gottes ewiges Wort; Schrifft; alte vnnd newe Testament; Zeugnuß · HL0622

The word

Word, Scripture and testimony are closely joined but not simply interchangeable. Christ is called God’s essential and eternal Word; holy Scripture is the Old and New Testaments that bear witness to him. Zeugnuß is testimony, the authoritative witness through which the heavenly cornerstone is sought and known.

The passage’s one-yet-two formulation applies the material analogy to this scriptural setting. The two Testaments are not two competing gods or two independent saviours. The singular source of knowledge is described through their paired form, and the author explicitly says the cornerstone is to be sought there alone.

In the work

The main paragraph asks where and how knowledge of the highest heavenly good can be found or learned. It answers with God’s eternal Word and Scripture, then coordinates several witnesses. The Father’s declaration at the transfiguration commands that the beloved Son be heard. Christ names himself way, truth and life, the only approach to the Father. The command to seek Scripture identifies it as bearing witness to him rather than as an unrelated repository of technical secrets.

The sequence then invokes testimony as counsel, lamp and path. David’s delight in the testimonies exceeds delight in wealth, and turning the feet towards them makes understanding a matter of directed life as well as reading. These are the author’s assembled scriptural citations, not a newly composed proof-text supplied by the lexicon.

The following unit complicates any merely mechanical reading of this exclusivity. Knowledge is found nowhere outside the Word, yet outward bodily inspection of the letters alone can fail without the inward eye and divine light. The author assigns the fault to the false eye, not the well-founded Word or letter. His argument therefore combines scriptural authority with divinely enabled discernment; it does not authorize replacing Scripture by any private inward impression or dismissing the written text as inherently deceptive.

Places to Read

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. The main author locates knowledge of the heavenly cornerstone in the Word and the two Testaments and coordinates several forms of testimony.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. The following unit insists on inward discernment while defending the Word and letter against blame for misreading.

In this edition

The English distinguishes ‘God’s eternal Word’, ‘holy divine Scripture’ and Christ as ‘God’s essential and eternal Word’, while retaining the Old–New pairing. ‘Testimony’ and the plural ‘testimonies’ preserve the repeated witness-language rather than turning every citation into a general appeal to wisdom. The next unit’s defence of the letter is also explicit. These checked relations are necessary to understand why inward illumination and scriptural searching function together in the main treatise.

See also

Inward light and inward eye [HL0284]; Father and Son [HL0189]; Tabor [HL0553]; Knowing God, oneself, and the work [HL0301]; Word, faith, and love [HL0621]

Selected exact forms Gottes ewiges Wort; Schrifft; alte vnnd newe Testament; Zeugnuß

Work acting by itself

von jme selbsten allein / sich selber; self-operation family · HL0623

The word

The work's acting by itself means that the operative power is attributed to the matter or to Nature, not that every condition and every human responsibility disappears. Reflexive verbs describe self-purifying, self-exalting, and self-dissolving. Each occurrence must be read with its stated qualification about preparation, heat, nourishment, or the scope of human assistance.

In the work

The main treatise says that the process proceeds successively by itself without further work except tending the fire. This claim follows conjunction and placement of the compound; it is not a description of an untouched starting material. The exception is explicit, and the same passage warns against an imbalance in the figurative relation of woman and man. Self-operation therefore still belongs to a governed situation.

In Nature's dialogue, the answering alchemist says that the one matter contains what is needed for beginning, middle, and end, lacking only a little warmth supplied by a person. His analogy with seed explains the sufficiency of an inward principle. He nevertheless attributes the drawing forth of what is needed to Nature's wisdom and art. Human administration and natural effect are distinguished rather than made mutually exclusive.

The Philosophical Summary's self-multiplication is differently bounded. The grain can increase while it remains within its Mercury or ore and receives substance from it. Removal breaks the nourishing relation, just as plucking unripe fruit prevents continued growth. It would be wrong to quote “can multiply itself” as an unconditional power of any isolated metal.

The Way of Truth makes reflexive operation central to its polemic: through a single plain coction the subject purifies, exalts, sublimes, and dissolves itself. This is offered against treating those terms as a repertoire of separately imposed operations. Its definition cannot simply be inserted into the main treatise's stage-by-stage description without acknowledging the difference. The shared rejection of excessive handling does not yield one uniform account of what remains to be done.

Places to Read

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. After initiation the work proceeds itself except for fire-tending.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Alchemist describes natural work making itself visible colours.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Grain multiplies while retained within its Mercury.

Way of Truth · unit 35 [APP_VIAS035] · source PDF p. 195. Purification, elevation, sublimation and dissolution occur themselves through coction.

In this edition

The translation preserves “by itself” and the exception for tending the fire in the main text. It also gives the Via a repeated “itself,” matching the emphatic source repetitions. In the Summary, the conditional “provided only that it can obtain substance from its Mercury” is indispensable. These grammatical qualifiers prevent a modern reader from mistaking a theory of dependent natural agency for a promise of unconditional automatic success.

See also

Agent and patient [HL0008]; Observe and follow nature [HL0379]; Nourishment and growth [HL0373]

Selected exact forms von jme selbsten allein; ohne einige weitere; sich schwartz; weiß vñ roth macht; sich multipliciren; reiniget es sich selber; erhöhet vnnd sublimirt sich selber; löset sich selber auff

Work stages and completion

vorarbeit / nacharbeit / absoluirt · HL0624

The word

Preliminary and subsequent work divide the main treatise’s undertaking into stages. The distinction is not merely a convenient editorial outline: the author explicitly uses it to correct a dangerous misunderstanding of claims that the art is child’s play or women’s work. Those comparisons concern the comparatively easy later phase, not the whole undertaking.

Completion is likewise stage-sensitive. A subject can have passed through preliminary purification without being fit for medicinal use; later coagulation and fixing do not erase the further role assigned to fermentation. “One matter” and “completed work” must therefore be read with their local scope rather than turned into timeless slogans.

In the work

HY_P2S011 warns that rash practitioners have been found dead or seriously injured. It rebukes readers who infer from the familiar domestic comparisons that the entire work

is trivial. Sufficient knowledge is required before engaging with the spirit. The subsequent work is described as simple and easy for those gifted with understanding, a restriction that remains part of the claim.

HY_P2S014 retrospectively names the work so far as preliminary. It has separated pure from rough, made visible invisible and then invisible visible again, producing a transformed subject. Yet that subject would still be a harmful poison rather than useful medicine without further preparation. The passage thus supplies a concrete reason why finishing one phase cannot be equated with attaining every promised benefit.

HY_P2S030 formalises the division in a brief process poem. Separate headings introduce the first or preliminary work and the second or subsequent work. The poem later connects further fermentation with the work being completed. This sequence should be represented as the text’s own structure without assembling its compressed verbs into a practical protocol.

The distinction also controls comparisons elsewhere in the collection. A companion’s claim of simplicity may be relevant for comparison, but it cannot annul the main treatise’s explicit warning about dangerous preliminary labour. Similarly, later addition for application belongs to a particular stage and does not by itself prove that the author forgot his earlier description of one original matter.

Places to Read

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. The author limits easy-work comparisons and records serious dangers of premature engagement.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Preliminary completion still leaves a subject harmful as medicine.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. The poem gives separate stage headings and connects further fermentation with completion.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Further preparation for application is a later-stage requirement, not a denial of one original matter.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. The sinner’s absolution is an ecclesial use distinct from completed work in the process poem.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The separate Summary’s one-practice and easy-attendance claims do not cancel the main treatise’s preliminary-work warning.

In this edition

The English preserves both paired headings and renders absoluirt as “completed,” its procedural rather than ecclesial sense here. The same-looking language must not be confused with absolution of the sinner in the theological conclusion. In the warning, “subsequent work” is the author’s express explanation of the child’s-play image. The final assurance about prayer and divine help is historical exhortation, not this edition’s safety guarantee: the passage itself records deaths and serious injuries, which remain visible in the entry.

See also

Prepare and make ready [HL0426]; Coagulation and congelation [HL0109]; Incarnation and second person [HL0277]; Child’s play and women’s work [HL0095]; Projection [HL0435]; Absolution and the office of keys [HL0002]

Selected exact forms nacharbeit; vorarbeit; erste oder vorarbeit; ander oder nacharbeit; absoluirt

Works and Christian faith

Glaub / lebendiger glaube / Articuln vnsers Christlichen Glaubens · HL0625

The word

Faith names both the Christian confession's articles and the living trust said to arise through hearing God's Word. The distinction between doctrinal content and active reception matters. The treatise also insists that works without the necessary purification are vain, while later describing good works as the expression of faith active through love. It does not make outward works the independent cause of saving faith.

In the work

The benefits section says the art mirrors the articles of Christian faith: Trinity, incarnation, suffering, resurrection, and the person's movement toward new life. It singles out purification from original sin as necessary, without which human conduct and works are otherwise nothing. This claim sets the frame for the later account; successful activity does not itself supply the missing spiritual beginning.

The theological discussion then distinguishes Christ's completed obedience and redemption from the recipient's weakness in grasping and appropriating its benefit. The problem lies in reception, not in an unfinished Christ. Word, saving faith, and unfeigned love are named as the three parts required by God. Faith is expressly a particular divine gift, comes through the Word, unites hearts, and is tried in tribulation. It is not manufactured by self-will or supplied as a payment for grace.

The later account traces true living faith to inward and divine hearing as to a spring. Such faith is active through love: toward God in humble obedience, prayer, praise, and thanksgiving; toward the neighbour in beneficent good works. The direction of the explanation is important. Living faith expresses itself in love and action, while the author rejects a claim to know God that has no corresponding conduct. The evidence of life is not made its autonomous cause.

Love consequently becomes the bond of perfection and is measured by concrete regard for the visible neighbour. The passage's long scriptural chain prevents “inward” from meaning merely private feeling. Faith's invisible source and its social enactment remain related, and neither a bare profession nor accumulated external achievement exhausts the term.

Places to Read

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. All articles of faith are pictured; human works without cleansing are vain.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. Saving faith is God’s gift, comes through his Word and is tested in tribulation.

Part IV: the spiritual comparison · unit 46 [HY_P4S046] · source PDF pp. 98–100. Living faith arises from inward hearing of the pure Word and works through love.

In this edition

The English distinguishes “articles of our Christian faith,” “saving faith,” and “true, living faith.” These phrases translate different constructions rather than introducing three unrelated faculties. “Active through love” preserves the source's account of how faith works, while “a particular gift of God” preserves its origin. Keeping both avoids two opposite misreadings: that works earn regeneration, or that a faith which never acts toward others satisfies the author's argument.

See also

Word, faith, and love [HL0621]; Good works, faith, and fruit [HL0240]; Regeneration and new person [HL0462]

Selected exact forms Articuln vnsers Christlichen Glaubens; alle Wercke; vergebens vnd nichts; seligmachende Glaub; Gab Gottes; lebendiger glaube; durch die liebe thätig

World and worldliness

Welt / Weltkinder · HL0626

The word

World can mean the broad field into which divine light shines or the resistant human order that refuses to recognise it. The ethical sense is not a simple synonym for the created earth. Weltkinder, the children of the world, names people characterised by hostile or presumptuous conduct in the author’s polemic, not children defined by age.

The contrast is especially sharp because the light is said to illuminate human beings universally while “the world” stubbornly fails to see. The same noun therefore shifts from extent to disposition. A translation that makes it always a physical place or always every human person would obscure the argument.

In the work

HY_P4S012 explains hidden divine light through flint, steel and tinder and then turns to inward recognition. Although bodily eyes cannot see God, the eyes of the heart can receive disclosure. The light has shone into the whole world and illuminates people, yet the world in its stubborn manner refuses recognition. The refusal belongs to a disposition, not an assertion that creation itself is evil or that outward things have no instructional use.

The conclusion’s worldliness is more socially pointed. The private author says devout Christians can be denounced as heretics or enthusiasts when they refuse to join another party’s song. He attributes such slander and presumptuous judgement to the Devil’s associates, called children of the world. This is his polemical account of hostility, not a neutral census of identifiable opponents.

He also limits his own response by declining further discussion and committing both sides to the highest Judge. The conclusion therefore combines severe denunciation with a stated withdrawal from final personal judgement. The entry preserves both rather than presenting the accusations as verified findings about historical individuals.

Worldliness in these passages is a problem of reception and conduct. It concerns refusing light, imposing preconceived judgement and attacking others, not merely possessing worldly goods or living bodily in the created world.

Places to Read

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. Universal shining of divine light is contrasted with the world’s stubborn refusal to recognise it.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. Worldly slander is described in a private author’s self-defence, then referred to divine judgement.

In this edition

The English retains “the whole world” for extent and “the world, in its stubborn nature” for the ethical personification. “Children of the world” similarly preserves an attributed collective image rather than implying literal minors. In the conclusion, the surrounding first-person self-defence is essential to interpreting the labels: “godless” and “slander” are the author’s judgements. His final referral of both sides to God supplies a concrete limit that should not vanish from a modern summary of the polemic.

See also

Foolishness, heresy, and polemical exclusion [HL0212]; Greed and household provision [HL0248]; Within and without [HL0616]

Selected exact forms gantze Welt; Welt jhrer verstockten Arth; Weltkinder

Explained supporting register

Entries are alphabetized by their English retrieval headings. Historical word families preserve distinct local senses; cross-links do not assert synonymy.

Abraham

Abraham; Samen and Geschlecht in the promise · HL0001

Abraham enters the fourth part as a recipient of a promise made intelligible through visible things. The stars, sea-sand and earth-dust figure the multiplication of his posterity. The linked words for seed and lineage therefore name descendants here, not matter for the chymical work. The surrounding sequence moves from Adam’s return to earth through Abraham’s promise to Christ’s parables: the example helps justify the treatise’s own use of earthly images for heavenly mysteries. The aligned English makes the familial sense explicit with “seed and his descendants,” whereas the German joins the forms Samens and Geschlechts. Their conjunction is important: the image is generative without becoming a laboratory identification.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Abraham receives stars, sea-sand and earth-dust as figures of increasing posterity.

See also Figure, parable, and likeness [HL0196]; Patriarchs and inheritance [HL0393]; Seed, sowing, and generation [HL0502]

Selected exact forms Abraham; Samens; Geschlechts; Stern

Act and effect

Actu / effectum · HL0003

These two Latin forms distinguish an action in the work from its attained result. In HY_P2S026 the question is when and for how long each action should occur, but the anonymous treatise declines to prescribe a certain period. Philosophical writers reach the result at different speeds. 'Effect' here is therefore an achieved outcome, not simply an observable event detached from the work's goal. The aligned English makes the distinction accessible as 'each action' and 'the result'. The passage redirects attention from a fixed timetable to observing nature and maintaining the proper mean; it does not promise that identical actions always produce the same result on a schedule.

Part II: matter and the work · unit 26 [HY_P2S026] · source PDF pp. 46–47. The timing of each action and attainment of its effect are distinguished.

See also Time, term and duration [HL0565]; Mean, measure and regimen [HL0333]; Observe and follow nature [HL0379]

Selected exact forms Actu; effectum

Adam and Eve

Adam vnd Eua; Adam; Adamo · HL0004

Adam and Eve first establish a limit to the art: bodily death is the inherited punishment of the first parents, and no earthly thing can remove it. The restorative is itself destructible. Adam then serves a different purpose, as the conjectured first recipient of divine revelation and the ancestor through whom the patriarchs inherited the secret. The introduction expresses this very confidently, but its future-perfect phrasing still presents an inferred origin. Part Three explicitly attributes the conviction to certain godly philosophers. The English “must originally have been revealed” and “are said to have obtained” preserve important degrees of assertion. These passages construct an authoritative ancestry for the art; they are not independent evidence that Adam possessed a tincture.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The first parents receive death as punishment, inherited by descendants.

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. God is supposed to have revealed the secret originally to Adam.

Part III: benefits and their rank · unit 4 [HY_P3S004] · source PDF p. 52. Some philosophers held the secret was first revealed from above to Adam.

See also Mortality and corruption [HL0353]; Inherit and hand down [HL0280]; Patriarchs and inheritance [HL0393]

Selected exact forms Adam vnd Eua; Adam; Adamo

Adam von Bodenstein and Theoph.

Adam von Bodenstein; Theoph. (printed abbreviation) · HL0005

Adam von Bodenstein is a named target of the Way of Truth’s polemic, not an independently established example of alchemical fraud. The narrator concedes that he was a physician and a capable ‘sophist’: preparations produced through ordinary fire could serve medicine. He nevertheless denies that such work constitutes true alchemy or knowledge of Nature’s secrets. This concession matters because medical usefulness is not the criterion of truth used here.

The printed abbreviation Theoph. occurs in the allegation that books were made under another authority’s appearance; the English expands this to Theophrastus’s authority. The passage neither supplies a full bibliographical identification nor proves particular books spurious. Its professed restraint towards an absent person sits uneasily beside its severe verdict and its claim to protect inexperienced readers.

Way of Truth · unit 20 [APP_VIAS020] · source PDF pp. 183–184. The Via narrator distinguishes useful medical preparations from the true natural art and attacks Bodenstein’s reputation.

See also Sophist and sophistry [HL0522]; Philippus Theophrastus [HL0400]; De absentibus nihil nisi bonum [HL0134]

Selected exact forms Adam von Bodenstein; Theoph.; Artzt; Sophist

Adulteration and impurity

fälschen, unziemlich, ungereinigt: a purity contrast · HL0006

The description of unsuitable gold combines three faults that should not be collapsed: it may be mixed with inappropriate things, left unpurified, or fraudulently adulterated. The printed gefelschet carries the accusation of falsification; the other forms describe condition or compatibility. Prolonged use and weakened inward sulphur are further reasons why common gold fails the work’s requirement. Thus purity is not merely an ethical compliment, nor does commercial genuineness alone establish a living spirit. The aligned translation’s “fraudulently adulterated” usefully retains the deliberate deception expressed by the German reference to fraud. The passage demands a body capable of admitting the other matter’s spirit and power, not a modern assay specification.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Foreign unsuitable admixture and fraud make gold less fit.

See also Common gold and pure gold [HL0113]; Cleanse and purify [HL0107]; Penetrate and enter [HL0396]

Selected exact forms gefelschet; vnziemlichen; vngereiniget

Affinity and suitability

nehesten verwandt / ahnemblichsten · HL0007

Affinity is a graded relation of suitability, not an assertion that every metal is identical. In HY_P2S015 the body of gold is described as closest to and most acceptable to first matter when a later fermentation is introduced. In HY_P3S011, closeness of relation and purity govern how readily metals are received and how productive multiplication is said to become; unsuitable material is cast off as slag. The English 'related' and 'acceptable' preserves two different aspects, kinship and receptivity. These claims belong to particular stages of the treatise's work. They do not erase its earlier exclusion of foreign additions or establish a modern chemical compatibility scale.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. Gold is introduced as closest kin and most acceptable to the first matter.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Closer relation and greater purity permit easier reception and higher multiplication.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. Read the earlier exclusion of foreign additions beside the later, explicitly related solar body.

See also First matter and first being [HL0200]; Ferment and fermentation [HL0193]; Foreign addition [HL0213]; Multiply and augment [HL0361]

Selected exact forms nehesten verwandt; ahnemblichsten; verwand; reiner; leichter

Alanus

Alanus · HL0010

Alanus is a printed name in the main treatise's catalogue of reputed possessors of the art. The list gives the name without a work-title, biography, or identifying epithet. Its function is to enlarge the genealogy of authoritative witnesses, not to establish which historical Alanus is meant or independently verify possession of a tincture. The English preserves the name unchanged.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Alanus

Albertus Magnus

Albertus Magnus; Albertum Magnum · HL0011

Albertus Magnus appears first as one name in the anonymous treatise’s catalogue of people said to have known, possessed and enjoyed the art. Nature’s Demonstration gives the name a more specific function: Nature tells the alchemist to consult Albertus on minerals and asserts that he accomplished the work. Reading him accompanies the study of generation, corruption and the heavens, rather than replacing observation of Nature.

The English ‘On Minerals’ renders the Latin title de mineralibus; Albertum Magnum is the inflected form in the recommendation. These are two source-specific appeals to authority. Neither the catalogue nor Nature’s dramatic speech establishes a biography or independently verifies successful transmutation.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Albertus stands among the main treatise’s asserted historical possessors of the art.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature directs the student to Albertus’s work on minerals within a programme of natural-philosophical reading.

See also Authority and testimony [HL0039]; Mineral and ore [HL0347]; Aristotle [HL0025]

Selected exact forms Albertus Magnus; Albertum Magnum; de mineralibus

Alembic, cucurbit, retort, and pelican

Helmen / Kolben / Retorten; named distilling vessels · HL0013

These are a repertoire of instruments named in criticism, not an inventory of equipment the reader is instructed to assemble. Nature's opening rebuke lists the learned names of alembics, cucurbits, distilling apparatus, and pelicans among the worker's unsuccessful attempts to congeal ordinary quicksilver. The Way of Truth separately asks what alembic heads, cucurbits, retorts, circulating glasses, or subliming glasses can be found in the earth's veins. Its question makes natural metal-formation a test of unnecessary artificial complexity. A pelican here belongs to the vessel list; nothing in this occurrence licenses substituting a bird allegory. The German and Latin instrument names form a related apparatus vocabulary without being interchangeable names for one vessel.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature rebukes the use of diverse distilling/congealing instruments.

Way of Truth · unit 3 [APP_VIAS003] · source PDF pp. 173–174. Rhetorical questions ask whether such equipment occurs in Nature’s subterranean workshop.

See also Glass vessel, flask and egg [HL0234]; Furnace [HL0221]; Nature [HL0366]

Selected exact forms Helmen; Kolben; Retorten; Circulirgläser; Sublimirgläser; alembicos; cucurbitas; distillatoria; pellicanos

Alexander the Great

Alexander Magnus · HL0014

Alexander the Great appears as Alexander Magnus in the main treatise’s introductory catalogue of people alleged to have possessed the art. His presence lends royal and ancient prestige to a list that also includes philosophers, physicians and religious authorities. The passage supplies no episode, text or demonstration connecting him with the Stone. The English expands the Latin epithet into “the Great”; it does not translate a separate historical argument. This record identifies the catalogue designation and its legitimating function, without treating inclusion as independent evidence of alchemical practice.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Alexander is named among the alleged possessors of the art.

See also Authority and testimony [HL0039]

Selected exact forms Alexander Magnus

All, few, and the greater part

gantzen menschlichen Geschlecht / weniger theil / mehrern theil · HL0015

The whole, the smaller part and the greater part measure different things in HY_P4S006. God gives the heavenly stone to the whole human race, rich and poor, freely and without merit. The smaller number nevertheless finds and grasps him; to the greater number he remains hidden and becomes an offence. The universal scope of the gift is not a claim of universal successful reception. Conversely, limited reception does not mean that the gift was initially addressed only to a favoured social class. The aligned English retains all three quantifiers. The subsequent biblical testimonies develop the contrast between believers who value the stone and those who stumble at the Word.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. The freely offered gift addresses everyone but is grasped by fewer and hidden to the greater part.

See also Gift without payment [HL0232]; Stumbling, offence, and snare [HL0540]; Election and hiddenness [HL0170]

Selected exact forms gantzen menschlichen Geschlecht; weniger theil; mehrern theil

Alpha and Omega

A vnnd ω; Anfang vnd das Endt · HL0016

The visible formula is A vnnd ω, followed immediately by ‘the beginning and the end’. It concludes the main treatise’s description of the heavenly saviour as universal medicine, source of creatures and highest good. The accompanying citation to Revelation makes the letters a scriptural title, not an instruction for decoding alchemical apparatus.

The English spells out ‘Alpha and Omega’; the German unit presents an A and a lower-case Greek omega joined by a German conjunction. The original sequence is therefore retained as a lookup form. Its universal reach belongs to the theological argument about Christ’s origin-giving and sustaining power; it does not identify the earthly stone with the entirety of divine being.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. The scriptural beginning-and-end formula concludes a series of Christological universal titles.

See also Christ Jesus [HL0096]; Eternity, beginning, and end [HL0182]; Seed of the world [HL0501]

Selected exact forms A vnnd ω; Anfang vnd das Endt

Alum, vitriol, and borax

Alaun / Vitriol / Boras · HL0017

These are named materials in arguments against misdirected practice, not ingredients endorsed by their presence in the book. In Nature's opening rebuke, boiling alum belongs to the foolish practitioner's noisy, smoky activity. In the Via, vitriol appears among materials whose complicated use is contrasted with Nature's simple work in the earth. The Via's next unit adds personal testimony: its speaker says that work with alum, vitriol and borax, among many other substances and operations, failed him. The English supplies the recognisable names 'alum', 'vitriol' and 'borax', but the historical passage does not determine a modern grade, composition or preparation. Their lexical role is cumulative evidence of wasted effort, with different speakers making the criticism.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Boiling alum belongs to Nature’s rebuke.

Way of Truth · unit 3 [APP_VIAS003] · source PDF pp. 173–174. Vitriol is among the unnecessary heterogeneous substances.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. Narrator’s confessed failed experiments include vitriol, alum and borax.

See also Sophist and sophistry [HL0522]; Nature [HL0366]; Cost, labour, and loss [HL0126]

Selected exact forms Alaun; Vitriol; Boras

Amalgamation, precipitation, and repetition

amalgamiren / præcipitiren / Jteriren · HL0018

The Way of Truth narrator lists amalgamation, precipitation and repeated operations among his unsuccessful pursuits. These are not recommendations: his first-person account turns former effort into evidence against the sophistical path. Jteriren is rendered “repeating operations,” while amalgamiren and præcipitiren become “amalgamation” and “precipitation.” Later the compressed list Amalg. and Circul. places amalgamation alongside circulation in a catalogue of fruitless labour. The abbreviation is evidence for the name of an operation, not a complete explanation of how it was performed. Nor does the rejection establish that every process bearing one of these names has the same meaning in the Hydrolith or its other companions.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. The narrator names operations he tried and now rejects.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Abbreviated operation names intensify the accusation of wasted labour.

See also Experience, testing, and claims of certainty [HL0184]; Via veritatis [HL0590]

Selected exact forms amalgamiren; præcipitiren; Jteriren; Amalg.; Circul.

Anatomy and bodily qualities

Beine; Zäne; Leber; Nerven; Hirn; Adern (anatomical vocabulary) · HL0019

The Nature dialogue’s anatomy is an argument about formative power. Nature assigns hardness to bones, a chewing function to teeth, softness to liver and flesh, cold to nerves, moisture to brain and warmth to the heart; she fills the veins with blood. These are the passage’s qualitative descriptions, not modern physiological findings. The body’s differentiation displays an order the practitioner cannot manufacture independently.

The responding alchemist adds wonder at the limbs’ availability to the will, while refusing to derive the rational soul or will simply from Nature. Later, bones, flesh, blood and hair exemplify the human form already contained in seed. Anatomical detail thus supports both natural generation and the limit of natural agency. The English ‘bones’ is crucial for Beine here: the list is not merely a reference to legs.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature distributes bodily qualities and describes the human body as her intricately formed work.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The alchemist wonders at articulated limbs and distinguishes bodily service from the soul’s higher origin.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. Bones, flesh, blood and hair illustrate the form contained in human seed.

See also Body, soul, and spirit [HL0075]; Heart and inwardness [HL0259]; Seed, sowing, and generation [HL0502]

Selected exact forms Beine; Zäne; Leber; Nerven; Hirn; Adern; Gliedmassen; Haar

Angels, creation, and hierarchy

Cherubin, Seraphin, Ertzengel, Engel · HL0020

In the Nature dialogue, Nature describes angels as God’s products from the purest portion of first matter, followed by the heavens and then the elements from progressively less pure portions. These names articulate a hierarchy of creation, not four ingredients. Nature calls herself the first creature in this same exposition. Later the Alchemist praises her as God’s most perfect creature “after the angels.” The different statements belong to different speakers and need not be forced into a single chronological ranking. The English’s “after the angels” translates nach den Engeln accurately, but its apparently orderly formulation should not erase the earlier self-description. Both speeches subordinate Nature’s power to God.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Purest first matter yields angels; less pure yields heavens, then elements.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The Alchemist places Nature after the angels among God’s perfect creatures.

See also Nature [HL0366]; Creatures and creation [HL0130]; First matter and first being [HL0200]

Selected exact forms Cherubin; Seraphin; Ertzengel; Engel; nach den Engeln

Animate and ensoul

animirt; gesäliget · HL0021

The two linked verbs describe God’s original endowment of the matter with a heavenly spirit. Here gesäliget is explained by its immediate association with animirt and by the following analogy between the human soul’s activity throughout the body and the world-spirit’s activity throughout elemental creatures. “Animated and ensouled” therefore suits the local argument better than reading the second word solely as final blessedness or salvation. The passage then attributes the designation of this spirit as the world’s soul to Avicenna. It does not identify the matter as a human person or assert that laboratory work confers an immortal human soul.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. God originally gives the matter living spirit and soul.

See also Soul of the world [HL0523]; Azoth [HL0042]; Body, soul, and spirit [HL0075]

Selected exact forms animirt; gesäliget

Apothecary, barber, bathkeeper, and physician

Apotheker; Balbierern; Badern; Medici and Physici · HL0023

These occupational names mark several different judgments. Via warns that failed practitioners enrich apothecaries while impoverishing their households and damaging their health. Yet it concedes that processes useless for improving metals can sometimes benefit barbers, bathkeepers and physicians, and can earn medicine-makers a profit. That concession is not proof of universal medical safety: Via’s later attack on substitution must still be read. Nature’s dialogue makes another division, between physicians who mock alchemy without experience and approved ancient physicians or natural philosophers who supposedly knew it. The translation distinguishes “physicians” from “natural philosophers” where the German uses Medici and Physici. Neither companion simply condemns every healer, and their polemics are not a reliable account of every contemporary member of these occupations.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature distinguishes mocking doctors from experienced old physicians.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. Failed alchemists enrich apothecaries while impoverishing themselves.

Way of Truth · unit 19 [APP_VIAS019] · source PDF p. 183. False metallic regimen may sometimes serve these medical occupations.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Medicines can yield their preparers profit even when not true metallic transmutation.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Read the subsequent accusation that unqualified practitioners give poisons instead of medicines.

See also Quid pro quo and poisons for medicines [HL0449]; Sophist and sophistry [HL0522]; Poison, danger, and medicine [HL0413]

Selected exact forms Apotheker; Balbierern; Badern; Medicis; Medicamenta; Medici; Physici

Archelaus

Archelaus · HL0024

Archelaus appears among the names offered as witnesses to the art in the anonymous treatise's introductory catalogue. No individual doctrine or episode is attached to him here. Retaining the exact printed designation makes the name findable without inventing a biography or treating inclusion in the catalogue as independent historical evidence that its bearer practised the work.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Archelaus

Aristotle

Aristoteles · HL0025

Aristotle has several distinct authorizing roles. In the main treatise he is joined with Hermes as an alleged witness to the Stone's supreme truth and power. In Nature's dialogue, however, Nature says that neither he nor Plato knew even a little of her subtle formation of the human body. She nevertheless recommends works attributed to him on meteorology, generation and corruption, and heaven and the world as aids to learning her matter. The alchemist later cites a boundary between natural philosopher and physician and an injunction to turn the elements. Reverence and limitation therefore coexist: named books direct study, but Aristotle is not represented as possessing Nature's entire creative knowledge. These are the dialogue's attributions, not independently authenticated quotations from the Aristotelian corpus.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. Cited with Hermes for truthful, certain and secret divine power.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature claims superior knowledge of body formation.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature recommends these works for studying matter, generation and the heavens.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Alchemist attributes the natural philosopher/physician boundary dictum to Aristotle.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. Alchemist attributes the injunction to turn the elements to Aristotle.

See also Philosophers and wise people [HL0401]; Books, instruction and pupils [HL0079]; Elements and qualities [HL0171]

Selected exact forms Aristoteles; Physicus; Medicus; Elementa verkehren; meteororum; Physicam; de generatione & corruptione; de cœlo, & mundo

Arnold of Villanova

Arnoldus de villa noua / Villanovanus · HL0027

The main catalogue names Arnoldus de villa noua among reputed possessors of the art. Nature's dialogue uses the shorter learned designation Villanovanus twice: first among writers who approve Nature and reject sophists, then among experienced physicians contrasted with contemporary mockers of alchemy. The English index brings these related designations together under Arnold of Villanova, but the text supplies no biography or proof of authorship for particular alchemical works. The significant local claim is experience: the name helps distinguish a supposedly tried medical authority from people who dismiss an art they do not know.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Listed as an authority who approves Nature and rejects sophists.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Included among experienced old physicians contrasted with mocking doctors.

See also Philosophers and wise people [HL0401]; Physician and judgment [HL0403]

Selected exact forms Arnoldus de villa noua; Villanovanus

Articles of faith and creed

Hauptarticul / membra / Amentlichen beschlusses · HL0029

The main treatise describes Christian belief through divisions of the creed: twelve smaller articles, three chief articles concerning creation, redemption and sanctification, and seven members of the third article when its concluding Amen is counted. These numbers support a pedagogy of gradual reception rather than a new set of ingredients. Instruction should be given piece by piece so that the learner is not overwhelmed and driven away by weariness. The prepared aqueous matter supplies the comparison, but knowledge of faith is explicitly received through God’s grace. English “members or small parts” preserves the explanatory pairing of membra with stücklein, while “concluding Amen” makes the unusual Amentlichen formulation intelligible.

Part IV: the spiritual comparison · unit 39 [HY_P4S039] · source PDF p. 92. Numbered articles of faith become an argument for measured instruction and careful preservation.

See also Works and Christian faith [HL0625]; Imbibe, moisten and refresh [HL0274]

Selected exact forms 3.vnderschiedliche Hauptarticul; erschaffung; erlösung; Heyligung; 7.vnderschiedliche membra; Amentlichen

As if and in relation to us

gleichsam / respectu nostri · HL0030

Two short qualifiers control the daring comparison in HY_P4S019. 'In relation to us' limits the theological dissolution to human apprehension of the divine being; 'as it were' marks the description as analogical. The veil and frightening appearance are removed so that Christ is brought forth and God becomes gracious to us through the Spirit's aid. The passage does not say that God's substance literally decomposes, or that the Son begins to exist through a human operation. In the preceding material comparison, the matter's hidden heart and soul are drawn out. The aligned English retains both limits rather than turning a comparison about revelation into an unqualified claim that divinity is destructible.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. Theological operations are qualified as as-if and in relation to human knowers.

See also Extract and draw out [HL0185]; Three-in-one and Trinity [HL0564]; Moses and the veil [HL0355]; Holy Spirit [HL0267]

Selected exact forms gleichsam; respectu nostri

Assembly, statutes and ordinances

Convent; Satzungen vnd Ordnungen; Vnderricht · HL0033

In the First Response of 1661, Convent means the fraternity’s assembly, not automatically a monastic convent or an identified building. The appointed conductor is to tell the recipients where it can be found and instruct them in its statutes and ordinances. These rules are presented as obligations to be observed, but their contents are not actually printed here.

The English ‘assembly’ usefully avoids a modern institutional inference. Vnderricht is teaching supplied by the guide, including what the writers say they cannot communicate in writing. The institutional vocabulary therefore marks promised access and dependence on authorized instruction, rather than documenting a verifiable membership system or locating a historical headquarters.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The appointed guide promises access to the assembly and instruction in its rules.

See also Fraternity and brotherhood [HL0218]; Guide, conductor and instructor [HL0250]; Vow and restricted disclosure [HL0595]

Selected exact forms Convent; Satzungen vnd Ordnungen; Vnderricht

Assistance and stimulation

anreitzung; mittehülff; befördernuß · HL0034

The heard Word is called a stimulus, assistance and furtherance in relation to the inward light bestowed by God. These are real instrumental functions: external objects move the senses and occasion perception, but do not themselves supply the inward power of judgment. The black-and-white-tablet comparison tests this distinction. An object can stand before the observer without making itself known unless the observer already possesses the capacity to judge its colour. The English “by no means impart knowledge” preserves the German’s emphatic denial, while “stimulus” preserves a positive external role. Reading the passage as either autonomous book-learning or complete rejection of outward means misses its carefully unequal relation between means and source.

Part IV: the spiritual comparison · unit 11 [HY_P4S011] · source PDF pp. 69–70. Oral Word and external objects assist or stimulate rather than originate inward knowledge.

See also Object, subject, senses, and judgment [HL0377]; Inward light and inward eye [HL0284]; Word, Scripture, and testimony [HL0622]

Selected exact forms anreitzung; mittehülff; befördernuß; mouirn

Astonishment, fear and trembling

verwunderung / bestürtzung / forcht / schrecken · HL0035

A cluster of affective words marks the contemplated union of soul, spirit, and body in the completed material work. The main treatise says that this union can scarcely be seen without astonishment, fear, and terror. The emotion is not simply delight at an attractive colour: it accompanies the claimed emergence of a newly risen, perfect, glorified body. The preceding colours count as a favourable indication when they follow in order, but the union prompts an inexpressible wonder. English “trembling” gives the cluster a bodily force without establishing a separate technical stage or substance.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. The reunion is said to provoke awe and fear in the observer.

See also Fixity, volatility, and endurance [HL0202]; Resurrection and glorification [HL0473]

Selected exact forms verwunderung; bestürtzung; forcht; schrecken

Atramenta

Atramenta · HL0036

Atramenta occurs in Nature’s list of metals, stones and other mineral products formed from the elements within the earth. The dialogue does not define the term by identifying a particular substance or use. Its local importance is classificatory: these things belong to Nature’s subterranean first composition, in contrast with the explicitly described seed and reproduction of plants and animals. The aligned English retains “atramenta” rather than choosing “ink,” “vitriol” or a particular mineral. That restraint is significant. The passage supports the printed designation and its place in the argument, but not a modern chemical identification.

Nature’s Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature places atramenta among earthly products formed from the elements.

See also Mineral and ore [HL0347]; Birth and form [HL0059]

Selected exact forms Atramenta

Augustine

S.Augustin / Hucusque Augustin · HL0037

Augustine is an attributed authority for the interpretation of Christian affliction in HY_P4S051. The named quotation tells the newly Christian reader not to be surprised by suffering: Christ is the head, believers are members, and their lives follow his. Its examples extend to Peter, Paul and John, none exempt from tribulation. The closing Latin formula, rendered 'Thus far Augustine', marks the end of the attributed speech. It is therefore important not to let the quotation silently absorb the whole surrounding alchemical comparison. The passage supplies an attribution and a quotation boundary, but no independently verified work or chapter for Augustine's words.

Part IV: the spiritual comparison · unit 51 [HY_P4S051] · source PDF pp. 103–104. An extended exhortation attributed to Augustine insists believers follow Christ’s afflicted life.

See also Cross and furnace of tribulation [HL0131]; Election and hiddenness [HL0170]; Church, members, and spiritual edifice [HL0098]

Selected exact forms S.Augustin; Hucusque Augustin

Author of the Rosarium maius

autor rosarii maioris · HL0038

This catalogue designation means the author of the greater Rosarium. Unlike the surrounding personal names, it identifies an authority through a book-title and leaves the person unnamed. The English renders it ‘the author of the Rosarium maius’. Its function is to enlarge the main treatise’s succession of people asserted to have known and possessed the art. The wording alone does not settle the work’s identity, authorship or relation to similarly titled writings; no biographical expansion is required to understand its rhetorical place.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. An unnamed author identified by a work-title appears in the catalogue of alleged possessors.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms autor rosarii maioris

Avicenna

Auicenna / Avicenna · HL0040

Avicenna serves several different authorising functions. The Hydrolith first includes Auicenna among alleged possessors of the art; later it attributes to him the description of the pervasive heavenly spirit as the world’s soul. In the dialogue, Nature cites Avicenna’s de viribus cordis, identified as chapter two, for the human inability to proportion and inform the elements independently of her. She also contrasts his alleged experience with physicians who mock alchemy without knowing it. In the alchemist’s reply, Avicenna supports the analogy of a generating spirit shaping a child without destruction of the father. These are distinct source claims, not one continuous quotation. The English translates the named work as On the Powers of the Heart but retains the author’s name in normalised spelling. No independent verification of these attributions, or identification of their underlying textual versions, is supplied by the catalogue itself.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Catalogue inclusion alleges possession of the art.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. Avicenna is cited for the world-soul comparison.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature invokes the named book on the heart in her argument about proportion and influence.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Avicenna exemplifies experienced medicine against uninformed mockery.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The alchemist invokes an account of generation to argue against destructive separation.

See also Authority and testimony [HL0039]; Agent and patient [HL0008]

Selected exact forms Auicenna; Avicenna; de viribus cordis

Awaken and kindle

erwecken / anzünden / aufblasen (word family) · HL0041

Awakening and kindling describe a power being brought into activity, not created by the human worker from nothing. In HY_P3S006 God awakens hearts through recognition of his works, turning delight away from display and towards knowledge and charitable help. The flint comparison in HY_P4S012 makes hidden fire intelligible through steel and receptive tinder: spiritually, God first bestows the light through true faith; the Word read, heard and preached then provides means and assistance, and the Holy Spirit subsequently kindles it in the dark yet believing heart. The heart receives this work as tinder; it is not the first giver of the light. HY_P4S044 returns to this vocabulary as continuing exercise. The inward fire must be assisted rather than allowed to go out. English “stimulated, awakened and blown upon” preserves several related actions instead of reducing them all to spontaneous illumination.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. God kindles hearts towards knowledge of himself and assistance to neighbours.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. Flint, steel and tinder explain the bringing forth and reception of hidden light.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. Repeated spiritual exercise sustains the inward fire.

See also Fire of wisdom [HL0199]; Word, Scripture, and testimony [HL0622]

Selected exact forms erweckt; angezündet; auffgeblasen; erzündet; angeritzet; verleschen

B. T.

B. T. · HL0043

B. T. is an unexplained closing siglum in the Second Response printed in 1661. The closing sentence says that “our brotherhood” has communicated this without payment, then directs the recipients to present themselves again in the order at St Peter’s on Christ’s day, after which B. T. will also follow them. This is a claim about the brotherhood’s disclosure; it does not by itself identify the response’s speaker or establish an otherwise unprinted collective “we.” The initials are the subject of the promised consequence, but their meaning is not supplied. The English leaves them unchanged. Note n239 takes Christ’s day as Christmas Day but identifies no particular church or city for St Peter’s. Neither the initials nor the first-person voice should be expanded into a doctrine, substance, known individual or authorship shared with the anonymous 1619 treatise.

Second Response · unit 7 [APP_FRC2S007] · source PDF p. 205. Something denoted only by these initials will also follow the returning recipients.

See also Christ’s day and St Peter’s [HL0097]; Fraternity and brotherhood [HL0218]; Gift without payment [HL0232]

Selected exact forms B. T.

Babylon

Babylon · HL0044

Babylon occurs in the Philosophical Summary's threatening image of a dragon's head rising with poisonous vapour. It is associated with a circuit or extent of two or three miles, but the clause does not provide a securely identified geographical location. The image follows a description of harmful, foul-smelling smoke and magnifies its dangerous character. It should not be converted into a claim that an actual historical city was the site of an experiment. The English makes the rising and encompassing image readable while preserving the unresolved name; the lexicon likewise leaves the allusion open rather than supplying a speculative code-key.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Dragon’s head is said to rise swiftly from Babylon encompassing two or three miles.

See also Dragon, serpent, and wings [HL0155]; Vapour, smoke, and dew [HL0588]

Selected exact forms Babylon; zwo oder drey Meil

Bare body and concealing mask

Leib oben entblösset / Laruen · HL0045

The concluding emblem verses interpret the female figure’s bare upper body as the attractiveness of what she represents: once seen or tasted, she is loved above wealth and difficult to relinquish. The mask indicates that this love is nevertheless concealed. The two attributes deliberately coexist with open-heartedness and plain, truthful speech. Concealment is therefore not simply condemned as deception, nor is nakedness made a demand for indiscriminate disclosure. The English renders Laruen as “mask” in this emblematic setting, where the surrounding verbs of covering and revealing determine its function. Her precarious but recovering stance adds the hostility of the world to this tension between exposure and protection.

Closing epigrams · unit 3 [HY_EPIGRAMS003] · source PDF pp. 122–123. Bare body, mask and upright stance receive distinct emblematic explanations.

See also Simplicity and plainness [HL0517]; Secrecy, silence, and the mouth’s lock [HL0494]

Selected exact forms Leib oben entblösset; Laruen; Verbirgt

Basilius Valentinus

frater Basilius Valentinus · HL0046

The adept catalogue names 'frater Basilius Valentinus', translated 'Brother Basilius Valentinus', among figures said to belong to present or more recent times. The title is part of the printed designation and should remain retrievable. His place in the list supports the introduction's claim that the art has had eminent possessors and may still be quietly enjoyed. The list does not establish a biography, institutional affiliation, authorship of any particular work or an independently verified possession of the stone.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms frater Basilius Valentinus

Beasts and birds of prey

grimmigen Thieren / Raubvögeln / Löwen / Drachen · HL0047

The First Response of 1661 places fierce beasts and birds of prey around the mountain's priceless treasure. Their presence is attributed to the devil's envy, and they make an already dark route dangerous. Later lions, dragons and other dreadful beasts confront the recipients after the mountain appears. The promised conductor's protection answers their threat, but their appearance does not mean that the treasure has already been uncovered. These creatures mark obstruction, fear and the need for steadfast guidance within the response's narrative. Neither passage assigns them individual substances, persons or a stable cipher alphabet.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. Fierce animals and predatory birds beset the dark approach.

First Response · unit 10 [APP_FRC1S010] · source PDF p. 200. Lions and dragons threaten the travellers, whom the guide promises to protect.

See also Devil and envy [HL0139]; Guide, conductor and instructor [HL0250]; Mountain and centre of the world [HL0357]; Standing firm and not looking back [HL0534]

Selected exact forms grimmigen Thieren; Raubvögeln; Löwen; Drachen; abschewliche Thiere

Beat thin

geschlagen; dünnst · HL0048

The gold in HY_P3S011 is described as beaten as thin as possible. The passive geschlagen names mechanical working; dünnst specifies thinness, not a metaphysical kind of purity. The action is distinct from the preceding purification through antimony and from the subsequent transformation claimed for the compound. Keeping those functions separate prevents ‘refined’ from swallowing the entire description.

The English makes the implicit object explicit as gold ‘afterwards beaten’. The lexicon records the historical preparation vocabulary without converting its surrounding passage into practical instructions or supplying a modern target thickness. Its place is a later fermentation-related account, not the initial discovery of the one matter.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Thin beating qualifies the prepared gold mentioned in the later tincture passage.

See also Common gold and pure gold [HL0113]; Ferment and fermentation [HL0193]; Antimony [HL0022]

Selected exact forms geschlagen; dünnst

Begin and take in hand

Anfang; unter die Hand nehmen · HL0049

Making a beginning is explicitly conditional. The reader must first have exercised earnestly in the oratory, recognized the matter and obtained it. Only then may diligence be applied in the laboratory. Taking the work in hand is thus not an invitation to immediate experimentation based on an attractive description. The English “may afterwards” retains the permission and temporal order of the German, while “make a beginning” translates the ordinary activity-word rather than naming a new technical operation. This short transition joins devotional and material preparation without making them identical: the oratory is not replaced by the laboratory, and possession of matter does not by itself satisfy all the conditions.

Part II: matter and the work · unit 12 [HY_P2S012] · source PDF p. 38. Beginning work is conditional on having recognised and obtained the matter.

See also Oratory [HL0387]; Laboratory [HL0302]; Prayer [HL0424]

Selected exact forms vnter die handt nehmen; anfang

Believe and not flee

wer glaubt / fleugt nicht · HL0052

“Whoever believes shall not flee” concludes the main treatise's quotation of Isaiah 28 concerning the tried and well-founded cornerstone. The verb rendered “flee” belongs to the assurance given to the believer, not to a description of volatile matter escaping a vessel. The surrounding argument proposes a bodily, visible likeness of Christ to assist human understanding and places that likeness beside earlier scriptural figures. The quotation therefore anchors the stone comparison in faith and stability. Its wording should be retained as the historical text's version rather than silently substituted with a different modern Bible translation.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The believer shall not flee in the quoted Isaiah promise.

See also Works and Christian faith [HL0625]; Cornerstone and foundation stone [HL0125]; Isaiah 28 [HL0288]

Selected exact forms wer glaubt; fleugt nicht

Bells and mockery

Schellen / spott · HL0053

The bells attached to the emblematic figure’s clothing stand for the words and mockery attached to her by others. Their abundance makes public disparagement visible, but the interpretation rests on her response: she lets it pass and fixes her eyes upon wisdom. The verses connect contempt for worldly honour with endurance of hostility and suffering, sustained by an inward treasure. “Bells” thus names an attribute whose meaning the poem supplies, not a ritual instrument or a clue to a material operation. The English keeps both the physical attachment and the social meaning of mockery, preserving the verbal bridge on which the emblem depends.

Closing epigrams · unit 4 [HY_EPIGRAMS004] · source PDF pp. 123–124. The attached bells signify hostile speech that the figure disregards.

See also Bare body and concealing mask [HL0045]; World and worldliness [HL0626]

Selected exact forms Schellen; spott

Bened. Iesu

Bened. Iesu · HL0054

This abbreviated designation occurs in the introductory catalogue of reputed possessors of the art, between Pythagoras and Alexander. The supplied English leaves the abbreviation substantially unchanged. Its rhetorical function is clear: it contributes a name to the treatise's display of authorities. Its expansion and personal identification are not established by the catalogue itself. Keeping the printed abbreviation rather than manufacturing a full name preserves both its value as an access point and the limit of what the local evidence warrants.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Bened. Iesu

Benefit and usefulness

nutz; Krafft vnd Tugendt · HL0055

Nutz is benefit or usefulness: what the art is said to afford its possessor and others. In the main treatise’s programme, it is distinguished from the description of matter and preparation, and paired with bestowed power and virtue. This gives the third part its purpose. It is not merely an inventory of profitable outputs, nor is ‘virtue’ here restricted to moral character.

The English ‘exceedingly abundant usefulness’ retains the rhetorical intensity of the promise. The same programme assigns a separate fourth part to spiritual allegory, so material benefit and theological application are related but not interchangeable section labels. Subsequent claims must be read as the promised exposition of efficacy, not as efficacy verified by the edition.

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. The four-part programme assigns usefulness, power and virtue to the treatise’s third part.

See also Power and virtue [HL0422]; Lowest and least benefit [HL0322]; Treasure and value [HL0572]

Selected exact forms nutz; Krafft vnd Tugendt

Bernardus

Bernardus · HL0056

Bernardus appears among the more recent names in the introductory catalogue, immediately before the separately punctuated Treuisanus Comes. The list supplies no individual teaching or work-title. Note n27 observes that the two designations ordinarily intend the alchemical Bernard of Treviso, even though the punctuation makes them look separate. This is an editorial identification, not proof that the printed list names two different people, and not independent evidence that the person possessed the art. The separate lookup preserves the actual designation without manufacturing a second biography.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Count Trevisanus [HL0127]; Philosophers and wise people [HL0401]

Selected exact forms Bernardus

Beyond purchase

keinem Geld / Bezahlen · HL0057

The verse says that the whole world cannot pay for the art with any money. Its point is the insufficiency of purchase, not that the work entails no material expenditure: the surrounding poem locates possession in divine grace and favour and restricts the gift to those who please God. This pricelessness also differs from the treatise's modest-cost claim elsewhere. One concerns how the gift is bestowed; the other concerns expenses attributed to its earthly pursuit. The line is a religious valuation of the art, not a quoted market price or a verified promise of wealth.

Part III: benefits and their rank · unit 7 [HY_P3S007] · source PDF p. 54. No amount of worldly money can buy the art.

See also Gift and divine ordinance [HL0231]; Cost, labour, and loss [HL0126]; Security, thieves and robbers [HL0499]

Selected exact forms keinem Geld; Bezahlen

Bible and knowledge of God

Erkäntnuß Gottes / Lehre der heiligen Bibel · HL0058

The First Response of 1661 commends the diligence and zeal that both recipients have devoted to knowledge of God and the Bible’s teaching. Their writings are the stated evidence of this commitment; the response claims that these have long been understood, although the recipients did not know it. This commendation prepares the disclosure of the hidden mountain and explains why they are answered before many others. The English “you both” is consequential: the passage addresses two people, not an unidentified solitary initiate. Nothing here names them, and the praise of their writings does not provide grounds for inventing their identities.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The two correspondents’ biblical devotion is given as a reason for answering them.

See also Response [HL0471]; Divine revelation and permission [HL0154]

Selected exact forms Erkäntnuß Gottes; Lehre der heiligen Bibel; Schreiben

Birth, passion, death and exaltation

Geburth / leiden / sterben / Aufferstehung / erhöhung · HL0060

These words name the sequence of Christ's birth, suffering, death, resurrection and exaltation that the art is said to display as an image. HY_P3S009 identifies the subject as the second person of the Godhead and connects the sequence with salvation acquired for created human beings. The passage announces the fuller interpretation of Part Four rather than supplying a separate laboratory equivalence for every event. The English's parallel nouns make the sequence conspicuous, while the historical wording moves through verbal and nominal forms. 'Exaltation' is not simply a material rising: it belongs here to Christ's saving history and the mirror-like presentation of the articles of faith.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The work is a visible figure of the sequence of Christ’s life and exaltation.

See also Three-in-one and Trinity [HL0564]; Incarnation and second person [HL0277]; Resurrection and glorification [HL0473]; Mirror [HL0348]

Selected exact forms Geburth; leiden; sterben; Aufferstehung; erhöhung

Black and white

Schwartz; weiß · HL0061

The paired colours belong here to a verse about constancy in fear of God, exercise in the Word and diligent attention to one’s calling. The person commended lets neither black nor white lead them astray. The phrase does not describe an observed succession inside a vessel, and no timing or recipe is attached to it.

The English preserves this as ‘neither black nor white’, correctly leaving the contrast broad. Its placement before extravagant claims about making gold encourages a reader to connect steadfast conduct with the art’s promise, but it does not turn the two colour words into sufficient diagnostic signs. More technical colour sequences elsewhere require their own local explanation.

Part I: entrance and preparation · unit 9 [HY_P1S009] · source PDF p. 29. Black and white appear in the verse’s warning against distraction while attending to one’s calling.

See also Calling and vocation [HL0088]; Blackening, whitening, and reddening [HL0064]; Colours and ordered signs [HL0110]

Selected exact forms Schwartz; weiß

Black and white tablets

weisse vnd schwartze Taffel · HL0062

The white and black tablets are an example about recognition, not colour stages of the chymical process. A questioner places them before an observer and asks which is which. The objects can stir the senses, but, being silent and dead, cannot supply the inward knowledge needed to distinguish their colours. The comparison explains why the outward letter and heard Word bear witness to, stimulate and assist the God-given inward light without originating it. The English plural “tablets” helps make the imagined pair clear. Readers should not transfer this contrast mechanically to blackening and whitening elsewhere: identical colour words serve a different argument here.

Part IV: the spiritual comparison · unit 11 [HY_P4S011] · source PDF pp. 69–70. Silent black and white tablets cannot provide the very capacity needed to distinguish their colours.

See also Assistance and stimulation [HL0034]; Object, subject, senses, and judgment [HL0377]

Selected exact forms weisse vnd schwartze Taffel; Farben; stum vnd todt

Blessing and earnestness

rechter ernst / Göttlichen segen · HL0065

The concluding wish of the appendix asks God to grant grace and divine blessing to the reader's undertaking, provided the reader is truly in earnest. The parenthesis makes seriousness a condition of the author's wish, not a guarantee that determination alone can obtain the art. The speaker offers a heartfelt benediction rather than reporting a completed result. In English, “provided you are truly in earnest” preserves the force of the conditional phrase and keeps it distinct from the divine grace being requested.

Internal appendix · unit 3 [HY_APPENDIXS003] · source PDF p. 118. The author wishes divine grace and blessing for the reader’s undertaking if it is truly earnest.

See also Prayer [HL0424]; Gift and divine ordinance [HL0231]

Selected exact forms rechter ernst; gnade; Göttlichen segen

Blindness

blindheit / vor augen · HL0066

Blindness in the short verse about the threefold yet single good means failure to recognise something already present to sight and touch. The world has it before its eyes and often at hand, yet values it so little that people walk over it. The opposition is therefore between visible availability and understanding, not between an invisible material and successful eyesight. The English preserves this opposition by retaining both “before its eyes” and “in its blindness.” The verse adds the mediating word to recognition, indicating that possession of appearances alone is insufficient to understand or obtain the treasure it praises.

Part II: matter and the work · unit 6 [HY_P2S006] · source PDF pp. 33–34. A thing plainly available remains unrecognised and undervalued.

See also Riddle and enigma [HL0475]; Walk over the treasure [HL0596]

Selected exact forms blindheit; vor augen

Blood and rose-coloured tincture

Rosinfarbe Tinctur; Rosinfarben Blut · HL0067

The rose-coloured tincture is Christ’s saving power expressed through the main treatise’s material analogy. HY_P4S033 supplies the decisive gloss: his blessed tincture is his rose-coloured blood. The preceding account connects its efficacy with passion, resurrection and exaltation, rather than an independently prepared medicinal liquid.

The verb cluster distinguishes changing, tinging, curing and healing while drawing them into one account of sinful people’s restoration. ‘More than perfectly’ expresses the superiority and communicative efficacy claimed for the perfected saviour. The comparison says ‘and much more’: it does not put Christ and the earthly chemical king on equal terms. The English’s blood-colour expression is therefore a Christological identification within an analogy, not advice to ingest a tincture or an instruction to reproduce its hue.

Part IV: the spiritual comparison · unit 29 [HY_P4S029] · source PDF pp. 84–85. The resurrected and exalted Christ’s rose-coloured tincture is said to transform sinful people in body and soul.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. The author expressly identifies the heavenly king’s blessed tincture with his blood.

See also Christ Jesus [HL0096]; Tincture and tinging [HL0566]; Perfection and more-than-perfection [HL0397]; Fall, original sin, and actual sin [HL0187]

Selected exact forms Rosinfarbe Tinctur; Rosinfarben Blut; immutirn; tingirn; curirn; heilen

Blood and sweat of first matter

Blut / schweiß · HL0068

Blood and sweat are two of the philosophers' names for the first matter's restorative liquid in HY_P2S025. They stand beside milk, the indestructible fountain and water of life, describing what moistens and strengthens a damaged compound. The passage is not asking readers to identify literal bodily blood or perspiration as ingredients. Its cluster of life-giving names also retains a sharp reversal: the same water is said to contain the greatest poison. The aligned English preserves both the organic imagery and that warning. Here these names belong to an account of correcting defects; their later religious resonances do not make the material liquid itself a sacrament.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. The same water is also the first matter's blood and sweat.

See also Virgin’s milk [HL0592]; Mercurial water and mercury of the sun [HL0341]; Poison, danger, and medicine [HL0413]; Error, defect and remedy [HL0178]

Selected exact forms Blut; schweiß

Blood, flesh, and feathers

Blut; Fleisch; Federn; Kälte · HL0069

In the Summary, the young chick’s blood heals, its flesh feeds and its feathers clothe and protect against cold. The image gathers three benefits into one creature: medicine, nourishment and bodily provision. It extends the egg-and-hen comparison beyond generation to the useful outcome of the work.

The concluding prayer asks that good-hearted alchemists find this chick and sustain themselves from it. This confirms the practical scope of the benefits without establishing literal avian ingredients or medically reliable universal cures. The English keeps each bodily component distinct. The Summary’s blood belongs to this chick-image; it must not automatically be identified with the main treatise’s explicitly Christological rose-coloured blood merely because both passages speak of healing.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary’s chick promises healing, nourishment and clothing, followed by a prayer for the reader’s sustenance.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. Compare the main allegory’s explicit identification of Christ’s tincture with his blood, distinct from the Summary’s chick.

See also Egg, hen, and chick [HL0169]; Food, livelihood and maintenance [HL0210]; Medicine, healing, and its limits [HL0337]

Selected exact forms Blut; Fleisch; Federn; Kälte

Blue mist and gaping mouths

blawen dunst; maul auffspretzen · HL0070

Blue mist is the introduction’s image for deceptive display. False claimants misuse philosophical writings as a cover, make people gape and place a blue mist before their eyes. Its force is obstructed judgment and manufactured wonder, not an observed blue vapour in the work. The companion dangers of smoke should therefore not be imported into this idiom. The English keeps both the visual mist and the bodily image of gaping, rather than replacing them with the bare word “deceive.” The warning addresses deceivers and those who let themselves be deceived, making credulity as well as fraud part of the ethical problem.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. Fraud makes spectators gape and obscures their judgment.

See also Fraud and pseudo-philosophers [HL0219]; Sophist and sophistry [HL0522]

Selected exact forms blawen dunst; maul auffspretzen; äffen

Boast and false appearance

berühmen · HL0071

False boasting names the pseudo-philosophers' claim to know the art. The main treatise contrasts their self-advertisement with the supposedly truthful writings of the authorities just listed. The impostors use those writings as a cover for deception, making people gape and casting a blue mist before their eyes. The charge concerns a mismatch between asserted knowledge and actual understanding, not speech or publicity as such: the author himself is about to publish instruction. It is also an attributed polemical judgment, not independent proof that every rival practitioner was fraudulent.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. Claiming knowledge is not evidence of possessing it.

See also Fraud and pseudo-philosophers [HL0219]; Philosophers and wise people [HL0401]

Selected exact forms berühmen

Bodily and spiritual leprosy

geistlichen Außsatz / leibliche Außsatz · HL0072

The passage expressly distinguishes spiritual leprosy, explained as sins, from bodily leprosy. Christ cleanses the first; the earthly chemical king is claimed to heal the second. The comparison supports the author’s assertion of a single true mediator against rival, self-chosen means. Its attacks on Turks, Jews, heathens and heretics are the historical author’s exclusionary polemic, not neutral classifications adopted by this lexicon. English “spiritual leprosy of sins” keeps the explanatory attachment visible. The material healing claim remains testimony within the analogy; the passage does not establish a modern diagnosis or an effective treatment.

Part IV: the spiritual comparison · unit 34 [HY_P4S034] · source PDF pp. 87–88. Spiritual and bodily leprosy serve a polemical analogy of unique healing agency.

See also Renew and restore [HL0466]; Soul, grace, and natural limits [HL0524]

Selected exact forms geistlichen Außsatz; leibliche Außsatz

Bodily health

leibliche gesundtheit · HL0073

Bodily health is one of the temporal benefits attributed to the perfected stone in HY_P3S002. The phrase appears within praise assigned to the philosophers and then supported by a saying attributed to Morienus: possession of the stone is represented as possession of everything needed. 'Bodily' keeps the claim distinct from eternal salvation, while its placement beside temporal happiness and fortune shows the breadth of the promised earthly benefit. The passage reports the treatise's valuation of the stone; it is not clinical evidence that an identifiable substance cures disease or removes ordinary human mortality.

Part III: benefits and their rank · unit 2 [HY_P3S002] · source PDF p. 51. Bodily health is listed among temporal benefits.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The introduction explicitly limits bodily restoration and prolongation by the continuing necessity of death.

See also Happiness and good fortune [HL0253]; Medicine, healing, and its limits [HL0337]; Life and well-being [HL0311]; Morienus [HL0351]

Selected exact forms leibliche gesundtheit

Bones and broth

Gebein; Suppen · HL0076

Gebein and Suppen supply a culinary contrast inside the Summary’s enigmatic account of philosophical Mercury. Bones are to remain, while the broth arising from them is characterized as pure and clean and sufficient for much of the work. The contrast emphasizes a desired subtle product against what is left behind; it does not identify literal animal bones as the source material.

The image follows the mountain of seven and the royal Saturnian herb, after an explicit rejection of badly treating common gold, silver and mercury. The English ‘broth’ preserves the familiar kitchen image without solving those surrounding riddles. No modern extraction process or ingredient identification can be derived from the words alone.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The Summary contrasts remaining bones with a clean broth in its enigmatic account of philosophical Mercury.

See also Mountain of seven and sixth [HL0358]; Royal Saturnian herb [HL0480]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Selected exact forms Gebein; Suppen

Book and school of Nature

Weltbuch der Natur / Allgemeinen schul der Natur · HL0077

The great world-book of Nature figures as a medium in which divine things can be visibly portrayed. In the conclusion the anonymous author also calls Nature a universal school and a great book of wonders, contrasting his education there with study at a university or celebrated academy. The book is therefore not necessarily a particular printed title. It names the created order as an object of divinely aided study and supports the author's claim to speak as a citizen and private person. This appeal does not dispense with Scripture: the earlier passage places natural likenesses beside biblical prefigurations and the written Word.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The world-book of Nature supplies a visible witness to heavenly gifts.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. Knowledge is said to have been learned in Nature’s universal school and great wonder-book.

See also Books, instruction and pupils [HL0079]; Observe and follow nature [HL0379]; Citizen, private person, and calling [HL0104]

Selected exact forms Weltbuch der Natur; Allgemeinen schul der Natur; grossen Wunderbuch

Book of Mercury

Buch deß Mercurii · HL0078

The Philosophical Summary says that two differentiated seeds are reunited by triumphant Nature “in the book of Mercury.” The relative clause calls Mercury the first metal and mother of metals; the setting includes winged and wingless serpents, fire and volatile movement. The supplied German reads Buch, and the English retains “book.” Note n199 suggests that a word meaning belly or womb may have been intended, because of the maternal description, but this is a proposed reading in the modern commentary, not the attested text. Neither language gives a bibliographic title, author or identifiable volume. The phrase therefore remains a textual crux rather than a citation to a guessed Hermetic book or an established anatomical name.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. Two seeds unite in the printed book of Mercury, called first metal and mother of metals.

See also Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Dragon, serpent, and wings [HL0155]; Summary and brevity [HL0545]

Selected exact forms Buch deß Mercurii

Boundless mercy

grundlose Barmhertzigkeit · HL0080

The prayer addresses God's mercy as grundlose: without a bottom or limit, hence “boundless” in the English. It does not mean mercy without a reason or foundation. The petition asks for right knowledge of eternal Wisdom and for her presence and assistance in the work. Mercy is thus the ground of requesting understanding, not an achieved quality of the practitioner. The surrounding prayer names God as Father of heavenly light and source of good gifts, situating the expression within dependence on divine generosity.

Prayer · unit 1 [HY_PRAYERS001] · source PDF p. 119. God’s mercy is called groundless in the sense of bottomless or boundless.

See also Prayer [HL0424]; Wisdom and understanding [HL0613]

Selected exact forms grundlose Barmhertzigkeit

Bran, flour, and bread

Kleyen / Mehl / Brodt · HL0081

The Way of Truth narrator accuses philosophical sayings of offering readers coarse bran while their authors bake bread from the sifted flour. Bran, flour and bread mark an inequality between an outward residue and an inward benefit retained by those who know. This is a criticism of how secretive instruction works, not a recommendation to use cereal products in the work. The image leads directly into warnings about lost money, family poverty and poisonous laboratory fumes. The English preserves the three distinct food terms, making the accusation sharper than a general statement that the books are obscure: their readers labour with what has already been deprived of value.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. Bran versus bread figures misleading instruction and the losses it can cause.

See also Figure, parable, and likeness [HL0196]; Secrecy, silence, and the mouth’s lock [HL0494]

Selected exact forms Kleyen; Mehl; Brodt

Brazen serpent

Ehrnen Schlangen · HL0082

The brazen serpent appears among Old Testament figures by which the highest heavenly good, Christ, has already been represented. HY_P4S003 places it with Isaac's sacrifice, Jacob's ladder, Joseph, Samson, David and Jonah before introducing the earthly stone as another visible likeness. The English 'brazen' means the serpent is represented as metallic, not shameless. The local passage does not develop a detailed serpent narrative or identify its metal as an alchemical ingredient. Its force is typological: a bodily, perceivable figure assists human weakness in grasping a heavenly mystery, while the mystery remains greater than the figure.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The brazen serpent serves as an Old Testament Christological figure.

See also Figure, parable, and likeness [HL0196]; Highest good and heavenly priority [HL0265]; Cornerstone and foundation stone [HL0125]

Selected exact forms Ehrnen Schlangen

Breaking and laying bare

zerbricht; entblöset; brichst · HL0083

Breaking is not uniformly destructive failure. Via says that the thoroughly cooked elixir breaks and lays bare imperfect metals because they cannot withstand fire. In Nature’s exposition, a patient is stripped of its earlier form as matter draws a new form to itself. Both uses concern transformation, but their objects and explanatory accounts differ. By contrast, Nature’s opening insult describes the bungler breaking glass: that is wasteful damage, not a beneficial stripping of form. The English “breaks open and lays bare” in Via and “stripped of its form” in Nature keep the two conceptual uses distinguishable. Their shared bodily imagery does not prove that all three passages name a single operation.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Breaking glass instead marks the false practitioner’s waste, not successful transformation.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Patient is stripped of former form in Nature’s account of contraries.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Thoroughly cooked fire breaks open and exposes imperfect metals.

See also Birth and form [HL0059]; Digest and cook [HL0140]; Sophist and sophistry [HL0522]

Selected exact forms zerbricht; entblöset; entblösset; brichst Gläser

Bride and bridegroom

gespons; Breutigam · HL0084

The bridal pair figures conjunction: two initially unequal participants come into a pleasant mutual mingling. The comparison appears beside the image of ice in warm water and is attributed to the philosophers, with an appeal to Solomon’s Song of Songs. It brings relational and affective language to a material account rather than introducing a separate wedding narrative.

The English ‘bride’ makes the local sense of gespons clear beside Breutigam, bridegroom. The pair does not imply equal initial qualities or quantities; the passage stresses their inequality before conjunction. Nor does its scriptural allusion by itself identify either participant with a particular person in the later Christological allegory.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The main treatise compares conjunction with a bride and bridegroom and invokes the Song of Songs.

See also Conjunction [HL0120]; Ice in warm water [HL0272]; Woman and man in balance [HL0617]

Selected exact forms gespons; Breutigam

Broken leg and crutch

Bein breche; Steltze · HL0085

The unnamed first-person speaker of the 1661 Second Response is dazzled by moonlight, stumbles, breaks a leg, makes a Steltze and walks slowly. The edition renders the support as a crutch in view of the injury, while noting the word’s possible sense of a supporting stilt. The compressed next clause calls “this” a balm to inward salt and speaks of healing. It does not securely isolate the crutch, the slow gait or the preceding episode as the referent of “this”; walking slowly is explicit, but a slow rate of healing is not. Sweet sweat, compared to milk and honey, precedes burning the support to ashes. These are successive images in an enigmatic narrative, not medical advice or a documented accident. No chemical identity, explanation of the later unnamed “three,” or identity for the speaker is established by this passage.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The speaker’s broken leg requires a supporting crutch or stilt and a slow gait; the support is later burned.

See also Inward salt and balm [HL0285]; Moonlight and dazzled eyes [HL0349]

Selected exact forms Bein breche; Steltze; gehe langsam

Calcination

Calcination / calciniren · HL0086

Calcination appears here chiefly as a contested operation-name. In the dialogue, the alchemist recalls false calcinations which drive spirits away in smoke instead of genuinely separating and recombining the elements. The Way of Truth attacks a supposed sequence of operations and says that such names have been imposed on a single natural coction. Its satire gives calcination a literal but useless result: the workers' fuel has become ashes while their resources disappear. Later it explicitly rejects an interpretation that calcines matter through black, white, and red stages. These are particular criticisms of alleged practice, not a universal historical definition of calcination, and they cannot silently be reconciled with other parts of the volume which use transformation language positively.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. False calcinations drive spirits away.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Rejected as a separately invented procedure rather than true coction.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Only wood and charcoal becoming ashes constitutes the satirical profit.

Way of Truth · unit 31 [APP_VIAS031] · source PDF pp. 192–193. Literal whitening/reddening by calcination is rejected.

See also Digest and cook [HL0140]; Recipe sign and alchemical signs [HL0457]

Selected exact forms Calcination; calcinirt; Aschen; calciniren; calcinationes

Calid

Calid · HL0087

Calid is named in the introductory catalogue of reputed possessors of the art. The passage gives no identifying title, work, or episode to settle which historical or attributed figure is intended. Its function is cumulative authority: the list presents the art as transmitted across many acknowledged names. The English keeps the printed name rather than importing an unsupported biographical identification.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Calid

Calling and vocation

beruffs · HL0088

Calling in the verse headed Ecclesiasticus, chapter 11, is the work or station to which a person diligently attends. It stands beside steadfast fear of God and practice in his Word, before the striking claim about making wealth from lowly materials. The order makes faithful conduct, rather than a speculative search for spectacular gain, the ethical centre of the verse. The English “calling” preserves this sense without specifying a particular occupation or ecclesiastical office. The verse supplies no biography of its exemplary worker and no practical method for turning the named materials into gold.

Part I: entrance and preparation · unit 9 [HY_P1S009] · source PDF p. 29. Diligence in one’s calling accompanies fear of God and practice in the Word.

See also Works and Christian faith [HL0625]; Clay, dung and street mud [HL0106]

Selected exact forms beruffs

Cement

Cement · HL0089

Cement appears in the Summary's catalogue of supposedly futile aids for returning common metallic gold and silver to Mercury. The governing analogy is fruit already plucked from a tree: manipulating it cannot put it back into the original nourishing relation. The word therefore belongs to a rejected practice in APP_SUMMARYS006, not to an endorsed building material or an approved ingredient. The aligned English retains 'cement' rather than specifying a modern composition. Its importance lies in the Summary's broad refusal: however numerous the waters, cements or other aids employed, the speaker says that the separation from the natural source cannot simply be reversed.

Philosophical Summary · unit 6 [APP_SUMMARYS006] · source PDF pp. 165–166. Many waters or cement cannot restore common metallic gold/silver to living Mercury in the tree analogy.

See also Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Tree, fruit, and transplantation [HL0573]; Multiply and augment [HL0361]

Selected exact forms Cement

Chamber, containers, and treasure

Kammer / Büchsen / Schatz · HL0091

Nature’s chamber and containers give her hidden resources a household setting: she opens a chamber of secrets and takes matter from the containers of her elements. Her treasure is not merely accumulated money. It includes the formative power and the highest good that a presumptuous artist cannot steal or reproduce by handling alone. In her later speech the elixir’s many names belong to what is hidden in this treasury. At the close, the alchemist thanks her for making him an heir. These images move from guarded possession to instructed reception; they do not identify physical storage boxes, an excavatable hoard or a hereditary institution.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Chamber and containers spatialise Nature’s concealed sources.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Nature’s treasure exceeds the artist’s unaided powers.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. The elixir is placed within Nature’s treasury.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist calls himself an heir of the gift received through instruction.

See also Heavens and influence [HL0262]; Office, service, and command [HL0380]

Selected exact forms Kammer; Büchsen; Schaz; Schatz; Erben

Children of wisdom

filiis Sapientiæ · HL0093

The Latin phrase means ‘to the children of wisdom’. It names the intended recipients of a compressed indication, not literal offspring or a documented society. The main author says that the magical knowledge just touched on is of no small importance and leaves these readers to consider it further.

The familial title presumes a capacity for sustained interpretation and places the reader within a community of understanding. The English ‘children of wisdom’ preserves the phrase without supplying an initiation ritual or equating it with the separately named fraternity in the 1661 responses. Its immediate force is an invitation to reflection on what the author has deliberately not fully expanded.

Part II: matter and the work · unit 28 [HY_P2S028] · source PDF p. 48. The author addresses qualified readers invited to pursue a brief indication of magical knowledge.

See also Magical knowledge [HL0325]; Wisdom and understanding [HL0613]; Secrecy, silence, and the mouth’s lock [HL0494]

Selected exact forms filiis Sapientiæ

Children, heirs, brothers, and sisters

Kinder; Erben; brüder vnd schwestern · HL0094

Baptismal regeneration changes the text’s vocabulary of belonging: children of wrath become God’s friends, children and heirs, and fellow-partakers with Christ. Calling believers Christ’s brothers and sisters follows from this renewed relation and introduces their obligation to follow him in humility and Christian virtues. It is not a biological genealogy or an assertion that believers become additional divine persons. The passage decisively excludes worthiness, merit and self-will as the source of this change, assigning it to the Holy Spirit working through baptism. The English “are now made” and “be made like” preserve received status and conformity rather than self-created inheritance.

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. Rebirth changes enemies into God’s friends, children, heirs and Christ’s siblings.

See also Regeneration and new person [HL0462]; Church, members, and spiritual edifice [HL0098]; Holy Spirit [HL0267]

Selected exact forms Freunden vnd Kindern; Erben Gottes; brüder vnd schwestern

Child’s play and women’s work

Kinderspiel / Weiber arbeit · HL0095

The comparison with child's play and women's work is explicitly restricted to the subsequent work. The main treatise quotes a warning against engaging with the spirit without adequate knowledge, then reports deaths and serious injuries among rash practitioners. Only after establishing that danger does it correct those who infer that the whole enterprise must be trivial because philosophers used homely expressions for it.

The distinction is temporal and epistemic: the later work is described as easy in itself, and the modest expressions are addressed to readers already endowed with knowledge. They do not describe the hazardous preliminary work. The assurance about prayer at the passage's close belongs to its religious rhetoric and is not a modern guarantee of laboratory safety. The gendered comparison is the historical author's characterization of labour, not an assessment adopted by this lexicon.

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. The apparently easy character applies to the subsequent work for qualified knowers, not to the whole art.

See also Work stages and completion [HL0624]; Labour and diligence [HL0303]; Wisdom without number [HL0614]

Selected exact forms Kinderspiel; Weiber arbeit

Christ’s day and St Peter’s

Christag / bey St. Peter · HL0097

The closing words of the Second Response of 1661 direct the addressees to present themselves again in the order “on Christ’s day” and “at St Peter’s.” The English retains those designations rather than replacing them with a verified modern date or address. The edition’s note n239 glosses Christag as ordinarily meaning Christmas Day, but this summons names no year. Bey St. Peter supplies a locative expression whose precise destination is not identified in this unit. The word wieder, “again,” presupposes a return within the response’s narrative, but does not establish a recoverable history of actual visits. The accompanying initials B. T. remain unexplained, not a name to be solved by conjecture.

Second Response · unit 7 [APP_FRC2S007] · source PDF p. 205. The final summons names Christ’s day, St Peter’s and an unexplained B. T.

See also Response [HL0471]; Gift without payment [HL0232]

Selected exact forms Christag; bey St. Peter; wieder

Chymist and artist

Chymist / Artist / Artifici · HL0099

The main treatise addresses the chymist, philosopher, artist or practitioner as someone whose skill must be governed by piety. 'Artist' means an adept worker in an art, not primarily a maker of pictures. HY_P1S002 denies that desire or human power can command the gift; HY_P1S008 compares the worker to one who sows, plants and waters while God gives increase. Manual work is still required. The conclusion's first-person claim of daily observation then links the work's progress with the practitioner's conduct before God. The English 'practitioner' usefully avoids a modern fine-arts association, but the asserted moral correlation remains the anonymous author's testimony, not an independently established measure of experimental competence.

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. The addressee is a God-loving chymist and philosopher.

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. The practitioner tends conditions rather than originating the power of growth.

Conclusion · unit 4 [HY_CONCLUSIONS004] · source PDF pp. 112–113. The God-loving practitioner’s conduct supposedly appears in the daily progress of the stone-work.

See also Art and assistance [HL0028]; Manual work and practical handgrips [HL0329]; Human will and divine mercy [HL0270]; Experience, testing, and claims of certainty [HL0184]

Selected exact forms Chymist; Philosophus; Artist; obseruirt; erfahren; Artifici

Cinnabar and sublimate

Cinober / Sublimat · HL0100

Cinnabar and sublimate illustrate a change of Mercury into another thing in the Summary, not the successful recovery of a fully living Mercury from finished metals. APP_SUMMARYS004 distinguishes natural death in metallic formation, a merely quantitative increase through consuming imperfect metal, and an artificial killing that changes Mercury's condition. The named products belong to the last comparison. The speaker insists that artificial congealing does not give the two seeds the enduring fixed body found in the earth's veins. The English retains the historical substance names without determining a preparation, purity or modern formula; their role is to expose the limits of an apparently successful material alteration.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Artificially killed Mercury becomes something else, as in cinnabar or sublimate.

See also Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Multiply and augment [HL0361]; Coagulation and congelation [HL0109]

Selected exact forms Cinober; Sublimat

Circle around the matter

circkel · HL0101

The circle is a ring-like appearance around the matter, not a geometrical diagram or a name for the whole vessel. It is described within the main treatise’s sequence of visible signs, with reddish and whitish qualifications. The English retains the spatial relation ‘around the matter’.

The surrounding sentence makes succession important: seeing the signs follow one another is called a good indication of a fortunate end. An isolated circle is therefore not declared sufficient proof of completion. Later reunion and fixation remain distinct claims. This localized visual term should also be kept separate from the cosmological circle of moonlight in the main treatise’s reported praise at HY_P3S003.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. A circle around the matter is one observation in an ordered sequence of signs.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The circle of moonlight belongs to the main treatise’s cosmological praise, not to a 1661 response or the visible ring around the matter.

See also Signs and indications [HL0514]; Colours and ordered signs [HL0110]; Fish-eyes [HL0201]

Selected exact forms circkel

Circle of moonlight

Circkel deß Mondscheins · HL0102

The spirit praised in the Stone is called the spirit of the fifth essence beneath the circle of moonlight. The phrase locates its scope within the treatise's cosmological language; it is not a drawing instruction or the ring seen around the matter elsewhere. The paragraph then magnifies the spirit as sustainer of heaven, mover of the sea, and king among other spirits. These are the philosophers' commendations as reported by the author. The same English “moonlight” appears in the Second Response, but that later narrative concerns dazzled sight, not this cosmological boundary.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The sphere beneath moonlight locates the described quintessence.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The later Second Response uses moonlight in a different narrative of dazzling, darkness, and renewed brightness.

See also Fifth essence [HL0195]; Moonlight and dazzled eyes [HL0349]

Selected exact forms Circkel deß Mondscheins

Citizen, private person, and calling

burger; Privatperson; profession vnd beruffs · HL0104

The anonymous conclusion describes its speaker as a citizen and private person, not a university-trained or contemporary Aristotelian theologian. This authorial self-presentation explains both the claimed simplicity of the prose and the decision not to pursue theology further than his calling permits. He instead locates his education in Nature’s universal school and great wonder-book. The declaration limits institutional credentials without renouncing religious testimony: he still regards proclaiming God’s wonders and making his confession public as duties. It gives no name, occupation more precise than this, or independently checkable biography. The aligned English “citizen and private person” properly retains the modest civic designation rather than supplying a particular craft.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. The author presents himself as a citizen/private person taught outside universities.

See also Book and school of Nature [HL0077]; Confession, slander, and enthusiasm [HL0117]; Plain, simple, subtle, and gross [HL0406]

Selected exact forms burger vnd Privatperson; profession vnd beruffs; scientiam

Clarity and shining

klar / hell / fürleuchtend · HL0105

Clear, bright and shining qualify the great universal sea-water in the account of preliminary purification. Its radiance is praised as surpassing gold, silver and the gleam of precious stones. These adjectives belong to a particular rhetorical contrast: the matter begins under a dark, thick-looking shadow, while the water by which its hidden inward part becomes accessible is described as luminous and lovely. The English preserves several adjectives rather than treating them as a precise optical measurement. Their presence does not independently identify a substance, nor does brilliance by itself supply the ordered signs required elsewhere in the work.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The luminous water is contrasted with the matter’s initial shadow.

See also Shadow and obscuration [HL0512]; Dissolve and open up [HL0145]

Selected exact forms klar; hell; fürleuchtend

Clay, dung and street mud

Laym / Koth · HL0106

Clay and dung occur in the verse praising the diligent, God-fearing worker, whose favourable relation to God is pictured as enabling wealth from the lowliest things. Later Koth appears in a different comparison: worldly goods seem like mud in the street beside heavenly goods, and silver like mud beside wisdom. The English accordingly uses “dung” in the first setting and “mud” in the second. These are contextual renderings, not a licence to identify every lowly material in the book as one ingredient. The first image values faithful labour; the second relativises the very wealth the art is said to provide.

Part I: entrance and preparation · unit 9 [HY_P1S009] · source PDF p. 29. Clay and dung intensify the verse’s account of lowly materials and divine favour.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Street mud becomes a measure of temporal wealth beside heavenly wisdom.

See also Calling and vocation [HL0088]; Sand [HL0487]

Selected exact forms Laym; Koth; Koth auff der Gassen

Cloud and stopped ears

Ohren / Wolcken / verstopffen · HL0108

Stopping the ears 'as with a cloud' is the First Response's image for refusing petitions directed only toward perishable gold. Its plural speakers claim to recognise such petitioners through divine revelation and their writings. They let the callers cry in vain, and interpret the ensuing abuse as something God will avenge. The cloud is therefore a figure of deliberate non-reception, not a reported weather event or a material vapour in an experiment. The limiting word 'solely' in the English matters: the criticism targets a disposition fixed on transient riches, rather than establishing that every mention of gold is disqualifying.

First Response · unit 6 [APP_FRC1S006] · source PDF pp. 198–199. The group figuratively blocks its ears as with a cloud against demands for perishable gold.

See also Wealth, money and possessions [HL0608]; Greed and worldly desire [HL0249]; Divine revelation and permission [HL0154]; Response [HL0471]

Selected exact forms Ohren; Wolcken; verstopffen; vergänglichem Golde

Common multitude and rabble

gemeine Hauff; Pöffel · HL0114

These are socially charged collective names in the main treatise’s verse: the common multitude and the godless, unruly rabble. The speaker says the former should know nothing of the art and the latter seeks it in vain. The vocabulary marks exclusion from knowledge, not a neutral census of readers or an independently established claim about social classes.

The contrasting recipients are the pious, to whom God grants what money cannot buy. The English ‘rabble’ retains the disparaging force of Pöffel. The verse also says few presently receive the gift, so its assurance of quiet security should not be read as a universal promise to everyone who undertakes alchemical work.

Part III: benefits and their rank · unit 7 [HY_P3S007] · source PDF p. 54. The verse contrasts pious recipients of a divine gift with the excluded common multitude.

See also Pious and godless [HL0405]; Gift and divine ordinance [HL0231]; Secrecy, silence, and the mouth’s lock [HL0494]

Selected exact forms gemeine Hauff; Pöffel

Concordance

gleichformigkeit / Concordantz · HL0116

The original title page says that other little books are appended because of their conformity and concordance. This is a publisher-facing claim about the collection's coherence, not proof that its speakers agree on every proposition. The title names Johann von Meung and the Way of Truth and dates the printing to 1619. The lexicon consequently preserves the asserted agreement as part of the volume's presentation while also distinguishing the companion voices and their actual disagreements. The two responses dated 1661 cannot be made original components of this 1619 title-page statement.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. Companion books are appended because of their agreement.

See also Books, instruction and pupils [HL0079]; Via veritatis [HL0590]; Johann von Meung [HL0291]

Selected exact forms gleichformigkeit; Concordantz

Confession, slander, and enthusiasm

Confession; Calumnianten; Schwermer · HL0117

The author calls his theological comparison a public confession of what he holds concerning the articles of Christian religion. He then deplores the slandering of devout Christians who refuse to join another person’s song, an idiom for partisan conformity. Hostile calumniators denounce these Christians as heretics and enthusiasts; those labels are the reported accusations, not the narrator’s verdict upon their targets. “Enthusiast” renders the religious polemic of Schwermer, not ordinary excitement. The passage connects the author’s defensive disclosure with a wider pattern of hostility to Christians, without identifying particular opponents or proving that every accusation described was directed personally at him. He leaves both sides to the highest judge, the touchstone of hearts.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. The public confession answers slanderous accusations of heresy and enthusiasm.

See also Citizen, private person, and calling [HL0104]; Articles of faith and creed [HL0029]; Judge and touchstone [HL0296]

Selected exact forms Confession; Calumnianten; judiciren; Schwermer; calumniren

Confession, thanks, and obedience

erkenne vnd bekenne; Danck; Lehre folgen · HL0118

Acknowledging, confessing, thanking and obeying structure the Nature dialogue as a change in the alchemist’s position. Nature first offers the example of obedient sons. His answering speech then recognizes her delegated authority, and his conclusion declares his previous work worthless and commits him to her teaching. These are stages in a dialogue, not uninterrupted assertions by Nature herself.

Erkenne vnd bekenne is stronger than merely noticing: the paired verbs make recognition a spoken admission. Danck expresses indebtedness for instruction and promised inheritance. ‘Follow your teaching’ turns that admission towards future conduct, but does not show that the promised tincture has already been obtained or independently establish the success of the revised work.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. The alchemist begins his reply by acknowledging Nature’s authority and his errors.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature praises sons who followed father and mother and obeyed her commands.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist closes by thanking Nature and resolving to follow her teaching.

See also Nature [HL0366]; Observe and follow nature [HL0379]; Authority and testimony [HL0039]

Selected exact forms erkenne vnd bekenne; gehorchet; Gebotten; Danck; Lehre folgen

Confusion and mingled being

Confusion / vermischetes wesen · HL0119

Confusion here names the matter’s initial mingled condition, explained by vermischetes wesen, rather than merely the practitioner’s bewilderment. It is partly heavenly and partly earthly and cannot initially be described by a wholly discernible colour. The author nevertheless insists that it must be rightly recognised before work begins. This juxtaposition makes recognition more demanding than matching an obvious visual specimen. The aligned English “a confusion or mingled being” preserves the explanatory pairing instead of presenting confusion as an accidental mistake. The warning concerns engagement with an insufficiently understood matter and its hidden spirit, not a permission to substitute any indiscriminate mixture.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. The initial mingled being is not identified by a clearly discernible colour.

See also Matter and subject [HL0332]; Prepare and make ready [HL0426]

Selected exact forms Confusion; vermischetes wesen

Conjunction

Coniunction; coniungirt · HL0120

Conjunction is the coming-together of the two differently qualified participants in the subsequent work. Part Two emphasizes that they differ in quality as well as quantity; the union therefore is not merely the juxtaposition of identical things. Dissolution permits their intimate mingling, compared with ice in warm water and with bride and bridegroom. The closing process-poem places conjoining in the second work, after the preliminary work has been separately named. Its location matters: the treatise’s original single matter and this later conjunction are stage-specific claims. The English keeps the learned noun in the prose and the active verb in the poem, preserving both a condition and an action without requiring a modern chemical interpretation.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The two matters begin to unite as one dissolves in the other.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Two things are joined in the subsequent work.

See also Bride and bridegroom [HL0084]; Join and accord [HL0292]; Work stages and completion [HL0624]

Selected exact forms Coniunction; coniungirt

Constantius

Constantius · HL0121

Constantius is a printed name in the introduction's catalogue of authorities and supposed possessors of the art. The English retains the designation without expansion. Here its purpose is cumulative: the list lends antiquity and prestige to the claim that the stone has been known and enjoyed by remarkable people. No work, dates or distinguishing biographical detail accompanies this name, so the passage does not warrant selecting one historical bearer over another or treating the catalogue as proof of practical attainment.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Constantius

Contemplate and investigate

erforschung / speculation / betrachtung · HL0122

Investigation and contemplation are paired as fruitful approaches to the art's principles. The main treatise says that rightly understanding these beginnings leads toward knowledge of God's wonders and away from worldly display. A later brief notice invites the children of wisdom to consider the preceding difficult numerical indication further; the brevity is an invitation to reflection, not a claim that everything is immediately plain. In the benefits section, seeing and recognizing created wonders is distinguished from merely staring at them. Contemplation therefore involves discriminating understanding and a changed valuation of what is seen.

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. Investigation and contemplation are routes to beneficial understanding.

Part II: matter and the work · unit 28 [HY_P2S028] · source PDF p. 48. The reader is invited to continue reflecting on the brief hint.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. Right seeing of creatures differs from the world’s unreflective gaze.

See also Study and pursuit of wisdom [HL0539]; Observe and follow nature [HL0379]

Selected exact forms erforschung; speculation; weitern betrachtung; betrachtet; angesehen; zusehen; zuerkennen

Contraries and contrary qualities

widerwertige Qualiteten; widerwertige Ding · HL0123

Contraries are qualities acting against and with one another within Nature’s transformations. Her exposition includes warm and cold, dry and moist, and a patient resisting an agent before losing its earlier form. Resistance therefore belongs inside transformation rather than being its simple opposite. Nature claims the power to proportion and unite contrary things, while the Alchemist’s revised account admits that turning the elements is not human handiwork. The English “contrariety” or “contrary qualities” keeps this technical opposition distinct from personal hostility. The moist is specifically said not to exist without its dry, and vice versa: the account does not license isolating each quality as an independently usable substance.

Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003] · source PDF pp. 129–130. Contrary qualities drive matter from one nature into another.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. The patient is stripped of form through the struggle of contraries and desire of matter.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature unites contraries into temperament.

Nature’s Demonstration to the Erring Alchemist · unit 15 [APP_NATURES015] · source PDF pp. 149–151. The Alchemist explains Nature’s blending of opposite qualities.

See also Agent and patient [HL0008]; Elements and qualities [HL0171]; Quality, quantity, and temperament [HL0448]

Selected exact forms widerwertige Qualiteten; widerwertiges; entblösset; widerwertige Ding; warme; kalte; truckene; feuchte

Cooking gold

Gold auf Alchymistische Weyse lehren kochen · HL0124

‘Teach them to cook gold in an alchemical fashion’ names an expectation the First Response rejects, not the service its writers offer. Their audience imagines rapid access to riches for display, war and other condemned uses. The writers instead insist on another path, through each person’s diligence and zeal in God.

The example of foolish virgins asking the wise for oil reinforces the criticism of merely demanding another’s treasure. The ordinary culinary verb kochen gives the false expectation a deliberately blunt form. It should not be confused with every technical use of coction elsewhere, nor turned into evidence that this 1661 response supplies an additional gold-making recipe.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. The First Response rejects the audience’s expectation of quick gold-making instruction or wealth for sinful purposes.

See also Wealth, money and possessions [HL0608]; Fraternity and brotherhood [HL0218]; Wise and foolish virgins; oil [HL0615]

Selected exact forms Gold auf Alchymistische Weyse lehren kochen

Count Trevisanus

Treuisanus Comes · HL0127

Treuisanus Comes is the printed designation in the catalogue's group of more recent possessors of the art. The English renders Comes as “Count.” The list places Bernardus immediately before it, but the lexicon preserves their separately printed designations rather than assuming that punctuation alone proves a single person's full name. No biography or independent account of possession is supplied by this occurrence.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Bernardus [HL0056]

Selected exact forms Treuisanus Comes

Cows and calves

Kühe vnd Kelber · HL0129

Cows and calves furnish a deliberately insulting comparison for an unreflective gaze upon creation. The author contrasts philosophers who recognize God’s wonders and glory with the contemporary world, which looks at the same works scarcely otherwise than cattle. The point is not animal husbandry or the identification of material ingredients. It is the failure to move from sight to recognition. The English preserves the important qualifier “scarcely otherwise,” rather than asserting literal identity between human and animal understanding. In the same passage, worldly greed and spectacle are opposed to quiet livelihood and neighbourly assistance, so the visual insult belongs to an ethical argument about what seekers want.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. The world is said to look on creation like cows and calves.

See also Contemplate and investigate [HL0122]; Pleasure and splendour [HL0410]; Pious and godless [HL0405]

Selected exact forms Kühe; Kelber

Crystal

Crystal · HL0132

Crystal appears among the claimed objects of the art’s colouring power: it may be tinged so that it is valued like the most precious stones. The statement is immediately subordinated to knowledge of heavenly things, beside which such splendid material results are called the least part of the mastery. The English “held equal” preserves the valuation in the German comparison; it does not assert that crystal has become a particular named gemstone. This is a report of a claimed use and its low place in the author’s hierarchy of goods, not a verified mineral transformation or an instruction for making jewels.

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. Tinged crystal exemplifies material wonders judged inferior to heavenly knowledge.

See also Clarity and shining [HL0105]; Tincture and tinging [HL0566]

Selected exact forms Crystal

David

Dauid / Geist Gottes · HL0133

David has two connected roles in Part Four. HY_P4S003 includes him among Old Testament figures that make heavenly things easier to conceive. HY_P4S004 then names him as the royal prophet speaking through God's Spirit in Psalm 118 about the rejected stone becoming the cornerstone. Christ's application of that figure to himself and the apostles' repetition extend the chain of testimony. The English preserves the attribution of inspired speech rather than making David the inventor of an alchemical emblem. His name supports a scriptural interpretation of the stone, not a claim in these passages that he practised the material art.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. David is a Christological type in the opening catalogue.

Part IV: the spiritual comparison · unit 4 [HY_P4S004] · source PDF pp. 63–64. David speaks as royal prophet through God’s Spirit.

See also Cornerstone and foundation stone [HL0125]; Word, Scripture, and testimony [HL0622]; Figure, parable, and likeness [HL0196]

Selected exact forms Dauid; Geist Gottes

De absentibus nihil nisi bonum

De absentibus nihil nisi bonum · HL0134

The Via cites this proverb as 'Say nothing of the absent except good' while discussing Adam von Bodenstein. Its practical force is conspicuously limited: the speaker says he will not speak much ill of the absent man, then continues to distinguish Bodenstein's medical usefulness from his alleged failure to understand true alchemy. The proverb frames restraint within a polemic rather than ending the criticism. The aligned English retains both the courteous maxim and the contrary accusations, which must remain the Via author's judgments. The passage neither retracts them nor independently establishes their truth.

Way of Truth · unit 20 [APP_VIAS020] · source PDF pp. 183–184. Say nothing of the absent except good is invoked while criticizing the absent Bodenstein.

See also Adam von Bodenstein and Theoph. [HL0005]; Sophist and sophistry [HL0522]; Medicine, healing, and its limits [HL0337]

Selected exact forms De absentibus nihil nisi bonum

Dearness, scarcity and this year

tewer; hewer; gerathen · HL0135

Tewer suggests dearness or scarcity in a verse asking where upright, unboastful practitioners can be found. Hewer means ‘this year’; the accompanying gerathen presents them as something that has not turned out well, with the flavour of a disappointing crop. The joke qualifies the advice to seek good guides by admitting how hard they are to find.

The English ‘they are dear’ preserves some ambiguity between value and rarity. It should not be converted into a literal market price for instruction or an externally dated report of famine. The following contrast of a tiny weight with a hundredweight continues the valuation of quality against mere numbers.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. The admonitory verse likens genuine practitioners to a rare and poor current crop.

See also Philosophers and wise people [HL0401]; Weights and valuation [HL0609]; Fraud and pseudo-philosophers [HL0219]

Selected exact forms tewer; hewer; gerathen

Desire and longing

begehret / Begierde / sehnliches Verlangen · HL0136

The 1661 responses distinguish desire by its object and orientation, not by treating all longing as a fault. The First Response begins with people's natural wish for riches and worldly standing, while explaining that created goods should lead to recognition and thanks to God. It later condemns appetite for treasure to fund pride and other sins, but tells its recipients that their ardent longing toward God has been heard. The Second Response ends by promising fulfillment of the addressees' desire through its few enigmatic words. That final promise belongs to a separate response; it should not be turned into an explanation of every condemned desire in the first.

First Response · unit 2 [APP_FRC1S002] · source PDF p. 197. Natural desire initially seeks distinction before the world.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. Unworthy petitioners desire wealth for sinful purposes.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Ardent longing directed to God has allegedly been heard.

Second Response · unit 6 [APP_FRC2S006] · source PDF p. 205. The enigmatic revelation promises to fulfil the recipients’ desire.

See also Greed and worldly desire [HL0249]; Prayer [HL0424]; Treasure and value [HL0572]; Worthiness [HL0630]

Selected exact forms begehret; begierig; sehnliches Verlangen; Begierde

Despair and the art’s truth

vngetröstet; verzweiffelt; Warheit · HL0138

The Way of Truth distinguishes despair about the art from evidence that the art is false. According to its narrator, expensive, disordered labour leaves seekers without comfort and eventually persuades them that alchemy is worthless, invented and fraudulent. His later appeal describes the same movement through the image of a labyrinth: loss and confusion harden into disbelief.

The words nichtig, erdichtet and erlogen report the disappointed conclusion he opposes, not his own verdict on alchemy. By contrast, his insistence that he writes the true truth presents an emphatic personal claim for his corrective teaching. The entry preserves this argumentative distinction without endorsing his claimed certainty or treating the reader’s persistence as proof of eventual success.

Way of Truth · unit 5 [APP_VIAS005] · source PDF pp. 174–175. The narrator predicts that disorderly work without knowledge of Nature ends in hopelessness and denial of the art.

Way of Truth · unit 23 [APP_VIAS023] · source PDF pp. 186–187. He interprets ruined seekers’ despair as an effect of false books and misdirected work.

See also Truth and falsehood [HL0577]; Labyrinth, snares, and blindness [HL0304]; Cost, labour, and loss [HL0126]

Selected exact forms vngetröstet; nichtig; erdichtet; erlogen; verzweiffelt; Warheit

Devil and envy

Neyd deß Teufels · HL0139

The First Response assigns the dangerous enclosure of its treasure-mountain to the devil's envy. It defines that envy by its objects: opposition to God's honour and human happiness. Fierce beasts and birds of prey then make an already dark path dangerous. The explanatory claim belongs to the response's religious narrative, not to a zoological description of an actual treasure-site. Nor is envy simply the withholding of an alchemical recipe here; it is resistance to the good which the hidden treasure promises. The response connects the obstruction with an appointed time of discovery and the recipients' own diligence.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. The devil’s envy opposes God’s honour and human happiness and accounts for the dangerous guardians.

See also Beasts and birds of prey [HL0047]; Satan, serpent, and false alchemist [HL0488]

Selected exact forms Neyd deß Teufels; Gottes Ehr; Glückseligkeit

Dionysius Zacharius

Dionysius Zachar. · HL0141

The introductory list prints the abbreviated designation Dionysius Zachar.; the aligned English expands it to Dionysius Zacharius. The entry is one name in a catalogue offered as testimony to the ancient and continuing possession of the art. No individual doctrine, work-title or episode is attached to him in this unit. The expansion is useful as an English retrieval label, but the abbreviation remains the actual German-body attestation. The catalogue alone does not establish a biography or verify that the named person achieved the work.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Dionysius Zachar.

Discernment and the golden grasp

güldenen Grieff / vnderscheidung des Worts · HL0142

The “golden grasp” is skill in discerning the Word, not a golden object to be held. HY_P4S010 requires readers to examine themselves and open the eyes of mind and soul through the inward light God has kindled. Merely outward, literal looking can mistake Saul for Paul and draw a wrong path from a sound text. The author expressly locates the fault in the reader’s eye, not the Word or letter. English “golden art of discerning” makes the practical sense of Grieff intelligible, though the more literal “grasp” remains a useful lookup. Inward illumination here does not discard Scripture: the passage declares Scripture the source from which this knowledge is obtained.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. The golden grasp concerns discrimination of a sound Word by a rightly illuminated reader.

See also Within and without [HL0616]; Word, Scripture, and testimony [HL0622]

Selected exact forms güldenen Grieff; vnderscheidung des Worts; prüffen

Disorder and desolation

zerrüttetes vnd wüstes wesen · HL0143

Disorder and desolation name the social consequence feared if the art were disclosed indiscriminately. HY_INTROS004 imagines the godless world wanting this one source of gain so exclusively that ordinary diligence and labour would be abandoned. Secrecy is thus justified not only by reverence for a divine gift but by a prediction about damaged common life. The historical phrase describes a ruined condition of affairs, rather than a specific chemical disorder. The English makes that collective consequence explicit; the scenario remains the anonymous author's argument for controlled teaching, not an established prediction about an actual economy.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. A disorderly society is the predicted result of misdirected desire.

See also Secrecy, silence, and the mouth’s lock [HL0494]; Labour and diligence [HL0303]; Greed and worldly desire [HL0249]

Selected exact forms zerrüttetes vnd wüstes wesen

Disposition and courage

Gemüht · HL0144

Gemüht first names the inward disposition of treasure-seekers whom the First Response's collective speakers reject. They claim to recognize it from divine revelation and the seekers' own writings, particularly their demand for perishable gold. Later the same word is qualified as heroic and courageous: the two recipients must face a frightening path without retreat. English “disposition” and “spirit” therefore represent contextually different uses of one German word. The courage sought is not physical aggression, for the response immediately says that no bodily sword or weapon is needed. Prayer and faithful following replace literal armament.

First Response · unit 6 [APP_FRC1S006] · source PDF pp. 198–199. Petitioners’ inward disposition is judged from revelation and writing.

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. The travellers must be inwardly heroic and courageous instead of taking bodily weapons.

See also Guide, conductor and instructor [HL0250]; Armour, shield, and spiritual weapons [HL0026]

Selected exact forms Gemüht; Helden vnd Mannhafften Gemüht

Dissolving dish

soluir schalen · HL0146

The soluir schalen is the dish in which the text says the unequal participants are brought together. Its compound name identifies its function through dissolving; it is not the same label as the round glass vessel described later in the unit. The English ‘dissolving dish’ preserves that practical distinction.

The passage moves between a container, the condition called a dry liquor or amalgam, and a subsequent conjunction-image. A reader should not treat all three as names of one object. The historical word provides no precise modern vessel specification or proof that an ordinary dish would be suitable or safe for the operation being claimed.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. A dissolving dish is distinguished from the later round glass vessel in the main account.

See also Glass vessel, flask and egg [HL0234]; Dissolve and open up [HL0145]; Dry liquor and amalgam [HL0158]

Selected exact forms soluir schalen

Distaff and spinning

Rocken / spinnen · HL0147

The Philosophical Summary says that its single practice for white and red is so easy that a woman could undertake it beside the distaff or while spinning. Rocken is the distaff in this domestic comparison, not the rye-grain suggested by a different modern German spelling. The image makes the work compatible with an ordinary concurrent task and leads directly into the analogy of eggs beneath a hen. It is a claim about simplicity within this companion's rhetoric. The main treatise's separately qualified comparison with women's work must still be read at its own passage, where the dangerous preliminary stage is explicitly excluded.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. A woman can supposedly perform the one practice while spinning without interruption.

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. The main treatise distinguishes hazardous preliminary work from the subsequent comparatively easy work.

See also Child’s play and women’s work [HL0095]; Egg, hen, and chick [HL0169]

Selected exact forms Rocken; spinnen; Weib

Distinguish pure from impure

zu erkennen vnnd zu vnderscheiden · HL0149

The conclusion defines true nature-conforming alchemy first by learning to recognize and distinguish bad or impure from good or pure. Recognition precedes assistance: only through such discrimination can weak or damaged Nature be helped. This is not simply an instruction to separate visible dirt. The paired verbs include an act of judgment about what is suitable and beneficial. Ripening fruit and multiplying seed then illustrate the kind of furtherance intended. The English retains both “recognise” and “distinguish,” and the contrast with costly false arch-alchemy makes clear that expensive apparatus or promises of gold cannot substitute for this understanding.

Conclusion · unit 6 [HY_CONCLUSIONS006] · source PDF p. 114. The art first teaches discrimination between impure/bad and pure/good.

See also Cleanse and purify [HL0107]; True alchemy and archimia [HL0575]; Harm and benefit [HL0255]

Selected exact forms zu erkennen vnnd zu vnderscheiden; böse vnnd vnreine; guten vnnd reinen

Divine influence

Göttlicher influentz · HL0151

The opening account credits a special divine influence, together with the light of nature, for the ancient investigators' recognition that a hidden restorative good must exist. Influence here concerns the source of their insight and confidence in divine provision. It is not yet the detailed heavenly mediation by which Nature's companion dialogue describes forms arising in matter. The English retains the additive construction, "and also through the light of nature": neither source of recognition cancels the other. The claim is attributed to the treatise's account of enlightened investigators, not offered as independent proof that their hoped-for medicine existed.

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Divine influence and natural light jointly explain the investigators' recognition.

See also Heavens and influence [HL0262]; Light of nature [HL0312]

Selected exact forms Göttlicher influentz

Divine nectar and refreshment

Nectare / Labsal / erquickung · HL0152

Divine nectar is a figurative refreshment given to Christ amid his suffering in HY_P4S029. The passage compares his strengthening with the material body's repeated refreshment, then proceeds through death, revival, union and exaltation. Its 'as it were' qualifies the language of being imbued, moistened and given drink. Nectar is not named as an earthly drink to administer, nor does the analogy make Christ's renewed life dependent on a laboratory substance. The aligned English retains both the sweetness of the image and the ultimate agency of the eternal Godhead, whose power raises and glorifies him.

Part IV: the spiritual comparison · unit 29 [HY_P4S029] · source PDF pp. 84–85. Christ is sustained like the earthly body, as if imbued with divine nectar.

See also Birth, passion, death and exaltation [HL0060]; Resurrection and glorification [HL0473]; Imbibe, moisten and refresh [HL0274]

Selected exact forms Nectare; Labsal; erquickung

Divine power and omnipotence

Allmacht; allein mächtige · HL0153

Allmacht is omnipotence, assigned to God and the eternal Son in the main allegory. The ability to accomplish what he wills is joined to the assertion that all things are from, through and in him. The wording concerns originating and sustaining agency, not simply an unusually strong capacity to alter materials.

The paragraph begins by saying that names of the earthly stone apply to God more truly and in the highest degree. That comparative rule governs the later titles, including divine power. The English ‘only mighty one’ renders the exclusiveness of allein mächtige. It should not be flattened into a claim that the material stone itself possesses unrestricted divine omnipotence.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. Titles of the earthly stone are applied to God and the Son more truly and in the highest degree.

See also God and divine agency [HL0236]; Christ Jesus [HL0096]; More truly and in the highest degree [HL0350]

Selected exact forms Allmacht; allein mächtige; von dem vnd durch den vnd in dem

Divine revelation and permission

Göttlicher Offenbahrung / Göttlicher Zulassung · HL0154

The First Response distinguishes knowledge received through divine revelation from permission to disclose. Its collective speaker claims to recognise unsuitable seekers through both revelation and their own writings, then withholds an answer from those who shout only for perishable gold. In the following section, divine permission and the Holy Spirit’s prompting authorise the reply to two more favourably judged correspondents. The English preserves these different functions: “revelation” supplies discernment, while “permission” and “prompting” introduce communication. The text thus represents selection and disclosure as governed rather than automatic. Its claim to divine authority is the response’s own, not an independently authenticated revelation.

First Response · unit 6 [APP_FRC1S006] · source PDF pp. 198–199. The speakers claim divine and textual grounds for judging greedy petitioners.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. Divine permission and prompting introduce the answer to the two recipients.

See also Bible and knowledge of God [HL0058]; Response [HL0471]

Selected exact forms Göttlicher Offenbahrung; eygenen Schrifften; Göttlicher Zulassung; heyligen Geistes Ermahnung

Drops

tropfflicht · HL0157

The adverb rendered “in drops” describes a gradual downward return in the material work. The descending moisture imbibes, refreshes, and gives drink to the body so that it does not languish and burn. Its role is therefore restorative movement within the account, not an independent ingredient or a prescribed dose. The surrounding passage also describes renewed ascent and descent and warns against haste. A reader should not detach the vivid droplet image from its dependence on the work's condition and governed heat.

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. The returning principle descends dropwise.

See also Imbibe, moisten and refresh [HL0274]; Ascend and descend [HL0031]

Selected exact forms tropfflicht

Dwelling and abiding

Wohnung; bleibet · HL0160

Dwelling first describes God’s intended presence and activity in believing hearts. The preceding order is explicit: God initially bestows the inward light through true faith; the Word read, heard and preached supplies means and assistance; then the Holy Spirit kindles it in the dark yet believing heart, compared to tinder. God thereafter works and dwells there. Later, abiding in love is described through reciprocal dwelling in God and God in the believer. This is not simply a private feeling: the second passage connects love with keeping the Word, obedience, prayer and good works towards the visible neighbour. The English’s “abides” emphasizes continued relation, while “make our dwelling” retains the domestic image. The text’s comparison with Father and Son must be read as incorporation and participation, not as a claim that every believer becomes an additional divine person.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. God dwells and acts in believing hearts.

Part IV: the spiritual comparison · unit 46 [HY_P4S046] · source PDF pp. 98–100. Abiding in love is described as God’s abiding in the person and coming to dwell there.

See also Love and its bond [HL0321]; Inward light and inward eye [HL0284]; Heart and inwardness [HL0259]

Selected exact forms Wohnung; schaffen vnnd wircken; bleibet; wohnung bey jhm machen

Eagle with wings outspread

außgespante Adler · HL0162

Via names the outspread eagle while warning the reader not to be distracted by the ancients’ changing names. Its own immediate explanation is elemental fire with elemental liquor. The winged image thus belongs to a polemic about naming, not to an independently identified bird ingredient or a decoded heraldic emblem. The following argument concerns the liquor’s protective relation to fire and their eventual inseparability. The English “eagle with wings outspread” makes explicit the bodily posture compressed into the German adjective. The passage supplies this functional explanation but no warrant for expanding the eagle into an unmentioned metal, planet or laboratory vessel.

Way of Truth · unit 34 [APP_VIAS034] · source PDF pp. 194–195. Living silver is redescribed as outspread eagle or elemental fire with its elemental liquor.

See also Digest and cook [HL0140]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Protecting, resisting, and enduring [HL0439]

Selected exact forms außgespante Adler

Earth, dust, and sand

Erden / staub / Sandt · HL0163

Earth has two different illustrative functions in HY_P4S002. Adam’s return to earth explains bodily mortality after the Fall: the material from which he was taken has no life in itself. The dust of the earth, alongside sea-sand and heavenly stars, then figures the multitude promised to Abraham’s descendants. The earth marks mortal origin and return; the dust and sand express the promised multitude. These related materials do not function as one fixed symbol. The English distinguishes “earth” from “dust of the earth” and “sand of the sea.” These familiar visible things support the author’s defence of divine teaching through accessible figures; they are not listed as ingredients of the Stone.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Earth explains Adam’s mortality; dust and sand illustrate Abraham’s posterity.

See also Abraham [HL0001]; Figure, parable, and likeness [HL0196]

Selected exact forms Erden; staub; Sandt

Earthly materials

alle jrdische Materien · HL0164

The First Response's fire of love consumes all earthly materials and lays the treasure bare after the earthquake. Yet the recipients still cannot see the treasure. That final restriction makes the phrase more than an account of removing a physical covering: exposure and vision remain different moments in the narrative. The universal 'all' belongs to the response's elevated imagery; it is not an instruction to burn indiscriminate real-world materials. The historical triangle sign stands with the fire of love, while the English spells out 'fire'. This entry preserves the sequence's interpretive function without decoding the materials as a list of substances.

First Response · unit 12 [APP_FRC1S012] · source PDF p. 201. The fire consumes all earthly materials in the narrative sequence.

See also Earthquake [HL0165]; Visible and invisible [HL0594]; Treasure and value [HL0572]

Selected exact forms alle jrdische Materien

Earthquake

Erdbeben; richtig vnd eben machen · HL0165

The great earthquake belongs to the First Response’s narrated path towards the treasure. It follows the wind and brings down what the wind has left standing, thereby making things straight and level. The repeated command not to look back makes steadfast orientation, rather than observation of disaster, the reader’s immediate concern.

The English’s ‘set everything straight and level’ conveys the double force of richtig vnd eben machen. The text supplies an event in an emblematic journey, not a dated seismic report or a forecast of a real earthquake. Its action also differs from the preceding wind’s assault, even though the two stages cooperate in removing what remains.

First Response · unit 11 [APP_FRC1S011] · source PDF p. 200. The First Response’s journey places an earthquake after wind and repeats the prohibition on looking back.

See also Wind [HL0612]; Standing firm and not looking back [HL0534]; Way and entrance [HL0605]

Selected exact forms Erdbeben; richtig vnd eben machen

Eating, swallowing, and consuming

frisset / verschlinget / verzehret · HL0166

The Summary distinguishes swallowing from consuming. Mercury is compared to a lion that eats and swallows metals, taking away their form; gold and silver resist it, and even when they are hidden in its belly the passage says they are not consumed. APP_SUMMARYS004 then describes consumption of imperfect metal and a quantitative increase that costs Mercury its perfection. These are not three interchangeable verbs for successful transmutation. The English keeps 'swallows' and 'does not consume' together, preserving the negation on which the distinction depends. The animal's belly is a figure for containment, not a separate anatomical or instrumental ingredient.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Mercury-lion strips and swallows metals, but does not consume perfected gold and silver.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Consuming imperfect metal multiplies quantity while losing Mercury’s perfection.

See also Flying lion [HL0208]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Multiply and augment [HL0361]

Selected exact forms frisset; verschlinget; Bauch; verzehret

Ebb and flood

ab vnd zulauff · HL0167

The universal sea-water is said to moisten and make the entire earth fruitful through its swift, evenly flowing ebb and flood. The paired movements characterize circulation and fertility, while the same water is praised as surpassingly clear and luminous. This is the special water of the treatise's account, not an instruction to substitute ordinary seawater. English “ebb and flood” makes the alternating motion intelligible but should not be read as a measured tidal theory or as a separate timetable for the work.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The universal water's rapid even circulation makes the earth fruitful.

See also Universal sea-water [HL0581]; Circulation and conjunction [HL0103]

Selected exact forms ab vnd zulauff

Ecclesiasticus and Sirach

Ecclesiast. / Syrach / Eccl. · HL0168

Ecclesiasticus and Sirach provide wisdom-text authority at several turning points. The verse labelled Ecclesiasticus 11 praises fear of God and diligent calling, but its alchemical claims are the author’s extension, not a literal biblical quotation, as the edition’s note n37 explains; Sirach 43 opens Part Three by stressing how little of God’s works people see; the later conclusion invokes a good name and humility above wealth. The English expands Eccl. as “Ecclesiasticus” in the final citation, while preserving the source’s stated chapter references elsewhere. The record distinguishes a historical citation label from an independently verified verse location: the supplied reference to Sirach chapter 24 is reported as printed, not silently corrected. Across these uses the governing concern is the proper valuation and conduct of the possessor of wisdom.

Part I: entrance and preparation · unit 9 [HY_P1S009] · source PDF p. 29. An Ecclesiasticus heading frames the verse on diligent calling.

Part III: benefits and their rank · unit 1 [HY_P3S001] · source PDF p. 51. Sirach introduces the hidden greatness of divine works.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. Sirach and Ecclesiasticus references support reputation, humility and wisdom over wealth.

See also Wisdom and understanding [HL0613]; Calling and vocation [HL0088]

Selected exact forms Ecclesiast.cap.11.; Syrach. 43.; Syrach; Eccl. 3. c.

Elixir and Nixir

ELIXIR; NIXIR · HL0173

The contrast ELIXIR/NIXIR is a verbal joke at the expense of impatient or inconstant practitioners. Their expected completion becomes a null result, figured immediately beforehand as a malformed birth. NIXIR is therefore not introduced as a second legitimate product or as the name of a chemical substance. The warning belongs to a passage about restrained reckoning, uncertain timing and the danger of overstepping a limit. The English preserves both capitals and the sound-play instead of translating away the contrast. No decoding of the surrounding number-characters is needed to understand the joke’s force: an apparently small error can undo the anticipated benefit.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. A disappointed worker gains a punning nothing-product instead of elixir.

See also Haste and delay [HL0256]; Malformed birth [HL0328]; Number-characters X, V and XX [HL0374]

Selected exact forms ELIXIR; NIXIR

Entrusted talent and lord

pfund / Lehen Herrn / vergraben · HL0175

The talent is the gift the anonymous author says God has entrusted to him. Pfund, literally a pound, participates in the image of a received resource that must not be buried. The almighty giver is described as the lord who grants it, while the author presents himself as an unworthy recipient rather than its independent owner. This obligation justifies publishing a limited but truthful account for sincere pupils misled by false practitioners. The English “talent” brings out the allusive entrusted-gift sense; it does not merely praise the author’s natural cleverness. The promise remains bounded by what he considers fitting to disclose.

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. The unburied entrusted talent justifies a limited act of publication.

See also Public printing [HL0442]; Summary and brevity [HL0545]

Selected exact forms pfund; Lehen Herrn; vergraben

Epsesin, pepsin, pepansin, aptesin

epsesin / pepsin / pepansin / aptesin · HL0176

Nature lists these four learned fire-names when insisting that appropriate matter alone is insufficient without the proper fire. They stand beside natural, contrary-to-nature, unnatural and non-burning fire, and beside paired elemental qualities. The supplied passage does not separately define the four names or securely assign each to one item in the adjoining lists. The English therefore retains them rather than offering four confident modern equivalents. Their local purpose is to demand discrimination among modes of heat and operation within Nature's teaching, not to license an invented taxonomy or an executable heating schedule.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature names these fires among distinctions the artist must understand.

See also Fire and kinds of fire [HL0198]; Warmth, heat, and cold [HL0597]; Mean, measure and regimen [HL0333]

Selected exact forms epsesin; pepsin; pepansin; aptesin

Err, wander and fail

gefehlet; verstiegen; aberriren; fehlen · HL0177

The error vocabulary combines missing the desired matter, straying in pursuit and running into damaging failure. In the prologue, such errors affect eminent and ordinary seekers alike; diligence and expense do not by themselves prevent them. The language explains misdirected pursuit rather than declaring that all seekers lack effort.

In the first part, aberriren and fehlen attach jointly to the practitioner and the art when the heart is not purified in correspondence with the work. The English ‘go wholly astray and fail together’ preserves this ethical coordination. Error here is therefore more than a wrong reading or a technical mishap: the main author connects the direction of desire with the direction of practice.

Opening explanation · unit 5 [HY_INTROS005] · source PDF pp. 19–20. Seekers miss the secret matter, stray and suffer ruin despite diligence and expense.

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. The practitioner and the art fail together when inward purification does not accompany the work.

See also Cost, labour, and loss [HL0126]; Heart and inwardness [HL0259]; Way and entrance [HL0605]

Selected exact forms gefehlet; verstiegen; angelauffen; aberriren; fehlen

Error, defect and remedy

fehler / mißgriff / mängel / jrrthumb · HL0178

The main treatise distinguishes four classes of material fault: premature rising or an oil-like red appearance, untimely reddening, failure of the final coagulation, and failure of the expected flowing, tinging, or fire-enduring behaviour. They are signs of misgovernment or neglect, not merely unattractive colours. Remediability is conditional: defects must not have gained the upper hand, and intervention must occur in time. The author assigns correction to experienced judgment and orderly means, even while addressing beginners.

These are the material faults, not the later spiritual failures with which the theological part compares them. The cross-reference to absolution and the keys preserves that other destination, including its binding as well as releasing authority; the two lists should not be collapsed into one diagnosis. This entry explains the remedial argument without converting the historical measures into instructions for handling hazardous substances.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Errors may hinder perfection and require timely correction.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Defects can be remedied only if caught before gaining the upper hand.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. The theological counterpart distinguishes four spiritual failures and ecclesial absolution/Supper, including binding the impenitent.

See also Red oil [HL0459]; Mean, measure and regimen [HL0333]; Absolution and the office of keys [HL0002]

Selected exact forms fehler; mißgriff; rath; abgeholffen; mängel; jrrthumb; bey zeiten; zurecht gebracht

Estrod

Estrod · HL0180

Estrod is the exact printed designation in the main treatise’s catalogue of people claimed to have known, possessed and enjoyed the art. The passage supplies no work-title, biography or explanatory identification for it. The English retains the name unchanged. Its local role is as one link in the asserted succession of authorities; an uncertain name must not be expanded into a conjectural historical person merely to make the catalogue look complete.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The printed name appears between Albertus Magnus and Arnoldus de villa noua in the catalogue.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Estrod

Eternal life

ewigen Leben · HL0181

Eternal life is the desired setting in which the recipient hopes to behold in heavenly deed and truth what has been seen here in an earthly figure. The contrast is not simply between a short and an indefinitely prolonged earthly lifespan. It is between figurative apprehension now and the enjoyment of heavenly goods. The passage correspondingly devalues money and possessions beside wisdom, invoking the Book of Wisdom. The material art's alleged bodily benefits must not be promoted into a claim that the Stone itself gives immortality.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. The recipient longs to behold in heaven what was figured on earth.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The material restorative is itself destructible and cannot rescue the body from death.

See also Resurrection and glorification [HL0473]; Heaven, earth and hell [HL0260]

Selected exact forms ewigen Leben

Exercise, contemplation, and sustained practice

vbung; betrachtung; hören; vben · HL0183

Exercise here is sustained practice and attention, especially hearing, considering and keeping God’s Word before oneself. The text joins it to godliness and Christian virtues in both joy and sorrow. Its image is the outward assistance that keeps an inward fire active, illustrated by heated iron and a lamp requiring nourishment. This does not assign the origin of grace to human effort; the inward divine gift is presupposed, and neglect threatens its continued manifestation. The translation’s repeated “continually” and “unweariedly” preserves the durative emphasis. A single act of reading or a merely intellectual survey would not exhaust this sense of practice.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. Continued hearing, consideration and exercise of the Word sustain inward grace.

See also Word, Scripture, and testimony [HL0622]; Pious and godless [HL0405]; Lamp, oil, and heated iron [HL0307]

Selected exact forms vbung; betrachtung; hören; vben

Fail, dissolve, and vanish

mißlingen / zerrinnen / verschwinden · HL0186

Failure, dissolving away and vanishing form an escalating warning in the appendix. If the possessor grows proud or shelters greed under the appearance of household prudence, the art is said to fail in his hands and disappear beyond his understanding. The condition is ethical and theological: gradual turning from God precedes the threatened loss. The English “dissolve” renders zerrinnen figuratively here, not as a named operation on laboratory matter. The author claims that this has happened to more than one person, but supplies no identities or recoverable case histories. The warning asserts that possession of the gift is not an unconditional guarantee of its continued use.

Internal appendix · unit 1 [HY_APPENDIXS001] · source PDF p. 117. The conditional warning connects pride and disguised greed with loss of the art.

See also Greed and household provision [HL0248]; Govern heart and conduct [HL0243]

Selected exact forms mißlingen; zerrinnen; verschwinden

Farewell and conscientious disclosure

Valete / gutem Gewissen / offenbahrlicher · HL0188

The farewell binds disclosure to conscience. In HY_CONCLUSIONS012 the anonymous writer says that he has given reminder and warning and has explained as faithfully, clearly and openly as a good conscience permits. This is not a claim that nothing remains concealed. He also qualifies the reader's understanding by God's withholding of eyes and ears, then doubts whether other instruction will help someone who cannot learn from this account. The English renders the Latin farewell as ordinary leave-taking, while preserving the moral limit on openness. The passage closes an authorial address, not a new technical revelation or a universal guarantee of comprehensibility.

Conclusion · unit 12 [HY_CONCLUSIONS012] · source PDF p. 116. The farewell claims maximal clarity only within the limits of good conscience.

See also Secrecy, silence, and the mouth’s lock [HL0494]; Seeing, hearing, and recognition [HL0503]; Public printing [HL0442]

Selected exact forms gutem Gewissen; offenbahrlicher; Valete

Father and Son

Gott der Vatter; Lieber Sohn · HL0189

Father and Son occur in the main treatise’s argument about where the heavenly good is known. At the transfiguration the Father points to his beloved Son and commands that he be heard. The paragraph then identifies Christ as God’s essential and eternal Word and as the sole way to the Father.

These relations concern divine testimony and Christ, not the natural generation of a metallic son. The English ‘beloved Son’ renders Lieber Sohn within the quoted scriptural declaration. The surrounding passage directs readers to the Old and New Testaments, so hearing the Son and searching Scripture support one another rather than presenting rival routes to knowledge.

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. The Father’s declaration at the transfiguration directs the reader to hear the Son.

See also Word, Scripture, and testimony [HL0622]; Tabor [HL0553]; Christ Jesus [HL0096]

Selected exact forms Gott der Vatter; Lieber Sohn

Father, son, and child

Kind; Mein Sohn; Vatter; Hünlein (generative and pedagogical figures) · HL0190

Familial language has several jobs in the companions. Nature’s ‘my son’ addresses the learner; the child of elemental generation is the work’s offspring. In the alchemist’s later reply, a father need not be destroyed to beget a son: the analogy supports his rejection of destructive separation and his account of gold communicating generative power.

The later father is identified as high red solar gold communicating power without diminution or corruption. That assertion must remain beside the alchemist’s earlier denial in APP_NATURES017 that ordinary formed gold has a reproductive seed or can exceed its own perfection. The dialogue offers both formulations; the family image does not resolve their tension into a single doctrine of ordinary gold reproducing itself.

The Summary changes the image to a chick whose benefits sustain the practitioner, and separately attributes the author’s received knowledge to God the Father. Hünlein is the young bird, not a human child. These relations should not be blended into one genealogy: teacher and pupil, source and product, useful chick and divine giver remain distinct despite their shared familial language.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature describes a child born from the elemental essence.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Nature addresses the instructed practitioner as her son.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The alchemist invokes father and son to reject destruction of the generative source.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The Summary’s chick and acknowledgment of God the Father give two further, distinct familial uses.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist earlier denies that ordinary formed gold has reproductive seed or can perfect beyond itself; compare his later gold-father language.

See also Seed, sowing, and generation [HL0502]; Nature [HL0366]; Egg, hen, and chick [HL0169]; Privation, corruption, and destruction [HL0432]

Selected exact forms Kind; Mein Sohn; Vatter; Sohn; generirende spiritus; Hünlein; Gott dem Vatter

Fatherland

ewigen Vatterland · HL0191

The eternal fatherland names the destination to which Christ makes the way through suffering, death, resurrection, and ascension. It is not a national homeland or a proposal for political belonging. The surrounding explanation describes baptismal regeneration as a change from enemies and children of wrath to God's children and heirs. Following Christ toward this fatherland is expressly attributed to the Holy Spirit's power, not to human worthiness, merit, or independent will. The familial and journey senses work together: those newly related to God are also given a path into his glory.

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. Christ’s death, resurrection and ascent open the way to the eternal fatherland.

See also Regeneration and new person [HL0462]; Resurrection and glorification [HL0473]

Selected exact forms ewigen Vatterland

Fear of God

förchtet · HL0192

Fear of the Lord is the qualification of the person whom God teaches the best way in the short Psalm 25 motto. Here fearing is reverent religious orientation under divine instruction, not alarm about apparatus, poison or financial loss. The question-and-answer form makes God the teacher rather than treating fear as a self-sufficient method. The aligned English retains the personal question and the promise of instruction. Positioned at the opening of Part One, the motto frames the way to the art as dependent on the seeker’s relation to God before the subsequent discussion of knowledge and work.

Part I: entrance and preparation · unit 1 [HY_P1S001] · source PDF p. 25. Fear of the Lord qualifies the person whom God instructs.

See also Psalm 25 [HL0441]; Way and entrance [HL0605]; Prayer [HL0424]

Selected exact forms förchtet

Few words and contained treasure

kurtzen Worten / begriffen · HL0194

The Second Response of 1661 declares that its few words contain the treasure of the world and will fulfil the recipients’ desire. Brevity is therefore presented as concentration of value, not as evidence that nothing remains to interpret. Begriffen is rendered “contain”: the treasure is comprehended within the utterance, not said to have been physically handed over in this sentence. The claim belongs to the response’s closing rhetoric and must not be imported as the anonymous Hydrolith author’s description of his own treatise. It also supplies no independent key for decoding the response’s enigmatic expressions.

Second Response · unit 6 [APP_FRC2S006] · source PDF p. 205. The second response claims that its brief statement contains the world’s treasure.

See also Summary and brevity [HL0545]; Gift without payment [HL0232]

Selected exact forms kurtzen Worten; begriffen

Find, grasp, and receive

finden / ergreiffen / fassen · HL0197

Finding, grasping and comprehending describe reception of the heavenly Stone, Christ. HY_P4S006 places them after an explicit statement that the gift is freely given to rich and poor without their merit: failure to grasp it does not mean that access must be earned by superior achievement. HY_P4S037 adds a different limit, the newborn believer’s inability to comprehend everything at once. Such a person must grow gradually in knowledge. English “grasp” and “comprehend” make the cognitive dimension of ergreiffen and fassen clear without removing the imagery of receiving something offered. Free gift and gradual understanding are complementary claims, not interchangeable stages of self-produced salvation.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. The freely given heavenly Stone is found and grasped by few.

Part IV: the spiritual comparison · unit 37 [HY_P4S037] · source PDF pp. 90–91. New believers require gradual nourishment rather than instant exhaustive understanding.

See also Works and Christian faith [HL0625]; Church, members, and spiritual edifice [HL0098]

Selected exact forms finden; ergreiffen; fassen; nicht alles auff einmal fassen

Fish-eyes

körner / Fisch augen · HL0201

Fish-eyes describe the appearance of grains among the main treatise's signs in HY_P2S022. The phrase is a visual comparison, not a demand for animal material. It comes at the beginning of the paragraph's ordered appearances, which the author calls a good indication when they follow one another properly. Isolating this shape from the surrounding sequence would overstate its diagnostic force. The aligned English 'grains like fish-eyes' preserves both the material subject, grains, and the likeness-marker; neither should be omitted in a lexical gloss.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Early grains resemble fish-eyes.

See also Colours and ordered signs [HL0110]; Signs and indications [HL0514]

Selected exact forms körner; Fisch augen

Flatter and sell the secret

heuchlen; vmb Gelds willen zu offenbahren · HL0203

Heuchlen means flattering or dissembling towards the rich and godless in order to secure support. The main treatise presents material provision as protection against this dependency: philosophers can pursue study without poverty forcing them to flatter patrons or disclose the art for money.

The argument is not simply that wealth is intrinsically desirable. Its value here lies in preserving intellectual and moral independence and sparing wisdom the humiliation of begging. The English clarifies the German’s compressed syntax as being ‘spared having to flatter’. Revealing the secret for payment is a separate pressure alongside flattery, not an authorized method of funding the work.

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. Philosophers’ livelihood is said to free study from dependence on rich patrons and sale of the secret.

See also Food, livelihood and maintenance [HL0210]; Selling instruction [HL0505]; Poverty and begging [HL0420]

Selected exact forms heuchlen; vmb Gelds willen zu offenbahren

Flight and vanishing

hinweg schwingen; verschwinden; hinweg fliehen · HL0204

Flight and vanishing describe the danger of the prepared subject escaping its proper confinement. The main text says it can rise away when freely exposed to air, although it is fixed in itself within the work. That qualification prevents fixed and volatile from becoming simple contradictory labels attached without context. The later sealing passage likewise treats flying away as a loss to be prevented, not as a desirable ascent or proof of completion. The English “within the work” clarifies the situational contrast in the earlier statement. These descriptions identify a historical concern about retention; they do not establish the modern composition of the material or authorize testing an unknown vapour.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Exposure to air would make it depart although internally fixed.

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. Escape of the compound must be prevented.

See also Fixity, volatility, and endurance [HL0202]; Seal and lute [HL0493]; Visible and invisible [HL0594]

Selected exact forms hinweg schwingen; verschwinden; lufft; verzauche; hinweg fliehen

Flint, steel, and tinder

Fewerstein / Stahl / Zunder · HL0205

The flint analogy distinguishes hidden light in the stone, steel that awakens rather than inserts it, and prepared tinder that receives and sustains it. The spiritual application then gives an ordered account: the light is first bestowed by God through true faith; it is assisted through the Word read, heard, and preached; then the Holy Spirit kindles it in the dark yet believing heart, compared to tinder. God subsequently works in that heart. The Word, Spirit, heart, and material tinder are therefore not interchangeable instruments, nor is the heart the independent giver of light. The inward origin of illumination does not dispense with the outward Word or divine agency.

Part IV: the spiritual comparison · unit 12 [HY_P4S012] · source PDF pp. 70–71. Flint contains the concealed light, steel awakens it, prepared tinder catches and sustains it.

See also Inward light and inward eye [HL0284]; Assistance and stimulation [HL0034]; Awaken and kindle [HL0041]

Selected exact forms Fewerstein; Stahl; Zunder

Flood and drown

vberschwembt; ertrincken · HL0206

Flooding names a failure of nourishment through excess. The body may become over-wet and be spoiled, just as a farmer’s seed drowns instead of sprouting when overwhelmed by moisture. Water is therefore not beneficial simply by being plentiful. The comparison supports the text’s insistence on measured, gradual assistance, but should not be reconstructed as a practical schedule here. The English’s “might” preserves the conditional warning: the author describes what can go wrong if the limit is ignored. The drowned seed also shows how the work’s agricultural images can explain failure as well as growth and multiplication.

Part II: matter and the work · unit 18 [HY_P2S018] · source PDF p. 42. Excess wetness spoils the body as too much rain drowns seed.

See also Gradual addition and instruction [HL0246]; Seed, sowing, and generation [HL0502]; Error, defect and remedy [HL0178]

Selected exact forms vberschwembt; ertrincken; verderben

Flow

fleust / wie Wasser · HL0207

The riddle says that its everywhere-available thing comes and flows like water yet does not wet. Flow names one feature of the comparison; the following negation prevents a straightforward equation with ordinary water. The same lines combine several colours, lightness and heaviness, and many possible names with outward insignificance. English “flows readily like water” preserves comparison rather than identity. The verse’s purpose is to provoke recognition through linked paradoxes, not to offer a sufficient physical test by which any non-wetting liquid could be declared the matter.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. Water-like flow is immediately qualified by the denial of wetting.

See also Riddle and enigma [HL0475]; Mercurial water and mercury of the sun [HL0341]

Selected exact forms fleust; wie Wasser

Flying lion

fliegenden Löwen · HL0208

The Summary reports the philosophers' name 'flying lion' for Mercury and immediately explains the lion through appetite. Mercury strips added metals of form, eats and swallows them, while gold and silver receive a qualified exception: even when swallowed and hidden, they are not consumed. The passage then presents Mercury as mother of metals containing two spiritual metallic substances. The lion is thus an explanatory image of power and reception, not a securely decoded recipe symbol. The supplied English keeps the comparison and the limits on consumption rather than letting the voracious animal imply that every metal is destroyed alike.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. Mercury swallows other metals like a hungry lion, but perfect gold/silver are not consumed.

See also Eating, swallowing, and consuming [HL0166]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Dragon, serpent, and wings [HL0155]

Selected exact forms fliegenden Löwen; Löwe; frisset; verschlinget

Follow, grow, and become conformed

nachfolgen; wachsen vñ zunehmen; gleichförmig · HL0209

Following, growing and becoming conformed describe the life consequent upon spiritual rebirth. Christians, called Christ’s brothers and sisters, should increase in humility and Christian virtues and be made like his body. The direction is towards participation in his life and glory, not independent mastery of a moral technique.

The final sentence explicitly denies that this following comes from human worthiness, merit or self-will. It comes solely through the Holy Spirit, active in baptismal regeneration. The English preserves both the obligation to follow and the denial of self-generated spiritual ability. Omitting either would turn the passage into either effortless passivity or a doctrine of earned regeneration, neither of which represents its argument.

Part IV: the spiritual comparison · unit 36 [HY_P4S036] · source PDF pp. 89–90. Following Christ and growth in virtue are expressly attributed to the Holy Spirit, not merit or self-will.

See also Regeneration and new person [HL0462]; Good works, faith, and fruit [HL0240]; Human will and divine mercy [HL0270]

Selected exact forms nachfolgen; wachsen vñ zunehmen; gleichförmig

Food, livelihood and maintenance

nahrung / vnderhaltung · HL0210

Food and maintenance are benefits which the philosophers are said to have obtained through the art. Their purpose is freedom for study and the pursuit of wisdom, not unlimited consumption. The passage also explains how livelihood would spare them flattering wealthy patrons, selling the secret, or suffering contempt for begging. In this context nahrung reaches beyond a particular food to sustaining a life. The statement belongs to the author's account of the philosophers' alleged advantages and should not be treated as evidence of an actual reliable income from alchemy.

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. The gift supports the philosopher’s subsistence.

See also Study and pursuit of wisdom [HL0539]; Poverty and begging [HL0420]

Selected exact forms nahrung; vnderhaltung

Fool and foolish seeker

Thoren · HL0211

The fools of this passage are seekers who pursue the art merely for temporal honour, wealth and pleasure, despite exhausting money, labour and their own minds. The insult judges an end of seeking, not an absence of mechanical cleverness. The following explanation carefully denies that wealth is evil in itself: the problem is shameful misuse and obstruction of the true good. The English clarifies the awkward opening construction as desire for worldly benefits alone. That contextual reading should not be expanded into a ban on all livelihood or all material assistance, which the work elsewhere allows and praises.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Those seeking only temporal honour, riches and pleasure are fools.

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. Livelihood supports study and freedom from forced flattery or sale of the secret.

See also Greed and worldly desire [HL0249]; Use and misuse [HL0585]; Highest good and heavenly priority [HL0265]

Selected exact forms Thoren

Foolishness, heresy, and polemical exclusion

Thorheit / Ketzerey · HL0212

Foolishness and heresy are hostile judgements reported by the main treatise, not its own descriptions of the truth it defends. The wise of the world call it foolish; others condemn and banish it as heresy. The author interprets such rejection through scriptural accounts of the unrecognised Word and the testing of believers. English “condemned and banished as heresy” preserves the attributed accusation and its consequences. The passage does not identify a particular court, denomination or historical prosecution. Its immediate role is to connect rejection of divine knowledge with the earthly Stone’s low esteem before introducing their many parallel titles.

Part IV: the spiritual comparison · unit 15 [HY_P4S015] · source PDF pp. 72–73. Worldly accusations are interpreted as rejection of the Word and trial of believers.

See also World and worldliness [HL0626]; Works and Christian faith [HL0625]

Selected exact forms Thorheit; Ketzerey; verdampt; verbannt

Foreign addition

ohn allen frembde zusatz · HL0213

The exclusion of every foreign addition in HY_P2S003 qualifies the single matter from which the stone is to be prepared. It is a strong statement, not merely a preference for few ingredients. Yet it must be read at its own point in the work: the later account introduces a closely related solar body for fermentation. The family on fermentation treats that later addition explicitly. The English preserves 'without any foreign addition', so an editor should neither delete the prohibition nor silently extend it to make all subsequent conjunction impossible. The source's stage-specific claims need to remain visible together.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The stone is said to be prepared solely from one matter, without alien admixture.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The first fermentation introduces another, closely related material after the watery matter has been prepared.

See also First matter and first being [HL0200]; Ferment and fermentation [HL0193]; Affinity and suitability [HL0007]

Selected exact forms ohn allen frembde zusatz

Forge, hammer, tongs, and file

Schmiede; Hammer; Zangen; Feylen; Hämmer · HL0214

Nature tells the bungler to enter her forge within the earth and learn the matter and manner of her work. She then says that she cooks and transforms without hammer, tongs or file. The apparent reversal becomes intelligible when her later speech calls the planets her hammers and the eighth sphere her hands. Ordinary workshop nouns are first invited as images and then denied as literal instruments adequate to her agency. The English preserves both the forge and the negative tool-list. Reading only the cosmic hammers would miss the polemical contrast with human workshop busyness; reading only the denial would lose the governing craft-image.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature ceaselessly forges metals within earth.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature works without smithing tools in the described one-vessel work.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. The seven planets are Nature’s hammers.

See also Nature [HL0366]; Heavens and influence [HL0262]; Manual work and practical handgrips [HL0329]

Selected exact forms Schmiede; schmiede; Hammer; Zangen; Feylen; Hämmer; Planeten

Fortune, thorns, and thistles

rund vnd waltzend; Glück; Dorn vnd Disteln · HL0215

Fortune is ‘round and rolling’: its instability explains why the poem’s feminine figure, despite possessing what the world desires, must endure distress. Bathing among thorns and thistles is a deliberately painful image, not advice about bodily treatment. Possession does not remove suffering or the need to resist greed.

The stanza proceeds to death, rest in the grave, heavenly crown and enduring good name. Thus fickle Glück belongs to earthly reversals, not the final reward. The English preserves the rolling image rather than replacing it with an abstract ‘bad luck’; no particular emblematic wheel or historical event needs to be supplied to understand the contrast.

Closing epigrams · unit 5 [HY_EPIGRAMS005] · source PDF pp. 124–125. The concluding poem contrasts rolling fortune and earthly affliction with final rest and honour.

See also Name, reputation, and crown [HL0362]; Uprightness, fall, and steadfastness [HL0583]; Wealth, money and possessions [HL0608]

Selected exact forms rund vnd waltzend; Glück; Dorn vnd Disteln

Forty

40; days, years, months, and hours · HL0216

Forty links the reported duration of a material transformation with a catalogue of scriptural and sacred-historical episodes. The passage varies the unit: years in the wilderness, days of fasting, months of preaching, hours in the grave, and days between resurrection and ascension. Its purpose is concordant pattern, not conversion of all these intervals into a single schedule. The catalogue is the treatise's historical reckoning and is not independently endorsed by the lexicon. Its opening also says that the material event happens “generally,” while the later account of human tribulation refuses to limit suffering to forty days or years.

Part IV: the spiritual comparison · unit 27 [HY_P4S027] · source PDF pp. 82–83. Forty links material cooking with wilderness, fasting, ministry, burial, appearances and Jerusalem’s destruction.

Part IV: the spiritual comparison · unit 48 [HY_P4S048] · source PDF pp. 100–101. The later spiritual application expressly extends tribulation beyond forty days or years, potentially throughout life.

See also Symbolic numbers [HL0552]; Time, term and duration [HL0565]; Cross and furnace of tribulation [HL0131]

Selected exact forms 40.Tag; 40.jar; 40.monat; 40.stund; 40.Jahr

Foundation and wellspring

Grundt / Brunquell der Natur · HL0217

Foundation is the secure understanding that readers try to draw from veiled philosophical books in HY_INTROS004; in HY_INTROS007 it is paired with Nature's wellspring as the source from which the true philosophers draw proof and knowledge. The paired images are structural and flowing: knowledge needs both a sound basis and an authentic source. The English 'draw' appropriately preserves the wellspring's force. Their opposite is not mere ignorance but fraudulent use of genuine writings as a cover for deception. This local foundation is epistemic and natural, distinct from the explicitly Christological cornerstone developed later.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. Few readers can draw a sound and certain foundation from the writings.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. True knowledge is drawn from nature's ground and spring.

See also Book and school of Nature [HL0077]; Authority and testimony [HL0039]; Fraud and pseudo-philosophers [HL0219]; Knowing God, oneself, and the work [HL0301]

Selected exact forms grund; Grundt; Brunquell der Natur

Fraud and pseudo-philosophers

Pseudo-Philosophi; betrüger; betrugs · HL0219

The introduction opposes approved philosophers, said to write truthfully from Nature’s wellspring, to pseudo-philosophers who falsely claim knowledge of the art. Their characteristic fraud includes misusing the approved writings as a cover, so citation and learned appearance do not by themselves guarantee truth. The accusation belongs to the anonymous narrator’s division of true and false authority, not an independently verified judgment on unnamed historical people. The English keeps the repeated language of falsity and deception, making clear that the target is more than innocent failure. The warning also reaches people who allow themselves to be drawn in by the display.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. False claimants appropriate authentic philosophical writing.

See also Blue mist and gaping mouths [HL0070]; Sophist and sophistry [HL0522]; Boast and false appearance [HL0071]

Selected exact forms Pseudo-Philosophi; betrüger; betrugs

Friendship and opposition

Gott befreundet / Gott entgegen · HL0220

Friendship and opposition express a person’s relation to God in an argument about successful work. The artist only sows, plants and waters; God alone gives increase. Heaven, earth and the elements are consequently said to assist God’s friend, while Nature opposes the person opposed by God. The English makes the latter relation explicit rather than treating Nature as an independently hostile force. This is a theological claim about dependence and conduct, not a promise that declaring oneself pious guarantees a material result. Knowledge of the true matter and renewed prayer are still required in the surrounding passage.

Part I: entrance and preparation · unit 8 [HY_P1S008] · source PDF pp. 28–29. Divine friendship and opposition govern the asserted response of Nature.

See also Calling and vocation [HL0088]; Govern heart and conduct [HL0243]

Selected exact forms Gott befreundet; Gott entgegen

Galen

Galenus · HL0222

Galenus is the historical form listed in the introduction's catalogue, rendered Galen in English. Its inclusion joins medical and philosophical prestige to the treatise's account of eminent possessors of the art. The unit offers no particular Galenic work, doctrine or episode and does not distinguish the grounds on which each person is included. The entry therefore records the designation and its rhetorical role without supplying an unsupported biography or treating the catalogue's assertion as verified evidence of alchemical achievement.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Galenus

Gall and vinegar

Gall vnd Essig · HL0223

Gall and vinegar are named in the account of Christ’s passion, where he is given them to drink. They belong to a scripturally referenced sequence of humiliation, pain and death used to explain the furnace of tribulation. The words identify what is suffered, not a preparation that produces salvation.

The English preserves the paired substances without turning them into an alchemical solvent. Although the surrounding paragraph compares Christ’s suffering with material transformation, it does not instruct the reader to put gall or vinegar into the earthly work. This is a useful case in which a substance-name is consequential precisely because it remains within the theological narrative.

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. Gall and vinegar occur among the sufferings of Christ in the main allegory’s furnace-of-tribulation account.

See also Birth, passion, death and exaltation [HL0060]; Cross and furnace of tribulation [HL0131]; Blood and rose-coloured tincture [HL0067]

Selected exact forms Gall vnd Essig

Garment and putting on

Kleidt / anziehen · HL0225

To put on Christ like a garment occurs within the main treatise's account of baptismal regeneration through water and spirit. The image follows cleansing in Christ's blood and becoming one body with him. It therefore signifies incorporation and a changed relation, not merely adopting an outward appearance or costume. The passage attributes the expression to Paul in Colossians and immediately returns to the analogy of tincture joining with imperfect metals. Garment, body, and building are adjacent images of union; they should not be forced into a single literal description.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. Believers put on Christ like a garment.

See also Regeneration and new person [HL0462]; Church, members, and spiritual edifice [HL0098]

Selected exact forms Kleidt; anziehen

Geber

Geber · HL0226

Geber appears first as a name in the main treatise's catalogue and later as an authority within Nature's separate dialogue. APP_NATURES010 places him among writers said to have found the art true in practice. APP_NATURES012 attributes to him a saying that aged philosophers enjoyed its benefit in old age. Nature immediately retains mortality: the creature must finally die. The English preserves the attribution and the age-related context. These passages establish how the collected texts invoke Geber, not which historical author or textual corpus lies behind the name, nor independent evidence for the medicine's efficacy.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature cites Geber among writers who found the art true in work.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Geber is quoted for philosophers enjoying the treasure when old.

See also Authority and testimony [HL0039]; Medicine, healing, and its limits [HL0337]; Life and well-being [HL0311]

Selected exact forms Geber; alten Tagen

Gems and precious stones

Edelgestein; Carbunckel / Rubin / Demant · HL0227

Precious stones serve several different comparisons. In the main treatise, carbuncle and diamond provide a standard of brilliance surpassed by the special water; later defective gems and tinged crystal belong to alleged material benefits, while the art itself is called a jewel; its material marvels are nevertheless valued below heavenly knowledge. Nature's dialogue uses ruby and diamond as examples receiving form from heaven and matter from earth. The First Response first includes gems among worldly riches and later forbids the recipients to take them independently: only the guide may allot them. These occurrences concern radiance, natural formation, value, and restraint, not one gem-making procedure. Nor does the catalogue of names independently establish modern mineral identifications for every historical term.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The water outshines the gleam of carbuncle and diamond.

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. Deficient gems are to be improved, and the noblest gems provide the standard.; The art itself is called a jewel given by God.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Ruby and diamond parallel gold’s receipt of beautiful celestial form and good earthly matter.

First Response · unit 2 [APP_FRC1S002] · source PDF p. 197. Jewels initially appear as desired worldly wealth.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. Every imaginable jewel accompanies the tincture, but recipients may take none except what the guide gives.

See also Crystal [HL0132]; Treasure and value [HL0572]; Guide, conductor and instructor [HL0250]

Selected exact forms Carbunckel; diamant; mangelhafften Edelsteinen; Edelsten gesteinen; Kleinnoth; Edelgestein; Rubin; Demant; alle Edelgesteine; selbst nichts nehmen

Genesis and Mosaic book

ersten buch Moysis; 2. capit. · HL0228

The first book of Moses, chapter two, is cited when the author refuses to call possessions and money evil in themselves. The citation supports his claim that such things may be precious gifts of God; what he condemns is their shameful misuse and their obstruction of the true good. The English names the book Genesis, an ordinary title expansion of the German designation rather than a separate printed lemma. No complete biblical quotation or verse number is supplied here. The reference functions as a check upon an excessively simple anti-wealth reading of the surrounding polemic.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Genesis is invoked to defend precious goods as divine gifts.

See also Use and misuse [HL0585]; Wealth, money and possessions [HL0608]

Selected exact forms ersten buch Moysis; 2. capit.

Gentle warmth and degrees

linden Wärm; lawlecht; lindes; stetes · HL0229

Gentle warmth is described through degree and quality: linden Wärm and lawlecht emphasize mild, perceptible warmth, while the furnace passage adds steadiness and airy, vaporous character. The hen brooding over eggs is a comparative image for the kind of assistance envisaged, not a thermometer reading.

The English ‘fire of the first degree’ interprets the passage’s degree-language; the surrounding adjectives remain necessary because no modern temperature scale is supplied. These terms belong to particular stages in the main work. They should not be generalized to every later mention of greater heat, or combined with the source’s timings into a new operational schedule.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The preliminary conjunction passage characterizes warmth as gently perceptible and lukewarm.

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. The furnace passage adds steadiness, airiness and vapour and compares the warmth to a brooding hen.

See also Governance and assistance of fire [HL0244]; Furnace [HL0221]; Egg, hen, and chick [HL0169]

Selected exact forms linden Wärm; lawlecht; grads; lindes; stetes; lüfftiges; dempffiges Fewer

Gift without payment

ohn alle Vergeltung / mitgetheylet · HL0232

The Second Response’s brotherhood says that it has imparted this teaching without payment or recompense. The claim concerns the communication just made, not a documented transfer of money, membership dues or an unlimited promise of future support. The sentence is followed by a summons to present themselves again in the order. English “without any payment” captures the immediate economic contrast in Vergeltung, while “imparted” keeps the object as what has been communicated. The gift is thus part of the response’s self-presentation as generous instruction; it does not identify the speakers or establish the terms of a historical organisation.

Second Response · unit 7 [APP_FRC2S007] · source PDF p. 205. The brotherhood calls its communication unremunerated before issuing a return summons.

See also Christ’s day and St Peter’s [HL0097]; Few words and contained treasure [HL0194]

Selected exact forms ohn alle Vergeltung; mitgetheylet

Give, take, and permit

gibt vnnd nimt / zulassung / verhengnuß · HL0233

The conclusion says that the art rests in God's power: he gives and takes it from whom he wills, and neither the devil nor the godless can undertake even its least part without divine permission. The permission-clause matters; the statement is not an unqualified denial that a wicked person could ever acquire anything connected with the art. In the theological account, God's permission similarly allows temptation and falls while the devil remains the tempting agent. Permission, direct action, and ultimate governance are related but distinct roles. The English keeps that distinction rather than making God the speaker of Satan's proposals.

Conclusion · unit 3 [HY_CONCLUSIONS003] · source PDF pp. 111–112. God alone controls access to the art and gives or takes it at will.

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. Satan’s assaults occur under God’s permission and are given a gracious training purpose.

See also Gift and divine ordinance [HL0231]; Temptation and combat [HL0556]; Possession, use, and self-preparation [HL0415]

Selected exact forms zulassung Gottes; gibt vnnd nimt; Gottes verhengnuß; verhengt

Glosses, chatter, and adulteration

glossen / sawerteig / geschwetz · HL0235

Human glosses are condemned in HY_P4S045 when they displace or adulterate God's true Word. The author compares them with scribal leaven and mouse droppings mixed among pepper, then contrasts ear-filling chatter with the Word's saving power. This is a polemical judgment on corrupt exposition, not a ban on all explanation as such. The same passage insists that inward hearing accompanies outward hearing; it does not dismiss preaching as dispensable sound. The English retains the harsh contamination image and the denial that the Word is a bare echo. Keeping both prevents the attack on glosses from becoming an attack on the proclaimed Word itself.

Part IV: the spiritual comparison · unit 45 [HY_P4S045] · source PDF p. 98. Human glosses and scribal leaven adulterate the Word like mouse droppings mixed into pepper.

See also Word, Scripture, and testimony [HL0622]; Seeing, hearing, and recognition [HL0503]; Leaven [HL0310]

Selected exact forms glossen; sawerteig; meustreck vnder den Pfeffer; geschwetz

Gold-makers

Goldtmachern; Alchimisten · HL0238

Gold-makers are the targets of a warning in the main prologue’s verse. The text pairs them with alchemists who ‘distil’ money from purses and chests, converting an operation-word into an accusation of financial extraction. The warning is against deceptive appearance and misplaced trust, not a neutral definition of every person practising the art.

The same verse contrasts upright, devout and unboastful people who know their craft. That contrast prevents Goldtmachern from becoming a blanket synonym for all philosophers in the book. The English ‘gold-makers’ preserves the occupational claim while allowing the following joke to expose the gap between that claim and what the deceivers actually take.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. The warning verse attacks practitioners who extract money from clients rather than make trustworthy gold.

See also Fraud and pseudo-philosophers [HL0219]; Purses and chests [HL0445]; Pi-shaped warning [HL0404]

Selected exact forms Goldtmachern; Alchimisten

Golden chain

güldene Ketten · HL0239

Nature calls her union of contrary elements a golden chain and describes herself as adorned in a circle with heavenly virtues and substantial forms. The chain is thus an image of ordered connection: the passage ties natural transformation to heavenly assistance and to Nature's exclusive ability to proportion the elements. Its gold is honorific and imagistic here, not an instruction to use a metal chain or a statement of elemental composition. The surrounding challenge asks how a human worker could obtain the needed influence independently. The chain makes visible the relation that the boastful practitioner cannot manufacture by handling alone.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature’s temperament and unification of the four elements are figured as a golden chain.

See also Divine influence [HL0151]; Composition, mixture, and disposition [HL0115]; Nature [HL0366]

Selected exact forms güldene Ketten; ringßweise; substantialischen formis

Gout and leprosy

Podagra; Außsatz · HL0241

Gout and leprosy are the named examples in a report that the completed, more-than-perfect Stone heals every illness. The narrator attributes such expansive praise to what others have written, then withdraws from detailed medical discussion because he is not a physician. He leaves judgment to those who supposedly possess and know how to use it. These qualifications matter more than an isolated disease-list. The English “It is said” helps maintain the reported status of the claim. Neither the passage nor this lexical explanation verifies a cure or recommends treatment; the disease names show the breadth of the historical promise.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. Two named diseases exemplify the claim of curing all illnesses.

See also Medicine, healing, and its limits [HL0337]; Poison, danger, and medicine [HL0413]; Perfection and more-than-perfection [HL0397]

Selected exact forms Podagra; Außsatz

Govern and regulate

regierung / regiern / regierer · HL0242

Governance first names the management of the preparation in the treatise's announced plan. It also names the divine direction requested by the practitioner: the Holy Spirit is asked to continue grace and govern the recipient's proper use of the secret. At completion God is called the chief governor of the whole work. The movement between practical regulation and divine government does not make them rival causes of equal rank. The worker tends and directs the undertaking, but thanksgiving assigns its principal government to God. The label “regimen” should therefore be interpreted through its object, not automatically reduced to temperature control.

Opening explanation · unit 10 [HY_INTROS010] · source PDF pp. 23–24. Preparation requires a manner and a regimen.; The manner of preparation is paired with its governance.

Part I: entrance and preparation · unit 4 [HY_P1S004] · source PDF p. 26. Divine government enables right use of the revealed secret.

Part II: matter and the work · unit 23 [HY_P2S023] · source PDF p. 45. God is the chief governor of the work.

See also Governance and assistance of fire [HL0244]; Guide, conductor and instructor [HL0250]

Selected exact forms regierung; modus; regiern; fürnembste regierer

Govern heart and conduct

anstellen vnd regiren / wandel vnd leben · HL0243

Ordering and governing concern the practitioner’s heart, mind, conduct and life towards God. The conclusion claims that their condition becomes perceptible in the progress of the work on the Stone. The author adds his own testimony that he has observed this connection with devotion. This is not merely a technical use of “regimen” transferred without comment: it binds ethical self-direction to the fortunes of the undertaking. English “orders and governs” preserves the paired verbs, while “conduct and life” broadens the scope beyond private intention. The claimed correspondence remains the author’s experience, not an independently verified rule of material causation.

Conclusion · unit 4 [HY_CONCLUSIONS004] · source PDF pp. 112–113. The author claims to observe the relation between godly conduct and the work’s progress.

See also Greed and household provision [HL0248]; Experience, testing, and claims of certainty [HL0184]

Selected exact forms hertz vnnd gemueth; anstellen vnd regiren; wandel vnd leben

Governance and assistance of fire

regierung des fewers · HL0244

Governance of fire in HY_P4S044 means diligent, continuing attendance, but the governing human does not become the principal agent. The philosophical fire hidden in the compound is assisted by material fire; the passage compares this with inward divine light being stirred through outward exercise of godliness and continued attention to God's Word. Its repeated verbs of assisting, awakening and blowing upon express maintenance rather than manufacture of grace. The English preserves 'principally' for the inner fire's work and 'assisted' for the external relation. This order prevents the analogy from making repeated religious activity an independently sufficient cause of salvation.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. The compound’s hidden essential fire is assisted by earthly material fire.

See also Fire of wisdom [HL0199]; Common fire [HL0112]; Exercise, contemplation, and sustained practice [HL0183]; Good works, faith, and fruit [HL0240]

Selected exact forms regierung des fewers; essentialisch; vbernatürliches; Göttlichs fewer

Gradual addition and instruction

ein theil nach dem andern; allgemach; einen Articul nach dem andern · HL0246

The main allegory contrasts addition all at once with one portion after another at distinct times. It applies that distinction to instruction: after baptismal union with Christ, a person begins to understand one article of faith after another until strengthened in knowledge. The analogy concerns orderly reception and growth.

The English preserves ‘as soon as’ for the beginning of instruction and ‘gradually’ for its development. Baptismal union is not postponed until every article is mastered. Conversely, later learning is not made unnecessary by that union. This is also evidence that the book’s one-matter language does not exclude every later addition; the claim must be read at its own stage.

Part IV: the spiritual comparison · unit 38 [HY_P4S038] · source PDF p. 91. Gradual material addition supplies an analogy for learning the Christian faith after baptismal union.

See also One and many [HL0382]; Regeneration and new person [HL0462]; Articles of faith and creed [HL0029]; Time, term and duration [HL0565]

Selected exact forms ein theil nach dem andern; allgemach; einen Articul nach dem andern

Great world and little world

grossen Welt / kleine Welt · HL0247

The alchemist praises Nature as mother and ruler of the great world, created for the human being, the little world. These German expressions ground the editorial access terms macrocosm and microcosm. The correspondence does not erase distinctions of agency. The same speech assigns elemental and bodily formation to Nature but says that God works beyond her in giving the immortal rational soul. The human little world concentrates lower degrees of existence, growth, and sensation while exceeding Nature's operation in that particular respect. The language is spoken by the answering alchemist; it is not an unmarked continuation of Nature's own speech.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Alchemist calls the human being the little world for which the great world was made.

See also Anatomy and bodily qualities [HL0019]; Nature [HL0366]; Body, soul, and spirit [HL0075]

Selected exact forms grossen Welt; kleine Welt

Greed and household provision

Geitz / heußlichen fürsehung · HL0248

The appendix warns that greed may shelter under the appearance of prudent household provision. Its criticism is not of all care for one’s household: the qualifying phrase concerns a deceptive guise through which acquisitiveness leads the possessor away from God. Pride is named alongside it, and loss of the art is the threatened consequence. The emblem’s closing verses present the contrary example, a figure who allows greed no place despite possessing what delights the world. English “prudent provision” preserves the respectable appearance under which the fault hides. Together these passages distinguish possession of goods from the disposition that misuses them.

Internal appendix · unit 1 [HY_APPENDIXS001] · source PDF p. 117. Household prudence can be a pretence for greed and pride.

Closing epigrams · unit 5 [HY_EPIGRAMS005] · source PDF pp. 124–125. The exemplary figure possesses desirable goods without admitting greed.

See also Fail, dissolve, and vanish [HL0186]; Gift without payment [HL0232]

Selected exact forms Geitz; heußlichen fürsehung; stolzieren; kein statt

Greed and worldly desire

geitzes; Geitz; vnreine Sucht · HL0249

Greed is desire that narrows the seeker’s attention to possession and worldly advantage. The introduction argues that unrestricted disclosure would let the godless pursue the secret alone and abandon ordinary diligence, producing disorder. Later the apostrophe to greed and impure craving denounces love of money and directs readers to Palingenius for the continuation. The English’s “craving” retains the appetitive force of Sucht without importing a modern diagnosis of addiction. The objection is not to every material benefit: elsewhere the work distinguishes good livelihood and neighbourly help from shameful misuse. The retained secrecy is the narrator’s response to this feared misuse, not a neutral proof that secrecy is always virtuous.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. Disclosure to the godless is said to magnify acquisitive desire.

Part III: benefits and their rank · unit 15 [HY_P3S015] · source PDF pp. 58–59. The short poem denounces impure craving and accursed love of money.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. Quiet livelihood and assistance to needy neighbours distinguish beneficial provision from acquisitive display.

See also Use and misuse [HL0585]; Fraud and pseudo-philosophers [HL0219]; Poverty and begging [HL0420]

Selected exact forms geitzes; Geitz; vnreine Sucht; lieb zum Gelt

Half and restraint

Ein halbs; vbereilt · HL0251

The half appears in the numerical riddle after a series of sevens and the counting of seven and three. The warning is that no one should hurry a half. Its local force is restraint within an enigmatic numerical scheme, not an independently recoverable fraction of a chemical charge. The aligned English preserves the awkwardness of “a half” instead of supplying an unstated unit or decoding the riddle. It can therefore be read alongside the treatise’s cautions about haste, but cannot by itself justify a precise timing or calculation. The uncertainty is part of the supplied wording, not a gap to fill with an invented solution.

Part II: matter and the work · unit 29 [HY_P2S029] · source PDF p. 48. A half is mentioned with an injunction not to hurry.

See also Riddle and enigma [HL0475]; Sevenfold structures [HL0511]; Haste and delay [HL0256]

Selected exact forms Ein halbs; vbereilt

Haly

Haly · HL0252

Haly is one of the names in the introductory catalogue of alleged possessors of the art. The entry gives no accompanying work-title, episode or distinguishing designation. Its immediate function is to enlarge the line of authoritative predecessors claimed by the anonymous author. The aligned English retains the printed name. Because the catalogue alone does not resolve which historical bearer is intended, this lexicon does not add a biography or treat the name as independent proof of possession.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Haly appears without further identification in the authority catalogue.

See also Authority and testimony [HL0039]

Selected exact forms Haly

Happiness and good fortune

glücksälgkeit / glück · HL0253

The praise in HY_P3S002 places happiness, bodily health and good fortune within the perfected stone's temporal benefits. The qualification 'temporal' matters beside the volume's many uses of blessedness for salvation. The saying attributed to Morienus presents possession as sufficient for all earthly need, a sweeping testimonial claim rather than a definition of eternal life. The English distinguishes 'happiness' from 'good fortune', reflecting a cluster of welfare and success rather than one narrow emotion. Read with the article on life, this earthly abundance does not cancel the treatise's express acknowledgment of bodily death.

Part III: benefits and their rank · unit 2 [HY_P3S002] · source PDF p. 51. The stone is praised as supreme earthly happiness containing temporal welfare.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Temporal well-being is bounded by the introduction’s denial that the body can be freed from death.

See also Bodily health [HL0073]; Life and well-being [HL0311]; Highest good and heavenly priority [HL0265]; Morienus [HL0351]

Selected exact forms glücksälgkeit; zeitliche glücksälgkeit; glück

Hardness and dryness

hart; trucken · HL0254

Hard and dry are physical-sounding qualities used to explain the name ‘stone’. The main treatise first says the initial mineral is truly a stone, then adds that hardness and dryness allow it to be treated like one. These are parts of an argument about naming across the work’s changing conditions.

The same paragraph goes on to describe a reunited stone stable in fire yet flowing like wax. The earlier hard and dry condition must not be made a timeless definition excluding that later description. The English preserves the change from initial matter to completed state, rather than forcing every occurrence of ‘stone’ to denote the same outward texture.

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. Hardness and dryness are among the reasons given for naming the matter a stone.

See also Stone and Water Stone [HL0536]; Pound, grind and crush [HL0419]; Fixity, volatility, and endurance [HL0202]

Selected exact forms hart; trucken

Harm and benefit

schedlich als nutzlich · HL0255

The main treatise compares an incompletely prepared material medicine, more harmful than useful, with inadequate knowledge of Christ. The spiritual point is not that Christ is intrinsically poisonous, but that imagining him as God alone fails to recognize the incarnation necessary to the reader's participation. The comparison urges further knowledge of his person and of the appointed fulfilment of time. Its material premise is a genuine warning about the subject in its incomplete state; the spiritual application must not erase that warning or become a recommendation to use the substance therapeutically.

Part IV: the spiritual comparison · unit 21 [HY_P4S021] · source PDF p. 78. Incomplete material preparation harms; incomplete personal knowledge of Christ is said to conduce to condemnation.

See also Poison, danger, and medicine [HL0413]; Incarnation and second person [HL0277]

Selected exact forms schedlich als nutzlich; verdammnus

Haste and delay

eilen / vnbestendigkeit · HL0256

Haste is a false shortcut, not simply speed. HY_P2S021 allows a change in the fire's degree while expressly warning that this does not mean hurrying the work. HY_P2S027 pairs supposed haste with inconstancy and describes a malformed result rather than the hoped-for elixir. Its numerical riddle stresses the danger of excessively narrow reckoning and unrecognised hindrance; it should not be converted into a confidently decoded timetable. The English keeps the ironic 'supposed haste': an attempt to save time may instead cause delay or failure. The governing contrast is impatient intervention versus measured attendance.

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. Increasing strength does not license haste.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. Haste and inconstancy produce failure rather than faster attainment.

See also Time, term and duration [HL0565]; Mean, measure and regimen [HL0333]; Elixir and Nixir [HL0173]; Malformed birth [HL0328]

Selected exact forms eilen; vnbestendigkeit

Heal and cure

heilen; heilet alle Kranckheit · HL0257

Healing is a central claimed benefit, but its scope is not unlimited even within the main treatise. The prologue denies that anything in this world can free the perishable body from death and calls the restorative itself naturally destructible. Its ability to heal imperfect bodies, remove corruption and prolong life is asserted within that limit.

The later praise says the spirit ‘heals every illness’, attributing this confidence to the philosophers. The English keeps that sweeping claim, but it must be read beside the opening denial of immunity from death. The lexicon reports historical efficacy language, not evidence that the material cures disease, and supplies no dose or treatment instruction.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Healing imperfect bodies and prolonging life are explicitly distinguished from abolishing death.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The philosophers’ encomium makes the broader claim that the hidden spirit heals every illness.

See also Medicine, healing, and its limits [HL0337]; Mortality and corruption [HL0353]; Spirit [HL0531]

Selected exact forms heilen; heilet alle Kranckheit

Health, youth and the members

gesund; Jung; Gliede · HL0258

The First Response, printed in 1661, promises its recipients that the tincture will restore health and youth so completely that no bodily member will feel illness. Its directive places use under a guide’s teaching. This is a promise made by that later response, not a medical conclusion established by the anonymous 1619 treatise or by the edition. The English “members” refers to bodily parts here, not members of a fraternity, despite the wider communal setting. Keeping that sense distinct prevents a misleading ecclesial reading. No dose or method is supplied in this entry, and the historical claim should not be used as treatment advice.

First Response · unit 14 [APP_FRC1S014] · source PDF p. 201. The promised rejuvenation is expressed as absence of illness in any bodily member.

See also Guide, conductor and instructor [HL0250]; Medicine, healing, and its limits [HL0337]; Rejuvenate and revive [HL0464]

Selected exact forms gesund; Jung; Gliede; Kranckheit

Heavenly and earthly

zu theil Himlisch / zum theil auch jrrdisch · HL0261

The exceptional matter is described as partly heavenly and partly earthly at the opening of its preparation. The two qualifications accompany an initially mingled being whose colour is not wholly discernible. They indicate a composite relation of levels, not two separately identified substances that the reader is told to fetch. The passage then makes prior recognition of the matter and its hidden spirit indispensable before manual work. English “partly…and partly” preserves the coordinated qualification; it should not be silently intensified into an assertion that the matter is wholly celestial or reduced to an ordinary earthly mineral solely because it is handled.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. The initial matter joins heavenly and earthly qualifications within one mingled being.

See also Confusion and mingled being [HL0119]; Heavens and influence [HL0262]

Selected exact forms zu theil Himlisch; zum theil auch jrrdisch

Helmet, wings, and cock

Helmen / zween Flügeln / Hahn · HL0263

The emblematic poem tells the reader to inspect a helmet with two wings and a cock. It supplies its own meaning: goodwill and great love toward the noble free art and pure wisdom. This explanation follows the comparison between alchemy and theosophy as closely related as a hand and body. The historical forms therefore identify features of an image, not items of laboratory equipment. The English's 'These show' retains the poem's explicit act of interpretation. Additional mythological identifications may be tempting, but this unit does not require an invented bearer of the helmet or a separate chemical meaning for the bird.

Closing epigrams · unit 2 [HY_EPIGRAMS002] · source PDF p. 122. Helmet, two wings and cock signify favour and love for free art and pure wisdom.

See also Theosophy [HL0560]; Seven liberal arts [HL0510]; Wisdom and understanding [HL0613]

Selected exact forms Helmen; zween Flügeln; Hahn

Hermes Trismegistus

Hermes Trismegistus; Hermes · HL0264

Hermes Trismegistus heads the main catalogue; later Hermes and Aristotle are jointly credited with descriptions of the hidden power as true, certain and supremely secret. These are attributed authorities supporting the encomium, not direct documentation of a particular experiment or a securely identified quotation-source.

Nature’s Demonstration gives Hermes a different local distinction, calling him a father whom no other equals among writers said to have found the art true in work. Vatter is therefore an honorific of authority here, not evidence of family descent. The English retains the name and title without requiring the reader to identify a historical biography behind the textual figure.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Hermes heads the main treatise’s catalogue of alleged possessors.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. Hermes and Aristotle are credited with exalted names for the hidden spirit.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature calls Hermes a father and an unequalled authority among writers on the art.

See also Authority and testimony [HL0039]; Aristotle [HL0025]; Spirit [HL0531]

Selected exact forms Hermes Trismegistus; Hermes; Vatter

Hippocrates

Hippocrates · HL0266

Hippocrates is a catalogue name in the main prologue’s asserted succession of possessors. No work, medical doctrine or individual accomplishment is specified in this unit. Its evidentiary function is therefore limited: the narrator invokes the name to strengthen the art’s authority. The English preserves it unchanged. The name’s presence does not independently show that the person known by it practised the process described in this book.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Hippocrates occurs in the sequence of figures asserted to have possessed the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Hippocrates

Hope, longing, and sustaining joy

Verlangen / gehoffet / erlangt · HL0268

The patriarchs' longing is directed toward the heavenly stone, Jesus Christ, and toward God's promised bodily and visible manifestation of him. The same paragraph distinguishes this expectation from already knowing and attaining him in the spirit. Such spiritual knowledge is said to sustain them amid danger and give delight throughout life. Hope here is therefore not simple absence of possession: anticipated visibility and present sustaining knowledge coexist. The English “awaited with great longing” combines the prospective force of hoped-for fulfilment with the desire named in the German.

Part IV: the spiritual comparison · unit 5 [HY_P4S005] · source PDF p. 64. Forefathers long for the promised Christ and are sustained by spiritual recognition of him.

See also Promise and fulfillment [HL0436]; Joy and gladness [HL0295]

Selected exact forms Verlangen; gehoffet; erkant; erlangt

Horn, wood, stone, sowing, and harvest

Horn / Holtz / Stein; seen / erndten · HL0269

The Way of Truth compares using arbitrarily chosen substances to sowing horn, wood, or stone and expecting a harvest of grain. The force is not that all transformation is impossible, but that the expected result must have a fitting natural ground: the speaker locates the art in the essence of the natures, not in any imagined starting substance. The dialogue's alchemist independently warns sophists not to reap where they have sown nothing. Both agricultural expressions criticize an unjustified expectation of results. Neither gives a rule that every mineral reproduces like a seed-bearing plant, a proposition the dialogue expressly disputes elsewhere.

Way of Truth · unit 11 [APP_VIAS011] · source PDF pp. 178–179. Sowing horn, wood or stone and expecting grain illustrates impossible matter selection.

Nature’s Demonstration to the Erring Alchemist · unit 18 [APP_NATURES018] · source PDF pp. 154–155. Sophists are rebuked for hoping to harvest where they have not sown.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. The alchemist explicitly rejects universal mineral reproduction; the Via’s sowing comparison must not erase that separate position.

See also Seed, sowing, and generation [HL0502]; Like, likeness, and begetting like [HL0314]

Selected exact forms Horn; Holtz; Stein; seen; Korn; erndten; samblen

Human will and divine mercy

gnedigen willen Gottes; wollen; verlangen; erbarmen · HL0270

The contrast is between God’s gracious will, on which the art rests, and the seeker’s willing or longing, which does not command it. Divine mercy assists and furthers the undertaking. The same semantic field of will therefore has unequal subjects: a shared word does not imply equal powers. The English’s “Neither willing nor desiring” preserves the double exclusion, while the next sentence still directs the seeker to fervent believing prayer. Human action is not abolished, but its efficacy is dependent. Reading the passage as a promise that intense desire earns the gift would reverse its stated argument.

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. Desire alone does not secure the art; its gift rests in divine mercy.

See also God and divine agency [HL0236]; Gift and divine ordinance [HL0231]; Prayer [HL0424]

Selected exact forms gnedigen willen Gottes; wollen; verlangen; erbarmen

Ice in warm water

Eiβ · HL0272

Ice in warm water supplies the comparison for a gentle, intimate mingling of the two things described in HY_P2S017. The printed form is Eiβ, with a final Greek beta character, not German ß, preserved from the supplied reading text; it is not evidence for an egg, despite the nearby comparison of a vessel to an egg. The English correctly renders the present image as “ice.” The sentence moves from bodily dissolution into conjunction, then to bride and bridegroom imagery. These comparisons describe the desired character of union rather than identify ordinary ice as a substance to be added to the work.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. Ice in warm water illustrates the character of mingling, distinct from the nearby egg-shaped vessel.

See also Coagulation and congelation [HL0109]; Divide and reassemble [HL0150]

Selected exact forms Eiβ; warmen Wasser

Image and portrayal

Bild / Ebenbild / effigiem · HL0273

Image-language has more than one subject. The art is holy because heavenly good is represented and portrayed in it; human nature is deemed fitting for union with the divine because it was created in God's image; fallen humanity is then described as a damaged image needing restoration. The last occurrence uses the learned effigiem beside vernacular image-language. These are not three assertions that a material likeness is identical with God. They concern representation, created affinity, and disfigurement respectively. The English smooths the abrupt syntax of the fallen-image passage but preserves the contrast between original dignity and subsequent damage.

Part I: entrance and preparation · unit 2 [HY_P1S002] · source PDF p. 25. The highest heavenly good is depicted in the art.

Part IV: the spiritual comparison · unit 22 [HY_P4S022] · source PDF pp. 78–79. Human nature’s kinship with divinity is linked to creation in its image.

Part IV: the spiritual comparison · unit 31 [HY_P4S031] · source PDF pp. 85–86. Humanity’s created image becomes a damaged likeness; mercy ordains its restoration.

See also Figure, parable, and likeness [HL0196]; Birth and form [HL0059]

Selected exact forms angebildet; abgemahlet; Bild erschaffen; Ebenbild; gestalt; effigiem

Imperial orb and little cross

Reichsapffel / Kreutzlein · HL0275

The orb bearing a little cross is a Christian political image in HY_P4S052, placed in the hand of the highest governor of the Christian commonwealth. The author reads it as a sign that peaceful possession follows testing through suffering. He compares this shape with the sign assigned locally to antimony and says that ancient philosophers perhaps intended a similar meaning. That 'perhaps' prevents the analogy from becoming a proven history of the symbol. The English preserves the small cross and the qualification. The passage extends the image to Christians' school of the cross without securely identifying a particular historical ruler.

Part IV: the spiritual comparison · unit 52 [HY_P4S052] · source PDF pp. 104–105. The orb topped with a cross signifies a ruler’s suffering before peaceful possession.

See also Antimony [HL0022]; School and training of the cross [HL0492]; Secular authority and accountability [HL0498]

Selected exact forms Reichsapffel; Kreutzlein; höchsten haupt

Impurities and dregs

sordes / fæces (inflected source family) · HL0276

The learned words for filth and dregs first accompany the demand for a pure material body, then receive an explicit theological referent: inherited Adamic sin. HY_P2S016 opposes purified, living gold to common gold weakened or adulterated through use. HY_P4S033 describes Christ’s blood as cleansing human frailty and inborn impurity, and HY_P4S035 explains that impurity through original sin and baptismal rebirth. English “filth and dregs” keeps the earthy imagery without pretending that sin is a material residue. The selected abbreviated and inflected Latin forms are preserved as printed; the source-label’s dictionary families are only access labels, not additional attestations.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Material impurities obstruct the required pure recipient body.

Part IV: the spiritual comparison · unit 33 [HY_P4S033] · source PDF p. 87. Adamic filth and dregs are cleansed through Christ’s saving blood.

Part IV: the spiritual comparison · unit 35 [HY_P4S035] · source PDF pp. 88–89. The metaphor is explained through original sin and rebirth.

See also Bodily and spiritual leprosy [HL0072]; Regeneration and new person [HL0462]

Selected exact forms depurirt; sordib.; fæcibus; sordibus; fæcib.

Indestructibility

vnzerstörliche; vnzerstörten; vnzerstörliches · HL0278

The main matter-description calls its nature indestructible, its body uncorrupted and beyond attack by an element, comparing it to heaven above the four elements and qualities. These are strong claims about its special constitution and endurance within the philosophers’ account, not simply an ordinary hard substance.

The English distinguishes ‘uncorrupted body’ from the surrounding ‘indestructible’ descriptions. The prologue must remain visible beside them: it calls the restorative itself naturally destructible and denies that it abolishes bodily death. The text’s exalted characterization should not be expanded into absolute physical immortality, nor should the tension between those formulations be removed by silently deleting one.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The main description gives the matter indestructibility in relation to the elements and compares it to heaven.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The prologue nevertheless calls the restorative naturally destructible and denies rescue from bodily death.

See also Fixity, volatility, and endurance [HL0202]; Fifth essence [HL0195]; Mortality and corruption [HL0353]

Selected exact forms vnzerstörliche; vnzerstörten; vnzerstörliches

Indestructible fountain

vnzerstörlichen fontem · HL0279

The indestructible fountain is one of the philosophers' names for the mercurial water in the main treatise's discussion of correcting faults. It stands beside virgin's milk and water of life, emphasizing a source of moistening and renewed strength. The same sentence expressly says that this water contains the greatest poison. The lofty fountain-name therefore does not make the material harmless or suitable for consumption. It is also distinct from the king's fountain in the Second Response, where flames and an unnamed three belong to a different enigmatic narrative.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. The water is called an indestructible fountain.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The separate Second Response’s king’s fountain supplies the explicitly distinguished comparison.

See also Water of life [HL0601]; Virgin’s milk [HL0592]; Poison, danger, and medicine [HL0413]

Selected exact forms vnzerstörlichen fontem

Inherit and hand down

ererbt · HL0280

Inheritance describes the supposed passage of the secret from Adam to the ancient fathers. The introduction combines this genealogy with claims of health, long life and wealth obtained through its powers. The inheritance is therefore of knowledge and beneficial possession, not a modern genetic claim. Its basis remains the narrator’s confident supposition that God originally revealed the secret to Adam. The aligned English “inherited it from him” accurately preserves the relation while not supplying a mechanism of transmission. This sacred genealogy gives authority to subsequent philosophers, but cannot serve as independent documentation that the patriarchs practised the art.

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. Ancient fathers inherit the secret from Adam.

See also Adam and Eve [HL0004]; Patriarchs and inheritance [HL0393]; Gift and divine ordinance [HL0231]

Selected exact forms ererbt

Instrument and administration

Instrument / Instrumenten / Administration · HL0281

The alchemist’s reply distinguishes Nature as the maker of the Stone from the instrument and human assistance through which the work proceeds. APP_NATURES019 says the work is hers alone, yet not without her instrument or a wise helper. APP_NATURES021 therefore demands following Nature’s instruments and proper administration when drawing out the Stone’s form. Instrument is a means serving a principal agent, not proof of human possession of Nature’s formative power. The English retains “administration,” where the sense is supplying or managing the assistance appropriate to the work. The passage does not identify every instrument with a named piece of apparatus. Its argument concerns the right relation of means, servant and governing cause.

Nature’s Demonstration to the Erring Alchemist · unit 19 [APP_NATURES019] · source PDF pp. 155–157. Nature’s sole formative agency is compatible with an instrument and knowledgeable assistance.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. Proper administration distinguishes following Nature from destroying her mixture.

See also Art and assistance [HL0028]; Nature [HL0366]; Agent and patient [HL0008]; Drawing, receiving, and attracting [HL0156]

Selected exact forms Instrument; Instrumenten; Administration; Mittel

Intentions and varieties of alchemy

sectirer / intent / nicht einerley · HL0282

The conclusion warns that people commonly called alchemists do not all pursue the same intention. Sectirer marks divergent adherents within disciplines; it does not identify a list of named religious sects here. This distinction follows an objection about dissolute possessors of tinctures. The author leaves their acquisition undisputed in this argument but refuses to believe that they themselves made the true tincture he has described. English “intention” retains intent as a difference of aim, not merely skill or recipe. The passage therefore distinguishes common naming, possession and manufacture rather than conceding that impious manufacture fulfils the treatise’s account.

Conclusion · unit 5 [HY_CONCLUSIONS005] · source PDF p. 113. Different intentions and the distinction between possession and manufacture answer an objection.

See also Art and assistance [HL0028]; Govern heart and conduct [HL0243]

Selected exact forms sectirer; intent; nicht einerley

Inverted triangle

Figure following HY_P2S008; no lexical lemma · HL0283

An uninscribed inverted triangle is displayed beneath the riddle about a common yet unrecognised thing that flows like water without wetting. It is figure evidence, not an attested German word for an ingredient. The edition's note 45 interprets it as the conventional water-sign and as continuing the threefold theme; that explanation belongs to the modern apparatus. The historical riddle itself moves among colour, weight, recognition, dissolution and closure. The figure can guide attention to that setting, but neither its shape nor the note warrants inventing an additional substance or a complete decoding of the poem.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. An uninscribed inverted triangle is displayed immediately after this riddle.

See also Mediating word [HL0336]; Water, moisture, and non-wetting water [HL0602]; Symbolic numbers [HL0552]

Evidence Displayed figure; no historical lexical form is invented.

Iron

glüenden Eisen; Eisen tingirn · HL0286

Iron appears here as the surface involved in a diagnostic claim, not as the matter from which the stone is made. The unit describes failure of expected wax-like flow, tinging and subsequent fixity among signs of faulty governance or neglect. Its grammatical frame is conditional and negative: the expected behaviour has not occurred.

The English ‘glowing iron’ preserves the qualified object. Reading only ‘tinge iron’ would turn a warning about an unsuccessful outcome into an isolated promise of transformation. This entry records the historical test-language without prescribing the heating, handling or exposure involved, and without treating the claimed test as independently validated.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Glowing iron belongs to the main treatise’s account of signs that heat or governance has spoiled the work.

See also Error, defect and remedy [HL0178]; Fixity, volatility, and endurance [HL0202]; Wax-like flow [HL0604]

Selected exact forms glüenden Eisen; Eisen tingirn

Isaac

Isaacs opfferung · HL0287

Isaac's offering or sacrifice is named among the Old Testament figures through which Christ's heavenly mystery had already been indicated. No extended retelling follows. Its local function is to establish a precedent for bodily and historical prefigurations before the author proposes the earthly Stone as another visible likeness. The entry preserves the particular episode supplied by the text rather than treating every mention of Isaac elsewhere as relevant or elaborating an unsupported symbolic scheme.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Isaac’s sacrifice is an Old Testament prefiguration of Christ.

See also Figure, parable, and likeness [HL0196]; Christ Jesus [HL0096]

Selected exact forms Isaacs opfferung

Isaiah 28

Esai.cap.28. · HL0288

The Isaiah heading introduces the motto to Part Two: God lays in Zion a tested, precious and firmly founded cornerstone, and whoever has it will not be put to shame. The placement allows the material Stone to be read under a scriptural sign before the later explicit Christological comparison. The English “Whoever has it” follows the supplied wording and should not be silently replaced with a familiar wording from another Bible translation. The heading supplies a chapter but no verse number in this unit. Its function is framing and promise, not independent proof of a chemical interpretation of Isaiah.

Part II: matter and the work · unit 1 [HY_P2S001] · source PDF p. 30. The source invokes Isaiah to frame the material part.

See also Cornerstone and foundation stone [HL0125]; Stone and Water Stone [HL0536]; Zion [HL0631]

Selected exact forms Esai.cap.28.

Jacob

Jacobs Leiter · HL0289

Jacob enters this passage through his ladder, one of several Old Testament figures invoked before the author’s comparison of Christ with the earthly Stone. The ladder is not separately decoded into laboratory stages. Its role is to establish that divine revelation already used bodily images before the proposed natural likeness. The English “Jacob’s ladder” follows the source’s possessive phrase exactly in sense. Placed beside Isaac’s sacrifice, Joseph’s fortunes and other scriptural examples, it supports the legitimacy of figurative teaching, while the paragraph reserves its central attention for Christ as the highest and hardest mystery to understand.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Jacob’s ladder appears among scriptural precedents for bodily prefiguration.

See also Figure, parable, and likeness [HL0196]; Zion [HL0631]

Selected exact forms Jacobs Leiter

Jerusalem

Jerusalem / Römern · HL0290

Jerusalem closes the main treatise's catalogue of events associated with forty. HY_P4S027 says that the Romans destroyed the city in the fortieth year after Christ's ascension. Its immediate function is numerical correspondence: historical and scriptural examples make the material work's reported period participate in a wider pattern. The English preserves the author's reckoning rather than silently replacing it with an independently reconstructed chronology. This entry reports the text's claim and its rhetorical role, not a verified calculation of the city's destruction date or a warrant to time material work from that event.

Part IV: the spiritual comparison · unit 27 [HY_P4S027] · source PDF pp. 82–83. Jerusalem’s destruction by Romans is assigned to a fortieth year after the Ascension.

See also Forty [HL0216]; Symbolic numbers [HL0552]; Moses, Elijah, and Ahab [HL0356]

Selected exact forms Jerusalem; Römern

Johann von Meung

Iohan von Mesung; Johann von Mehung; Ioannis de Meung · HL0291

The title page names Iohan von Mesung among appended works, while the Nature dialogue’s heading attributes its demonstration to Johann von Mehung. Inside the dialogue Nature herself refers to the Romance of Ioannis de Meung as approving her and rejecting sophists. These are three printed designations in different textual roles: a contents notice, an authorship attribution and a cited authority. The English regularizes them towards Johann or Jean de Meung. Such regularization is useful for retrieval but is not independent authentication of the companion’s authorship. The entry therefore preserves the spelling differences and the fact that the Romance is cited inside a dramatic speech.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. Named as the first appended book or authority.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Title attributes Nature’s demonstration to Johann von Mehung.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature cites the romance as approving her and rejecting sophists.

See also Authority and testimony [HL0039]; Nature [HL0366]; Art and assistance [HL0028]

Selected exact forms Iohan von Mesung; Johann von Mehung; Romant Ioannis de Meung

Join and accord

sich schicken vnnd finden; vereinigen; coniungirt · HL0292

Joining first describes the affinity between Nature and a truthful, patient, steadfast and regenerated practitioner: nature finds and adapts itself to nature. The phrase concerns fitness of knower and known, not a literal fusion of bodies. Later, the prepared watery matter and the earthly solar body must be conjoined into one body. That material union is explicitly located at a later fermentation and does not cancel the earlier claim of one original matter. The English uses “adapt and join” for the first relation and “conjoined and made into one body” for the second. The varied renderings help keep ethical accord distinct from the work’s material conjunction.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. Like nature adapts and joins to nature when the operator becomes fit.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. Spiritual/heavenly water and earthly sun-body are conjoined as one body.

See also Conjunction [HL0120]; Nature [HL0366]; Regeneration and new person [HL0462]

Selected exact forms Natur zu der Natur; sich bald schicken vnnd finden; vereinigen; coniungirt; zu einem Leib

Jonah

Iona · HL0293

Iona is the German passage’s name for Jonah, rendered by its familiar English form. He appears in a series of Old Testament figures through which the main author says the heavenly mystery has already been signified. The unit does not retell Jonah’s story or explicitly map its details onto particular stages of the work. The name’s purpose is to establish the precedent for figurative teaching before the author proposes the earthly stone as another visible likeness of Christ.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Jonah is named among Old Testament prefigurations in the introduction to the stone allegory.

See also Figure, parable, and likeness [HL0196]; Christ Jesus [HL0096]

Selected exact forms Iona

Joseph

Josephs verkauffung / wunderlichen Zustandt · HL0294

Joseph is named through his sale and wondrous fortunes in the main treatise's list of Old Testament prefigurations. The reference helps justify the broader claim that difficult heavenly things can be understood through visible histories and images. The passage does not spell out which successive features of Joseph's story correspond to a material process. Such a reconstruction would go beyond its actual use. English “fortunes” gives Zustandt its contextual sense of circumstances or condition rather than making it a technical alchemical state.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Joseph’s sale and extraordinary fortunes form a Christological prefiguration.

See also Figure, parable, and likeness [HL0196]; Christ Jesus [HL0096]

Selected exact forms Josephs verkauffung; wunderlichen Zustandt

Joy and gladness

erfrewt; frewd · HL0295

In the process-riddle, spirit gladdens soul, and the final reunion of body, soul and spirit is glorified with great joy. Joy thus frames both an initial relation and the perfected outcome, while dissolution, death and separation intervene. The affective language makes the process resemble a drama of loss and restoration rather than a list of operations alone. The English “gladdens” preserves an active relation, whereas “with great joy” names the final condition. Because the poem presents a riddle, these expressions do not prove that the material possesses human consciousness; they belong to the text’s personifying account of its parts.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. Spirit gladdens soul and glorification ends in joy.

See also Body, soul, and spirit [HL0075]; Riddle and enigma [HL0475]; Perfection and more-than-perfection [HL0397]

Selected exact forms erfrewt; frewd

Judge and touchstone

Richter aller Richtern / prüffstein aller Hertzen · HL0296

The supreme Judge is also called the touchstone of every heart at the end of the author’s defence against slander. A touchstone normally supplies an image of testing, but the tested objects here are human hearts and the competing sides of a controversy. The author declines further accusation and commits both to divine judgement. The English preserves both “Judge of all judges” and “touchstone,” rather than reducing the latter to a material assay. This figure does not give the author permission to pronounce a complete verdict on every opponent; it marks the judgement he says he leaves to God.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. The author commits both sides of controversy to God as judge and touchstone.

See also Experience, testing, and claims of certainty [HL0184]; Foolishness, heresy, and polemical exclusion [HL0212]

Selected exact forms Richter aller Richtern; prüffstein aller Hertzen

Jugglery and foolery

Gauckelspiel / Narrenspiel / Plapperey · HL0297

The Via's jugglery and foolery are accusatory names for practices it rejects as sophistical. APP_VIAS010 opposes elaborate named operations to plain natural coction. APP_VIAS019 calls the addressee's cherished regimen foolery for improving metals, yet allows that it can sometimes help barbers, bathkeepers and physicians. APP_VIAS025 turns from ineffective alchemy to dangerous medical pretension, attacking boastful chatter and ignorance that substitutes poisons for remedies. The English preserves these different stakes. A practice's rejection for transmutation is not automatically a denial of every medical use, while rhetorical confidence is explicitly no substitute for medical understanding.

Way of Truth · unit 10 [APP_VIAS010] · source PDF p. 178. Condemned operational repertoire is called jugglery.

Way of Truth · unit 19 [APP_VIAS019] · source PDF p. 183. False regimen is foolery, sometimes medically useful but not true metallic art.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Pretenders’ boastful speech substitutes for understanding.

See also Sophist and sophistry [HL0522]; Trades and medical pretension [HL0570]; Medicine, healing, and its limits [HL0337]

Selected exact forms Gauckelspiel; Narrenspiel; Plapperey; hochtrabenden Worten

Keep one’s place

behelt sein sitz · HL0298

Keeping its place concludes the riddle's movement from union through dissolution and separation to renewed gathering. In HY_P2S032 body, soul and spirit come together again and remain in true perfection. The phrase therefore expresses stability of the restored conjunction rather than an instruction about a workbench position. The English 'keeps its place' retains the spatial image without pretending it supplies a separate technical test. Its meaning is governed by the preceding reunion and the concluding language of glorification and joy.

Part II: matter and the work · unit 32 [HY_P2S032] · source PDF pp. 49–50. The reunited whole keeps its place in final heat.

See also Fixity, volatility, and endurance [HL0202]; Body, soul, and spirit [HL0075]; Union, coagulation, and fixation [HL0580]

Selected exact forms behelt sein sitz

King and obedient spirits

König; gehorsam · HL0299

The king here is the hidden spirit praised in the philosophers’ reported encomium. Other heavenly spirits obey it because it is described as exceptionally subtle, noble and pure. Royal authority expresses a hierarchy of powers and the breadth of the benefits claimed for the art.

The English ‘as to their king’ keeps the comparison visible. The passage does not identify a political monarch or independently demonstrate command over actual spirits. Nor should this localized royal metaphor be silently exchanged with every ‘heavenly king’ in the later Christological allegory, where the named agent and theological claim are different.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The hidden spirit is praised as a king obeyed by other heavenly spirits.

See also Spirit [HL0531]; Power and virtue [HL0422]; Christ Jesus [HL0096]

Selected exact forms König; gehorsam

Laboratory

Laboratorio · HL0302

The laboratory is where practical diligence may begin after earnest exercise in the oratory and after the matter has been recognized and obtained. The sentence establishes prerequisites rather than describing equipment or a building's layout. Its opposition to the oratory is complementary, not secular versus religious: prayerful preparation and practical labour belong to one ordered undertaking. Nor does reaching the laboratory remove the preceding warning about danger and insufficient knowledge. The English uses the familiar modern noun while the source retains the learned inflected form Laboratorio.

Part II: matter and the work · unit 12 [HY_P2S012] · source PDF p. 38. The place where a prepared knower takes up manual labour.

See also Oratory [HL0387]; Work stages and completion [HL0624]

Selected exact forms Laboratorio

Labyrinth, snares, and blindness

Labyrinth / Stricke / Blindheit · HL0304

The Way of Truth uses several images for readers trapped by misunderstood books. Fencing before the blind figures an impressive display before people unable to judge it; the labyrinth figures wasted labour followed by despair; snares describe subtle names that direct workers towards metallic bodies when the narrator says metallic essence is intended. Blindness is thus not a physical diagnosis but deficient understanding. The narrator claims that knowledge of metallic nature will let his friend recognise how much useless work he has done. These images are polemical judgements, including the attack on Bodenstein, and should not be converted into independently established assessments of every named writer.

Way of Truth · unit 20 [APP_VIAS020] · source PDF pp. 183–184. Fencing before the blind criticises impressive but allegedly misleading display.

Way of Truth · unit 23 [APP_VIAS023] · source PDF pp. 186–187. The labyrinth depicts waste and despair caused by false books.

Way of Truth · unit 26 [APP_VIAS026] · source PDF pp. 188–189. Correct understanding is promised to expose former blindness.

Way of Truth · unit 28 [APP_VIAS028] · source PDF pp. 189–190. Terminological snares confuse bodies with the essence the narrator intends.

See also Blindness [HL0066]; Figure, parable, and likeness [HL0196]

Selected exact forms Blinden; fechten; Labyrinth; blind; Blindheit; Stricke

Lamb and blood

lambs blut · HL0305

The Lamb’s blood is the means of overcoming at the general resurrection in the main treatise’s final theological development. The passage distinguishes baptismal rebirth as a beginning from the wholly perfected new birth of eternal life, when body, soul and spirit are reunited in an enduring union. The Lamb thus names Christ in a scriptural saving role, not a source of animal blood for the work. The English preserves the temporal “then finally,” which prevents the future consummation from being collapsed into an already complete bodily immortality. The surrounding union-language is expressly analogical to the earthly work but makes a theological claim about Christ’s power.

Part IV: the spiritual comparison · unit 53 [HY_P4S053] · source PDF pp. 105–106. The Lamb’s blood brings victory at resurrection under Christ the heavenly prince.

See also Resurrection and glorification [HL0473]; Union, coagulation, and fixation [HL0580]; Regeneration and new person [HL0462]

Selected exact forms lambs blut; Himmels Fürsten

Lamp and path

Füssen Leuchte / Liecht auff meinem Wege · HL0306

The lamp for the feet and light upon the path come from the passage’s citation of Psalm 119. They explain Scripture as guidance for searching out the heavenly cornerstone, not as another luminous material in the work. The author joins delight in testimony with turning one’s feet towards it, so the light directs conduct as well as recognition. English “lamp” and “light” preserve the two related images. The preceding comparison of one and two is explicitly explained as God’s Word and the Old and New Testaments; it is not a reason to search for an unnamed pair of physical lamps.

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. Scriptural light guides both the search for Christ and the reader’s path.

See also Word, Scripture, and testimony [HL0622]; Discernment and the golden grasp [HL0142]

Selected exact forms Füssen Leuchte; Liecht auff meinem Wege

Lamp, oil, and heated iron

Eisen / Ampel / öel / motum · HL0307

Cold iron warmed through repeated motion and a lamp requiring continued oil illustrate the need to sustain inward spiritual life in HY_P4S044. The two examples do different work: motion shows stimulation, while the lamp shows gradual diminution when appropriate support ceases. They support an exhortation to hear, consider and practise God's Word. The English's 'lamp' avoids reading the historical noun through an unrelated modern German sense. These are ordinary-world analogies alongside the philosophical fire, not instructions to combine iron and lamp oil in the material work.

Part IV: the spiritual comparison · unit 44 [HY_P4S044] · source PDF pp. 96–97. Repeated motion warms cold iron; a burning lamp goes out if not supplied with oil.

See also Governance and assistance of fire [HL0244]; Exercise, contemplation, and sustained practice [HL0183]; Awaken and kindle [HL0041]

Selected exact forms Eisen; Ampel; öel; motum

Last age and Last Judgment

letzten Zeit / Jüngste Gericht / Welt-Lauff · HL0308

The First Response locates its promised disclosure in a last age before the Last Judgment. Its plural speakers claim to publish because God now wills revelation to the worthy, while many seekers misunderstand the offer as a quick distribution of riches. Later the guide's attendance extends until completion, the lion's accession and the end of the world's course. These claims give the response an eschatological horizon; they do not supply a date to calculate. The English keeps the difference between the present 'last age' and the judgment still to begin, and the separate 1661 response should not be folded into the chronology of the 1619 main treatise.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. The revelation is presented as belonging to the time before the final judgment.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The guide’s accompaniment extends to the completion of the world’s course.

See also Lion and kingdom [HL0315]; Guide, conductor and instructor [HL0250]; Revelation and concealment [HL0474]

Selected exact forms letzten Zeit; Jüngste Gericht; Welt-Lauff; Ziel vnd Endschafft

Lead, tin, and iron

Bley; Zinn; Eisen; Bleygängen · HL0309

Lead, tin and iron are ordinary metal names used in different arguments. Nature challenges the artist who cannot make even lead or iron yet claims power to make something higher. The Summary names lead and tin as imperfect metals which Mercury can consume and increase in quantity without thereby retaining its proper perfection.

The Summary calls lead ore Mercury’s first congelation and the most suitable matrix for bringing it to fixed perfection. Lead veins then take a more specific role: the narrator asserts that fixed grains of gold and silver occur there and can continue towards perfection while nourished within their ore. This is his claimed observation, not a verified mineralogical rule. The English distinguishes lead as a metal from lead ore and lead veins, distinctions obscured if every occurrence is indexed only as ‘base metal’.

Nature’s Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Nature uses inability to make even lead or iron to challenge greater claims.

Philosophical Summary · unit 4 [APP_SUMMARYS004] · source PDF p. 164. Lead and tin exemplify imperfect metals whose interaction with Mercury is not the desired perfection.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. The Summary calls lead ore Mercury’s first and most suitable congelation and asserts fixed grains within lead veins capable of nourished maturation.

See also Metals and metallic nature [HL0343]; Seed, sowing, and generation [HL0502]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Selected exact forms Bley; Zinn; Eisen; Bleyes; Bleygängen

Leaven

Sawerteig · HL0310

Sawerteig is leaven or sourdough, one of the familiar earthly things listed as vehicles of Christ’s teaching. It appears with seeds, grain, treasure and pearl in the main author’s explanation of why parables assist understanding. The unit names the example without expounding a particular leaven-parable in detail.

The English ‘leaven’ gives the relevant scriptural sense. Its appearance here should not be used to supply an ingredient for the book’s material fermentation, or to make every occurrence of fermentation a direct biblical quotation. The shared generative association can aid comparison, but this word’s actual local work is to establish a precedent for figurative instruction.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Leaven is among familiar Gospel images cited to justify teaching heavenly matters through earthly figures.

See also Figure, parable, and likeness [HL0196]; Ferment and fermentation [HL0193]; Treasure and pearl [HL0571]

Selected exact forms Sawerteig

Lightness and heaviness

leicht; schwer; wiegt leicht vnd (schwer) · HL0313

The riddle says its thing weighs light and heavy, keeping both predicates in a deliberately puzzling description. The practical prose is more relational: prepared water is light, gentle, subtle and soft, while gold is heavy, firm and hard. The latter is an explicit contrast between participants, not a claim that one material has all these qualities in the same respect.

The English makes the two comparisons readable, while the historical riddle retains parentheses around schwer. Neither passage supplies numerical density or modern quantitative analysis. The words help explain why conjunction requires attention to unlike qualities and why a riddle’s compressed opposites should not be read as a straightforward identification test.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. The riddle presents lightness and heaviness as a paired paradox about the subject.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The conjunction passage assigns contrasting qualities to prepared water and gold.

See also Contraries and contrary qualities [HL0123]; Proportion and quantity [HL0438]; Subject and first-material substrate [HL0541]

Selected exact forms wiegt leicht vnd (schwer); leicht; schwer; vest; hart; weich

Lion and kingdom

Löwe das Reichs einnehme · HL0315

The First Response says that the guide will accompany the recipients until completion and revelation, the lion's taking possession of the kingdom, and the world's course reaching its goal. The lion is not given a personal name, territory, or independently datable event in this sentence. Its function is terminal and expansive: guidance extends beyond the discovery of treasure toward an encompassing fulfilment. This occurrence should not be equated without evidence with the Summary's flying lion, which explains Mercury's swallowing power, or with every political or prophetic lion found outside the supplied text.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The guide accompanies the recipients until the lion takes the kingdom and the world-course ends.

Philosophical Summary · unit 3 [APP_SUMMARYS003] · source PDF p. 163. The Summary’s flying lion explains Mercury’s swallowing power; it is not identified with the First Response’s terminal lion.

See also Guide, conductor and instructor [HL0250]; End and purpose [HL0174]; Last age and Last Judgment [HL0308]

Selected exact forms Löwe das Reichs einnehme

Longanus

Longanus · HL0317

Longanus is a bare name in the introductory catalogue of authorities claimed for the art. The passage supplies neither a work-title nor an identifying episode, so this record does not attach the name to a reconstructed biography. Its local function is to add another witness to the narrator’s claimed succession of possessors; the shared argument of the catalogue is explained under Philosophers.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Longanus

Losing and awakening again

verlustig / verleuret / wiederumb zu erwecken · HL0319

The First Response warns that misuse of the tincture and impure conduct cause loss of the attained happiness. The guide may turn away, and the possessor has little hope of awakening the gift again. “Little hope” is not an absolute declaration of impossibility; the modality should be preserved. Reawakening is figurative language for recovering the lost benefit, not a supplied recovery procedure. The surrounding instructions to receive only what the guide gives, refrain from display and possess as though possessing nothing make restrained use central. The English keeps the warning tied to conduct rather than treating the loss as an unexplained mechanical failure.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. Misuse threatens loss of the guide’s aid and leaves little hope of reawakening the gift.

See also Fail, dissolve, and vanish [HL0186]; Greed and household provision [HL0248]

Selected exact forms verlustig; verleuret; wenig Hoffnung; wiederumb zu erwecken

Loss and return

verlohrnen Schaff vnd Ochsen / verlohrnen Sohn · HL0320

The lost sheep and ox and the lost son occur in the main treatise's catalogue of familiar parables. HY_P4S002 argues that visible, earthly examples make divine mysteries easier to understand; these examples follow accounts of the Church, stewardship and the kingdom. The English renders the son by the familiar designation 'prodigal son' but preserves the unusual pairing of sheep and ox. The lexicon should not silently repair that pairing to a different biblical list. This unit invokes recognisable patterns of loss and restoration without retelling each narrative or assigning every animal a chemical counterpart.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. The lost sheep and ox and prodigal son join the scriptural catalogue.

See also Figure, parable, and likeness [HL0196]; Church, members, and spiritual edifice [HL0098]

Selected exact forms verlohrnen Schaff vnd Ochsen; verlohrnen Sohn

Lowest and least benefit

schlechste; geringste; als nichts · HL0322

The lowest and least benefit is not an admission that the material claims are worthless on their own terms. The passage calls them excellent, then compares them with the far greater knowledge of heavenly things. ‘As nothing’ expresses that relative hierarchy of value.

The English ‘lowest and least part of this mastery’ prevents schlechte from being read simply as defective or fraudulent. The things being ranked include improvement of metals and stones, not the knowledge praised earlier. The comparison is central to the work’s purpose: material success may be admired while still being subordinate, so the art’s value cannot be measured only in the production of precious substances.

Part III: benefits and their rank · unit 12 [HY_P3S012] · source PDF p. 57. The main treatise ranks material improvements below knowledge of heavenly things.

See also Benefit and usefulness [HL0055]; Gradation and elevation [HL0245]; Highest good and heavenly priority [HL0265]

Selected exact forms schlechste; geringste; als nichts

Lucas Jennis and Frankfurt imprint

Lucas Jennis / FRANCOFVRTI · HL0323

The 1619 title page states that the book is available from Lucas Jennis and gives the Latinized Frankfurt imprint. This is bibliographical evidence for the edition's advertised distribution and date, not evidence that Jennis wrote the anonymous main treatise or all its companions. The wording “available from” also should not be silently expanded into a full modern account of printing, financing, or editorial responsibility. The title's claim of concordance among appended books is a separate feature of the same presentation.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The title gives a Frankfurt bookseller or publisher and date.

See also Public printing [HL0442]; Concordance [HL0116]

Selected exact forms Lucas Jennis; FRANCOFVRTI

Lucianus

Lucianus · HL0324

Lucianus appears between Hippocrates and Longanus in the introduction’s list of reputed authorities. Nothing in this unit establishes which person the designation intends, and a familiar classical name is not sufficient identification. The entry preserves the printed form as an access point to the catalogue, whose collective claim to ancient and continuing authority is discussed under Authority and Philosophers.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Lucianus

Magical knowledge

magischen wissen schafft · HL0325

“Magical knowledge” is the author’s designation for an important matter briefly touched upon for the children of wisdom to consider further. Its immediate context is the preceding numerical discussion of X, V and XX, including warnings against haste and overprecise reckoning. The edition’s note n65 accordingly describes concealed natural and numerical knowledge, not a newly supplied ritual. The sentence emphasises both significance and limited disclosure: he has indicated something rather than claiming to explain it exhaustively. The historical phrase is therefore evidence for a valued category of knowledge in the treatise, not for a complete magical system recoverable from this remark. The English preserves “magical” rather than silently changing it to “scientific” or “superstitious.” Its local use supplies neither an operational ritual nor grounds for attributing unspecified occult practices to the anonymous author.

Part II: matter and the work · unit 28 [HY_P2S028] · source PDF p. 48. A brief remark commends further consideration of knowledge called magical.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. The preceding numerical warning gives the immediate subject of the brief magical-knowledge remark.

See also Wisdom and understanding [HL0613]; Theory and reflective practice [HL0559]

Selected exact forms magischen wissen schafft

Magistery and mastery

magisterio · HL0326

Magistery is the elevated art or mastery about which the introduction's reputed philosophers are said to have written truthfully. In HY_INTROS007 it is supported by knowledge drawn from Nature's foundation and wellspring, then contrasted with pseudo-philosophers who misuse those writings as a cover. The English retains the learned noun rather than reducing it to either a schoolteacher's office or a particular chemical product. Its force is honorific and comprehensive here: it denotes the high work and knowledge whose authority fraudsters falsely claim.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. The high art about which true philosophers write.

See also Art and assistance [HL0028]; Authority and testimony [HL0039]; Fraud and pseudo-philosophers [HL0219]

Selected exact forms magisterio

Magnesia catholica

Magnesiam Catholicam · HL0327

Magnesiam Catholicam is a learned name for the matter described as the seed of the whole world and source of natural things. In this setting ‘universal’ is the relevant force of catholica; the phrase is not a reference to ecclesiastical affiliation. The surrounding description combines one matter, several numerical formulations and a balance of elements.

The English presents the normalized title ‘Magnesia catholica’, while the historical phrase is inflected as Magnesiam Catholicam. No identification with a modern substance sold as magnesia follows. Its lexical function is one name within a deliberately manifold account of the matter, not a modern chemical specification.

Part II: matter and the work · unit 3 [HY_P2S003] · source PDF pp. 31–32. The main description names the universal matter Magnesia catholica alongside the world-seed designation.

See also Seed of the world [HL0501]; First matter and first being [HL0200]; One and many [HL0382]

Selected exact forms Magnesiam Catholicam

Malformed birth

mißgeburt · HL0328

The main treatise says that excessive precision, overstepping, haste, or inconstancy can yield a malformed birth instead of the expected result. The birth-image makes the failed product an outcome of mismanaged development and leads into the pun contrasting hoped-for elixir with NIXIR. It is not a modern medical account of congenital difference.

A separate use occurs in the dialogue when the alchemist challenges Nature about a work that ends as a Mißgeburt despite an apparently good beginning. That is his objection, not Nature admitting failure. The cross-reference to sin, grace, and soul keeps that disputational use accessible without merging its speaker and purpose with the main treatise's warning.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. A failed work is described as an aberrant birth.

Nature’s Demonstration to the Erring Alchemist · unit 14 [APP_NATURES014] · source PDF pp. 148–149. The answering alchemist challenges Nature with a malformed-birth image; this is his objection, not Nature’s admission.

See also Elixir and Nixir [HL0173]; Time, term and duration [HL0565]; Soul, grace, and natural limits [HL0524]

Selected exact forms mißgeburt; Mißgeburt

Marcellus Palingenius

Marcellus Palingenius / Palingenius Stellatus · HL0330

Palingenius appears in the introductory catalogue, then returns as an authority against the misuse of wealth. The treatise gives the fuller designation Marcellus Palingenius Stellatus, introduces verses against greed, prints only their opening, and directs readers to the Sagittarius section near its end for the rest. It also asserts that his Zodiac of Nature shows he possessed the art. That is the treatise's inference, not independently established biography. The short quotation condemns love of money, while the preceding prose expressly says that wealth is not evil in itself.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Palingenius supplies poetic testimony against corrupt love of money.

Part III: benefits and their rank · unit 15 [HY_P3S015] · source PDF pp. 58–59. The reader is directed to Palingenius for the remaining verses.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The author asserts that the Zodiac of Nature shows Palingenius possessed the art and valued virtue above gold.

See also Zodiac of Nature [HL0632]; Sagittarius [HL0482]; Greed and worldly desire [HL0249]

Selected exact forms Marcellus Palingenius; Marcellus Palingenius Stellatus; poematib.; Palingenio

Maria Prophetissa

Maria Prophetissa · HL0331

Maria Prophetissa is the printed designation in the introductory catalogue. Prophetissa is the learned title of prophetess, not the name of a second person. No individual teaching or biographical episode accompanies it here. The designation contributes to the narrator’s broad succession of authorities for the art; the catalogue’s shared rhetorical function is explained under Philosophers rather than expanded into an unsupported life.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Maria Prophetissa

Mean, measure and regimen

mittel / rechte mittel / regiment · HL0333

The right mean concerns governed proportion rather than haste. In the account of the body's refreshment, the author insists that increasing heat does not mean hurrying the work; the measure and governance of fire require continued attention. The timing discussion then refuses to prescribe one certain period because the philosophers' reported results differ. Keeping the right mean is joined to observing Nature, not to obeying a universal clock. English “measure” and “mean” register this contextual range of mittel, which can otherwise look like the ordinary noun “means.”

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. Right measure and governance of fire determine success.

Part II: matter and the work · unit 26 [HY_P2S026] · source PDF pp. 46–47. Keeping the proper mean is said to favour timely completion.

See also Time, term and duration [HL0565]; Haste and delay [HL0256]; Governance and assistance of fire [HL0244]

Selected exact forms mittel; regiment deß Fewers; rechte mittel

Means and mediation

durch mittel / ohne welches · HL0334

Means marks mediated rather than self-originating attainment. In HY_P1S003 God guides the upright seeker through his Spirit so that the person comes to a beginning “by the means provided.” The means are not individually named in that sentence. HY_P3S009 applies the vocabulary to purification from original sin, without which human conduct and works are vain. English “through means” preserves the dependence rather than inventing a specific substance. The two contexts should remain distinct: a general promise of guidance into the art does not by itself identify the Church’s later specified means of absolution and Supper.

Part I: entrance and preparation · unit 3 [HY_P1S003] · source PDF p. 26. Divine guidance brings the seeker to a beginning through means.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. Purification of original sin requires means rather than unaided human works.

See also Instrument and administration [HL0281]; Lord’s Supper and restoration [HL0318]

Selected exact forms durch mittel; ohne welches

Measured guidance

meßiglich leiten / ohne jrrung · HL0335

The closing prayer asks God that his eternal Wisdom, spoken of as a woman in the preceding unit, guide the speakers with due measure in every work and to learn the right understanding without error. Meßiglich qualifies the manner of guidance: it is not a numerical weight or a laboratory ratio. The petition follows the whole undertaking from a right beginning through steadfast continuation to blessed completion. The English “with due measure” keeps this regulated, fitting sense and avoids reducing it to mere slowness. Because the passage is a prayer, its confidence in an unfailing process is a requested divine gift, not an independent report that the speaker’s every procedure has been demonstrated to succeed.

Prayer · unit 2 [HY_PRAYERS002] · source PDF pp. 119–120. Measured guidance and freedom from error are sought for beginning, continuation and completion.

Prayer · unit 1 [HY_PRAYERS001] · source PDF p. 119. The prayer identifies the feminine guide as God’s eternal Wisdom, sent to work with the petitioners.

See also Govern heart and conduct [HL0243]; Wisdom and understanding [HL0613]

Selected exact forms meßiglich leiten; ohne jrrung

Melt and flow

schmeltzen / fliessen / güssig / Fusion · HL0338

Melting and flowing have several local roles. The Hydrolith invokes them in its claimed preparation of the tincture for use, while Nature distinguishes brittle stones from fusible metals that should remain fit for the hammer after fusion. Fusibility and malleability are related but not identical properties. Nature also says ordinary gold cannot soften glass as the philosophers' Stone allegedly can, thereby limiting gold despite its excellence among metals. English "fusible" explains güssig in this classificatory setting; "fit to endure the hammer" preserves the separate mechanical test. These statements are historical property claims, not a single recipe or a modern identification of the Stone.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Melting and flowing belong to the claimed preparation for application.

Nature's Demonstration to the Erring Alchemist · unit 2 [APP_NATURES002] · source PDF pp. 128–129. Nature contrasts brittleness, fusibility and fitness for hammering.

Nature's Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. The inability of ordinary gold to soften glass limits its powers.

See also Coagulation and congelation [HL0109]; Body and corpus [HL0074]

Selected exact forms schmeltzen; fliessen; brüchig; güssig; Hammerschlag; Glaß; schmelzen; Fusion

Melting crucible

schmeltz Tiegel; Tigel · HL0339

The melting crucible first belongs to the main treatise's account of a later preparation of tincture for metallic use. Its function is containment during melting, not the initial glass-vessel of the whole work. Part Four then invokes an earthly crucible in a scriptural comparison: God's Word is pure like gold and silver tried in it. The apparatus-word thereby becomes an image of tested purity. The English distinguishes "melting crucible" from the unqualified "crucible" in the comparison. The latter passage does not teach that Scripture is physically refined, and its sevenfold trial should not be imported as an operating schedule for the material passage.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. The mixture is described as heated in a melting crucible.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. The pure Word is compared to gold and silver tried seven times in a crucible.

See also Fire and kinds of fire [HL0198]; Word, faith, and love [HL0621]; Slag [HL0518]

Selected exact forms schmeltz Tiegel; Tigel; 7.mal; Gold vnnd Silber

Milk and honey

wie Milch vnd Honig · HL0345

Milk and honey describe the sweetness and attractiveness of water issuing from the first-person speaker's pores in the Second Response of 1661. The comparison follows a fall, broken leg and healing crutch; it precedes the burning of that crutch and the fountain's golden flames. The English retains 'like', so the sweat is not simply identified as literal dairy produce and honey. The response offers an enigmatic bodily narrative without explaining an ingredient-code. It must remain distinct from the Via's dismissive catalogue of experiments with actual named milk and honey, or from the main treatise's spiritual nourishment.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. The sweat-like water is likened to milk and honey, not identified as either.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. The Via rejects experiments with named milk and honey for transmutation, unlike the later response’s simile.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. The main treatise uses spiritual milk in its ecclesial account of nourishment, a different setting from the Second Response.

See also Sweat and pores [HL0550]; Broken leg and crutch [HL0085]; Ashes, glass, and glowing [HL0032]

Selected exact forms süsses liebliches Wasser; wie Milch vnd Honig

Milk, honey, sugar, and herbs

Milch / Honig / Zucker / Kräutern · HL0346

Milk, honey, sugar and herbs appear in the Via's retrospective indictment of unsuccessful material searches. APP_VIAS018 asks what these substances, together with many operations and other materials, have achieved toward metallic transmutation, and answers that they have done nothing useful. APP_VIAS004 already includes the speaker's own fruitless labour among herbs. These names are therefore evidence of rejected experimentation, not a recommended preparation. The English preserves their ordinary recognisability, but neither passage identifies exact plants or formulations. The local criticism concerns failure to reach the Via's true art, not a universal claim that these things have no use in ordinary life.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. These materials join the list said to yield nothing useful for transmutation.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. All sorts of herbs belong to the narrator’s unsuccessful former search.

See also Urine, tartar, hair, and bone [HL0584]; Sophist and sophistry [HL0522]; Liquor and radical moisture [HL0316]

Selected exact forms Milch; Honig; Zucker; Kräutern

Mirror

Spiegl; fürgestellt; abgemahlet · HL0348

The mirror is an explanatory image for what the art allows the main author to contemplate. Trinity, Christ’s incarnation and exaltation, purification of original sin and

the believer’s passage towards new life are said to be represented ‘as in a mirror’, or otherwise depicted. The passage anticipates the fourth part’s extended allegory.

The English keeps ‘as in’ and the alternative ‘depicted’, preserving a representational claim rather than literal identity. The mirror is not an optical instrument required by the process, nor evidence that every detail of the material work has a uniquely determined theological counterpart. It expresses the claimed intelligibility of heavenly things through a visible pattern.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. The art is said to display Christian mysteries and the believer’s passage to new life as in a mirror.

See also Image and portrayal [HL0273]; Figure, parable, and likeness [HL0196]; Fall, original sin, and actual sin [HL0187]

Selected exact forms Spiegl; fürgestellt; abgemahlet

More truly and in the highest degree

viel mehr / allerhöchsten Grad · HL0350

The main treatise says that the Stone's titles can be applied to God and his eternal Son much more truly and in the highest degree. These comparative and superlative qualifications govern the theological naming passage. They prevent a flat reading in which an earthly substance and Christ are simply interchangeable referents. The names are transferred and intensified within an argument about the heavenly cornerstone. The English “much more truly” makes that interpretive hierarchy explicit; the entry is a guide to the force of the phrase, not a newly coined historical technical term.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. Predicates apply to the heavenly referent in an intensified, superior degree.

See also As if and in relation to us [HL0030]; Being and apophatic qualification [HL0050]; Names and titles [HL0363]

Selected exact forms viel mehr; allerhöchsten Grad

Morienus

Morienes; Morienus Romanus · HL0351

The main introduction lists Morienes, and Part Three attributes to him the saying that whoever has the Stone has everything and needs no other help. Its stated scope is temporal happiness, bodily health and good fortune. The Nature dialogue separately names Morienus Romanus among authorities said to approve Nature’s art and reject the sophists. The aligned English regularizes the shorter German designation to Morienus and translates the Roman epithet. These links justify a common retrieval record, but do not supply a biography or prove that the quotation has been independently checked against a separate work. The distinction between quoted praise and the narrator’s own testimony remains important.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

Part III: benefits and their rank · unit 2 [HY_P3S002] · source PDF p. 51. Named speaker of the claim that possessing the stone gives everything and needs no other help.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature places him in her approving philosophical lineage.

See also Philosophers and wise people [HL0401]; Happiness and good fortune [HL0253]; Johann von Meung [HL0291]

Selected exact forms Morienes; Morienus Romanus

Moses and tabernacle

Moses; tabernackel; güldene Geschirr · HL0354

Moses appears among biblical builders whose great works are linked, by reported philosophical belief, to possession of the secret. His example is the tabernacle with its golden vessels, placed beside Noah’s ark and Solomon’s temple. The construction provides a conspicuous sign of wealth directed to God’s honour rather than private splendour. The English “are said to have obtained” correctly preserves the attribution governing the alleged source of long life and wealth. The passage is not a biblical quotation establishing that Moses practised alchemy. The material nouns identify the cited sacred work, not equipment prescribed to the reader.

Part III: benefits and their rank · unit 4 [HY_P3S004] · source PDF p. 52. Moses and the tabernacle’s golden vessels exemplify sacred construction.

See also Adam and Eve [HL0004]; Noah and ark [HL0372]; Solomon [HL0520]

Selected exact forms Moses; tabernackel; güldene Geschirr

Moses and the veil

Decke Moysis / zornige Gestalt · HL0355

The veil of Moses and wrathful appearance are what hinder and terrify human beings in the theological comparison of dissolution. Their removal belongs to making God knowable as gracious through the disclosure of his Son by the Holy Spirit. The qualifying respectu nostri, translated “in relation to us,” governs the passage: the change concerns human access and apprehension, not destruction or purification of God’s essence. English “veil” preserves a covering image, while “appearance” explains Gestalt in this context. The source invokes Moses without supplying a separate biography or a general repudiation of the Old Testament, which elsewhere remains part of the indispensable scriptural witness.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. Removal of the veil concerns the human apprehension of God through Christ.

See also Dissolve and open up [HL0145]; Discernment and the golden grasp [HL0142]

Selected exact forms Decke Moysis; zornige Gestalt

Moses, Elijah, and Ahab

Moses / Sinai / Elias / Achab · HL0356

Moses on Sinai and Elijah fleeing Ahab are named among the main treatise's examples of forty. Their fasts are placed beside Christ's wilderness fast and other durations, including Israel's wandering and Jerusalem's destruction. Ahab is present as the person from whom Elijah flees, not as another fasting exemplar. The English supplies Elijah and Ahab for the historical forms Elias and Achab. The unit's purpose is numerical and typological association; it does not retell the episodes, establish a historical chronology by independent evidence or give the names a chemical identity.

Part IV: the spiritual comparison · unit 27 [HY_P4S027] · source PDF pp. 82–83. Moses on Sinai and Elijah fleeing Ahab join Christ as forty-day fasters.

See also Forty [HL0216]; Jerusalem [HL0290]; Symbolic numbers [HL0552]

Selected exact forms Moses; Sinai; Elias; Achab

Mountain of seven and sixth

Berg der siben; keine ebne; sechste · HL0358

The mountain of seven is a deliberately enigmatic location in the Summary. It has no level ground, and from above the reader is to look upon ‘the sixth’ at a distance. On the high mountain appears the royal herb called Saturnian, variously described as mineral or vegetable.

The English preserves the unusual number-language without naming the sixth object or converting the mountain into a real destination. The passage follows a rejection of ordinary gold, silver and mercury mishandled into smoke. Its image redirects the search but does not provide a verified cipher key. Neither seven known metals nor a geographical mountain should be inserted as the solution without further source evidence.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The Summary directs the reader through an enigmatic mountain-image towards the royal Saturnian herb.

See also Royal Saturnian herb [HL0480]; Bones and broth [HL0076]; Sevenfold structures [HL0511]

Selected exact forms Berg der siben; keine ebne; sechste

Mountains of gold and crooked paths

krumme weg / güldene Berg · HL0359

Crooked paths and distant mountains of gold characterize the promises of the sophistical art rejected in the conclusion. The mountains are excessive promised wealth, perhaps forever beyond reach, not the response's hidden mountain at the world's centre. The author contrasts these promises with plain, modest expense and aid to Nature. Their practical end is loss of money, fruitless labour, and potentially body and life. The images expose a mismatch between spectacular expectation and unstable results rather than condemning every journey or mountain image elsewhere in the volume.

Conclusion · unit 6 [HY_CONCLUSIONS006] · source PDF p. 114. False masters lead by crooked paths and promise distant mountains of gold.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The First Response’s hidden central mountain is a distinct image from the conclusion’s promised mountains of gold.

See also Cost, labour, and loss [HL0126]; Fraud and pseudo-philosophers [HL0219]; Mountain and centre of the world [HL0357]

Selected exact forms krumme weg; güldene Berg

Mouth, speech, and utterance

Mundt; auffthun; außsprechen · HL0360

Opening the mouth and uttering mystery belong to the scriptural motto that begins Part Four. The speaker will speak in a parable and disclose what is hidden from the world’s beginning. This authorizes the section’s mode of explanation through figurative speech; it is not a promise that every word will be literal or technically explicit. The aligned English keeps both acts, opening and uttering, rather than reducing them to a bare announcement of revelation. The combined Psalm 78 and Matthew 13 heading is part of the supplied framing and should not be replaced with a single silently standardized citation.

Part IV: the spiritual comparison · unit 1 [HY_P4S001] · source PDF p. 61. Opening the mouth and speaking express revelatory utterance.

See also Figure, parable, and likeness [HL0196]; Secret and mystery [HL0495]; Word, Scripture, and testimony [HL0622]

Selected exact forms Mundt; auffthun; außsprechen

Name, reputation, and crown

guter Name vnd Gerücht; vnsterblichen Namen; himmels Kron · HL0362

Name and reputation are goods that outlast money in the main treatise’s closing evaluation of benefits. Gerücht here means reputation or report, not necessarily an unfounded rumour. The desired immortal name is imperishable praise after death, joined to a life directed towards wisdom and its proper end.

The final poem distinguishes two outcomes: the figure receives the crown of heaven, while praise and a valuable good name shine upon earth. Crown and reputation should therefore both be findable without becoming synonyms. The poem’s soaring muth is rendered ‘spirit’ in English, but the sentence does not erase the preceding death and grave. Lasting honour is not a claim that the earthly body escapes mortality.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The main treatise values lasting good reputation above wealth through scriptural and poetic authority.

Closing epigrams · unit 5 [HY_EPIGRAMS005] · source PDF pp. 124–125. The final poem distinguishes heavenly crown from the good name continuing on earth.

See also Wealth, money and possessions [HL0608]; Virtue [HL0593]; Fortune, thorns, and thistles [HL0215]

Selected exact forms vnsterblichen Namen; guter Name vnd Gerücht; guten Namen; himmels Kron; Lohn; guter Nam; muth

Names and titles

Titel vnnd Namen / Titul vnd Namen · HL0363

The main treatise treats numerous names as a problem of recognition and as a resource for theological comparison. HY_P4S015 introduces parallel abundance: the earthly water-stone has many philosophical names, and the one divinity and light has many scriptural titles. HY_P4S016 lists the material titles and gathers them under the perfect number thousand; HY_P4S017 applies such names to God and the Son in a higher degree. This does not mean that every listed expression is a literal synonym or an independently identified ingredient. The English preserves the transition and hierarchy, so the plurality of names serves comparison rather than multiplying the beings named.

Part IV: the spiritual comparison · unit 15 [HY_P4S015] · source PDF pp. 72–73. The unfathomable earthly water-stone and heavenly divinity both have many names.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. The earthly stone’s many titles are gathered under the perfect number thousand.

Part IV: the spiritual comparison · unit 17 [HY_P4S017] · source PDF pp. 74–75. The earthly names apply still more fully and in the highest degree to God and Christ.

See also Numen and lumen [HL0375]; Symbolic numbers [HL0552]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Stone and Water Stone [HL0536]

Selected exact forms namen; Titel vnnd Namen; Tausent; allerhöchsten Grad; Titul vnd Namen; Lapis philosoph.

Neglect and misgovernment

geregiret / vnfleissig verwahrloset · HL0367

Neglect is one possible explanation of the work’s faulty signs, alongside improper beginning and governance. The source does not attribute every failure to an intrinsically wrong material: careless attention can also spoil what has been undertaken. Its examples include premature changes and failure of the desired final condition. The English “carelessly neglected” preserves the moral-practical force of vnfleissig verwahrloset, while “governed” refers to the ordering of the work. These are retrospective diagnostic categories within the treatise, not a guarantee that an inexperienced reader can safely infer and correct an operation from visible signs alone.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Faulty signs are attributed to bad arrangement, governance or neglect.

See also Premature change [HL0425]; Coagulation and congelation [HL0109]

Selected exact forms geregiret; vnfleissig verwahrloset

Nest, straw, ashes, and house

Nest / Stroh / Aschen / Hauß · HL0369

The Summary's brooding-hen analogy supplies explicit correspondences: the glass is the nest, ashes are the straw, and the furnace is the house. The comparisons make a purportedly simple work intelligible through household husbandry. The surrounding instructions about not washing eggs and their tending belong to the analogy's extension, not to a newly authorized household experiment. The promised chick then supplies healing, food and clothing, magnifying its comprehensive benefit. The English preserves each paired object rather than treating nest, straw and house as independent coded ingredients. This is the Summary's own explanation, separate from other ashes or vessels elsewhere in the collection.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. Ashes are straw, glass is nest and furnace is house in the chick analogy.

See also Egg, hen, and chick [HL0169]; Glass vessel, flask and egg [HL0234]; Furnace [HL0221]; Blood, flesh, and feathers [HL0069]

Selected exact forms Aschen; Stroh; Glaß; Nest; Ofen; Hauß

Nicolas Flamel

Nicolai Flamelli (title-page attribution) · HL0370

Nicolai Flamelli is the Latin inflected name in the title of the Philosophical Summary. The supplied English expands it as ‘by Nicolas Flamel’. This identifies the attribution under which the companion is presented, not independently verified authorship or a biography.

The opening argument concerns how metals form in ores and the two seeds described as masculine sulphur and feminine quicksilver. Those claims belong to this attributed Summary and should not be silently assigned to the anonymous Water Stone’s author. Keeping the title-attribution visible permits a reader to distinguish the companion’s voice without assuming that its familiar name guarantees the historical authenticity of every statement.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. The companion title attributes the Philosophical Summary to Nicolas Flamel.

See also Summary and brevity [HL0545]; Authority and testimony [HL0039]; Seed, sowing, and generation [HL0502]

Selected exact forms Nicolai Flamelli; Summarium Philosophicum

Noah and ark

Noe / Archen · HL0372

Noah and his ark form part of the reported patriarchal genealogy of the art's benefits. The main treatise says that some godly philosophers held the secret to have been revealed to Adam and that Noah, Moses, Solomon, and others were said to obtain long life and wealth through it. The ark illustrates a great work attributed to such resources. The modal and reporting language matters: the passage is not independent biblical evidence that Noah possessed an alchemical stone, and it does not interpret the ark as a laboratory vessel here.

Part III: benefits and their rank · unit 4 [HY_P3S004] · source PDF p. 52. Noah's ark exemplifies great deeds allegedly enabled by longevity and wealth from the art.

See also Patriarchs and inheritance [HL0393]; Solomon [HL0520]

Selected exact forms Noe; Archen

Number-characters X, V and XX

character X; V; XX.theil · HL0374

The characters X, V and XX are presented within a warning about reckoning at the beginning of the subsequent work. X is called a character, middle or point; V is explicitly its half; XX appears in a further reckoning whose precise application is not made transparent. The passage couples these signs with warnings against over-precision, haste and malformed outcome. The English preserves the characters and the uncertainty between number and time rather than supplying a decoded schedule. Their exact typography should remain retrievable. They are neither a warrant for inventing chemical proportions nor ordinary prose words whose ambiguity can be removed by silent normalization.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. X, its half V and an XX part are used in a deliberately oblique reckoning of composition or time.

See also Half and restraint [HL0251]; Riddle and enigma [HL0475]; Haste and delay [HL0256]

Selected exact forms character X; Xaracters; V; XX.theil; pũct

Obedience and merit

gehorsam vnd Verdienst · HL0376

The obedience and merit in HY_P4S003 belong to Jesus Christ. The sentence says that through them he redeemed the human race from eternal death and won the kingdom of heaven. Its grammatical subject must not be transferred to the seeker, as though human obedience earned the hidden art or salvation. The English “his obedience and merit” makes that attribution explicit. The clause supports the claim that Christ is the highest good and hardest divine mystery to comprehend, for which bodily figures may provide assistance. It is therefore both a statement of saving agency and part of the author’s justification of the spiritual comparison.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Christ, not the practitioner, is the possessor of the saving obedience and merit.

See also Works and Christian faith [HL0625]; Incarnation and second person [HL0277]

Selected exact forms gehorsam vnd Verdienst

Operate and work

operiren / wircken · HL0385

Operate and work are paired in HY_P1S007 to describe body, soul and spirit acting together in agreement. The passage then relates that concord to the human heart's purification alongside the work's successive progress. The verbs therefore concern coordinated activity, not merely the mechanical execution of a procedure. The English preserves both simultaneity, 'at the same time', and succession in the surrounding work. The author's moral demand is that the practitioner and the art should not diverge; pursuing wealth for pride and vanity is presented as incompatible with the desired outcome.

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. Simultaneous operation of the triad is required.

See also Body, soul, and spirit [HL0075]; Pride and vanity [HL0428]; Purity, rawness, and purification [HL0444]

Selected exact forms operiren; wircken

Opposed qualities: small and great, near and far

klein vnd groß; mild vnd weich; nahe vnd ferne · HL0386

The First Response’s mountain is small and great, gentle and soft yet exceptionally firm and hard, near to everyone and far away. These paired qualities make an ordinary geographical identification difficult and stress that proximity does not ensure access. The mountain is expressly invisible by divine counsel.

The English preserves the pairs and their conjunctions instead of choosing one side as the literal description. They belong to the response addressed to two recipients singled out for their diligence, not to a general measurement of a physical mountain. The passage offers no dimensions, hardness test or coordinate, and the paradoxes should not be ‘solved’ by supplying them.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The First Response describes its hidden mountain through paired, apparently opposed qualities.

See also Mountain and centre of the world [HL0357]; Contraries and contrary qualities [HL0123]; Revelation and concealment [HL0474]

Selected exact forms klein vnd groß; mild vnd weich; festigt vnd hart; nahe vnd ferne

Oratory

oratorio · HL0387

The oratory names the place or setting of earnest devotional exercise before laboratory work. It stands with two other prerequisites: recognizing the matter and having it at hand. The short sentence makes prayerful preparation and material discernment jointly prior to practical labour. It does not describe an orator's profession, a musical composition, or a specific architectural plan. Keeping the paired entries for oratory and laboratory shows the ordered relation without turning one into a metaphor that cancels the other.

Part II: matter and the work · unit 12 [HY_P2S012] · source PDF p. 38. Earnest devotional practice belongs before laboratory labour.

See also Laboratory [HL0302]; Prayer [HL0424]

Selected exact forms oratorio

Ordinary water

Wasser der Wolcken; gemeinen Brunnenquels · HL0388

Rain or cloud-water and an ordinary spring are explicitly excluded when the main treatise calls its matter water. This negative definition is essential, not a minor qualification: the same unit calls the matter thick, enduring, salty and, from another viewpoint, dry enough not to wet the hand. Those descriptions would become misleading if the reader simply substituted everyday water. The English’s “neither ... nor” preserves the paired exclusions. Yet exclusion does not supply a positive modern identification. The passage gives a cluster of philosophical names and asserted relations, not enough information to decide that any familiar liquid or chemical must be the intended thing.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. Cloud-water and ordinary spring-water are expressly excluded.

See also Dry water [HL0159]; Universal sea-water [HL0581]; Water of life [HL0601]

Selected exact forms Wasser der Wolcken; gemeinen Brunnenquels

Organ and ape

Orgel / Affe · HL0389

Nature’s organ and ape comparisons ridicule two forms of presumption. The heavens are not an organ that the alchemist can play with his fingers to supply influence at will; manual art is not equal to Nature merely because it imitates her like an ape. The images criticise assumed control and superficial copying, not music or animals as such. English “organ” preserves the keyboard image, while “ape” preserves the pointed likeness without making it a technical name for an operator. The surrounding argument still permits a properly instructed helper: the rejected claim is that artificial handling can independently produce heavenly formative power.

Nature’s Demonstration to the Erring Alchemist · unit 9 [APP_NATURES009] · source PDF pp. 138–140. Organ and ape expose mistaken assumptions of control and imitation.

See also Heavens and influence [HL0262]; Art and assistance [HL0028]

Selected exact forms Orgel; fingern; Affe; nachthun

Orpiment, arsenic, and marcasite

Auripigment; Arsenicum; Marcasita · HL0390

These names occur chiefly in criticism, not as an endorsed ingredient-list. Nature’s opening rebuke includes boiling orpiment among a bungler’s activities. Via contrasts natural work in the earth with the many named materials of contemporary practitioners, then treats such philosophical material-names as inventions of ignorant sophists. Later it warns about harmful fumes and the stench of marcasites and salts. The English expands abbreviated forms in Via into ordinary names, while the historical abbreviations remain useful lookup evidence. The sources’ accusatory voices should stay visible: the lexicon reports their polemic and danger claims without identifying every historical mineral term with a single modern composition or recommending use.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Nature rebukes the practitioner’s boiling orpiment.

Way of Truth · unit 3 [APP_VIAS003] · source PDF pp. 173–174. Arsenic appears among the rejected varied materials.

Way of Truth · unit 8 [APP_VIAS008] · source PDF p. 177. Names are accused of being sophists’ inventions rather than true philosophical terms.

Way of Truth · unit 17 [APP_VIAS017] · source PDF pp. 181–182. Marcasite stench figures in the warning about poisonous practice.

See also Sophist and sophistry [HL0522]; Poison, danger, and medicine [HL0413]; Apothecary, barber, bathkeeper, and physician [HL0023]

Selected exact forms Auripigment; Arsenicum; Auripigm:; Arsen:; Marcasita; Marcasiter

Patience and constancy

gedüldig / bestendig · HL0392

Patience and constancy are qualities required of the person who would know Nature. HY_P1S006 places them beside truthfulness, simplicity, fear of God and harmlessness toward the neighbour. They are not merely strategies for waiting through a long experiment: they belong to the depiction of a regenerated person whose character corresponds with Nature. The English's 'patient and steadfast' keeps endurance and stability distinct. The same unit warns that beginning without true knowledge of Nature is uncertain and dangerous, so patience does not substitute for understanding or justify persisting blindly in an unsuitable work.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. The investigator must imitate nature’s stable truthfulness.

See also Nature [HL0366]; Regeneration and new person [HL0462]; Haste and delay [HL0256]

Selected exact forms gedüldig; bestendig

Patriarchs and inheritance

Patriarchen; Heylige Patriarchen; alt Vätter · HL0393

The patriarchs supply an imagined early history of possession and transmission. The prologue confidently says the secret was revealed to Adam and inherited by ancient fathers, explaining health, longevity and wealth. The later benefits section more explicitly attributes such a belief to certain godly philosophers and says biblical figures were reported to have benefited.

The English preserves that difference between direct assertion and reported belief. No biblical process for manufacturing the stone is thereby supplied. The prologue also denies escape from bodily death, so the patriarchal example concerns a longer mortal life. ‘Inheritance’ here is the main author’s account of transmission, not an independently established documentary succession.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Patriarchal longevity illustrates the claimed prolongation of life, not immunity from death.

Opening explanation · unit 3 [HY_INTROS003] · source PDF pp. 18–19. The prologue asserts an inheritance of the secret from Adam.

Part III: benefits and their rank · unit 4 [HY_P3S004] · source PDF p. 52. The benefits section attributes a related belief to godly philosophers and names exemplary biblical builders.

See also Adam and Eve [HL0004]; Inherit and hand down [HL0280]; Authority and testimony [HL0039]; Mortality and corruption [HL0353]

Selected exact forms Patriarchen; Heylige Patriarchen; alt Vätter; Heyligen altvättern

Peacock’s tail

Pfawen schwantz; grün vnd gelb · HL0394

The peacock’s tail is a colour-comparison: the matter becomes green and yellow like that tail. It names neither an animal ingredient nor the final perfected state. The main passage places it among several signs and makes their succession a favourable indication.

The English preserves the specific green-and-yellow comparison. It does not expand the phrase into every colour a modern reader associates with a peacock, or claim that iridescence by itself proves success. The unit proceeds beyond this appearance to other colours and reunion. The companion Via’s objections to literal colour-driven work therefore remain relevant to comparison without erasing the main author’s own stated observations.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. Green and yellow are compared to a peacock’s tail within an ordered sequence of observations.

Way of Truth · unit 31 [APP_VIAS031] · source PDF pp. 192–193. The Via rejects a literal black-white-red colour-making sequence; this is a distinct companion position, not a deletion of the main author’s observations.

See also Colours and ordered signs [HL0110]; Signs and indications [HL0514]; Circle around the matter [HL0101]

Selected exact forms Pfawen schwantz; grün vnd gelb

Pearls before swine

Perlen / Säw · HL0395

The pearls-and-swine image explains why the ancient possessors allegedly wrote in veiled language. Their noble instruction was to be preserved for successors without being indiscriminately exposed. The surrounding prose specifies the feared consequence: a greedy world would desire only this secret, abandon work, and produce disorder. The insult thus belongs to the text's moral classification of recipients. It is not a literal zoological comparison relevant to the material, nor proof that every obscurity in the collected volume was produced for this one benevolent purpose.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. The secret is a precious thing not to be cast before an unworthy audience.

See also Revelation and concealment [HL0474]; Books, instruction and pupils [HL0079]

Selected exact forms Perlen; Säw

Penetrate and enter

hindurch dringt / ingression · HL0396

Penetration first characterizes the heavenly spirit said to be in the special matter and to move through all elemental creatures. Later ingression describes the other matter's entry into the gold body with its spirit and power. The second claim is conditional: impurity or inappropriate admixture prevents entry, so a receptive body is required. The two occurrences connect active power with access, but they differ in scope. Universal permeation in the cosmological praise is not identical with the local joining of two prepared participants in the work.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The heavenly spirit penetrates everything.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. Impurity prevents entry of the other matter’s spirit and power.

See also Spirit [HL0531]; Affinity and suitability [HL0007]

Selected exact forms hindurch dringt; ingression

Peter, Paul, and John

Petrus; Paulus; Iohann · HL0399

Peter, Paul and John appear inside a passage explicitly attributed to Augustine. Peter has the keys of heaven, Paul is God’s chosen vessel or instrument, and John receives divine mysteries; nevertheless all must enter God’s kingdom through tribulation. Their different privileges intensify the universal requirement rather than exempting them from it. The English preserves both alternatives “vessel and instrument” for Paul’s designation. The author uses the quoted authority to interpret the believer’s trials as signs within a spiritual process. The passage is not a biography of the three apostles, nor an independent authentication of the Augustinian attribution.

Part IV: the spiritual comparison · unit 51 [HY_P4S051] · source PDF pp. 103–104. Peter’s keys, Paul as chosen vessel or instrument and John’s revealed mysteries do not exempt them from tribulation.

See also Cross and furnace of tribulation [HL0131]; Augustine [HL0037]; Absolution and the office of keys [HL0002]

Selected exact forms Petrus; Schlüssel des Himmels; Paulus; faß oder Rüstzeug; Iohann

Philippus Theophrastus

Philippus Theophrastus · HL0400

Philippus Theophrastus appears among the figures said to have lived in present or more recent times in the introductory authority catalogue. The two-word designation should remain distinct from the earlier bare Theophrastus in the same list. The source here supplies neither a work-title nor a biography, and its claim concerns alleged knowledge and possession of the art. The English retains the designation. This supporting entry preserves the exact lookup without using the name alone to establish a particular textual authorship or to validate the catalogue’s account of possession. The edition’s note n27 identifies Philippus Theophrastus as Paracelsus; that is an editorial identification, not additional evidence of his possession of the art.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The full designation occurs in the catalogue’s more recent group.

See also Theophrastus [HL0558]; Authority and testimony [HL0039]

Selected exact forms Philippus Theophrastus

Philosophers’ phoenix

Phœnix / Phoenix / Phœnix philosophorum · HL0402

The phoenix names both the art's first-material subject in the riddle and the wonder-bird said to arise at the work's fortunate completion. HY_P2S023 uses its rising to prompt thanks to God and charitable use of the benefit. The title reappears in the earthly stone's catalogue before HY_P4S018 applies it to Christ, who restores his young through blood after the old serpent has wounded and killed them. The source supplies that specific action, not the familiar modern shorthand of a bird simply rising from its own ashes. The English preserves the shift from material emblem to saving Christological image.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. A name for the first-material subject before its final rising.

Part II: matter and the work · unit 23 [HY_P2S023] · source PDF p. 45. The phoenix or wonder-bird has risen when the work reaches its end.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. The earthly stone is called the noble phoenix.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. Christ as phoenix restores his young, wounded and slain by the old serpent, through his blood.

See also Riddle and enigma [HL0475]; Resurrection and glorification [HL0473]; Lamb and blood [HL0305]; Satan, serpent, and false alchemist [HL0488]

Selected exact forms Phœnix; wunder Vogel; erhohen; Phoenix; Jungen; Blut; erquicket; lebendig macht; Phœnix philosophorum

Physician and judgment

Medicus / facultet / iudicium · HL0403

The anonymous author explicitly says that he is no physician and therefore declines to pursue the stone's medical praise in HY_P3S008. Judgment is left to someone who possesses it, knows its use and enjoys its benefit. The profession's faculty is treated as a domain he does not wish to encroach upon, not as an enemy he has defeated through alchemy. The English preserves this act of restraint after a remarkable catalogue of reported cures. Consequently, his ensuing appeal to some personal experience in other applications should not be expanded into personal verification of every medical assertion just recited.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. The narrator disclaims being a physician and leaves medical judgment to qualified possessors.

See also Medicine, healing, and its limits [HL0337]; Experience, testing, and claims of certainty [HL0184]; Bodily health [HL0073]

Selected exact forms Medicus; facultet; iudicium

Pi-shaped warning

Π; Grieschen Alphabeth; Buchstab · HL0404

The verse explicitly displays Π and calls it a letter in the Greek alphabet which also appears elsewhere. It tells alchemists to remember it, then warns them not to deceive

people through false appearances of art, on pain of death. Its function is admonitory and visual.

The exact character is retained rather than replaced by the English name ‘pi’. Modern note n29 interprets its gallows-like shape as a threat of hanging. That is a useful editorial explanation of the visual warning: the historical verse itself names a Greek letter and threatens death, without printing a separate word for gallows here. The interpretation is not an additional attested German noun or a key to a wider chemical code.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. The warning verse points to a Greek letter’s shape and threatens deceptive alchemists with death.

See also Fraud and pseudo-philosophers [HL0219]; Gold-makers [HL0238]; Purses and chests [HL0445]

Selected exact forms Π; Grieschen Alphabeth; Buchstab

Plant and cultivate

pflantzen / fortsetzen · HL0408

Planting is the action requested of God through the Holy Spirit: the beginning of grace already felt in the heart is to be planted and continued. The plant-image therefore describes growth in a divine gift, not the practitioner manufacturing grace by effort. The same petition asks for governance so that the fully revealed secret will serve God's honour and the neighbour in need. Cultivation is directed toward sustained right use, not merely the initial acquisition of knowledge.

Part I: entrance and preparation · unit 4 [HY_P1S004] · source PDF p. 26. The Spirit is asked to cultivate the begun grace.

See also Prayer [HL0424]; Regeneration and new person [HL0462]

Selected exact forms pflantzen; fortsetzen

Plato

Plato · HL0409

Plato has two distinct roles in this collection. The Hydrolith includes him among alleged possessors of the art, lending philosophical authority to its introductory genealogy. In Nature’s dialogue, however, she names Plato and Aristotle as unable to know even a little of her subtle formation of the human body. The second use restricts the power of celebrated philosophers rather than simply endorsing them. The English retains Plato in both places. These claims come from different works and should not be harmonised into a single biographical judgement about his alchemical knowledge.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Plato appears in the alleged lineage of possessors.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature invokes Plato’s limited knowledge to assert her own formative power.

See also Authority and testimony [HL0039]; Birth and form [HL0059]

Selected exact forms Plato

Pleasure and splendour

wollust; Pracht; zeitliche Ehr · HL0410

Worldly pleasure, splendour and temporal honour are criticized as wrong purposes for seeking the art. The same paragraph, however, praises the philosophers' pleasure and joy in seeing God's wonders. The opposition is therefore between different objects and uses of delight, not a simple prohibition of happiness. Quiet livelihood and assistance to needy neighbours are allowed ends of the gift. The English distinguishes "worldly or temporal pleasure and splendour" from "pleasure and joy" in recognition, preserving this ethical redirection. Pracht here is external magnificence sought for self-display; it is not the same as the divine glory revealed in created things.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. Worldly acquisition is rejected as the proper aim.

See also Greed and worldly desire [HL0249]; Pious and godless [HL0405]; Joy and gladness [HL0295]

Selected exact forms wollust; Pracht; zeitliche Ehr

Pleasure-seeking and godly spirit

voluptuarii / hellenputzige Geister · HL0411

The conclusion contrasts pleasure-seekers and worldly people with the simple, truthful, steadfast and godly spirit required for the art. Voluptuarii is the learned label paired with worldly pleasure-seeking. The unusual hellenputzige Geister is rendered "spirits tricked out for hell," preserving the polemical colouring without inventing a class of named demons. The passage distinguishes a natural or rightly magical art from forbidden necromantic means and denies independent control to the Devil or godless people without divine permission. Its ethical contrast concerns dispositions and the source of authority; it is not evidence that spectacular spirits are necessary collaborators.

Conclusion · unit 3 [HY_CONCLUSIONS003] · source PDF pp. 111–112. The author rejects pleasure-seeking and forbidden-spirit interpretations in favour of godly simplicity.

See also Magical knowledge [HL0325]; Greed and household provision [HL0248]

Selected exact forms hellenputzige Geister; einfeltig; standhafft; voluptuarii

Portents, war, pestilence, and dearth

krieg vñ kriegs geschrey / Pestilentz / theure zeit · HL0414

Wars, rumours of war, factions, sects, pestilence and dearth are named as heralds of approaching redemption in HY_P4S053. The passage then looks toward the general resurrection and the final reunion of body, soul and spirit. These signs belong to a Christian eschatological interpretation of world events, not a verified forecast or a method for dating the end. The English 'dearth' conveys scarcity and costly provision rather than ordinary abstract time. The unit also distinguishes baptismal rebirth as a beginning from the wholly perfected new birth in eternal life; the portents announce that larger horizon.

Part IV: the spiritual comparison · unit 53 [HY_P4S053] · source PDF pp. 105–106. Wars, factions, pestilence and dearth herald approaching redemption.

See also Resurrection and glorification [HL0473]; Last age and Last Judgment [HL0308]; Regeneration and new person [HL0462]

Selected exact forms krieg vñ kriegs geschrey; rotten vñ secten; Pestilentz; theure zeit

Pots, chimney, clothes, and ashes

Töpffe; Kessel; Rauchfange; Kleider; Aschen · HL0418

The Via’s pots and kettles fly up the chimney, clothes rot off bodies, and wood and charcoal become ashes. These are the alleged fruits of misguided work. The satire makes the language of sublimation, putrefaction and calcination operate upon the worker’s possessions rather than upon a successful stone.

The English keeps each comic reversal distinct. Money dissolves, apparatus sublimes, clothing putrefies and fuel calcines. The point is ruin disguised as productive labour, not an endorsed account of matter moving through those stages. The paragraph nevertheless concedes that such preparations may serve barbers and bathkeepers, maintaining its distinction between limited practical use and true transmutation.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. The Via transforms operation-words into a satirical catalogue of poverty and wasted fuel.

See also Cost, labour, and loss [HL0126]; Sophist and sophistry [HL0522]; Furnace [HL0221]

Selected exact forms Töpffe; Kessel; Rauchfange; Kleider; Aschen

Pound, grind and crush

zerstossen / zerrieben · HL0419

Pounding and grinding support the explanation of why the philosophers call their subject a stone. The matter begins as an earthly mineral and is later described as hard and dry enough to be crushed like a stone. This is one reason among others, not the whole definition: the paragraph goes on to a divided and reunited condition that endures fire and flows like wax. The verbs establish a material comparison; they should not be taken as a complete preparation method or proof of an independently identified mineral.

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. The stone's hard dry state permits pounding and grinding.

See also Stone and Water Stone [HL0536]; Powder and dust [HL0421]

Selected exact forms zerstossen; zerrieben

Poverty and begging

armuth; bettelley · HL0420

Poverty is an obstacle to study that the art is said to remove by providing food and livelihood. The philosophers need not flatter wealthy patrons, sell the secret for money or endure contempt for begging. The passage therefore supplies a positive reason for material sufficiency within a work that condemns greed. Its aim is freedom to pursue wisdom, not unlimited wealth for display. The English retains the distinction between poverty hindering study and begging exposing the philosopher to ridicule. These are reported benefits of the art, not independently verified economic histories of the named philosophers.

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. Poverty threatens study and exposes wisdom to ridicule.

See also Labour and diligence [HL0303]; Flatter and sell the secret [HL0203]; Use and misuse [HL0585]

Selected exact forms armuth; bettelley

Powder and dust

Puluer / Staub / Staubwesen · HL0421

Powder and dust name conditions of matter in the dialogue, but their argumentative roles differ. Nature describes a prepared matter as powder within her account of the worker's limited assistance. The answering alchemist speaks of matter reduced to dust and of Nature passing into a dust-like being, while reserving the decisive transformation to her. His later discussion of gold says that even producing a proper powder would require subtle art; it does not follow that powdering has returned gold to first matter. The translation's “dust-like being” preserves the unusual Staubwesen instead of pretending that it is a standard substance name. Physical fineness and metaphysical reduction remain separate questions.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature tells the learner to prepare the one matter as powder.

Nature’s Demonstration to the Erring Alchemist · unit 16 [APP_NATURES016] · source PDF pp. 151–152. Alchemist interprets the dust-like state as preceding natural dissolution.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Even reducing gold to a proper powder would require subtle art; it would not prove first-matter reduction.

See also Prepare and make ready [HL0426]; Matter and subject [HL0332]; Pound, grind and crush [HL0419]

Selected exact forms Puluer; Staub; Staubwesen

Praise, honour, and thanks

lob; Ehr; dancken; Deut. · HL0423

Praise and thanks identify the proper response to an allegedly received gift. The introduction explains concealment partly as a way of directing possessors to honour God rather than boast. At completion the practitioner bows both knees and heart, acknowledges God as the chief governor of the work, and couples thanksgiving with

alms. The Sirach motto asks who can praise God adequately when so much of his work remains hidden. The earlier praise of the art through magnificent titles is a related but distinct object of exaltation.

The prayer’s closing Deut. heading introduces the command to honour God alone; Deuteronomy is the expanded English lookup, while Deut. is the printed abbreviation. The adjacent Joshua heading concerns fulfilled promise and is explained separately. The epigram similarly ends by assigning honour to God even after describing the good person’s enduring reputation.

The 1661 First Response adds its own distinctions. Treasures should lead to recognition of divine goodness and omnipotence; recipients must also thank their guide for what he shares, without self-display or unauthorized taking. The closing exhortation combines thanks to God with honour to the appointed instructor and continued caution. Gratitude therefore does not erase ordered responsibility or license complacency. These passages belong to the later response, not to a single anonymous speaker across both printings.

Opening explanation · unit 4 [HY_INTROS004] · source PDF p. 19. Recipients should acknowledge God alone.

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. High titles and exaltation celebrate the art before and after perfection.

Part II: matter and the work · unit 23 [HY_P2S023] · source PDF p. 45. Completion returns to humble gratitude.

Part III: benefits and their rank · unit 1 [HY_P3S001] · source PDF p. 51. Divine greatness exceeds adequate human praise.

Prayer · unit 3 [HY_PRAYERS003] · source PDF p. 120. Read the Deut.32.v.3. heading and command to honour God alone; Joshua’s fulfilled-promise seal immediately precedes it.

Closing epigrams · unit 5 [HY_EPIGRAMS005] · source PDF pp. 124–125. The last doxology returns honour to God alone.

First Response · unit 2 [APP_FRC1S002] · source PDF p. 197. Created goods are occasions to recognise divine goodness and power and to thank God.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. The recipients must also thank the guide who allocates the jewels.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Continuous thanks for divine grace accompany the attained treasure.

See also Gift and divine ordinance [HL0231]; Prayer [HL0424]; Promise and fulfillment [HL0436]; Guide, conductor and instructor [HL0250]

Selected exact forms preisten; Ehr; dancken; zudancken; lob vnd Ehr; Knien vnd Hertzen; preisen; extolliren; Gott allein die Ehre; GOtt allein die Ehre; Gütigkeit; Allmacht; ehren; hertzlich dancken; dancket Gott Tag vnd Nacht; Gnade; Deut.; titulis

Premature change

vor der dissoluirung vnd schwertze / zubald · HL0425

Prematurity is a fault of order, not merely of speed. The diagnostic passage treats rising before dissolution and blackness, and redness appearing too soon, as bad signs. A colour praised elsewhere can therefore be unfavourable when it occurs in the wrong relation to the work. The English “too soon” preserves zubald and the passage’s temporal judgement. This qualification prevents an isolated red appearance from being treated as sufficient proof of success. The source locates these faults within improper arrangement, governance or neglect, while the entry records their interpretive function rather than offering corrective operating instructions.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Signs must be judged by their proper place and not by colour alone.

See also Neglect and misgovernment [HL0367]; Coagulation and congelation [HL0109]

Selected exact forms vor der dissoluirung vnd schwertze; zubald

Preserve and maintain

præseruiren; erhalten; verwahren · HL0427

Preservation first appears as the philosophers’ hoped-for protection of the earthly body against destruction and mortality. That hope is qualified immediately in the introduction’s next unit: bodily death cannot be removed, and the restorative itself is called destructible. Later the object to be preserved is knowledge of faith received by grace, learned gradually so the pupil is not overwhelmed. The task there is guarding against falsification and grievous loss. These are related acts of keeping, not one kind of physical storage. The English distinguishes “maintain” for bodily condition and “preserve within himself” for received faith, making the change of object visible.

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. The search aims at preserving lasting life and well-being.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. Read the immediate qualification of the preservation-hope: no earthly thing removes bodily death.

Part IV: the spiritual comparison · unit 39 [HY_P4S039] · source PDF p. 92. Once-received knowledge of faith must be guarded against falsification and loss.

See also Mortality and corruption [HL0353]; Articles of faith and creed [HL0029]; Works and Christian faith [HL0625]

Selected exact forms præseruiren; erhalten; verwahren; felschung; verlierung

Pride and vanity

hoffart / eytelkeit · HL0428

Pride and vanity name the worldly uses of wealth for which the art must not be sought in HY_P1S007. The passage contrasts such intention with contemplation that leads to knowledge of God's works and a changed valuation of worldly splendour. Its warning is not that every possession is inherently evil, but that an ambition fixed on self-exaltation defeats the desired end. The English keeps the words joined to the purpose for which riches are sought. The paragraph then demands concord of body, soul and spirit and purification of the practitioner's disposition alongside the work.

Part I: entrance and preparation · unit 7 [HY_P1S007] · source PDF p. 28. Seeking riches for worldly pride prevents the desired end.

See also Highest good and heavenly priority [HL0265]; Greed and worldly desire [HL0249]; Operate and work [HL0385]

Selected exact forms hoffart; eytelkeit

Pride, ambition, despair, and impatience

hoffart vnd ehrgeitz; verzweifflen; murren; vngedultig · HL0429

Pride and ambition, despair of mercy, and murmuring impatience are differentiated failures in the main allegory. Pride and ambition correspond to harmful ascent or premature redness; despair follows grave sins, while impatience reacts against the heat of tribulation. They are not interchangeable descriptions of ordinary sadness or effort.

The passage does not leave correction at an inward change of mood. It specifies recognition of error, absolution through the office of keys, and refreshment in the holy Supper, entrusted to the Church. The English retains these concrete means and the contrast between repentance and persistence in sin. The material comparisons organize the account but do not make a chemical correction the cure of a human spiritual crisis.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. The main allegory maps spiritual failings onto material errors and specifies ecclesial means of restoration.

See also Absolution and the office of keys [HL0002]; Lord’s Supper and restoration [HL0318]; Error, defect and remedy [HL0178]; Repent and persist [HL0467]

Selected exact forms hoffart vnd ehrgeitz; verzweifflen; murren; vngedultig

Principles and parts

drey theil / principia · HL0431

Three parts or principles describe the division of matter before its reunion in the comparison introducing theological recognition. The passage then speaks of knowing God through his Son and, as it were, dividing and reuniting him through divine wisdom and love. Its explicit result is recognition of one God, not belief in two or three gods. “Parts” therefore cannot be transferred literally into a doctrine that divinity is a decomposable compound. The phrase names a material structure and an analogy of understanding whose qualification must remain visible.

Part IV: the spiritual comparison · unit 20 [HY_P4S020] · source PDF pp. 77–78. The matter is separated into three parts or principles before reunion with its own salt.

See also Principles and beginnings [HL0430]; Three-in-one and Trinity [HL0564]; As if and in relation to us [HL0030]

Selected exact forms principia

Proceed and continue

procedirn; fortfahren · HL0433

Proceeding is required because the subject reached by the preliminary work is not yet fit for the promised medicinal benefit. The text explicitly warns that in its present form it would be harmful poison rather than useful medicine. The paired learned and ordinary verbs, procedirn and fortfahren, therefore mark incomplete progress and the need for further knowledge, not a new named operation. The English “proceed and advance further” preserves that insistence. The term should not be read as permission simply to press on regardless of danger: the same sentence says that particular means and work must be understood.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Further work is necessary to attain the claimed benefit.

See also Poison, danger, and medicine [HL0413]; Work stages and completion [HL0624]

Selected exact forms procedirn; fortfahren

Process and work

Proceß · HL0434

The title page promises a process alongside a shown way and named matter. Proceß therefore announces an ordered account of how the high secret of the universal tincture is approached, rather than a bare list of substances. The promise is part of the book’s public presentation: it does not by itself establish that every necessary practical detail is disclosed or that its claims succeed. English “process described” keeps the distinction between a textual account and its performance. The later division into preliminary and subsequent work supplies a more specific internal structure than the title word alone.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The title distinguishes showing the way, naming the matter and describing the process.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. The process poem explicitly distinguishes preliminary from subsequent work.

See also Summary and brevity [HL0545]; Work stages and completion [HL0624]

Selected exact forms Proceß

Promise and fulfillment

geschworen / es fehle nichts / es kam alles; Iosue / Israel · HL0436

The prayer's closing scriptural excerpt emphasizes the completeness of divine fulfillment: nothing fails and all comes to pass. The historical heading names Iosue, rendered Joshua, and the recipient is Israel, to whom the land promised to the fathers is given. These names anchor the assurance in its cited scriptural setting rather than turning it into an unqualified guarantee that every reader's alchemical project will succeed. The following call to give honour to God alone supplies the response to fulfillment. The English preserves both the negative 'nothing failed' and the positive totality, while retaining the source's citation as printed.

Prayer · unit 3 [HY_PRAYERS003] · source PDF p. 120. The Joshua quotation stresses that nothing of God’s promised good failed.

See also Prayer [HL0424]; Praise, honour, and thanks [HL0423]; Trust and distrust [HL0576]

Selected exact forms geschworen; es fehle nichts; es kam alles; Iosue; Israel

Propagate and live accordingly

fortgepflantzet / angenommen / nach gelebet · HL0437

Propagation in HY_P3S016 concerns passing the art onward through writing, not the reproduction of a material substance. It is paired with accepting wisdom and living according to it. The three actions distinguish transmission, reception and conduct: knowledge should survive its possessors, but its success is measured by a shaped life as well as continued circulation of books. The English 'life conducted accordingly' keeps that final ethical consequence. The unit's praise of a lasting good name and humility also opposes propagation to the mere pursuit of gold, showing why publication is represented as part of the art's moral inheritance.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. Writings preserve and propagate the art so wisdom may be received and lived.

See also Public printing [HL0442]; Wisdom and understanding [HL0613]; Name, reputation, and crown [HL0362]

Selected exact forms fortgepflantzet; angenommen; nach gelebet

Proportion and quantity

theil (parts and proportion vocabulary) · HL0438

The part-language in HY_P2S015 gives quantitative structure to a stage of division, reservation and conjunction. It is distinct from the later contrast of light and heavy or soft and hard, which concerns qualities. The author first tells the worker to observe Nature’s operation over time, making numerical handling subordinate to that understanding.

The supplied wording is compressed and its successive references to parts are not self-explanatory. The English follows them closely rather than supplying a newly clarified recipe. This record explains the role of proportional language without reproducing an operational ratio or resolving the uncertain relationships into practical directions. The passage also explicitly introduces another material matter at this stage.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. The main account divides and reserves prepared matter before describing a conjunction of unlike participants.

See also Weights and valuation [HL0609]; Lightness and heaviness [HL0313]; One and many [HL0382]; Ferment and fermentation [HL0193]

Selected exact forms theil

Proverbs 23

Prouerb.23.cap. · HL0440

The brief Proverbs quotation asks the son to give his heart and let the speaker's ways please his eyes. Placed after the riddling account of the work, it shifts attention from decoding to committed receptivity and directed sight. The source marks the quotation as partial with “etc.”; the lexicon does not silently reconstruct the omitted verses. Its historical chapter designation is preserved as the local reference, while the words “heart” and “ways” keep their ethical and instructional force.

Part II: matter and the work · unit 33 [HY_P2S033] · source PDF p. 50. The material part closes with a Proverbs citation.

See also Heart and inwardness [HL0259]; Way and entrance [HL0605]

Selected exact forms Prouerb.23.cap.

Psalm 25

Psalm.25. · HL0441

Psalm 25 is the printed heading of the short motto opening Part One. Its question asks who fears the Lord, and its answer promises that God will instruct that person in the best way. The scriptural reference thus establishes a relationship between reverence and guidance before the ensuing account of prayer, knowledge and work. No verse number is supplied in the historical heading. The English joins the chapter number to the title typographically, but preserves the same reference and wording. This entry identifies the motto’s local function rather than supplying an expanded commentary on the whole psalm.

Part I: entrance and preparation · unit 1 [HY_P1S001] · source PDF p. 25. A scriptural epigraph authorises the first part's instructions.

See also Fear of God [HL0192]; Way and entrance [HL0605]

Selected exact forms Psalm.25.

Public printing

offenen truck / Zum vorschub · HL0442

The 1619 title page says the tract is prepared for public print “to further” or advance the undertaking. Publication presents concealed knowledge in an openly available book while the surrounding work continues to defend limits on disclosure. The title also advertises appended books on grounds of agreement and concordance. The title names two appended books, but the edition’s note n21 observes that the printed volume also contains the separately headed Summary between the Nature dialogue and the Way of Truth: three companion texts are retained. The advertised concordance is a publication claim, not proof that the companions share an author or agree on every doctrinal point. English “public printing” makes offenen truck intelligible without implying unrestricted permission to circulate every secret discussed. The printed date and Frankfurt bookseller identify this presentation, not a verified date of composition for every included text.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The title declares a public printing intended to further the work.

See also Entrusted talent and lord [HL0175]; Process and work [HL0434]

Selected exact forms offenen truck; Zum vorschub

Purify, impede, enliven, weaken, and kill

purificirt / impedirt / viuificirt / debilitirt / mortificirt · HL0443

HY_P4S034 builds its polemic through paired reversals: not purified but impeded, not enlivened but weakened, and finally killed. The learned verbal forms sharpen a claimed difference between Christ's saving efficacy and self-chosen alternatives. The passage names other religious communities in a hostile exclusionary account; these judgments are the anonymous author's, not neutral definitions of those communities. The English retains the negations and progression rather than allowing all five verbs to become generic transformation terms. The accompanying analogy with fraudulent alchemy points toward deprivation of property and life, intensifying the warning about false means.

Part IV: the spiritual comparison · unit 34 [HY_P4S034] · source PDF pp. 87–88. False methods impede rather than purify, weaken rather than enliven, and finally kill.

See also Only Christ and the means of salvation [HL0383]; True alchemy and archimia [HL0575]; Satan, serpent, and false alchemist [HL0488]

Selected exact forms purificirt; impedirt; viuificirt; debilitirt; mortificirt

Purses and chests

Beutel; Kisten · HL0445

Purses and chests are the stores from which fraudulent practitioners are said to distil money. The joke relocates a technical operation from material transformation to the extraction of a client’s wealth. What disappears is not an impurity but the money entrusted to an impressive-looking art.

The German places Kisten awkwardly in the verse’s printed arrangement, while the English brings purses and chests together in the relevant line. The warning asks for scrutiny rather than unqualified trust. It is not a condemnation of all practitioners, since the same poem recommends upright people who know their craft without boasting.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. The warning verse says deceptive gold-makers distil money from purses and chests.

See also Gold-makers [HL0238]; Fraud and pseudo-philosophers [HL0219]; Cost, labour, and loss [HL0126]

Selected exact forms Beutel; Kisten

Pythagoras

Pythagoras · HL0447

Pythagoras appears near the beginning of the main treatise's catalogue of reputed possessors of the art. This occurrence supplies no doctrine of number, biography, or particular work. His role here is authorizing and cumulative. Numerical patterns elsewhere in the book should not automatically be attributed to him merely because his name stands in this list.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Philosophers and wise people [HL0401]; Authority and testimony [HL0039]

Selected exact forms Pythagoras

Quid pro quo and poisons for medicines

Quid pro quo; Venena pro medicamentis · HL0449

Via uses Quid pro quo for giving one thing in place of another, then specifies the grave substitution at issue with Venena pro medicamentis: poisons instead of medicines. The context is an accusation against failed alchemists who claim medical authority without understanding serious illness. It is not the modern transactional sense of an exchange of favours. The narrator says such people cause deaths and must answer to God, while secular authorities should restrain them. The aligned English makes the substitution explicit without treating it as an approved therapeutic practice. The accusation remains the narrator’s, not an independent finding about every occupation he names.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. One thing substituted for another and poisons for medicines accuse ignorant medical practice.

See also Apothecary, barber, bathkeeper, and physician [HL0023]; Poison, danger, and medicine [HL0413]; Secular authority and accountability [HL0498]

Selected exact forms Quid pro quo; Venena pro medicamentis

Quiet and peaceful life

geruhlich; stille; ruhe vnd stille · HL0450

Quietness and peace describe a desired manner of living with the gift: honourably, without ostentation and with enough sustenance to help others. In the prose, quiet maintenance is explicitly joined to brotherly assistance, so it does not require complete withdrawal from the neighbour’s needs.

The accompanying verse intensifies the promise into safety from misfortune, thieves and robbers, while limiting the gift to a few pious recipients. The English keeps both the quiet-life ideal and the stronger encomiastic claim. They should not be converted into a verified guarantee of physical security or an excuse to overlook the book’s repeated accounts of costly failure.

Part III: benefits and their rank · unit 6 [HY_P3S006] · source PDF pp. 53–54. Quiet livelihood and assistance to needy neighbours are contrasted with wealth-seeking display.

Part III: benefits and their rank · unit 7 [HY_P3S007] · source PDF p. 54. The verse praises possession in peace and quiet and freedom from fear.

See also Food, livelihood and maintenance [HL0210]; Neighbour, alms and brotherly help [HL0368]; Security, thieves and robbers [HL0499]

Selected exact forms geruhlich; stille; ruhe vnd stille

Rasis

Rasis · HL0451

Rasis appears in the introductory catalogue of alleged possessors of the art, among names drawn from philosophical and medical authority. The passage provides no work-title, episode or further identifying description. Its function is to support the author’s assertion that the art is real despite unsuccessful seekers and public mockery. The English retains the printed form. This entry therefore records the source-specific designation and its rhetorical role without treating catalogue inclusion as independently verified practice or supplying an unsupported biography.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Rasis is included in the catalogue without further specification.

See also Authority and testimony [HL0039]

Selected exact forms Rasis

Raymond Lull

Reimundus Lullius / Reymundus · HL0453

The catalogue gives Reimundus Lullius, while Nature's dialogue uses Reymundus among writers who approve Nature and oppose sophists. The entry links these forms as the edition's Raymond Lull access point without supplying an unsupported biography or authenticating the alchemical writings associated with that name. The dialogue's specific claim is that these authorities wrote of the science and found its truth in work. Their inclusion bolsters Nature's instruction; it is not evidence that the dialogue quotes any identified work verbatim.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature names Raymond among writers whose work attests the art’s truth.

See also Philosophers and wise people [HL0401]; Books, instruction and pupils [HL0079]

Selected exact forms Reimundus Lullius; Reymundus

Read the remainder

reliqua vide in ipso Palingenio · HL0454

This Latin direction sends the reader to Palingenius himself for the remainder of the verses, under Sagittarius near the end. HY_P3S015 supplies only a brief denunciation of greed and love of money before making that referral. The English translates the instruction rather than supplying the missing passage. The phrase marks an intentional limit to quotation and a bibliographical route, not a concealed continuation to be reconstructed from the present source. Any fuller identification or quotation must therefore rest on a separately inspected work, not on invention from the two lines printed here.

Part III: benefits and their rank · unit 15 [HY_P3S015] · source PDF pp. 58–59. The Latin direction openly omits the rest of the quotation.

See also Marcellus Palingenius [HL0330]; Sagittarius [HL0482]; Zodiac of Nature [HL0632]

Selected exact forms reliqua vide in ipso Palingenio

Reckon and divide

rechnung; zertheilen; rechnest · HL0458

Reckoning and dividing belong to the main treatise’s compressed numerical instruction for the subsequent work. The passage invokes letter-like number-characters but also warns against seeking a term too precisely, allowing for intervening hindrances. Calculation is required and simultaneously bounded.

The English preserves the contrast between knowing how to divide and not calculating too narrowly. Its warning about haste ends in a pun on the hoped-for elixir and a failed result. This is not a transparent modern timetable. The lexicon records the interpretive problem and the danger of overconfidence rather than decoding the characters into newly actionable durations.

Part II: matter and the work · unit 27 [HY_P2S027] · source PDF pp. 47–48. The main account uses numerical characters while warning against overly precise calculation and haste.

See also Number-characters X, V and XX [HL0374]; Time, term and duration [HL0565]; Haste and delay [HL0256]

Selected exact forms rechnung; zertheilen; rechnest

Red oil

rothes öhl · HL0459

Something like red oil floating above the matter is called a very bad sign in the material fault-list. The wording is comparative: it looks like red oil, rather than being identified by a chemical analysis. Its untimely appearance belongs with premature rising before dissolution and blackness. Red is therefore not invariably a successful endpoint. The same list separately warns against redness arriving too soon, making order and timing indispensable to interpretation. This entry records the diagnostic role without recommending any attempt to produce or correct the appearance.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Oil-like red matter floating above is a bad sign.

See also Error, defect and remedy [HL0178]; Colours and ordered signs [HL0110]

Selected exact forms rothes öhl; böß zeichen

Redden and reddening

rubificirt · HL0460

The process-poem places rubificirt within the subsequent work after whitening and before its later completion-language. The learned word therefore denotes reddening as one named change in a summarized process, not every appearance of red anywhere in the volume. The aligned English “deeply reddened” conveys the intensifying phrase without identifying a modern substance. Its position in verse is useful for orientation, but the short catalogue cannot alone establish timing, sufficiency of a visual sign or a safe procedure. Via’s different explanation of reddening as making perfect is treated under Perfection and should not be silently substituted for this particular occurrence.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Deep reddening follows whitening.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Via interprets reddening as perfection of coction and union, not simply the poem’s colour label.

See also Blackening, whitening, and reddening [HL0064]; Perfection and more-than-perfection [HL0397]; Process and work [HL0434]

Selected exact forms rubificirt

Rejected and lowly thing

verworffen ding; gering; vnwerth · HL0463

Rejected and lowly describe how the matter is regarded, not necessarily an intrinsic lack of worth. The main prose and riddle contrast common disregard with exceptional value and the failure to recognize what lies close at hand. The conclusion adds that sufficient matter can be obtained widely without great difficulty; availability is not the same as understanding.

The allegory applies the contrast to Christ and God’s saving Word, said to be despised by the greater part of humanity. This is the author’s indictment of reception, not his own valuation of Christ as worthless. The English preserves ‘regarded’ and ‘considered’, while the conclusion’s cheapness claim excludes food and maintaining the fire. The entry therefore distinguishes low esteem, apparent lowliness, accessibility and claimed value.

Part II: matter and the work · unit 5 [HY_P2S005] · source PDF p. 33. The precious subject is despised by those who do not understand it.

Part II: matter and the work · unit 8 [HY_P2S008] · source PDF p. 35. The riddle contrasts insignificant appearance with supreme value.

Part IV: the spiritual comparison · unit 14 [HY_P4S014] · source PDF p. 72. The main allegory applies rejection to Christ and the saving Word.

Conclusion · unit 9 [HY_CONCLUSIONS009] · source PDF p. 115. The conclusion claims sufficient availability and modest expense, while excluding ongoing maintenance costs.

See also Cornerstone and foundation stone [HL0125]; Wealth, money and possessions [HL0608]; Election and hiddenness [HL0170]; Matter and subject [HL0332]

Selected exact forms verworffen ding; aller geringste; vnachtbarste; gering; köstlichste ding; Vulgar; vnwerth; veracht; vernichtet; vnachtsam vnnd gering; vberall; genug

Rejuvenate and revive

verjüngert / erquicken · HL0464

Rejuvenation is among the extraordinary medical effects reported by the main treatise: restoring old people’s lost strength and reviving the half-dead. The author immediately declines to develop these claims because he is no physician and leaves judgement to those who possess and know how to use the medicine. The English “It is said” appropriately marks the reported character before that qualification. Erquicken here means revive or refresh, while halb todten means half-dead, not people stated to be finally dead. The passage does not override the introduction’s explicit denial that a material restorative can free the body from mortality.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. Reported rejuvenation is followed by the author’s refusal of medical authority.

Opening explanation · unit 2 [HY_INTROS002] · source PDF pp. 17–18. The opening denies any material release from mortality even while claiming restoration and longer life.

See also Experience, testing, and claims of certainty [HL0184]; Body and corpus [HL0074]; Elixir [HL0172]

Selected exact forms verjüngert; erquicken; halb todten

Remember and weigh

gedanckẽ / erwegen / gedencken · HL0465

To remember and weigh in HY_P1S005 is to form a deliberate resolve about secrecy and use. The practitioner must consider not revealing the secret to the unworthy, not sharing its benefit improperly and not seeking personal glory. The passage then asks him to remember the threatened divine punishment for transgression. 'Weigh' is therefore reflective judgment, not measurement on a balance. The English's 'carefully weigh this resolve' keeps the action tied to commitment. This ethical weighing is part of preparation for the art, and the severity of the warning belongs to the author's account of responsibility for a divine gift.

Part I: entrance and preparation · unit 5 [HY_P1S005] · source PDF pp. 26–27. The practitioner must form, weigh and retain a binding resolve.

See also Secrecy, silence, and the mouth’s lock [HL0494]; Use and misuse [HL0585]; Vow and restricted disclosure [HL0595]

Selected exact forms gedanckẽ; erwegen; gedencken

Renew and restore

renouiert / Corection / restitution · HL0466

Renewal first names the hoped-for restoration of what is imperfect, deficient and corrupted in creation. The opening verbs distinguish renewing, supplying a lack and bringing back into good order. In the closing theological comparison, correction and restitution concern four spiritual defects: pride and ambition correspond to harmful sublimation and premature redness, while despair and impatient murmuring correspond to the third and fourth material errors. Timely help matters. Absolution through the releasing key is followed by nourishment in the Supper; the office also binds the persistently impenitent rather than releasing everyone indiscriminately. These two means are entrusted to the Church, and the warning that the Supper is poison to the unworthy belongs to the author’s sacramental argument, not a chemical claim. The English keeps “restoration” beside “correction” rather than making renewal an entirely new creation without continuity. Material and spiritual restoration are compared, not equated: the first is a claimed natural benefit, the second an ecclesially administered account of repentance, nourishment and enduring blessedness.

Opening explanation · unit 1 [HY_INTROS001] · source PDF p. 17. Renewal restores deficient and corrupted things to good order.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. Spiritual correction and restitution are explained through absolution and the Supper.

See also Lord’s Supper and restoration [HL0318]; Regeneration and new person [HL0462]; Body and corpus [HL0074]; Absolution and the office of keys [HL0002]

Selected exact forms renouiert; ergentzt; widerumb zu recht gebracht; Corection; restitution; Cur vnnd sanation

Repent and persist

wahre buß; vnbußfertig; in sünden verharren · HL0467

True repentance and impenitent persistence are opposed responses to sin in the main allegory’s final correction. The office of keys releases and declares free those who truly repent; its binding function applies to those who remain impenitent and persist. The

distinction is enacted through ecclesial ministry, not simply the sinner privately deciding that the matter is resolved. The binding clause goes further: the impenitent are handed over to Satan for destruction of the flesh, with the expressed purpose that the spirit may be saved on the Lord’s day. The stated saving aim qualifies this severe ecclesial warning; it is not a recommendation for bodily harm.

The English ‘persist in sins’ preserves the force of verharren as continuing in a condition, while wahre buß concerns genuine repentance rather than a specified monetary or bodily penalty. The passage joins absolution with the Supper as means entrusted to the Church and should not be reduced to a metaphor for repeating a laboratory operation.

Part IV: the spiritual comparison · unit 54 [HY_P4S054] · source PDF pp. 106–108. True repentance receives release; persistent impenitence receives ecclesial binding and handing over to Satan, expressly with the aim of the spirit’s salvation.

See also Absolution and the office of keys [HL0002]; Lord’s Supper and restoration [HL0318]; Pride, ambition, despair, and impatience [HL0429]

Selected exact forms wahre buß; vnbußfertig; in sünden verharren

Repetition and song

Gesang / clausul / repetirt · HL0468

The author likens his renewed concluding admonition to a good phrase repeated in a beautiful song. Repetition is thus defended as deliberate emphasis rather than accidental redundancy. What returns is the priority of knowing the heavenly stone, or at least preparing spiritual and bodily work earnestly together, before pursuing the earthly stone. The musical comparison gives form to the warning: the ending recalls the beginning because the outcome depends on how the undertaking starts. Clausul here is the repeated phrase within the song, not a new laboratory operation.

Conclusion · unit 2 [HY_CONCLUSIONS002] · source PDF pp. 110–111. Repeating a good musical phrase justifies reiterating the prerequisite.

See also Books, instruction and pupils [HL0079]; End and purpose [HL0174]

Selected exact forms Gesang; clausul; repetirt

Reserve and keep back

verwaren; auffhalten · HL0469

Keeping back describes deliberate reservation within a later stage of the work. The prepared watery matter is not all committed at once; some is held while another part is joined with the solar body. The point is management of an already prepared material over time, not a separate ingredient or a prohibition of all later addition. The English “preserve and keep back” retains both guarding and withholding. The edition also notes that the printed partition is internally uneven. The retention verbs establish a distinction between holding back and committing material, but do not resolve that numerical difficulty. The surrounding injunction to observe Nature governs the action.

Part II: matter and the work · unit 15 [HY_P2S015] · source PDF p. 40. Part of the prepared water is kept in reserve.

See also Gradual addition and instruction [HL0246]; Ferment and fermentation [HL0193]; Proportion and quantity [HL0438]

Selected exact forms verwaren; auffhalten

Resist, strike, and overcome

widerstand / schlagen / vberwinden · HL0470

Resistance and overcoming belong to the explicitly spiritual conflict in HY_P4S043. Human beings cannot resist the hostile powers by their own strength; they follow Christ’s example and fight in faith with God’s Word. Extinguishing refers to the Devil’s fiery arrows being stopped by faith’s shield. The English “strike and overcome” preserves the force of the military verbs, but their targets remain spiritual enemies, not flesh-and-blood people. Removing that opening qualification would change the passage into something it expressly excludes. The verbs describe faithful defence under divine aid, not permission for bodily aggression.

Part IV: the spiritual comparison · unit 43 [HY_P4S043] · source PDF p. 96. Forceful resistance language is limited to spiritual enemies and divine assistance.

See also Armour, shield, and spiritual weapons [HL0026]; Temptation and combat [HL0556]

Selected exact forms widerstand; schlagen; vberwinden; außlöschen

Response

PRIMA RESPONSIO. / SECUNDA RESPONSIO. · HL0471

Response is the genre and title of two distinct texts printed in the 1661 layer, not a section-title belonging to the anonymous 1619 Hydrolith. The First Response’s heading names F. R. C. and its body expressly addresses “you both,” so its recipients are two people. The Second Response has its own title and the supplied edition’s uncertain transcription B[r?]. of R. C. Note n236 suggests that the raised character may abbreviate Bruder, but does not regard it as securely legible. The bracketed question is the edition’s uncertainty marker, not a resolved personal designation; the aligned English preserves it. These headings establish textual separation and addressed communication; they do not prove a common author, a date of composition identical to printing, or a recoverable identity behind the second text’s first person.

First Response · unit 1 [APP_FRC1S001] · source PDF p. 197. The First Response has its own heading and attributed issuing designation.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The body explicitly addresses two recipients.

Second Response · unit 1 [APP_FRC2S001] · source PDF p. 204. The Second Response preserves an uncertain designation rather than a solved personal name.

See also Bible and knowledge of God [HL0058]; Few words and contained treasure [HL0194]

Selected exact forms ewer Beyder; dieser Antwort; B[r?].; PRIMA RESPONSIO.; SECUNDA RESPONSIO.

Rest and numerical order

Ruhen alle ding · HL0472

Rest concludes a numerical riddle in which sevens, three, and a separately mentioned half organize cities, metals, days, letters, words, places, herbs, arts and stones. To say that all earthly things rest within the precious number gives number a comprehensive ordering function. It is not a plain instruction to leave an apparatus idle for a specified interval. The English preserves both the broad 'all things' and the warning against hurrying a half. Neither the list nor its ending securely decodes the riddle into an operational timetable; the word expresses containment and repose within an enigmatic order.

Part II: matter and the work · unit 29 [HY_P2S029] · source PDF p. 48. All earthly things are said to rest in the precious number.

See also Sevenfold structures [HL0511]; Half and restraint [HL0251]; Symbolic numbers [HL0552]; Riddle and enigma [HL0475]

Selected exact forms Ruhen alle ding

Roger Bacon

Rogerius Baco · HL0476

Rogerius Baco is the printed designation rendered ‘Roger Bacon’ in the English catalogue. The passage names him among authorities claimed to have known, possessed and enjoyed the art, but provides neither a work-title nor a separate account of his practice. The normalized English lookup is useful identification within the supplied edition, not evidence for a biography or for his authorship of any particular alchemical writing.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The Latinized name stands in the main catalogue of asserted possessors.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Rogerius Baco

Roughness, slime and mistiness

rauhes / zehes / schleimiges / nebel wässeriges · HL0478

The starting body is described through a tightly grouped visual and tactile vocabulary: earthly and heavy, rough, tenacious, slimy, and mistily watery. These qualities explain the contrast with a later, more delightful and penetrating condition. They do not identify a particular mineral, ore, or bodily fluid. The phrase translated “mistily watery” is especially descriptive rather than classificatory. The accompanying dark shadow belongs to the same account of obscured inward qualities, so the passage concerns what is to become manifest as well as what is to be removed.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The initial heavy body is rough, tenacious, slimy and mistily watery.

See also Purity, rawness, and purification [HL0444]; Wateriness and earthiness [HL0603]

Selected exact forms rauhes; zehes; schleimiges; nebel wässeriges

Royal household

Herrscherin; König; Königin; Hoffgesinde · HL0479

Nature personifies Chaos or Hyle, first matter, as a ruling figure leading a king, queen and household. A knight stands ready in service and a chambermaid performs her charge. The courtly image expresses ordered activity within Nature’s account of the materials and forms of her work. The unit does not identify every household member with a metal, planet or reagent. The English makes the hierarchy clear with “ruler” and “entire household,” but does not decode the unnamed services. These figures should therefore remain contextual images of rule and assistance rather than a speculative substitution-table.

Nature’s Demonstration to the Erring Alchemist · unit 6 [APP_NATURES006] · source PDF pp. 133–135. Chaos/Hyle is the ruler leading the royal household; knight and chambermaid serve their assignments.

See also First matter and first being [HL0200]; Nature [HL0366]; King and obedient spirits [HL0299]

Selected exact forms Herrscherin; König; Königin; Hoffgesinde; Ritter; Kammerjungfraw

Royal Saturnian herb

triumphirende Regalische Kraut / Saturnialisch · HL0480

The Summary’s royal herb is introduced on the mountain of the seven, viewed in relation to the sixth, after a warning against making philosophical Mercury by mishandling common metals. The text calls the herb mineral according to some philosophers, vegetable according to others, and Saturnian. These are deliberately overlapping designations, not a verified botanical name. The English preserves “royal herb” and “Saturnian” without solving them into a modern substance. The adjacent bones-and-broth image continues the indirect description. The entry’s purpose is to keep the complete distinctive phrase retrievable while preserving the identification’s genuine limits.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The royal Saturnian herb combines mineral and vegetable descriptions within an enigmatic landscape.

See also Mineral and ore [HL0347]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Selected exact forms triumphirende Regalische Kraut; mineralisch; vegetabilisch; Saturnialisch

Rupescissa

Rupescissa · HL0481

Rupescissa occurs as a name in the main treatise's introductory catalogue. The supplied English preserves it. Its local function is to contribute to the series of reputed authorities and possessors whose number and distinction support the art's credibility. No particular book, biography or claim is attached to this name in the unit. The catalogue alone therefore does not establish a historical identification in detail or verify practical possession of the stone; it records how the anonymous treatise presents its lineage of authority.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Rupescissa

Sagittarius

sub signo Sagittarii fer. ad finem · HL0482

Sagittarius functions here as a locator within the cited work of Palingenius. After two lines condemning greed and love of money, the main treatise sends the reader to the remainder under that sign, near the end. The English makes the reference’s navigational purpose explicit.

The printed abbreviated phrase is retained as evidence without manufacturing a page number or silently completing an unfamiliar abbreviation. This occurrence does not prescribe an astrological date for work or claim that the reader must wait for the Sun to enter Sagittarius. Its immediate role is a literary cross-reference supporting the author’s rejection of wealth as the highest good.

Part III: benefits and their rank · unit 15 [HY_P3S015] · source PDF pp. 58–59. A brief attack on greed is followed by a direction to consult Palingenius under Sagittarius near the end.

See also Marcellus Palingenius [HL0330]; Zodiac of Nature [HL0632]; Greed and worldly desire [HL0249]

Selected exact forms sub signo Sagittarii fer. ad finem

Salty fatness of earth

Saltziger fettigkeit der Erden · HL0484

The special water is said to arise from the salty fatness of the earth. The phrase combines salinity with a fertile or rich earthly source; it does not name a modern salt solution or oil. The passage immediately guards against identifying this water with rain or an ordinary spring and can describe it, from another viewpoint, as dry and not wetting the hand. “Fatness” therefore participates in a deliberately paradoxical account of matter. Its presence is no warrant for treating all occurrences of salt, grease, and water in the volume as a single recipe.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The water is thick, enduring and salty and springs from the earth's salt fatness.

See also Salt and salt of wisdom [HL0483]; Dry water [HL0159]

Selected exact forms Saltziges; Saltziger fettigkeit der Erden

Salvation and punishment

heyls vnd seligkeit; Seligkeit; ewige straffe · HL0485

Blessedness has several local settings. The vow of responsible secrecy warns that misuse can endanger the possessor’s salvation and invite divine punishment. The Stone-riddle gives blessedness as the enigmatic outcome after its narrated dying. Part Three reports philosophical praise of a spirit that benefits the pious but brings eternal punishment to wicked users. These are not one indiscriminate medical effect. The English appropriately distinguishes salvation, blessedness and punishment according to context. In particular, the riddle’s personified outcome should not be treated as proof that a material substance literally gains eternal salvation, while the ethical warnings address human responsibility for disclosure and use.

Part I: entrance and preparation · unit 5 [HY_P1S005] · source PDF pp. 26–27. Misuse threatens salvation and divine punishment.

Part II: matter and the work · unit 9 [HY_P2S009] · source PDF p. 36. Blessedness follows the stone's dying.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The wicked receive eternal punishment for misuse while the pious receive temporal goods.

See also Use and misuse [HL0585]; Mortality and corruption [HL0353]; Secret and mystery [HL0495]

Selected exact forms heyls vnd seligkeit; vngestrafft; tausentmahl; Seligkeit; ewige straffe; mißbrauchen

Samson

Samson · HL0486

Samson occurs in a list of Old Testament figures through whom Christ’s saving mystery is said to have been prefigured. The sequence includes Isaac, Jacob, Joseph, the brazen serpent, David and Jonah, but does not narrate a particular Samson episode. Its purpose is to justify another bodily and tangible image of the heavenly gift, the earthly Stone. The English retains the name without elaboration. A detailed biographical or alchemical interpretation of Samson would therefore exceed this local evidence: what the passage securely supplies is his place in the author’s typological series.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. Samson is named among Old Testament figures anticipating Christ.

See also Figure, parable, and likeness [HL0196]; Christ Jesus [HL0096]; David [HL0133]

Selected exact forms Samson

Sand

geringer Sand · HL0487

Sand measures the insignificance of riches beside wisdom in the passage’s appeal to the Book of Wisdom. It is paired with silver regarded as mud, supporting the claim that possessors of the gift should prefer heavenly goods to temporal wealth. The English “mere sand” renders geringer Sand as a comparison of value, not a description of a particular grain size or material preparation. This use differs from sea-sand as an image of Abraham’s numerous descendants. The same common object supplies different comparisons because the argument, not the noun alone, determines its sense.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Sand figures the low value of riches compared with wisdom.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Sea-sand belongs to the promise of Abraham’s numerous descendants, unlike the value comparison in Part Three.

See also Clay, dung and street mud [HL0106]; Wisdom and understanding [HL0613]; Earth, dust, and sand [HL0163]

Selected exact forms geringer Sand

Satan, serpent, and false alchemist

Sathan / Teuffel / lugenhafftige Alchimist · HL0488

Satan is the old serpent who wounds the phoenix's young, the evil enemy behind false saving means, and the lying alchemist who attacks the regenerated. HY_P4S042 develops the last image through three temptations: distrust under suffering, presumptuous trust beyond the promise, and apostasy for riches. Flesh and the deceitful world are called his accomplices. The English keeps the distinction between deficient trust and excessive presumption; both can be temptations. These are the anonymous treatise's theological personifications of deception and trial, not identities to assign to a historical practitioner. God's permission and the believer's growth through testing also remain explicit.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. The old serpent is explicitly the Devil who wounds and kills the phoenix’s young.

Part IV: the spiritual comparison · unit 34 [HY_P4S034] · source PDF pp. 87–88. The evil enemy is represented as a deceptive chemist.

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. Satan uses sinful flesh and the deceitful world as accomplices to ensnare the baptized.

See also Philosophers’ phoenix [HL0402]; Temptation and combat [HL0556]; True alchemy and archimia [HL0575]; School and training of the cross [HL0492]

Selected exact forms alte Schlang; Teuffel; argen Thymisten; bösen feindes; Sathan; lugenhafftige Alchimist; mitgehülffen; garnnetze

Saturn’s sphere

Himmel vnd Sphæram Saturni · HL0489

Saturn's heaven and sphere appear in HY_P2S016 as a named purifying passage alongside antimony. The immediate concern is obtaining a body free of impurity and adulteration, still possessing a living spirit and unweakened sulphur. The wording does not define the sphere as a modern chemical substance or fully explain how its metaphorical location is traversed. The English retains 'heaven and sphere of Saturn' rather than replacing it with a conjectured ingredient. The later local assignment of Saturn's sign to antimony is relevant by cross-reference, but it does not license declaring every Saturn occurrence in the collection identical with antimony.

Part II: matter and the work · unit 16 [HY_P2S016] · source PDF pp. 40–41. An alternative celestial figure for purification of gold.

Part IV: the spiritual comparison · unit 52 [HY_P4S052] · source PDF pp. 104–105. Later, distinct assignment of the Saturn sign to antimony; not a universal identity for Saturn.

See also Antimony [HL0022]; Common gold and pure gold [HL0113]; Sulphur [HL0544]; Planetary names and metallic names [HL0407]

Selected exact forms Himmel vnd Sphæram Saturni

Saul and Paul

Saulum; Paulum · HL0490

Saulum and Paulum are the inflected names in the warning that an outward reader can see a Saul in place of a Paul. The point is a sharp reversal of recognition: the text before the reader may be well founded while the eye interpreting it is false.

The English preserves both names rather than paraphrasing them as generic error. The unit does not narrate a conversion, explain the two names biographically or assign them to two chemical states. They function as an intelligible example within the main author’s argument for inward discernment of Scripture, not as a new coded ingredient-pair.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. Mistaking Saul for Paul illustrates misrecognition when reading without the inward eye.

See also Inward light and inward eye [HL0284]; Discernment and the golden grasp [HL0142]; Word, Scripture, and testimony [HL0622]

Selected exact forms Saulum; Paulum

School and training of the cross

Tyrocinia / Creutz vbung · HL0492

Tyrocinia is glossed by exercises or schooling in the cross. The passage presents permitted temptations as training through which believers grow in faith, hope, patience, and calling upon God, learning the enemy's devices for the struggle ahead. The trials are not represented as a meritorious payment that purchases salvation. The devil tempts; God permits the trial for a stated gracious purpose; the believer's capacity to meet it remains dependent on grace. English “preliminary exercises” preserves the training sense without making the image a literal military institution.

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. Trials are novice exercises preparing believers for coming struggle.

See also Temptation and combat [HL0556]; Cross and furnace of tribulation [HL0131]

Selected exact forms Creutz vbung; Tyrocinia

Seal and lute

sigillir; verlutir · HL0493

Sealing and luting close the glass carefully so that the compound cannot escape or fly away. The two verbs concern retention and the integrity of the containing vessel, not the eventual philosophical fixation of the substance itself. The English preserves the specialized “lute” alongside the broader “seal.” The adjoining hen-and-eggs comparison describes gentle nurturing warmth, but the entry does not supply sealing materials, apparatus construction or a firing schedule. Its local lexical point is that closure answers a stated risk of loss, so a sealed vessel is a condition in the narrative rather than proof that the work is complete.

Part II: matter and the work · unit 19 [HY_P2S019] · source PDF p. 42. The vessel is sealed so the compound does not escape.

See also Glass vessel, flask and egg [HL0234]; Flight and vanishing [HL0204]; Egg, hen, and chick [HL0169]

Selected exact forms sigillir; verlutir

Secrecy, silence, and the mouth’s lock

verschwiegen / Schloß für deinen Mundt · HL0494

The final counsel to keep silence concerns right use of a gift already received. A firm lock before the mouth figures control of speech, while talkativeness is reidentified more sharply as pride. The threatened harm includes danger before people and God, temporal loss and eternal ruin. English “keep silence concerning it” preserves the object of discretion rather than demanding silence about every subject. The warning exists beside the author’s own act of publication, so it should not be simplified into a ban on all teaching. Its concern is boastful or reckless disclosure detached from the humility and appropriate limits claimed for the treatise itself.

Conclusion · unit 10 [HY_CONCLUSIONS010] · source PDF p. 115. A locked mouth figures protection against boastful disclosure and pride.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The author’s public-printing programme coexists with counsel against boastful disclosure.

See also Public printing [HL0442]; Greed and household provision [HL0248]

Selected exact forms verschwiegen; Schloß für deinen Mundt; lautprechtigkeit; hoffertigkeit

Secret of secrets

gheimen aller Geheimnuß / Narren verborgen · HL0496

Secret of secrets is a superlative title attributed to Hermes and Aristotle in HY_P3S003. It belongs to a sequence praising the stone's hidden spirit as certain, truthful, powerful and the consummation of philosophical works. The phrase intensifies concealed excellence rather than pointing to a separate book named Secret of Secrets. The same unit contrasts benefit to the pious with punishment for wicked misuse, so hiddenness is linked to moral reception as well as technical ignorance. The English preserves the attributed praise; the lexicon does not independently authenticate the saying or endorse its extensive healing claims.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The stone is the highest hidden mystery, concealed from fools.

See also Secret and mystery [HL0495]; Hermes Trismegistus [HL0264]; Aristotle [HL0025]; Names and titles [HL0363]

Selected exact forms gheimen aller Geheimnuß; Narren verborgen

Secret present-day adepts

in geheim still; heutiges tages · HL0497

The catalogue ends by extending possession into the author’s present. He says there is no doubt that some could still be found who, by God’s blessing, possess the art and enjoy its benefits daily while remaining quietly secret. This is a claim of continuing availability, not a list of identifiable contemporaries.

The English retains the modal ‘could be found’ alongside the author’s confidence. The passage supplies no names, addresses or independent verification for these present-day adepts. Nor does ‘today’ refer to the modern reader’s date. It belongs to the temporal standpoint of the historical main treatise and should remain separate from the later responses’ claims to a fraternity.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The main catalogue concludes with an assertion of contemporary, quietly hidden possessors.

See also Authority and testimony [HL0039]; Secrecy, silence, and the mouth’s lock [HL0494]; Philosophers and wise people [HL0401]

Selected exact forms in geheim still; heutiges tages

Secular authority and accountability

weltliche Oberkeit; verantworten · HL0498

Via expects secular authority to restrain incompetent practitioners who cause harm by assuming medical expertise they do not possess. This is distinct from their obligation to answer before God for giving poisons instead of medicines. Earlier, the narrator also says that misleading teachers must answer to God for impoverishing followers contrary to the command to love the neighbour. Accountability therefore has civic and religious dimensions, with different immediate targets. The English “will know how to restrain” preserves the narrator’s expectation; it is not evidence that a particular prosecution occurred or a statement of a defined contemporary law.

Way of Truth · unit 6 [APP_VIAS006] · source PDF pp. 175–176. Neighbour-love grounds condemnation of deceptive writers who ruin followers.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Secular authority is expected to restrain dangerous pretenders, who must also answer to God.

See also Quid pro quo and poisons for medicines [HL0449]; Neighbour, alms and brotherly help [HL0368]; Sophist and sophistry [HL0522]

Selected exact forms weltliche Oberkeit; verantworten; Gott; Liebe deinen Nechsten als dich selber

Security, thieves and robbers

sicher / Dieb / Rauber · HL0499

The poem says that a quiet possessor of the gift can dwell securely, unassailed by misfortune and unafraid of thieves or robbers. Security is presented within an ideal of divine bestowal, piety, and concealed enjoyment. These are praise-statements in verse, not evidence that possession of a material object removes ordinary risks. The link with quietness also distinguishes the claimed benefit from public display of wealth. The entry preserves the poem's strong promise while attributing it to its rhetorical setting.

Part III: benefits and their rank · unit 7 [HY_P3S007] · source PDF p. 54. Quiet possession is praised as security from misfortune, theft and robbery.

See also Beyond purchase [HL0057]; Quiet and peaceful life [HL0450]

Selected exact forms sicher; Dieb; Rauber; vnglück

See, glimpse, and taste

sehen; Erblicket; geschmeckt · HL0500

Seeing, glimpsing and tasting describe the attraction of the feminine figure explained in the epigram. Once she is uncovered and encountered, the viewer finds it difficult to do without her and values her above gold and goods. The sensory verbs thus express an experiential attachment stronger than material desire. The English preserves tasting beside seeing rather than flattening both into abstract understanding. The image is not an invitation to taste an unknown chemical: its immediate subject is the personified figure, whose plain speech, openness and steadfast posture are also interpreted. Concealment of love beneath a mask coexists with this inward attachment.

Closing epigrams · unit 3 [HY_EPIGRAMS003] · source PDF pp. 122–123. Seeing or tasting unveiled wisdom makes renunciation difficult.

See also Wisdom and understanding [HL0613]; Bare body and concealing mask [HL0045]; Love and its bond [HL0321]

Selected exact forms sehen; Erblicket; geschmeckt

Selling instruction

keinem vmb Gelds willen · HL0505

The brief concluding verse says that a person who truly knows how to practise the art does not disclose it to anyone for money. The negative concerns paid instruction, not the mere possession of money or every use of the art’s benefits. The English “offers it to no one for money” interprets the verb’s instructional setting. The statement reinforces the nearby warning against boastful teachers who request payment or complain of insufficient funds. It is the author’s categorical test of trustworthy transmission, not an independently reliable rule for deciding whether any historical practitioner possessed the Stone.

Conclusion · unit 8 [HY_CONCLUSIONS008] · source PDF p. 115. A terse verse rejects selling instruction in the art.

Conclusion · unit 7 [HY_CONCLUSIONS007] · source PDF p. 114. The immediately preceding warning names paid teachers and pleas of unaffordable expenses.

See also Trust and distrust [HL0576]; Gift without payment [HL0232]

Selected exact forms keinem vmb Gelds willen

Senior and the unexplained signature

E. D. F. O. C. R. / Senior. · HL0506

The First Response of 1661 closes with a wish that God sustain the recipients, followed by the exact initials E. D. F. O. C. R. and Senior. The English retains both rather than supplying a personal name. The edition explains Senior as 'elder', but the closing alone does not identify its bearer or securely expand the initials. Their importance is documentary and rhetorical: they mark the response's signed ending and fraternal address. They should not be reassigned to the separate first-person speaker of the Second Response or treated as a solved cipher.

First Response · unit 17 [APP_FRC1S017] · source PDF p. 203. An initialled elder signs a blessing asking God to sustain the recipients.

See also Response [HL0471]; Fraternity and brotherhood [HL0218]; Guide, conductor and instructor [HL0250]

Selected exact forms E. D. F. O. C. R.; Gott vnderhalte euch; Senior.

Serapion

Serapion · HL0507

Serapion is a personal designation in the main prologue’s catalogue of people claimed to have known and possessed the art. The unit gives no work-title or identifying detail that would securely distinguish among possible historical bearers of the name. The English leaves it unchanged. Its function here is an appeal to a named authority, not an independently verified biography or an account of a particular medical or alchemical achievement.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. Serapion appears in the catalogue of alleged possessors between Constantius and Albertus Magnus.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Serapion

Servants, lending, and reckoning

Knechten / rechnen / außleyhet · HL0508

Servants, lending, and reckoning occur in the opening catalogue of Christ's parables. A king settling accounts and a noble lord lending property to servants are offered as familiar figures through which the condition of the Church is represented. The economic language therefore supplies a teaching analogy, not a contemporary accounting practice. Responsibility for entrusted goods is the common feature. The author invokes such ordinary examples to make room for his own difficult material-spiritual comparison without claiming that all parables have one identical referent.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. A king’s reckoning and a lord’s lending to servants describe relationships of entrusted goods.

See also Entrusted talent and lord [HL0175]

Selected exact forms Knechten; rechnen; außleyhet

Seven liberal arts

sieben freyen Künst · HL0510

The seven liberal arts are named as discoveries the philosophers claimed to have made through the hidden art. The same sentence links their possession of it with livelihood sufficient to support study. The phrase therefore expands the art’s alleged intellectual benefit beyond making metals, but the passage does not enumerate the seven arts or explain their individual derivation. The English reading text retains the collective title. The modern note n73 supplies the conventional list: grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy. That list is explanatory apparatus, not an enumeration newly found in the historical German. The claim belongs to the narrator’s report of philosophical acknowledgment; it should not be converted into an independently established history of educational disciplines.

Part III: benefits and their rank · unit 5 [HY_P3S005] · source PDF p. 53. The philosophers claim discovery of the seven liberal arts through the stone.

See also Wisdom and understanding [HL0613]; Poverty and begging [HL0420]; Philosophers and wise people [HL0401]

Selected exact forms sieben freyen Künst

Sevenfold structures

sieben; 7.mahlen (sevenfold formulas) · HL0511

Seven belongs both to regulated recurrence and to an enigmatic catalogue. The main prose associates it with distributing rather than overwhelming and with repeated ascent and descent. The latter count is expressly approximate, while the accompanying warning forbids haste. The riddle then gathers cities, metals, days, letters, words, times, places, herbs, arts and stones into sevenfold sets.

The English distinguishes the prose’s approximation from the poem’s patterned repetition. The riddle also introduces three and a half-related warning without explaining a complete numerical key. These are selected sevenfold structures, not proof that every seven in the volume encodes the same quantity or that the catalogue can be converted into a practical schedule.

Part II: matter and the work · unit 18 [HY_P2S018] · source PDF p. 42. A sevenfold distribution is contrasted with overwhelming the subject at once.

Part II: matter and the work · unit 21 [HY_P2S021] · source PDF pp. 43–44. Ascent and descent are described as occurring approximately seven times, with an explicit warning against haste.

Part II: matter and the work · unit 29 [HY_P2S029] · source PDF p. 48. The riddle collects sevenfold sets and joins seven with three.

See also Symbolic numbers [HL0552]; Time, term and duration [HL0565]; Rest and numerical order [HL0472]; One and many [HL0382]

Selected exact forms 7.mahlen; Sieben Statt; sieben Metall; sieben tag; sieben zahl; Sieben Buchstaben; sieben wort; sieben zeit; sieben orth; sieben Kreuter; sieben Kunst; sieben Gestein; Sieben vnd drey

Shadow and obscuration

dunckeln dickenblickigen schatten / obumbrirt · HL0512

The shadow is the dark, thick-looking condition that obscures the initially rough matter. The main treatise connects removing it with access to a hidden heart and inward soul, contrasting the obscured body with the clear and shining water described in the same unit. English “overshadows” follows obumbrirt and preserves the image of concealment rather than treating shadow as a separately weighed substance. Its function is both visual and interpretive: outward appearance does not exhaust what the matter contains. The later theological veil comparison draws on that relation, but the material passage itself should not be silently turned into a statement about sin. This initial covering is also distinct from the later black stage in HY_P2S020, which the work treats as a favourable sign in its own sequence.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. An obscuring shadow separates initial appearance from the concealed inward part.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. The theological veil comparison is distinct from the material obscuration.

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. The later desired black stage belongs to another moment, not the initial obscuring shadow.

See also Clarity and shining [HL0105]; Dissolve and open up [HL0145]; Moses and the veil [HL0355]

Selected exact forms dunckeln dickenblickigen schatten; obumbrirt

Shame and vindication

nit zu schanden · HL0513

Not being put to shame is the promise attached to possession of the tested cornerstone in the Isaiah epigraph opening Part Two. The local wording says 'Whoever has it', and the supplied English preserves that formulation. It should not be silently replaced by the wording of a preferred modern Bible translation. Shame here is failure or disappointed reliance contrasted with the firmly founded, tested stone; it is not merely embarrassment about a practical mistake. The epigraph places confidence and vindication at the threshold of the material account while inviting its later heavenly interpretation.

Part II: matter and the work · unit 1 [HY_P2S001] · source PDF p. 30. Possession of the stone promises not to end in shame.

See also Cornerstone and foundation stone [HL0125]; Isaiah 28 [HL0288]; Trust and distrust [HL0576]

Selected exact forms nit zu schanden

Signs and indications

zeichen; anzeigung · HL0514

Signs and indication name the evidentiary role of what appears in the glass. The main author tells the reader to attend to them and qualifies their promise: seeing them follow one another is a good indication of a fortunate end. The clause concerns ordered observation, not a colour spotted in isolation.

The English ‘good indication’ does not upgrade the phrase to certainty or completed proof. The same unit goes on to reunion and fixity beyond the appearances. Accordingly, signs guide interpretation within a claimed process; they are not modern validated tests, and the Via’s rejection of a merely literal colour-producing sequence remains a distinct companion position.

Part II: matter and the work · unit 22 [HY_P2S022] · source PDF p. 44. The main treatise calls sequentially appearing signs a good indication of a fortunate outcome.

Way of Truth · unit 31 [APP_VIAS031] · source PDF pp. 192–193. The Via rejects a literal black-white-red colour-making sequence; this is a distinct companion position, not a deletion of the main author’s observations.

See also Colours and ordered signs [HL0110]; Circle around the matter [HL0101]; Peacock’s tail [HL0394]; Error, defect and remedy [HL0178]

Selected exact forms zeichen; anzeigung

Simeon and Mary

Simeon / Maria · HL0516

Simeon speaks to Mary as mother of the heavenly cornerstone in the main treatise's chain of scriptural witnesses. His statement that Christ is appointed for the fall and rising of many and as a contradicted sign reinforces the paradox of a universally given gift received by relatively few. Mary identifies the address and Christ's human relation; the passage does not develop a separate Marian doctrine. Simeon's words are reported in support of the stone-of-stumbling motif, not as testimony about a physical alchemical stone.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. Simeon tells Mary that Christ is set for falling and rising and as a contradicted sign.

See also Stumbling, offence, and snare [HL0540]; Christ Jesus [HL0096]

Selected exact forms Simeon; Maria

Simplicity and plainness

einfältig / schlecht / einfalt · HL0517

Simplicity has several related, favourable senses in the main treatise. Trustworthy practitioners are upright, devout and unboastful; the seeker should resemble Nature in truthfulness, patience and plainness; “simple readers” are people the author wishes to guide, not persons condemned as incapable of learning. In the conclusion he chooses plain expression over elevated language and connects quietness with proper conduct. The emblem’s plain, direct speech signifies absence of falsehood. English “simple” and “plain” therefore carry ethical and stylistic values, not the modern pejorative meaning “bad” for schlecht. The family also preserves a difference between the author’s chosen style and the audience’s need for instruction.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. Simple and plain practitioners are contrasted with boastful deceivers.

Part I: entrance and preparation · unit 6 [HY_P1S006] · source PDF p. 27. The seeker is urged to resemble Nature’s truth and simplicity.

Part IV: the spiritual comparison · unit 13 [HY_P4S013] · source PDF pp. 71–72. Simple readers are offered an explanatory reminder about inward and outward perception.

Conclusion · unit 1 [HY_CONCLUSIONS001] · source PDF pp. 109–110. The private author defends plainness over academic embellishment.

Conclusion · unit 11 [HY_CONCLUSIONS011] · source PDF p. 116. Plainness is joined to devotion, quietness and silence.

Closing epigrams · unit 3 [HY_EPIGRAMS003] · source PDF pp. 122–123. Plain, direct speech signifies the emblematic figure’s lack of falsehood.

See also Plain, simple, subtle, and gross [HL0406]; Figure, parable, and likeness [HL0196]

Selected exact forms einfältig; schlecht; warhafftig; Einfeltigen; erinnerung; einfalt; nicht auff den zierlichen oder hohe buchstaben; fromb/ schlecht/ still; schweig; Wort vnd Red sind schlecht / geradt; Falschheit

Slag

Schlacken · HL0518

Slag names what is separated and thrown away as impure or unsuitable in the later account of tinging metals. The contrast is with material sufficiently pure and related to receive the tincture readily. The word is therefore part of the passage’s explanation of differential receptivity and rejected remainder, not a name for the starting matter or a further desired product. The English’s “as slag” retains the comparative formulation. The entry does not specify a modern slag composition, and the promised multiplication associated with the passage remains the author’s claim rather than an independently verified result.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Impure unsuitable material is separated and discarded as slag.

See also Cleanse and purify [HL0107]; Melting crucible [HL0339]; Projection [HL0435]

Selected exact forms Schlacken; abgeschieden; hinweg geworffen

Sleep and temporal death

sanffter schlaff / natürliche aufflösung · HL0519

The passage distinguishes spiritual dying to sin from bodily death before calling temporal death a natural dissolution of body and soul and, for the godly, a gentle sleep. The “wages of sin” remain acknowledged; the consoling image does not deny that bodies die. Its final explanation concerns the continuing union of God’s Spirit and the soul. English “understand this of the godly” retains the source’s explicit scope restriction. The sleep image therefore must not be generalised into an assertion that every death is only an appearance, nor confused with the earlier spiritual separation while the believer’s body is still living on earth.

Part IV: the spiritual comparison · unit 49 [HY_P4S049] · source PDF pp. 101–102. Bodily death as gentle sleep is distinguished from spiritual dying to sin and qualified to the godly.

See also Ascend and descend [HL0031]; Body and corpus [HL0074]; Regeneration and new person [HL0462]

Selected exact forms sünden sold; sanffter schlaff; natürliche aufflösung

Solomon

Salomon · HL0520

Solomon supplies several kinds of authority in the main treatise. The Song of Songs supports the bride-and-bridegroom comparison of conjunction. His temple appears among great patriarchal works allegedly enabled by the secret's benefits. The Book of Wisdom, attributed to him here, supports preferring wisdom to wealth, while passages assigned to Proverbs commend understanding and a good name above gold. These are distinct uses of a royal and sapiential name. Reporting them does not independently authenticate every quotation, chapter attribution, or claim that Solomon possessed the art.

Part II: matter and the work · unit 17 [HY_P2S017] · source PDF pp. 41–42. The Song of Songs is invoked for the conjugal analogy.

Part III: benefits and their rank · unit 4 [HY_P3S004] · source PDF p. 52. Solomon's temple and other fine works are alleged products of the art’s benefits.

Part III: benefits and their rank · unit 13 [HY_P3S013] · source PDF pp. 57–58. Solomon is cited for wisdom’s superiority to rule, wealth and silver.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. Solomon is invoked repeatedly for wisdom, reputation and instruction.

See also Wisdom and understanding [HL0613]; Marcellus Palingenius [HL0330]; Bride and bridegroom [HL0084]

Selected exact forms Salomon; hohen lied; Tempel; König Salomon; Prov. 16.; 22. cap.; Sprüchen; libro Sapient. cap. 7

Solomon and Ecclesiast. 38

Salomon / Ecclesiast. cap. 38. · HL0521

Nature invokes 'Salomon' and 'Ecclesiast.' chapter 38 in praising the highest medicine as created by God, taken from the earth and not despised by the wise. The supplied English retains the source's attribution as Solomon rather than silently correcting it. The medicinal chapter-reference points toward a textual and attributional issue that should remain visible: the historical designation is not itself independent evidence of authorship. Its immediate force is scriptural authorization for respecting medicine, placed against learned mockers of alchemy. The entry records that appeal without using it to verify the cure-all claims surrounding it.

Nature’s Demonstration to the Erring Alchemist · unit 11 [APP_NATURES011] · source PDF pp. 142–144. Nature attributes an earth-derived divine medicine saying to Solomon and Ecclesiast. 38.

See also Ecclesiasticus and Sirach [HL0168]; Medicine, healing, and its limits [HL0337]; Solomon [HL0520]

Selected exact forms Salomon; cap. 38.; Ecclesiast.

Soul of the world

Seel der Welt · HL0523

The soul of the world names the penetrating heavenly spirit within, or identified with, the philosophical subject. The main passage attributes the term to Avicenna and explains it by comparison: as soul is present and moves in the body’s members, this spirit is present and moves in elemental creatures.

The English preserves both the attribution and the analogy. The unit does not independently establish a quotation from a particular Avicennian work, nor does it identify every creature as one human body. Its claim concerns distributed presence and movement, followed by the description of an inseparable union of body and soul. That local cosmological sense is distinct from a believer’s individual soul.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The main author attributes the world-soul designation and bodily analogy to Avicenna.

See also Body, soul, and spirit [HL0075]; Spirit [HL0531]; Avicenna [HL0040]

Selected exact forms Seel der Welt

Sound and living Word

lediger hall / blosser schall / Geist vnd leben · HL0526

The true Word is not a bare echo or empty sound, the author insists, but spirit and life and God's saving power for believers. This corrects a possible misreading of the earlier distinction between outward testimony and inward illumination. Hearing is neither outward alone nor inward in exclusion of outward preaching: the passage explicitly joins them. Its target is human chatter and adulterating glosses presented as divine teaching. The sound-life contrast therefore does not authorize dismissal of spoken Scripture as inherently dead. The phrase “empty sound” is attributed to contemptuous opponents and rejected; it is not the author’s own verdict on the Word.

Part IV: the spiritual comparison · unit 45 [HY_P4S045] · source PDF p. 98. The Word is denied to be empty sound and asserted to be spirit, life and saving power.

See also Word, Scripture, and testimony [HL0622]; Inward light and inward eye [HL0284]

Selected exact forms lediger hall; blosser schall; Geist vnd leben

Spectacles and masks

brillen; Sophistische Larven · HL0528

Dark spectacles and sophistical masks are obstructions to seeing, not useful instruments of correction. The author wishes them removed from supposed learned men, especially the Aristotelian disputants he attacks over the union of Christ’s natures and communication of properties. Their interpretive equipment has become the barrier. The English keeps the contrast between eyes opened and spectacles put on, as well as masks hung before the face. This is the author’s confessional polemic, not a neutral verdict that every distinction in theology is illegitimate. The chemical conjunction is offered as a corrective illustration, but the image does not independently settle the theological controversy.

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. Dark spectacles and sophistical masks obstruct theologians’ vision.

See also Scholastic distinction, division, and mixture [HL0491]; Tertullian [HL0557]; Blindness [HL0066]

Selected exact forms brillen; Sophistische Larven

Spin something good

spinnen · HL0530

Spinning in the introductory verse describes the good that can be made with upright, devout and unboastful practitioners. The image appears after warnings against alchemists who drain purses and chests, so its force is collaborative and favourable: these are people with whom something good can be produced. The English deliberately retains “spin something good” rather than converting the phrase into a technical operation. It is not the same use as the Summary’s woman working beside the distaff while tending the work. Here the object is beneficial association with reliable people, and the surrounding verse stresses how rare they are.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. Spinning something good figures association with honest practitioners.

Philosophical Summary · unit 10 [APP_SUMMARYS010] · source PDF pp. 170–171. The separate Summary uses spinning beside the distaff as an image of easy attendance, not the introductory verse’s collaboration metaphor.

See also Trust and distrust [HL0576]; Simplicity and plainness [HL0517]

Selected exact forms spinnen

Spring and fountain

brunquelle / herkommt vnd entspringt · HL0533

The spring in HY_P4S046 is inward and divine hearing of God's Word, from which living faith arises and flows. The passage then follows faith into love: obedience, prayer and thanksgiving toward God, and beneficent works toward the neighbour. This ordered source-image is not a reference to literal water or to the mercurial fountain. The English preserves 'as from a spring', marking the comparison. Faith's purity is related to pure Word and hearing, while active love supplies the outward consequence. The image therefore links origin with ethical expression rather than describing an isolated private feeling.

Part IV: the spiritual comparison · unit 46 [HY_P4S046] · source PDF pp. 98–100. Inward hearing is pictured as a spring from which living faith issues.

See also Works and Christian faith [HL0625]; Love and its bond [HL0321]; Good works, faith, and fruit [HL0240]; Seeing, hearing, and recognition [HL0503]

Selected exact forms brunquelle; herkommt vnd entspringt

Standing firm and not looking back

stehet fest / sehet nicht zurück · HL0534

The repeated prohibition on looking back accompanies the First Response's terrifying signs. The recipients are first told not to recoil from what meets them; after the wind and beasts they must stand firm, and after the earthquake the injunction returns. Repetition makes constancy a condition of continuing the narrated journey. It does not mean the treasure is already available: the response expressly says that the wind's destruction has not yet laid it bare. The guide's promised protection supports perseverance, while the lack of bodily weapons distinguishes this posture from a command to fight the beasts physically.

First Response · unit 9 [APP_FRC1S009] · source PDF pp. 199–200. Travellers must not retreat in fear.

First Response · unit 10 [APP_FRC1S010] · source PDF p. 200. Firmness and refusal to look back accompany the guide’s promise of protection.

First Response · unit 11 [APP_FRC1S011] · source PDF p. 200. The prohibition is repeated after the earthquake.

See also Guide, conductor and instructor [HL0250]; Armour, shield, and spiritual weapons [HL0026]

Selected exact forms zurück weichet; stehet fest; sehet nicht zurück; sehet doch nicht zurück

Stir into action and tend

angereitzet; wartung des Fewers · HL0535

Stirring into action and tending are limited forms of assistance in the main process-account. Mercurial water, called the fire of wisdom, is the active principle; common fire and art stimulate it. The work is then said to proceed of itself except for care of the fire.

The English ‘stirred into action’ does not necessarily mean mechanical stirring, and ‘tending’ is not equivalent to abandoning the apparatus. The sentence distinguishes a principal agent from its instrumental support. It should therefore be read neither as a promise of wholly unattended work nor as a claim that the practitioner personally performs every transformation named in the ensuing description.

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Common fire and art stir the principal agent, while tending remains the continuing human task.

See also Instrument and administration [HL0281]; Work acting by itself [HL0623]; Fire of wisdom [HL0199]

Selected exact forms angereitzet; wartung des Fewers

Strength and power restored

krafft / sterck · HL0537

Lost power and strength are among the capacities the Stone is said to restore to old and worn-out people. The author reports the medicinal praise of others, including revival of the half-dead, but immediately declines to pursue it because he is not a physician. The paired words concern bodily vigour here, not the same grammatical subject as the tincture's own power. The entry preserves both the alleged restorative benefit and the author's stated professional restraint; it does not endorse a treatment or dosage.

Part III: benefits and their rank · unit 8 [HY_P3S008] · source PDF pp. 54–55. Lost bodily strength is claimed to return.

See also Rejuvenate and revive [HL0464]; Physician and judgment [HL0403]

Selected exact forms krafft; sterck

Strong waters, aqua vitae, and lyes

starcke Wasser / aquis fortibus / Laugen · HL0538

Strong waters, aqua vitae and lyes occur here mainly among rejected means of forcing a separation or transformation. Nature’s alchemist renounces his former reliance on strong waters and ordinary dissolutions. The Way’s narrator similarly lists them among failed pursuits, then argues that foreign moisture corrupts the essence of imperfect metals, while strong waters do not extract the sought essence from perfect metals. English “arsenical water” in APP_VIAS032 interprets the compressed arsenicam in its list; the printed form alone does not supply a modern formula. Aqua vitae in this rejected list must not automatically be equated with every honorific “water of life” elsewhere in the collection.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist abandons former reliance on strong waters and ordinary dissolutions.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. Strong waters and lyes belong to the narrator’s unsuccessful searches.

Way of Truth · unit 32 [APP_VIAS032] · source PDF pp. 193–194. Foreign moisture is said to corrupt the metallic essence rather than liberate it.

Way of Truth · unit 33 [APP_VIAS033] · source PDF p. 194. Strong waters do not produce the sought separation from perfect metals.

See also Dissolve and open up [HL0145]; Mercurial water and mercury of the sun [HL0341]

Selected exact forms starcke Wasser; Laugen; Wassers fortes; aquis fortibus; arsenicam; aquam vitæ

Stumbling, offence, and snare

Anstoß; Ergernus; Fall vnd Strick · HL0540

The heavenly Stone is given freely to rich and poor without merit, yet remains hidden and offensive to many. Stumbling, falling, entanglement and captivity develop that adverse reception through scriptural testimonies attributed to Isaiah, Simeon, Paul and Peter. “Offence” is not merely personal displeasure: the image includes failure to recognize and believe the Word. The English preserves the contrast between the smaller number who grasp him and the greater number who do not. Universal bestowal must not be confused with universal reception, but the adverse response also does not cancel the explicit freedom of the gift.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. The same stone is precious to believers and an offence or snare to unbelievers.

See also Only Christ and the means of salvation [HL0383]; Cornerstone and foundation stone [HL0125]; All, few, and the greater part [HL0015]

Selected exact forms Anstoß; Ergernus; Fall vnd Strick; verstrickt; gefangen

Subtlety and penetration

subtiler / durchtringender / flüssiger / Subtiligkeit · HL0543

Subtlety is a capacity for fineness and penetration, but it is not unconditionally beneficial. HY_P2S014 praises the prepared subject as more subtle, penetrating and fluid while warning that in that state it would still be harmful poison if used as medicine. HY_P3S010 then says the tincture's subtlety prevents suitable projection into other bodies without further fermentation and augmentation. The English preserves both the comparative praise and the practical limitation. A finer agent may need adaptation to its recipient; the source does not equate maximum subtlety with immediate readiness for every use.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. The product is described as subtler, more penetrating and more fluid, in a grammatically incomplete comparison.

Part III: benefits and their rank · unit 10 [HY_P3S010] · source PDF p. 56. Excess subtlety makes direct projection unsuitable without further preparation.

See also Ferment and fermentation [HL0193]; Penetrate and enter [HL0396]; Poison, danger, and medicine [HL0413]

Selected exact forms subtiler; durchtringender; flüssiger; Subtiligkeit

Summary and brevity

summarischen begriff / Vier Stück · HL0545

The anonymous author promises a brief summary account of the whole art and divides the treatise into four parts to make it easier to understand. Summarischen begriff names concentrated exposition, not a claim that every possible occurrence, practice or historical account is exhaustively reproduced. His stated purpose is to guide sincere pupils away from confusion caused by false teachers, within what he judges fitting to disclose. The English “summary account” preserves that scope. This use should remain distinct from the separately titled Philosophical Summary among the companions: a shared English label does not identify the two texts or their authors.

Opening explanation · unit 9 [HY_INTROS009] · source PDF pp. 22–23. A concise account in four parts is promised for the guidance of sincere learners.

Philosophical Summary · unit 1 [APP_SUMMARYS001] · source PDF pp. 161–162. The separately headed Philosophical Summary is a companion text, not the Hydrolith author’s four-part summary account.

See also Process and work [HL0434]; Entrusted talent and lord [HL0175]

Selected exact forms summarischen begriff; Vier Stück

Sun and days of the Lord

Sonne / Tage deß Herren / lauter Fewer · HL0546

The Second Response's third utterance moves from night passed to sunlight, then to the approaching days of the Lord and a heaven become pure fire. The sequence joins illumination with eschatological transformation. It does not identify a calendar date or explain the sunlight as ordinary gold in a vessel. The English retains the plural 'days' and the movement from near approach to the world being set alight. This terse first-person-response setting differs from Nature's astronomical solar courses and the Via's metallic Sun; shared names are not sufficient evidence of a shared literal referent.

Second Response · unit 4 [APP_FRC2S004] · source PDF p. 204. The past night yields to sunlight and the Lord’s approaching days; heaven becomes entirely fire and ignites the world.

See also Last age and Last Judgment [HL0308]; Seven circles of heaven [HL0509]; Obscurity and darkness [HL0378]; Fire and kinds of fire [HL0198]

Selected exact forms Sonne; Schein; Tage deß Herren; lauter Fewer

Sunlight

Sonnenschein · HL0547

Sunlight describes the shining of pure wisdom in the emblem poem. The speaker reads the winged helmet and cock as signs of love for the noble art and for wisdom that shines like the sun. The immediate relation is one of illumination and splendour.

The English preserves the simile rather than identifying wisdom with physical solar radiation. This occurrence is therefore different from a passage assigning the Sun a nourishing role in the work or using Sol as a metallic name. It belongs to the poem’s interpretation of a displayed figure, whose features represent the close relation between true alchemy and right theosophy.

Closing epigrams · unit 2 [HY_EPIGRAMS002] · source PDF p. 122. The emblem poem likens pure wisdom’s shining to sunlight.

See also Wisdom and understanding [HL0613]; Helmet, wings, and cock [HL0263]; Theosophy [HL0560]

Selected exact forms Sonnenschein

Supper and wedding

grossen Abendmahl / Hochzeit · HL0548

The great supper and the king's wedding are examples of parables representing the kingdom of heaven. They occur in the theological part's introductory defence of familiar images as aids to understanding hidden things. Abendmahl here names the meal in that illustrative catalogue; it should not automatically be equated with the separate discussion of the Lord's Supper as sacrament. The two are connected in a broad religious vocabulary but have different immediate functions and textual settings.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. A great supper and the king’s wedding depict the kingdom of heaven.

See also Figure, parable, and likeness [HL0196]; Lord’s Supper and restoration [HL0318]

Selected exact forms grossen Abendmahl; Hochzeit

Sustain and move

Himmels auffhalter; Meers beweger · HL0549

The sustainer of heaven and mover of the sea are titles in the philosophers’ reported praise of the spirit hidden in the Stone. They elevate its alleged power beyond a local workshop effect and accompany its description as the spirit of the fifth essence beneath the lunar circle. The English preserves both actions and their different objects. They are not supplied as mechanical explanations of celestial or tidal motion, nor independently confirmed cosmological facts. The same praise connects benefit to pious use and punishment to misuse, making cosmic potency part of a religiously governed account of the gift.

Part III: benefits and their rank · unit 3 [HY_P3S003] · source PDF pp. 51–52. The spirit is said to sustain heaven and move the sea.

See also Fifth essence [HL0195]; Power and virtue [HL0422]; Universal sea-water [HL0581]

Selected exact forms Himmels auffhalter; Meers beweger

Sweat and pores

schwitze / Poris · HL0550

The unnamed first-person speaker of the Second Response says that when he sweats, a sweet, lovely water issues from his pores like milk and honey. The image belongs within an enigmatic sequence of injury, healing, a crutch and a royal fountain; it is not an ordinary clinical case history. Poris is the Latin form embedded in the German sentence, translated “pores.” The comparison with milk and honey describes the emitted water’s sweetness and abundance of associations without identifying it as either substance. No biography, diagnosis or chemical interpretation of this speaker is supplied by the passage.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. Sweet water from the speaker’s pores appears within the Second Response’s enigmatic narrative.

See also Night and darkness [HL0371]; Body and corpus [HL0074]

Selected exact forms schwitze; Wasser; Poris

Sweetness, bitterness, and flavour

versüße; süß; bitter; Geschmack · HL0551

Taste-words carry several different arguments. Nature says she sweetens her works while describing perfected proportion and power; the Alchemist says gold’s matter is too sweet in explaining its inability to generate another metal. The Summary calls the dragon-vapour bitter and harmful, but describes ripening fruit as acquiring flavour while drawing nourishment. Sweetness is therefore not a universal sign of success, nor bitterness merely a moral defect. The English keeps these sensory expressions without making them a practical tasting test. Their objects, speakers and purposes must remain separate, especially where the same collection warns of poison and dangerous vapours.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature sweetens her works so that her power appears in them.

Nature’s Demonstration to the Erring Alchemist · unit 17 [APP_NATURES017] · source PDF pp. 152–154. Gold’s matter is called too sweet in the denial of reproductive return.

Philosophical Summary · unit 2 [APP_SUMMARYS002] · source PDF pp. 162–163. The dangerous dragon vapour is described as very bitter.

Philosophical Summary · unit 5 [APP_SUMMARYS005] · source PDF pp. 164–165. Ripening fruit gains flavour while drawing nourishment.

See also Tree, fruit, and transplantation [HL0573]; Poison, danger, and medicine [HL0413]; Gold and body of the sun [HL0237]

Selected exact forms versüße; süß; bitter; Geschmack

Symbolic numbers

1.2.3.4.vnnd5. / Tausent · HL0552

The numbered expressions in HY_P4S016 gather the earthly stone's various modes of description: compounded from three yet one, and produced from one through five. The catalogue then places its many titles within the highest and most perfect number, a thousand. This is symbolic and rhetorical numeration, not a literal count of a thousand separately printed names or a practical quantity of material. The English preserves the numbers without solving them in that unit. Their following theological application receives its own explanation under Trinity, where persons, divine unity and Christ's two natures must be kept distinct.

Part IV: the spiritual comparison · unit 16 [HY_P4S016] · source PDF pp. 73–74. One through five and a thousand characterize the stone’s composition and comprehensive naming.

Part IV: the spiritual comparison · unit 18 [HY_P4S018] · source PDF pp. 75–76. The following theological catalogue explicitly interprets one, two, three, four and five; see Trinity.

See also Three-in-one and Trinity [HL0564]; Names and titles [HL0363]; One and many [HL0382]

Selected exact forms 1.2.3.4.vnnd5.; Tausent

Tabor

berg Thabor; Verklerung · HL0553

The mountain named Thabor is the setting the main author assigns to the transfiguration, where the Father declares the beloved Son and commands that he be heard. Verklerung names that transfiguration, rendered through its familiar English term.

The place-name supports an argument about testimony and knowledge: the Father points to the Son, while the surrounding passage directs readers to Scripture. It is not the mountain of seven in the Summary or the treasure-mountain of the First Response. Note n90 identifies Tabor as the author’s traditional attribution and observes that the cited Gospel accounts do not name the mountain. The entry records that attribution rather than asserting geographical certainty.

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. The main author locates the Father’s testimony to the Son at the transfiguration on Tabor.

Philosophical Summary · unit 9 [APP_SUMMARYS009] · source PDF pp. 168–170. The mountain of seven is the Summary’s separate enigmatic setting, not the transfiguration mountain.

First Response · unit 8 [APP_FRC1S008] · source PDF p. 199. The treasure mountain belongs to the First Response’s separate journey, not the Tabor testimony.

See also Father and Son [HL0189]; Word, Scripture, and testimony [HL0622]; Christ Jesus [HL0096]

Selected exact forms berg Thabor; Verklerung

Taste, smell and sharpness

geschmackt / geruch / beissend / scharpff · HL0554

Taste, smell, biting, and sharpness describe the changed subject after the preliminary work. They mark a contrast with the original heavy and rough condition. Crucially, the same passage says that this apparently delightful material remains more a harmful poison than a useful medicine without further preparation. Agreeable sensory description therefore provides no assurance of safety. The historical mention of the tongue is recorded as part of the author's description, not repeated as an instruction to taste unknown substances.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. The product is described through sensory attraction and sharpness.

See also Poison, danger, and medicine [HL0413]; Mercurial water and mercury of the sun [HL0341]

Selected exact forms geschmackt; geruch; beissend; scharpff; Zungen

Temperance, quietness and uprightness

mäßig; still vnd eingezogen; rein vnd aufrichtig · HL0555

Temperance, quiet reserve, exemplary life and inward uprightness qualify the First Response’s promised possession. The recipients must not flaunt the gift or use it contrary to God; they are to remain content with what the guide gives. The warning is conditional: misconduct can lead the conductor to withdraw and the gift to be lost.

Seyd nicht sicher means not becoming complacent in this context, not a command to be physically unsafe. The English makes that force explicit. Vnsträfflich concerns blameless conduct towards the guide, while rein vnd aufrichtig describes conduct before God. The phrases reinforce accountability after receipt rather than claiming that possession removes every need for care.

First Response · unit 15 [APP_FRC1S015] · source PDF pp. 201–202. The First Response requires restrained possession and exemplary conduct, warning that misuse loses the gift.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. The recipients must act blamelessly towards their guide and avoid complacency.

See also Possession, use, and self-preparation [HL0415]; Guide, conductor and instructor [HL0250]; Vow and restricted disclosure [HL0595]

Selected exact forms mäßig; still vnd eingezogen; Exemplarisch; rein vnd aufrichtig; seyd nicht sicher; vnsträfflich

Temptation and combat

versucht / angefochten / Ritterkampff · HL0556

Christ's threefold contest in the wilderness becomes an example for baptized believers whose confession brings opposition. The later explanation specifies three temptations. First, suffering is used to induce doubt of God's Word and gracious promise. Second, the tempter urges trust beyond what God has actually promised, exemplified by the proposed leap from the Temple. Third, wealth is offered as a reason to abandon God and become idolatrous. Presumption is thus a temptation alongside distrust and greed, not a higher form of faith.

The contest-language names resistance to these enticements, not permission for bodily violence. Satan remains the tempting agent, while God is said to permit trials for growth in faith, hope, and patience. Believers' failures and their training are both retained; baptism does not make them automatically invulnerable.

Part IV: the spiritual comparison · unit 26 [HY_P4S026] · source PDF pp. 81–82. Christ’s threefold contest with the Devil becomes a warning for baptized believers.

Part IV: the spiritual comparison · unit 42 [HY_P4S042] · source PDF pp. 94–95. Three assaults induce distrust amid want, trust beyond God’s promise, or idolatry for riches.

See also Satan, serpent, and false alchemist [HL0488]; School and training of the cross [HL0492]; Armour, shield, and spiritual weapons [HL0026]

Selected exact forms versucht; angefochten; Ritterkampff; abfall; zweiffeln; mehr/ als jhnen in seinem Wort verheissen; Reichthumb; abgöttisch

Tertullian

Tertullianus · HL0557

Tertullian is cited in the author’s attack upon Aristotelian disputation in theology. A Latin maxim calls philosophers the patriarchs of heretics, followed by a German explanation identifying natural pagan masters as their forefathers. The author uses this attributed authority to challenge the importation of philosophical distinctions into the doctrine of Christ’s united natures. The English retains the quotation and explanation as polemical speech. The entry does not authenticate the maxim against Tertullian’s works or extend it into a blanket verdict endorsed by the lexicon. Its local force is an appeal to authority within a particular theological argument.

Part IV: the spiritual comparison · unit 25 [HY_P4S025] · source PDF pp. 80–81. Tertullian is invoked for philosophers as patriarchs of heretics.

See also Spectacles and masks [HL0528]; Scholastic distinction, division, and mixture [HL0491]; Authority and testimony [HL0039]

Selected exact forms Tertullianus; Philosophos/ Patriarchas esse hæreticorum

Theophrastus

Theophrastus · HL0558

The bare name Theophrastus appears in the early part of the introductory catalogue, separate from the later designation Philippus Theophrastus. The list alleges that its named authorities knew and possessed the art, but offers no biography or work-title for this occurrence. The English retains the distinction instead of merging the two entries. This record therefore provides access to the exact catalogue name and its authorising function, without deciding from the shared name alone that both positions refer to the same person or tradition.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. The bare Theophrastus is distinct in the list from its later Philippus Theophrastus.

See also Philippus Theophrastus [HL0400]; Authority and testimony [HL0039]

Selected exact forms Theophrastus

Thomas Aquinas

Tomas Aquinas · HL0561

The catalogue prints Tomas Aquinas, rendered Thomas Aquinas in the supplied English. The name contributes theological and learned prestige to the introduction's sequence of reputed possessors of the art. The unit does not cite a particular work or explain why he is included. It therefore supports a record of the treatise's attributional practice, not an independently verified claim about his laboratory work, authorship of an alchemical text or biography. The selected historical spelling remains available alongside the familiar English retrieval form.

Opening explanation · unit 6 [HY_INTROS006] · source PDF pp. 20–21. A named member of the catalogue of alleged possessors of the art.

See also Authority and testimony [HL0039]; Philosophers and wise people [HL0401]

Selected exact forms Tomas Aquinas

Thought, grasping and feet

begreiffe; Gedancken; Füssen; stehe · HL0562

The Second Response opens with a speaker stepping into seven heavenly circles, grasping the highest with thoughts and standing with feet on the lowest. The contrast coordinates mental reach with bodily position rather than presenting two separate speakers. Begreiffe is rendered ‘comprehend’, preserving the cognitive force beside the bodily ‘stand’.

The first person remains unidentified. The line neither proves an autobiographical ascent nor specifies an apparatus corresponding to each body part. Its compact image establishes the response’s cosmic scale and unusual relation of high and low. No name should be supplied from the unexplained title initials to turn that enigmatic voice into a verified historical person.

Second Response · unit 2 [APP_FRC2S002] · source PDF p. 204. The Second Response’s first-person speaker contrasts mental reach to the highest circle with feet on the lowest.

See also Seven circles of heaven [HL0509]; Sphere and first mover [HL0529]

Selected exact forms begreiffe; Gedancken; Füssen; stehe

Three, unnamed

drey · HL0563

The Second Response says that three fall into the king's fountain and bring darkness upon the world until moonlight returns. It does not supply a noun naming the three. The English appropriately keeps “Three” rather than filling the gap with elements, principles, persons, or substances. Their narrative action is clear, but their identity is not. This is an important limit on interpretation: a familiar alchemical triad elsewhere in the collection is not by itself evidence that it supplies this sentence's missing designation.

Second Response · unit 3 [APP_FRC2S003] · source PDF p. 204. Three fall into the fountain and arouse darkness until moonlight reappears.

See also King’s fountain and golden flames [HL0300]; Moonlight and dazzled eyes [HL0349]

Selected exact forms drey; fallen; erwecken eine Finsternuß

Tincture without diminution (Nature dialogue)

Tinctur / tingiret / sine diminution · HL0567

In Nature’s dialogue the tincture is tied to a paternal source whose power is communicated without its own diminution. The alchemist calls the Sun, or high red gold, the father of the Stone or elixir and says its operation inserts, fixes, digests and tinges without diminishing or corrupting that father. This is a generative analogy against destructive separation, not permission to identify ordinary gold with the finished tincture. Nature has already called the sought medicine more than a golden tincture, and the alchemist finally hopes to obtain the noble tincture through divine will and her aid. English “without diminution” preserves sine diminution as a stated limit on the source’s loss, not a verified conservation law. The nearby parenthesis about the true Stone breaks off after “den man auff der Erden nimmer”; note n193 marks that incompleteness, and no missing assertion is reconstructed. Note n194 also flags the tension between the gold-father formulation and the dialogue’s earlier limit on ordinary gold; the entry does not silently reconcile them.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Nature calls the sought medicine more than a golden tincture.

Nature’s Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020] · source PDF pp. 157–159. The father communicates tinging power without diminution or corruption.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The alchemist seeks the noble tincture under divine will and Nature’s aid.

See also Tincture and tinging [HL0566]; Elixir [HL0172]

Selected exact forms güldene Tinctur; edle Tinctur; tingiret; sine diminution

Tone and song

thon; gesang · HL0568

Tone and song close the trifolium riddle as a test of understanding. The reader has heard names for three parts, body, soul and spirit, alongside salt, sulphur and mercury, yet must understand the little plant rather than merely repeat the list. To grasp tone and song is thus to grasp how the riddling utterance means, not simply its separate words. The English retains both musical nouns. No actual tune, notation or performance instruction is supplied; the musical language figures interpretive recognition and the achieved status of a wise reader.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. Understanding both tone and song marks true understanding.

See also Trifolium and trefoil [HL0574]; Riddle and enigma [HL0475]; Body, soul, and spirit [HL0075]

Selected exact forms thon; gesang

Torment and grieve

quelen / betrüben · HL0569

Tormenting and grieving describe what the pursuit of temporal honour, riches and pleasure does to the seeker’s heart, senses and mind. The passage condemns prolonged costly striving directed towards the wrong end, not every difficult effort or every possession of wealth. It immediately says wealth is not evil in itself, citing its status as a divine gift, and locates the fault in shameful misuse. English “tormenting and grieving” preserves the inward cost alongside monetary loss. The argument redirects the reader towards the true good rather than merely promising a more efficient way to acquire the same worldly rewards.

Part III: benefits and their rank · unit 14 [HY_P3S014] · source PDF p. 58. Misdirected pursuit causes inward torment while wealth itself is distinguished from misuse.

See also Greed and household provision [HL0248]; Fail, dissolve, and vanish [HL0186]

Selected exact forms quelen; betrüben

Trades and medical pretension

Schuster / Peltzer / Schneider / Panckerotische Kauffleute / Brawer · HL0570

The Via lists cobblers, furriers, tailors, bankrupt merchants and brewers as examples in its attack on ignorant alchemical and medical pretension. The accusation concerns people who fail at metallic transformation, then proclaim themselves great physicians without understanding serious illnesses. Their supposed substitution of poisons for remedies supplies the grave consequence. The English preserves both occupations and bankruptcy, but the polemic is not neutral evidence that members of these trades are inherently incapable of learning medicine or alchemy. Its local lesson is about competence, boastful claims and harmful practice, with accountability to God and secular authority invoked.

Way of Truth · unit 25 [APP_VIAS025] · source PDF pp. 187–188. Narrator lists tradesmen and ruined merchants who allegedly turn from failed alchemy to ignorant medical boasting.

See also Jugglery and foolery [HL0297]; Quid pro quo and poisons for medicines [HL0449]; Secular authority and accountability [HL0498]

Selected exact forms Schuster; Peltzer; Schneider; Panckerotische Kauffleute; Brawer

Treasure and pearl

verborgnen Schatz; Perlein · HL0571

Hidden treasure and pearl appear in the main author’s list of earthly images used by Christ to make teaching intelligible. The small pearl-word Perlein is rendered simply ‘pearl’ in English. Neither image is developed into a separate narrative in this unit.

Their value and discoverability support the claim that heavenly goods can be presented through familiar material things. The historical passage does not specify a pearl ingredient, give a price or identify the treasure with a particular container elsewhere in the volume. This entry keeps the Gospel examples distinct from the later response’s elaborate journey towards a hidden treasure.

Part IV: the spiritual comparison · unit 2 [HY_P4S002] · source PDF pp. 61–62. Hidden treasure and pearl are listed among familiar Gospel figures that explain heavenly blessedness.

See also Figure, parable, and likeness [HL0196]; Treasure and value [HL0572]; Christ Jesus [HL0096]

Selected exact forms verborgnen Schatz; Perlein

Trifolium and trefoil

Trifolium / Trifoli · HL0574

The philosophical riddle asks for a little plant called Trifolium and tells the reader to seek one in three and three in one. It places body, soul, and spirit beside salt, sulphur, and mercury, while insisting that the plant-name itself must be understood. The trefoil supplies a threefold naming-image, not a secure botanical identification of the material. The concluding demand to understand both tone and song makes reading the verbal pattern part of the task. The lexicon therefore preserves the Latin forms without proposing a plant to collect or a decoded formula.

Part II: matter and the work · unit 7 [HY_P2S007] · source PDF pp. 34–35. A small three-leaved plant names the three-in-one structure.

See also One and many [HL0382]; Riddle and enigma [HL0475]; Body, soul, and spirit [HL0075]

Selected exact forms Trifoli; greßlein; Trifolium

True alchemy and archimia

Alchmisterey; Archimia · HL0575

Archimia is the disparaging alternative name the author gives falsely named alchemy. It is accused of inventing tinctures and colours that deceive people and consume property, health and life. In this passage the material contrast also supports a confessional argument: self-chosen means of salvation are likened to spiritless sophistical alchemy, whereas Christ is declared the sole mediator. The hostile labels directed at religious outsiders belong to the author’s historical polemic and are not endorsed classifications by this lexicon. The English preserves archimia rather than silently making it a recognized separate scientific discipline. The central distinction is claimed true efficacy versus deceptive substitution.

Part IV: the spiritual comparison · unit 34 [HY_P4S034] · source PDF pp. 87–88. Sophistical alchemy and invented saving methods are denounced as false and destructive.

See also Alchemy / chymistry [HL0012]; Sophist and sophistry [HL0522]; Only Christ and the means of salvation [HL0383]

Selected exact forms Alchmisterey; Archimia; Sophistische alchmisterei

Trust and distrust

vertrawen / trawe jhnen nicht · HL0576

Trust is discriminating rather than indiscriminate. The introductory verse warns against gold-makers who drain purses and chests, then urges following upright, devout, plain people who know their craft without boasting. The conclusion sharpens the test against teachers who seek money or plead inability to meet great costs. English “do not trust them” preserves the direct prohibition in that specified situation, not a command to reject every teacher. The contrast makes character and manner of transmission central to credibility. It remains the author’s criterion, not an independently conclusive method of establishing whether a claimant truly possesses the art.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. The verse contrasts deceptive gold-makers with trustworthy, unboastful practitioners.

Conclusion · unit 7 [HY_CONCLUSIONS007] · source PDF p. 114. A direct warning rejects paid teaching and appeals for funding from boastful claimants.

See also Selling instruction [HL0505]; Simplicity and plainness [HL0517]

Selected exact forms vertrawen; Folg; gewarnet; trawe jhnen nicht; Betrug vnd Falsch

Unburdened mind and secure place

freyen ledigen Gemühts / sichern Ort · HL0578

Nature says the worker does not require a very great outlay, but does require a free, unburdened mind and a secure place where the labour is unknown to others. These conditions concern attention, freedom from interference and discretion, not a guarantee that the work is physically safe. English “secure place” preserves sichern Ort without equating secrecy with adequate protection from chemical hazards. The statement belongs to Nature’s offer of instructed assistance after her criticism of expensive, misguided activity. It should not be detached as encouragement to undertake hazardous work privately or without the knowledge the dialogue repeatedly requires.

Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010] · source PDF pp. 140–142. Nature contrasts great outlay with mental freedom, a secure setting and discretion.

See also Prepare and make ready [HL0426]; Secrecy, silence, and the mouth’s lock [HL0494]

Selected exact forms freyen ledigen Gemühts; sichern Ort; Verlag

Union, coagulation, and fixation

congelirt; fixation oder vnion · HL0580

Coagulation and union first illustrate how knowledge of distinct divine persons must still recognize one God, not two or three gods. The author says the knower has, as it were, divided and reunited God through wisdom and love: the change concerns apprehension, not literal destruction and reconstruction of divinity. Later fixation or union describes Christ’s soul and spirit joined indissolubly with his body in resurrection and exaltation. The English retains the pairing “fixation or union,” making its explanatory function clear. The two passages should not be compressed into a chemical theory of the Trinity: their objects and theological moments differ, even though material comparison informs both.

Part IV: the spiritual comparison · unit 20 [HY_P4S020] · source PDF pp. 77–78. Material coagulation corresponds to knowing Father and Son as one God through wisdom and love.

Part IV: the spiritual comparison · unit 29 [HY_P4S029] · source PDF pp. 84–85. Soul and spirit reunite inseparably with Christ’s dead body in resurrection and exaltation.

See also As if and in relation to us [HL0030]; Resurrection and glorification [HL0473]; Three-in-one and Trinity [HL0564]

Selected exact forms congelirt; vereiniget; zusammen gesetzt; fixation oder vnion; Seel vnd Geist; verstorbenen Leibe

Universal spark

vniuersal funcken Fewer · HL0582

The universal spark is one description of the main treatise's paradoxical subject in HY_P2S004. It burns in no fire because it is itself a spark of the fire of the light of nature, and it has or is associated with a penetrating heavenly spirit. The wording belongs to the same cluster that calls the subject a stone yet not a stone and a water unlike common water. The English preserves the elevated light-and-fire relation rather than identifying a visible ember. The name expresses a concentrated universal power in the source's cosmology, not a modern energy measurement or a safely reproducible ignition phenomenon.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. The matter is itself a spark of the fire of the light of nature.

See also Light of nature [HL0312]; Fire of wisdom [HL0199]; Soul of the world [HL0523]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Selected exact forms vniuersal funcken Fewer

Uprightness, fall, and steadfastness

auffrichtigen Muth; Fall; empor; standhafftig · HL0583

The poem reads the feminine figure’s vigorous posture as an upright spirit, while her apparent readiness to fall signifies the world’s attempts to overthrow her. She repeatedly rises and remains steadfast. The body’s pose therefore conveys an ethical relation between vulnerability and constancy, not an anatomical defect.

The English ‘upright spirit’ connects auffrichtigen Muth with the visual posture without reducing it to merely standing straight. The apparent fall is countered by renewed elevation, and firmness is said to hold before people and God. This is the poem’s interpretation of an emblem; it should not be turned into an instruction for posture or a promise that the faithful never suffer reversals.

Closing epigrams · unit 3 [HY_EPIGRAMS003] · source PDF pp. 122–123. The emblem poem interprets uprightness and seeming instability as resistance to worldly hatred and envy.

See also Fortune, thorns, and thistles [HL0215]; Patience and constancy [HL0392]; Bare body and concealing mask [HL0045]

Selected exact forms auffrichtigen Muth; Fall; empor; standhafftig

Urine, tartar, hair, and bone

Vrin / Weinstein / Haar / Blut / Bein / Knochen / Eyern · HL0584

The Via recalls searches involving urine, tartar, hair, blood, bone and eggs as part of a failed course of work. APP_VIAS004 presents the speaker's own experience; APP_VIAS018 asks what generations of similarly busy practitioners achieved toward transmuting metals and answers negatively. These ordinary-looking materials are named to expose misdirected effort, not to constitute a recommended ingredient list. The English distinguishes bone-related terms by their context while retaining the bodily and household range. No modern composition, collection method or preparation follows from their appearance. Their role is confessional and polemical within the Via's turn toward its own account of elemental essence and coction.

Way of Truth · unit 4 [APP_VIAS004] · source PDF p. 174. Narrator searched animal/organic substances by many operations and was deceived.

Way of Truth · unit 18 [APP_VIAS018] · source PDF pp. 182–183. Repeated catalogue emphasizes that those trials achieved nothing useful.

See also Milk, honey, sugar, and herbs [HL0346]; Sophist and sophistry [HL0522]; Cost, labour, and loss [HL0126]

Selected exact forms Vrin; Weinstein; Haar; Blut; Bein; Knochen; Eyern

Vale of tears

jammerthal · HL0586

The vale of tears names the earthly course through which a person passes before rising to new life. The passage says that the art presents this process, together with the articles of Christian faith, as in a mirror. The valley is therefore a figure for afflicted temporal existence, not a geographical location. Its endpoint is renewal and salvation rather than the mere end of distress. The image also links the author's promised theological exposition to the material account without making every earthly suffering a literal chemical operation.

Part III: benefits and their rank · unit 9 [HY_P3S009] · source PDF pp. 55–56. Human life is an afflicted passage toward new life.

See also Cross and furnace of tribulation [HL0131]; Regeneration and new person [HL0462]

Selected exact forms jammerthal

Vapour, mist and sweat

dunst; schwitz; globi vapore · HL0587

Vapour, mist and sweat describe the nourishment of the double mercury and Azoth from the highest and lowest, heavenly and earthly globes. The bodily image of sweat and the learned vapour phrase join cosmic regions through a feeding relation. They are not identified as three separately obtainable ingredients. The English preserves the threefold description and the upper/lower pairing, which would be lost by translating everything simply as moisture. The subsequent description of a penetrating spirit gives the nourishment a wider cosmological setting. This unit does not offer a safe method for collecting or handling vapours.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. Upper and lower globes nourish the matter through vapour, mist and sweat.

See also Azoth [HL0042]; Heavens and influence [HL0262]; Nourishment and growth [HL0373]

Selected exact forms dunst; schwitz; globi vapore

Via veritatis

Via veritatis / einigen wahrheit · HL0590

Via veritatis is the Latin title named on the 1619 title page for an appended book, followed by the German reference to the one truth. The title means a way of truth and presents the companion as guidance, but its placement under a promise of concordance does not prove agreement with every claim in the main treatise. Its own narrator addresses a friend and brother and repeatedly criticises misleading alchemical books and regimens. This title entry identifies the companion for retrieval; it does not assign the anonymous main treatise and the Way a common author or treat the publisher’s grouping as doctrinal harmonisation.

Original title page · unit 1 [HY_TITLES001] · source PDF p. 16. The title page names Via veritatis among appended books presented for concordance.

Way of Truth · unit 2 [APP_VIAS002] · source PDF pp. 172–173. The separate narrator addresses a friend and brother while criticising deceptive books and regimens.

See also Figure, parable, and likeness [HL0196]; Process and work [HL0434]

Selected exact forms einigen wahrheit; Via veritatis

Virgin earth

Jungfräwlichen Erden · HL0591

Virgin earth is the place of an initial putrefaction in Nature's generation account, before the sought water comes forth. The exact phrase Jungfräwlichen Erden belongs to the dialogue's birth imagery: fire begets and nourishes a child in air, while earth provides an earlier hidden condition. The English preserves 'virgin earth' without naming a particular soil or asserting an ordinary botanical planting. In the same unit, Nature relates agent and patient, moist and dry, heavenly and elemental fire. The maternal or virginal image therefore belongs to an account of elemental formation, not an independently specified substance available under that name.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. The child first putrefies in virgin earth before the sought water emerges; fire subsequently begets and nourishes it in air.

See also Centre, earth, and subterranean interior [HL0090]; Womb, matrix, and maternal vessel [HL0618]; Water, moisture, and non-wetting water [HL0602]

Selected exact forms Jungfräwlichen Erden

Virgin’s milk

lac virginis; Milch · HL0592

Lac virginis, virgin’s milk, is a learned name for the mercurial water in the main correction passage. It stands beside milk, blood and sweat of first matter and water of life. The nourishing image explains the claimed refreshment of the damaged compound; it does not identify ordinary milk as an ingredient.

The same sentence says that this water nevertheless contains the greatest poison. The attractive and healing names must therefore remain with that warning. The English preserves both, rather than allowing ‘virgin’s milk’ to imply a harmless drink. The passage’s practical correction is not reproduced here as a treatment or a safe method for handling the material.

Part II: matter and the work · unit 25 [HY_P2S025] · source PDF p. 46. Virgin’s milk is one name for the mercurial water discussed in correcting a damaged work, with an explicit poison warning.

See also Mercurial water and mercury of the sun [HL0341]; Error, defect and remedy [HL0178]; Poison, danger, and medicine [HL0413]; Blood and sweat of first matter [HL0068]

Selected exact forms Milch; lac virginis

Virtue

Tugendt / tugenden · HL0593

Virtue in this passage is valued above temporal money and gold and is associated with wisdom, heavenly knowledge, lasting reputation, and humility. This ethical use must be distinguished from the powers or effective virtues attributed elsewhere to materials. The author says that such virtues flow from the philosophy of the Stone and explains publication as a way to propagate the art and encourage a corresponding life. The word therefore joins knowledge to conduct; it is not merely another term for a substance's potency.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. Virtue outranks money and motivates praise of the philosophy of the stone.

See also Wisdom and understanding [HL0613]; Humility and unworthiness [HL0271]

Selected exact forms Tugendt; tugenden

Visible and invisible

sichtbar vnsichtbar; vnsichtbare wider sichtbar · HL0594

The preliminary work is summarized as making the visible invisible and then the invisible visible and tangible again. This paired movement describes changes of manifestation during preparation; it does not assert creation from nothing. The English renders begreifflich as “tangible,” linking restored visibility with bodily apprehensibility in this material context. The result remains incomplete for medicinal use and can be harmful, so becoming clear or perceptible is not proof of safety or final perfection. The entry therefore keeps the reciprocal visibility pattern attached to its stage and warning rather than treating it as an unrestricted law of spiritual revelation.

Part II: matter and the work · unit 14 [HY_P2S014] · source PDF p. 39. Preliminary work makes the visible invisible and then visible and tangible again.

See also Distil [HL0148]; Work stages and completion [HL0624]; Poison, danger, and medicine [HL0413]

Selected exact forms sichtbar vnsichtbar; vnsichtbare wider sichtbar; begreifflich

Walk over the treasure

drüber gehn · HL0596

Walking over the hidden good is the verse’s strongest image of undervaluation. People have it before their eyes and at hand, yet esteem it so little that they pass over it. The movement is therefore explained by ignorance and contempt, not necessarily a literal location on a particular road. The English “walk over it” preserves the physical image while the surrounding contrast identifies the point: what appears negligible is proclaimed the earth’s greatest treasure. The phrase cannot by itself locate or identify the matter, since recognition and the mediating word remain necessary in the verse’s conclusion.

Part II: matter and the work · unit 6 [HY_P2S006] · source PDF pp. 33–34. Walking over the good figures contempt caused by failure to recognise its value.

See also Blindness [HL0066]; Riddle and enigma [HL0475]

Selected exact forms drüber gehn

Warn and heed

warnung; gewarnet; ermahnet; erinnert · HL0598

Warning is addressed both to fraudulent claimants and to people vulnerable to their deception. In the prologue, considering and taking to heart a warning requires more than hearing a proverb: it asks readers to examine how authoritative writings can be misused as a cover for fraud.

The practical part gives the artist another warning before any manual action. Having the matter in hand is not enough; its qualities and properties must first be understood. The English distinguishes reminder, admonition and faithful warning, preserving their intensifying force. These cautions are integral to the work’s account of responsible knowledge, not a generic editorial disclaimer added after its promises.

Opening explanation · unit 7 [HY_INTROS007] · source PDF p. 21. Both deceivers and those they mislead are asked to consider the ensuing warning.

Part II: matter and the work · unit 10 [HY_P2S010] · source PDF pp. 36–37. The artist is warned not to begin manual work before understanding the matter and its properties.

See also Fraud and pseudo-philosophers [HL0219]; Knowing God, oneself, and the work [HL0301]; Work stages and completion [HL0624]

Selected exact forms warnung; betrachten; zu gemüth führen; gewarnet; ermahnet; erinnert

Water and fire

Meer Wasser / reines Wasser / Göttliches Fewer · HL0599

HY_P4S019 places water and fire on both sides of an analogy without equating their referents. Universal sea-water draws out the material subject's hidden heart and soul; the Holy Spirit then cleanses human hearts like pure water and enlightens like divine fire, bringing gracious consolation. The English retains the comparative language. The preceding divine dissolution is explicitly 'in relation to us' and 'as it were', so the paired elements do not imply a chemically decomposable God. Their local function is to describe purification, illumination and access to Christ through the Spirit, not to prescribe a combination of ordinary water and flame.

Part IV: the spiritual comparison · unit 19 [HY_P4S019] · source PDF pp. 76–77. Sea-water extracts material heart and soul; the Holy Spirit is cleansing water and enlightening fire.

See also As if and in relation to us [HL0030]; Holy Spirit [HL0267]; Extract and draw out [HL0185]; Universal sea-water [HL0581]

Selected exact forms Meer Wasser; reines Wasser; Göttliches Fewer

Water bath and horse manure

Marienbad / Roßmist / Kohlenfewer · HL0600

Water bath, horse manure and charcoal fire occur in Nature's criticism of the artificer's mistaken means. APP_NATURES005 contrasts her heavenly fire with the sophists' apparatus; APP_NATURES007 mocks the expectation of obtaining potable gold through charcoal fire and a bath. APP_NATURES012 again tells the worker to abandon the sophists' manifold equipment, and APP_NATURES021 has the alchemist acknowledge his earlier folly. The change of speaker matters: the closing rejection is his learned response, not an additional uninterrupted speech by Nature. The same final unit nevertheless retains a vessel and furnace under Nature’s direction, so this rejection is not a ban on every material instrument or source of heat. The English 'water bath' explains the historical equipment term, while none of these passages provides a warrant to reconstruct a heating arrangement from the rejected list.

Nature’s Demonstration to the Erring Alchemist · unit 5 [APP_NATURES005] · source PDF pp. 131–133. Nature says she works without the bath and sophists’ furnaces.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Charcoal fire and bath cannot artificially produce Nature’s potable gold.

Nature’s Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Sophists’ manure and charcoal heating are declared useless.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. The repentant Alchemist renounces these old methods.

See also Fire and kinds of fire [HL0198]; Furnace [HL0221]; Nature [HL0366]; Cost, labour, and loss [HL0126]

Selected exact forms Marienbad; Roßmist; Kohlenfewer

Wateriness and earthiness

aquositet; terrestreitet · HL0603

Aquositet and terrestreitet are Latin-derived quality words rendered ‘wateriness’ and ‘earthiness’. They describe what the main author says must be removed from the initially heavy, rough, tenacious, slimy and mistily watery matter. They are not automatically names of separable amounts of ordinary water and soil.

The same unit assigns a positive role to a universal sea-water and seeks the concealed heart and inward soul. Thus watery language can describe both an undesirable initial quality and a valued agent under another qualification. The English retains the abstract quality nouns, which helps prevent the passage from being mistaken for a simple instruction to dry dirt.

Part II: matter and the work · unit 13 [HY_P2S013] · source PDF p. 38. The initial matter’s wateriness and earthiness accompany its rough, heavy and obscured condition.

See also Roughness, slime and mistiness [HL0478]; Cleanse and purify [HL0107]; Heart and inwardness [HL0259]; Ordinary water [HL0388]

Selected exact forms aquositet; terrestreitet

Wax-like flow

Wachs / warflüssigen; wax-like flowing · HL0604

Wax-like flow is one of the apparently contrasting qualities of the completed stone: it is stable in fire yet capable of flowing. In the fault-list, failure to melt and flow in the expected way accompanies failures of tinging and endurance. The comparison concerns behaviour, not identity with wax, and no wax is thereby named as an ingredient. Fixity consequently cannot simply mean remaining hard or never becoming fluid. The lexicon records the relation of properties without turning the described test into an instruction. The source prints warflüssigen; its rendering as wax-like flow is supported by the later explicit comparison with Wachs, without independently settling the unusual spelling.

Part II: matter and the work · unit 2 [HY_P2S002] · source PDF pp. 30–31. The perfected stone combines fire-resistance with wax-like fluidity.

Part II: matter and the work · unit 24 [HY_P2S024] · source PDF pp. 45–46. Correct matter is expected to melt/flow like wax while remaining fixed in fire.

See also Fixity, volatility, and endurance [HL0202]; Melt and flow [HL0338]; Error, defect and remedy [HL0178]

Selected exact forms warflüssigen; Wachs; schmeltzen; fliessen

Way, truth, and life

Weg / Warheit / Leben · HL0606

Christ's declaration that he is the way, truth, and life appears in the main treatise's account of where the heavenly cornerstone must be sought. It is joined to the exclusivity of access to the Father through Christ and to Scripture's witness to him. The three nouns are therefore a personal and scriptural claim, not three separable ingredients or stages. Their inclusion also prevents the surrounding comparison with an everywhere-found material from dispersing the search among arbitrary authorities: the author directs it to the eternal Word and the Old and New Testaments.

Part IV: the spiritual comparison · unit 9 [HY_P4S009] · source PDF pp. 66–67. Christ identifies himself as the way, truth and life, the only route to the Father.

See also Word, Scripture, and testimony [HL0622]; Only Christ and the means of salvation [HL0383]

Selected exact forms Weg; Warheit; Leben

Weakness of the recipient

vnvermögen; blödigkeit; nicht zwar auß einigem mangel des steins · HL0607

The lack lies in the receiving metals, not in the already perfected Stone or tincture. The passage expressly says “not because of any defect in the stone,” then repeats that the Stone has been fully prepared and made more than perfect. Further provision makes coarse recipients capable of receiving a subtle power they cannot otherwise grasp. This is not a repair of an imperfect agent. The distinction prepares the following theological application, where human weakness limits reception of Christ’s completed saving work. The English “incapacity and weakness” preserves both inability and frailty; the historical blödigkeit should not be narrowed to modern intellectual stupidity. The negative phrase prevents the communicated benefit from being mistaken for an improvement to the already perfect giver.

Part IV: the spiritual comparison · unit 40 [HY_P4S040] · source PDF pp. 92–93. Added gold is required because receiving metals are weak, not because the perfected tincture is defective.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. Christ’s completed redemption precedes the recipient’s need for Word, faith and love.

See also Only Christ and the means of salvation [HL0383]; Perfection and more-than-perfection [HL0397]; Word, faith, and love [HL0621]

Selected exact forms vnvermögen; blödigkeit; nicht zwar auß einigem mangel des steins

Weights and valuation

quintlein; Centner; gewicht; Pfund; Vntz; Gran · HL0609

Weight-words perform more than measurement. The prologue values a tiny amount of genuine skill above a great weight of false practitioners. Nature’s carrying example exposes someone unable to bear a smaller burden yet attempting a much greater one. Coin-names, ducats and rose nobles, identify the gold whose production the alchemist arrogantly claims.

Other units use weight in the material account or small measures to magnify a restorative's alleged potency. These functions must remain distinct: an image of comparative worth is not a formula, and an efficacy claim is not a dose. The English retains the historical units without furnishing modern conversions; this lexicon likewise avoids turning them into operational quantities or medical directions.

Opening explanation · unit 8 [HY_INTROS008] · source PDF pp. 21–22. Small and large weights dramatize the comparative value of genuine and fraudulent practitioners.

Part III: benefits and their rank · unit 11 [HY_P3S011] · source PDF pp. 56–57. Weight and parts structure the historical later-tincture account.

Nature's Demonstration to the Erring Alchemist · unit 8 [APP_NATURES008] · source PDF pp. 137–138. Coin-names and a carrying-weight comparison expose pretensions beyond one's ability.

Nature's Demonstration to the Erring Alchemist · unit 12 [APP_NATURES012] · source PDF pp. 144–145. Small measures magnify Nature's claimed treasure, with mortality still expressly admitted.

See also Proportion and quantity [HL0438]; Wealth, money and possessions [HL0608]; Cost, labour, and loss [HL0126]; Medicine, healing, and its limits [HL0337]

Selected exact forms quintlein; Centner; am gewicht; theil; Duckaten; Rosenobel; zehen Pfund; hundert; Vntz; Gran

White gum

weissen gummi · HL0610

White gum is a comparison for the outward appearance of the paradoxical matter. The author says that it is a stone and yet no stone, resembling white gum or water more closely. The English preserves "resembles" rather than identifying it as a particular gum or resin. Its place beside non-ordinary water and other names makes the comparison one aspect of a larger descriptive cluster. It does not establish a botanical source, a commodity to purchase or a modern chemical identity. The qualifier "white" belongs to this likeness and is not an independently sufficient sign of the completed work.

Part II: matter and the work · unit 4 [HY_P2S004] · source PDF p. 32. White gum is an outward resemblance within a cluster of paradoxical matter names.

See also Riddle and enigma [HL0475]; Mercurial water and mercury of the sun [HL0341]

Selected exact forms weissen gummi

Whiten and whitening

dealbirt · HL0611

The learned form translated 'whitened' occurs in the main treatise's verse summary of the subsequent work. It is placed after conjunction, putrefaction and blackening, and before the later red and fixed completion. Its local meaning is a change toward whiteness within that compressed ordered account, not a stand-alone instruction to bleach an arbitrary substance. The English preserves the passive result, 'most beautifully whitened'. The Via's contrary interpretation of colour language belongs under Colours; it should not be silently imported here to erase the main treatise's own staged wording.

Part II: matter and the work · unit 30 [HY_P2S030] · source PDF pp. 48–49. Whitening is a named phase after digestion.

See also Colours and ordered signs [HL0110]; Blackening and blackness [HL0063]; Redden and reddening [HL0460]

Selected exact forms dealbirt

Wind

starcker Wind; Wunderzeichen · HL0612

The strong wind tears the mountain and breaks rocks in the First Response’s approach to the treasure. It is explicitly the first wondrous sign, accompanied by terrifying beasts and the injunction to stand firm and not look back. The guide promises protection within this narrated path.

The final sentence restricts the sign’s significance: the treasure is very near but not yet exposed. The English preserves that negative, so the wind must not be made equivalent to successful discovery. It is neither an ordinary weather forecast nor a named laboratory airflow. Its function is a testing, destructive stage in the response’s emblematic journey.

First Response · unit 10 [APP_FRC1S010] · source PDF p. 200. The First Response makes strong wind the first wondrous sign on the mountain path, before the treasure is laid bare.

See also Earthquake [HL0165]; Beasts and birds of prey [HL0047]; Standing firm and not looking back [HL0534]; Treasure and value [HL0572]

Selected exact forms Wunderzeichen; starcker Wind; zerreissen; zerbrechen

Wisdom without number

Weißheit hat keine zahl · HL0614

God's wisdom “has no number” in the warning against rash engagement with the spirit. The phrase marks immeasurable wisdom and the seriousness of divine works, not a claim that the art uses no numerical language. Its immediate companions are the warning that God will not be trifled with and reports of death or injury among presumptuous workers. The expression thus checks confidence unsupported by knowledge. It should not be detached from this caution and used to dissolve the treatise's later distinctions of measure, timing, and sequence.

Part II: matter and the work · unit 11 [HY_P2S011] · source PDF p. 37. Divine wisdom exceeds enumeration.

See also Child’s play and women’s work [HL0095]; Wisdom and understanding [HL0613]

Selected exact forms Weißheit hat keine zahl

Wise and foolish virgins; oil

fünff Thörichten; fünff Klugen; Oehl · HL0615

The First Response invokes the five foolish who ask the five wise for oil as a corrective to seekers expecting ready treasure from the fraternity. The point is that the desired benefit must be acquired through each person’s diligence and zeal, through and in God, rather than supplied for worldly indulgence on demand. The English makes the virgins explicit, while the printed phrases identify the two groups by wisdom and folly. Oil is the object within the scriptural example, not an identified chemical ingredient of the response’s tincture. The passage gives no independent retelling of the whole parable.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. The five foolish request oil from the five wise; the example enforces personal preparation rather than borrowing attainment.

See also Labour and diligence [HL0303]; Use and misuse [HL0585]; Gift and divine ordinance [HL0231]

Selected exact forms fünff Thörichten; fünff Klugen; Oehl; Exempel

Within and without

von jnnen herauß / nicht von aussen hinein · HL0616

The direction “from within outwards, not from outside inwards” concerns knowledge of the divine light in the human being. HY_P4S010 contrasts the inward eye and light with merely outward literal looking. Yet the same passage insists that knowledge of the heavenly Stone is found in God’s Word, the Old and New Testaments. Inwardness therefore does not authorise replacing Scripture with any private feeling or inventing one’s own truth. The English preserves the directional negation and the author’s assignment of error to the faulty eye rather than the sound Word. The relation is between reception, illumination and textual testimony, not a denial that reading and hearing matter.

Part IV: the spiritual comparison · unit 10 [HY_P4S010] · source PDF pp. 67–69. Inward illumination governs the right reception of scriptural testimony.

See also Discernment and the golden grasp [HL0142]; Awaken and kindle [HL0041]

Selected exact forms von jnnen herauß; nicht von aussen hinein

Woman and man in balance

Weib / Mann / vberherrsche / gewaltig · HL0617

The woman and man in HY_P2S020 belong to a parable about the relation of the work's active participants. The woman must not dominate the man, and the man must not become too violent toward the woman. The paired prohibitions matter: quoting only the first would turn a reciprocal restriction into a one-sided rule. The English preserves both. The paragraph places the image beside the relation of mercurial water or wisdom-fire to common fire and the warning against material rising away. It is an analogy of balanced operation, not a general social doctrine or an instruction about actual partners.

Part II: matter and the work · unit 20 [HY_P2S020] · source PDF pp. 42–43. Neither the woman nor the man should overpower the other.

See also Common fire [HL0112]; Fire of wisdom [HL0199]; Mean, measure and regimen [HL0333]; Conjunction [HL0120]

Selected exact forms Weib; Mann; vberherrsche; gewaltig

Wonder and miracle

Wunder; miracula; Wunderwercks · HL0619

Wonder names both an extraordinary work and the observer’s response to it. Nature calls her perfect operations worthy of being regarded as miracula, grounding their excellence in heavenly powers beyond ordinary human art. The Alchemist then marvels at the formed body and its relation to will and soul. His final thanks describe the treasure’s worth and wondrous operation while still resolving to seek it. The English “wonders” avoids forcing every occurrence into a narrowly defined supernatural exception. These are claims and responses within the dialogue; the vocabulary alone does not verify a miracle or establish the Alchemist’s completed success.

Nature’s Demonstration to the Erring Alchemist · unit 7 [APP_NATURES007] · source PDF pp. 135–136. Nature’s perfect works and elixir are rightly called wonders within her claim.

Nature’s Demonstration to the Erring Alchemist · unit 13 [APP_NATURES013] · source PDF pp. 146–148. Alchemist marvels at body’s articulation and relation to soul.

Nature’s Demonstration to the Erring Alchemist · unit 21 [APP_NATURES021] · source PDF pp. 159–160. Treasure’s worth and wondrous operation accompany slow progress.

See also Nature [HL0366]; Wisdom and understanding [HL0613]; Art and assistance [HL0028]

Selected exact forms Wunder; verwundern; Wunderwercks; miracula

Wood, charcoal, and fuel

Holtz / Kolen / Kohlen; fuel vocabulary · HL0620

Wood and charcoal occur both as actual fuel and as standards of comparison. Nature mocks the charcoal-burning worker whose fumes disturb his head. The Summary contrasts violent wood or charcoal fire with the nourishing warmth represented by its perpetual sun. The Way of Truth makes spent fuel part of a satire: calcination has successfully reduced the worker's wood and charcoal to ashes, but has produced no useful result. Elsewhere it compares the flames of wood with metals' greater resistance to fire, explaining the difference through degrees of coction. The collective label “fuel” does not merge these polemical, material, and explanatory functions, nor make the companions' several descriptions of fire interchangeable.

Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001] · source PDF pp. 126–127. Charcoal burning and fumes exemplify the false practitioner’s self-harm.

Philosophical Summary · unit 8 [APP_SUMMARYS008] · source PDF pp. 167–168. Wood/charcoal fire is rejected as violent rather than nourishing.

Way of Truth · unit 24 [APP_VIAS024] · source PDF p. 187. Fuel becomes ashes in the satire of calcination.

Way of Truth · unit 30 [APP_VIAS030] · source PDF pp. 191–192. Wood flames provide a comparison with less-flaming metals.

See also Common fire [HL0112]; Vapour, smoke, and dew [HL0588]; Furnace [HL0221]

Selected exact forms Kolen; Dampff; Holtz; Kolenfewer; Kohlen; Aschen; Flammen

Word, faith, and love

das Wort/ der Glaub vñ die Liebe; Drey einbare theil · HL0621

Word, faith and love are the three pure parts required for receiving Christ’s saving benefit. The passage begins by saying his obedience has already perfectly redeemed humanity; the difficulty lies in human weakness and inability to grasp and appropriate the gift, not a defect in Christ.

The Word is pure and tested, faith comes through the Word as a gift of God, and unfeigned love towards God and neighbour is also a divine gift. Their order and proper use allow the text’s saving-tincture analogy to concern reception. The English keeps these relations and avoids making love an independently earned supplement that perfects an unfinished saviour.

Part IV: the spiritual comparison · unit 41 [HY_P4S041] · source PDF pp. 93–94. The three named means address human weakness in receiving a redemption already described as complete.

See also Word, Scripture, and testimony [HL0622]; Works and Christian faith [HL0625]; Love and its bond [HL0321]; Weakness of the recipient [HL0607]

Selected exact forms das Wort/ der Glaub vñ die Liebe; Drey einbare theil

World-age and universal Sabbath

sabbath / ruhetag; world-age scheme · HL0627

The main treatise gives a world-age scheme of six thousand years of tribulation followed by the great universal Sabbath of the seven-thousandth year. During the afflicted age the Spirit continually comforts and strengthens people; in the promised rest, temporary refreshment reaches its end and everlasting joy takes its place because God will be all in all. Sabbath therefore names a final condition beyond repeated relief within suffering.

The numerical scheme is the author's attributed temporal theology, not an endorsed prediction or a basis for calculating a modern date. The passage supplies no calendar anchor from which this lexicon could responsibly derive one. English “day of rest” preserves the source's explanatory pairing with Sabbath without reducing the image to an ordinary weekly observance.

Part IV: the spiritual comparison · unit 50 [HY_P4S050] · source PDF p. 103. Six thousand years of labour lead to the seventh-millennium universal rest.

See also Rest and numerical order [HL0472]; Last age and Last Judgment [HL0308]; Resurrection and glorification [HL0473]

Selected exact forms sechstausent jahr; sabbath; ruhetag; siebentausenden jahrs

Worldly wisdom and foolishness

Weisen dieser Welt; Thorheit · HL0628

The wise of this world call God’s saving Word foolishness, and the world condemns and banishes it as heresy. The preceding unit identifies the rejected object as Christ, the Father’s eternal Word, comparing this rejection with the multitude’s contempt for the earthly Stone’s matter. The narrator deplores these judgments: neither foolishness nor heresy is his endorsed verdict upon Christ or the Word. Through such hostility the true believers are tried and proved. The English preserves the source of the accusation with “called foolishness ... by the wise of this world.” The paragraph then turns to the many names of the earthly Stone and the scriptural names of divine light. The phrase attacks a hostile claim to wisdom, not every form of learning or natural inquiry.

Part IV: the spiritual comparison · unit 15 [HY_P4S015] · source PDF pp. 72–73. Those called wise by the world regard the saving Word as foolishness.

Part IV: the spiritual comparison · unit 14 [HY_P4S014] · source PDF p. 72. The antecedent is Christ as the Father’s eternal and saving Word, despised by the greater part of the world.

See also Confession, slander, and enthusiasm [HL0117]; Inward light and inward eye [HL0284]; Secret and mystery [HL0495]

Selected exact forms Weisen dieser Welt; Thorheit

Worm

Wurm vnnd kein Mensch · HL0629

“A worm and no man” is the lament the author assigns to Christ through Psalm 22. It marks humiliation, contempt and the refusal of others to look upon him. The phrase enters a comparison with the powerless material body, but does not identify a worm as an ingredient or a biological stage of the Stone. English “worm and no man” preserves the force of the lament rather than turning it into an objective description of Christ’s nature. The surrounding paragraph’s restoration and refreshment imagery gives the abasement a place within the comparison without denying his humanity.

Part IV: the spiritual comparison · unit 28 [HY_P4S028] · source PDF pp. 83–84. The scriptural worm image expresses Christ’s humiliation within the material–spiritual comparison.

See also Imbibe, moisten and refresh [HL0274]; Putrefy and destroy [HL0446]

Selected exact forms Wurm vnnd kein Mensch

Worthiness

Würdigen / Vnwürdigen / gewürdiget · HL0630

Worthiness governs disclosure, reception and use in the First Response. The speakers oppose demands for gold to fund pride and other sins to personal diligence and zeal through and in God. They deem both correspondents worthy of an answer before many thousands, on the basis of their biblical zeal. Their claim that the treasure could tinge the whole world remains conditional: if this were possible and pleasing to God, and if the world were worthy. In the final charge, those deemed worthy must remain faithful to the fraternity and appointed guide, and must disclose the matter to no unworthy person without that guide’s permission. They are told not to rely on themselves and to thank God for grace. Thus worthiness is a judgement of suitability and favour, not automatically a synonym for humility, a quantified merit system or an entitlement. These are the response’s own claims about its speakers, recipients and fraternity, not independent evidence that the organisation existed. They must not be imported without qualification into the main treatise’s free, unmerited gift to the whole human race in HY_P4S006.

First Response · unit 5 [APP_FRC1S005] · source PDF p. 198. Disclosure to the worthy is contrasted with greedy demands for treasure.

First Response · unit 7 [APP_FRC1S007] · source PDF p. 199. The speakers deem both correspondents worthy of an answer.

First Response · unit 13 [APP_FRC1S013] · source PDF p. 201. The world’s worthiness is one condition of the universal tincturing claim.

First Response · unit 16 [APP_FRC1S016] · source PDF pp. 202–203. Worthiness is joined to divine favour, fidelity and reliance on the guide.

Part IV: the spiritual comparison · unit 6 [HY_P4S006] · source PDF pp. 64–65. The main treatise’s free, unmerited gift to all is distinct from the First Response’s restricted disclosure and reception.

See also Bible and knowledge of God [HL0058]; Losing and awakening again [HL0319]

Selected exact forms Würdigen; Vnwürdigen; ewer Beyder; für viel tausenden; würdigen; sie es auch würdig wären; gewürdiget

Zion

Sion · HL0631

Zion appears in the Isaiah cornerstone citation that opens the material part and returns in the theological justification of a visible likeness of Christ. The name provides a scriptural location for the foundation stone; it is not an instruction to seek the alchemical matter at a modern geographical site. The aligned English uses the conventional “Zion” for printed Sion. The two quotations have different concluding formulations in the supplied text: possession and freedom from shame in the opening, belief and not fleeing in the later discussion. Their shared cornerstone image should not erase those actual wording differences.

Part II: matter and the work · unit 1 [HY_P2S001] · source PDF p. 30. The opening Isaiah citation places the tested cornerstone in Zion.

Part IV: the spiritual comparison · unit 3 [HY_P4S003] · source PDF pp. 62–63. The repeated Zion citation supports the bodily figure of Christ with a differently worded conclusion.

See also Church, members, and spiritual edifice [HL0098]; Figure, parable, and likeness [HL0196]

Selected exact forms Sion

Zodiac of Nature

Zodiaco Naturæ · HL0632

Zodiac of Nature is the English rendering of the title-form invoked in HY_P3S016 as evidence that the previously named Palingenius truly possessed the art. The passage uses that attribution to support a preference for virtue and heavenly wisdom over gold. It does not prove his practical attainment. The edition flags the printed title as differing from the poem's customary title, but retains it rather than silently correcting the historical author's reception of the work. The nearby referral to Sagittarius belongs to the poem's organization. This title's local role is authority for an ethical valuation of the art, not a complete bibliographical identification.

Part III: benefits and their rank · unit 16 [HY_P3S016] · source PDF pp. 59–60. The narrator names Palingenius’s work while claiming it shows possession of the art.

Part III: benefits and their rank · unit 15 [HY_P3S015] · source PDF pp. 58–59. The adjacent referral directs readers to Palingenius under Sagittarius; omitted verses are not supplied here.

See also Marcellus Palingenius [HL0330]; Sagittarius [HL0482]; Read the remainder [HL0454]

Selected exact forms Zodiaco Naturæ

Editorial terms and cautions

These records explain the supplied edition’s analytical labels, normalizations and consequential cautions. Their editorial wording is not counted as historical German or Latin attestation. Historical quotations are checked at the linked lexical records and source units.

Apophatic formulation

Editorial record · HE001

Apophatic is the editor’s term for language that qualifies or denies ordinary predicates when speaking of God. In HY_P4S017, the author’s description of God as the being of all beings is placed beside a denial that God is a being in the ordinary way. The tension is intentional in the supplied wording; neither half should be removed to produce a more familiar modern proposition.

This label helps readers locate the paradox but does not establish a complete philosophical system behind it. The lexicon distinguishes the author’s assertion, the note’s analytical description and any later reader’s explanation. The actual historical terms for being and divine nature remain the primary lexical evidence.

Supplied apparatus n98

Historical contexts Part IV: the spiritual comparison · unit 17 [HY_P4S017]

See also Being and apophatic qualification [HL0050]; God and divine agency [HL0236]; Numen and lumen [HL0375]

Attribution and anonymity

Editorial record · HE002

The governing 1619 title page does not supply an author. “Anonymous” therefore describes the printed witness; “attributed to Johann Siebmacher” describes a different, historical argument about authorship. Neither formula should silently replace the other. The bracketed name in a catalogue is supplied metadata, not a signature in the text.

The supplied introduction follows Mike A. Zuber’s argument for a Nuremberg chymist named Johann Siebmacher, distinguishing him from the similarly named heraldic engraver and questioning the added name Ambrosius. Zuber’s discussion has been checked as a statement of his research, not independently reconstructed from its manuscript evidence. This lexicon consequently attributes that identification to him and does not build an unverified biography around the anonymous speaker’s claims to experience, citizenship or private status.

Supplied apparatus intro_03, n4

Zuber, authorship discussion (2017)

e-rara title record

See also Citizen, private person, and calling [HL0104]; Experience, testing, and claims of certainty [HL0184]; Lucas Jennis and Frankfurt imprint [HL0323]

Centro Mundi and editorial Centrum mundi

Editorial record · HE003

The First Response’s historical phrase is Centro Mundi. Note n231 gives the dictionary-like formulation Centrum mundi. The two forms point to the same world-centre expression, but only the former is the exact attestation in APP_FRC1S007.

This is a normalization distinction, not evidence that the mountain has acquired a different geographical location. The response surrounds it with opposed descriptions of size, hardness and distance. The exact-form lookup preserves Centro Mundi, while a normalized access label may direct the reader to the same explanation without pretending to be the printed form.

Supplied apparatus n231

Historical contexts First Response · unit 7 [APP_FRC1S007]

See also Mountain and centre of the world [HL0357]; Opposed qualities: small and great, near and far [HL0386]

Christag and Christmas

Editorial record · HE004

The English body renders Christag as “Christ’s day,” while note n239 gives its ordinary Christmas Day sense. The note is more specific than the body translation and can be reported as such. Neither wording supplies a year.

The accompanying “bey St. Peter” does not identify a unique church or city. The meeting summons should consequently remain an unresolved historical-text reference, not a reconstructed appointment. Its temporal and spatial obscurity belongs beside the unexplained closing initials rather than being filled from a guessed fraternity history.

Supplied apparatus n239

Historical contexts Second Response · unit 7 [APP_FRC2S007]

See also Christ’s day and St Peter’s [HL0097]; B. T. [HL0043]; Fraternity and brotherhood [HL0218]

Christology

Editorial record · HE005

Christology is an analytical label for the text’s account of Christ’s person, divine and human natures, and saving work. It is useful for finding related articles, but it is not presented as an attested German headword. The relevant historical wording must be read in the passages on Incarnation, union of natures, suffering, resurrection and communicated perfection.

In particular, the completed perfection attributed to Christ is not the same thing as the believer’s ongoing renewal. Fermentation or multiplication in recipients does not mean that an initially defective Christ is improved by human activity. Likewise the material analogy does not make divine action identical with an operator’s manipulation of a vessel. The supplied keyword essay is commentary on these distinctions; it is not another historical voice within Part IV.

Supplied apparatus keyword_04, n113

Historical contexts Part IV: the spiritual comparison · unit 24 [HY_P4S024]; Part IV: the spiritual comparison · unit 29 [HY_P4S029]; Part IV: the spiritual comparison · unit 30 [HY_P4S030]; Part IV: the spiritual comparison · unit 32 [HY_P4S032]

See also Christ Jesus [HL0096]; Incarnation and second person [HL0277]; Person and two natures [HL0398]; Union of natures and communication of properties [HL0579]; Ferment and fermentation [HL0193]; Weakness of the recipient [HL0607]

Companion attributions

Editorial record · HE006

The three companions are separately headed works in the 1619 volume: Nature’s Demonstration, the Philosophical Summary and the Way of Truth. The first bears a Meung/Mehung attribution and the Summary bears Flamel’s name. Those printed associations are evidence for the works’ presentation, not independent authentication of their composition by the named historical individuals. The supplied main title reads Iohan von Mesung, whereas the dialogue heading reads Johann von Mehung; the modern name forms are access labels rather than interchangeable exact spellings.

The title page’s advertisement of two appended books does not remove the intervening Summary from the actual contents. Nor does the publisher’s announced concordance make the three companions chapters by the Hydrolith’s anonymous author. Nature’s dialogue, the Summary’s generative imagery and the Way’s polemic have different speakers and can disagree about metallic seed, nourishment and colour. Their distinctions are part of the lexical evidence, not defects to be harmonized away.

Supplied apparatus intro_02, intro_09, n3

Historical contexts Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001]; Philosophical Summary · unit 1 [APP_SUMMARYS001]; Original title page · unit 1 [HY_TITLES001]

e-rara structure of the 1619 volume

See also Johann von Meung [HL0291]; Nicolas Flamel [HL0370]; Concordance [HL0116]; Nature [HL0366]; Colours and ordered signs [HL0110]

Ductor, Leitsmann and dictator

Editorial record · HE007

The historical German guide-name is Läytsmann; Leitsmann is the note’s normalized access form. The response also displays Latin inflections such as Ductorem and Ductoris, and later Dictatorem. A dictionary headword can help explain these forms, but it must not replace them in an exact-form index.

The later title concerns directing or dictating instruction in this narrative. It should not be confined to the modern political meaning of “dictator.” The guide remains unidentified and initially unseen; no normalization of his title supplies his personal identity, location or a chemical equivalent.

Supplied apparatus n232, n234

Historical contexts First Response · unit 9 [APP_FRC1S009]; First Response · unit 16 [APP_FRC1S016]

See also Guide, conductor and instructor [HL0250]; Vow and restricted disclosure [HL0595]; Assembly, statutes and ordinances [HL0033]

Emblem description and absent image

Editorial record · HE008

The closing verse describes and interprets a female figure with attributes including helmet, wings and cock. The supplied note says that the corresponding image is not present at that point in its governing copy. That is an editorial report about the witness, not permission to reconstruct a recovered historical picture.

The words of the poem still supply evidence for the figure’s described features and their interpretation. This lexicon therefore explains the verbal emblem and does not add an invented illustration. Its separately verified inverted-triangle figure belongs to another passage and must not be used as evidence that the missing emblem has been inspected.

Supplied apparatus n151

Historical contexts Closing epigrams · unit 2 [HY_EPIGRAMS002]

See also Helmet, wings, and cock [HL0263]; Theosophy [HL0560]; Bare body and concealing mask [HL0045]; Inverted triangle [HL0283]

Enthusiast as a religious polemic

Editorial record · HE009

“Enthusiast” in the supplied note glosses a religiously polemical designation, not an eager hobbyist. In the conclusion, however, the speaker reports this designation as a slander directed against devout Christians who refuse to join another party’s song. He does not thereby endorse the charge or admit that it accurately describes its targets. His public confession of faith is framed as a defence against such hostile judgment.

The lexicon reports this use without adopting the exclusion as its own judgment or using it to diagnose a historical person. The author’s parallel claims to be a citizen and private person likewise remain internal assertions rather than verified biographical particulars.

Supplied apparatus n136

Historical contexts Conclusion · unit 1 [HY_CONCLUSIONS001]

See also Confession, slander, and enthusiasm [HL0117]; Citizen, private person, and calling [HL0104]; Foolishness, heresy, and polemical exclusion [HL0212]

EPUB scope statement

Editorial record · HE010

The supplied Note on the Text describes an English-only EPUB omitting German and apparatus. Inspection of the actual attached EPUB shows that this description does not

fit that file: it contains the German historical text and the editorial apparatus as well as the English translation.

The 237 historical units, each with German and English, were reconciled across the supplied Markdown, DOCX, EPUB and PDF. All 474 language passages were found in agreement after documented presentation normalization. This establishes the supplied files' historical-text correspondence, not a new collation of the 1619 and 1661 prints. The stale format statement is therefore identified here without altering the user's source files.

Supplied apparatus note_on_text

Inconsistent quantities and incomplete clauses

Editorial record · HE011

The supplied edition preserves numerical inconsistencies in reserved portions and incomplete syntax rather than silently repairing them. HY_P2S014 ends a comparison without its object; the following passages do not consistently describe the portions held back. APP_NATURES020 contains an unfinished parenthetical clause. These are limits of the supplied reading, not invitations to produce a more precise recipe.

Other character-level questions also remain qualified. The body prints warflüssigen, while note n39 calls the related form a period spelling for wax-like flow; that historical spelling claim has not been independently established in this lexicon. The later explicit wax comparison supports the local sense, not the spelling rule. Eiβ in the ice comparison contains a beta character in the supplied text. It is preserved without claiming that a new facsimile collation has settled the original type or without assigning it chemical significance.

Supplied apparatus n39, n51, n52, n54, n193

Historical contexts Part II: matter and the work · unit 14 [HY_P2S014]; Part II: matter and the work · unit 15 [HY_P2S015]; Part II: matter and the work · unit 17 [HY_P2S017]; Nature's Demonstration to the Erring Alchemist · unit 20 [APP_NATURES020]; Part II: matter and the work · unit 2 [HY_P2S002]

See also Reserve and keep back [HL0469]; Proportion and quantity [HL0438]; Taste, smell and sharpness [HL0554]; Wax-like flow [HL0604]; Ice in warm water [HL0272]; Tincture without diminution (Nature dialogue) [HL0567]

Likeness, not fraudulent counterfeit

Editorial record · HE012

The supplied notes explain the work's portrait and likeness vocabulary against a misleading modern association with fraudulent counterfeiting. The four-part programme and the opening of the spiritual exposition use representation to make an earthly work illuminate a heavenly one. In this setting, the comparison is asserted as instructive likeness, not exposed as deceit.

That distinction matters because deception is condemned elsewhere in the same volume. A word that resembles modern “counterfeit” cannot be assigned the fraudulent sense merely from its appearance. Consult the exact historical forms in the Figure article: the notes’ capitalized access labels and the body’s actual spellings are not interchangeable evidence records.

Supplied apparatus n31, n84

Historical contexts Opening explanation · unit 10 [HY_INTROS010]; Part IV: the spiritual comparison · unit 3 [HY_P4S003]

See also Figure, parable, and likeness [HL0196]; Image and portrayal [HL0273]; Fraud and pseudo-philosophers [HL0219]; Truth and falsehood [HL0577]

Mercury’s book and the conjectural womb

Editorial record · HE013

The supplied German in APP_SUMMARYS002 reads Buch deß Mercurii, “book of Mercury.” Note n199 observes that the ensuing maternal description makes Bauch, belly or womb, a possible intended reading. The difference is consequential: a conjecture motivated by context is not the same thing as the word actually retained in the edition.

The lexicon preserves Book of Mercury as the historical reading and marks the womb alternative as conjectural. Summary §3 supplies adjacent maternal context, not a replacement spelling for §2. Babylon and its surrounding extent remain unresolved imagery; neither textual difficulty warrants a guessed chemical identification.

Supplied apparatus n199

Historical contexts Philosophical Summary · unit 2 [APP_SUMMARYS002]

See also Book of Mercury [HL0078]; Womb, matrix, and maternal vessel [HL0618]; Babylon [HL0044]

Modern source-form lists: normalization is not attestation

Editorial record · HE014

The supplied contextual lexicon’s “source forms” combine exact historical spellings with normalized access labels. A case-sensitive boundary check identifies 35 displayed labels without an exact match in the historical German corpus. That does not mean that all 35 words or concepts are absent: some differ only in capitalization or inflection, while others are modern formulations.

For example, lowercase arcanum is not the exact displayed string, but Arcanum is genuinely attested at HY_P1S002. Likewise matrix is a useful normalized label beside the attested matricem in APP_NATURES010. The new lexicon separates a reader-facing family label from its selected exact source forms and anchors those forms in named passages. Normalization is permitted as an explicitly identified aid; it is not counted as another historical occurrence or used to manufacture a lemma the source does not attest.

Supplied apparatus LEXICON

Historical contexts Part I: entrance and preparation · unit 2 [HY_P1S002]; Nature’s Demonstration to the Erring Alchemist · unit 10 [APP_NATURES010]

See also Secret and mystery [HL0495]; Womb, matrix, and maternal vessel [HL0618]; Guide, conductor and instructor [HL0250]; Regeneration and new person [HL0462]

Natural magic and necromancy

Editorial record · HE015

The conclusion distinguishes a lawful natural or magical art from necromancy involving spirits and prohibited means. The supplied edition deliberately retains “magical” instead of modernizing it to “scientific.” That choice preserves a boundary the speaker himself draws, rather than substituting a present-day classification for his vocabulary.

Neither direction of simplification is adequate: the phrase is not automatically modern experimental science, but it is also not identical with every practice the same passage condemns. Its claim to lawful efficacy remains the author’s claim. The lexicon explains the distinction without supplying instructions for either category. The passage’s denial of power to the Devil and the godless is expressly qualified by “without God’s permission”; it is not an unqualified denial of every possible possession.

Supplied apparatus n138

Historical contexts Conclusion · unit 3 [HY_CONCLUSIONS003]

See also Natural magic and necromancy [HL0365]; Magical knowledge [HL0325]; Pious and godless [HL0405]

Phoenix and pelican distinction

Editorial record · HE016

The Christological passage describes a phoenix reviving its young. The supplied edition preserves that wording rather than changing it to the more familiar pelican image. Familiarity with a different Christian emblem is not, by itself, evidence that this reading should be emended.

The pelican named in Nature’s opening workshop rebuke is a vessel term in a different source and argument. It should not be merged with the phoenix merely because both are bird names encountered in alchemical writing. The lexicon follows the transmitted image and the separately named apparatus, while leaving any proposed correction to a properly evidenced textual investigation.

Supplied apparatus n99, n156

Historical contexts Part IV: the spiritual comparison · unit 18 [HY_P4S018]; Nature’s Demonstration to the Erring Alchemist · unit 1 [APP_NATURES001]

See also Philosophers’ phoenix [HL0402]; Alembic, cucurbit, retort, and pelican [HL0013]

Printed citations and biblical parallels

Editorial record · HE017

A printed biblical citation and an editor’s proposed parallel are different kinds of evidence. The lexicon preserves the supplied historical references when explaining the author’s argument; it does not silently substitute a familiar modern verse number or wording. Where the apparatus identifies a different likely parallel, that identification is reported as commentary unless separately checked.

Ecclesiasticus, also called Sirach, must be distinguished from Ecclesiastes. Note n81 also explains why the printed good-name reference and the usual modern numbering do not coincide. Such cases should not be flattened into a claim that every historical reference has been independently verified. Citation words and quotations have local rhetorical roles even when their bibliographical mapping remains qualified.

Supplied apparatus n69, n81

Historical contexts Part III: benefits and their rank · unit 1 [HY_P3S001]; Part III: benefits and their rank · unit 16 [HY_P3S016]

See also Ecclesiasticus and Sirach [HL0168]; Solomon and Ecclesiast. 38 [HL0521]; Name, reputation, and crown [HL0362]; Word, Scripture, and testimony [HL0622]; Promise and fulfillment [HL0436]

Psychological integration as a modern interpretation

Editorial record · HE018

Psychological integration is named in the modern apparatus as an interpretive frame that cannot simply replace the work’s stated aims. Part IV speaks of baptism, Christ’s already accomplished saving work, the believer’s renewal and a future union of body, soul and spirit. Reducing these to a change of private mood would remove the ecclesial, historical and bodily assertions that make the comparison specific. HY_P4S053 explicitly distinguishes baptismal beginning from completed embodied renewal; HY_P4S054 names absolution and the Supper as means entrusted to the Church.

This caution does not prohibit a reader from making an explicitly modern psychological comparison. It requires the comparison to be identified as such. A critical label used by the commentary is not thereby a historical term or the anonymous author’s own definition of regeneration.

Supplied apparatus keyword_07, n130, n134, n135

Historical contexts Part IV: the spiritual comparison · unit 35 [HY_P4S035]; Part IV: the spiritual comparison · unit 48 [HY_P4S048]; Part IV: the spiritual comparison · unit 49 [HY_P4S049]; Part IV: the spiritual comparison · unit 53 [HY_P4S053]; Part IV: the spiritual comparison · unit 54 [HY_P4S054]

See also Regeneration and new person [HL0462]; Church, members, and spiritual edifice [HL0098]; Resurrection and glorification [HL0473]; Body, soul, and spirit [HL0075]

Rosy Cross and claimed fraternity

Editorial record · HE019

Rosy Cross is the editorial association supplied for the initials F. R. C. The responses’ titles and collective language claim fraternity authority, but the claim itself does not establish an organized institution’s historical existence, membership or authorship. The first response addresses two applicants; the second introduces an enigmatic first-person narrative, then credits disclosure to “our brotherhood” in its closing summons, without an explicit new we-speaking turn.

The 1661 edition statement announces two added responses. They are therefore treated here as a separately identified later printing layer, not as evidence that the anonymous 1619 speaker belonged to, or wrote on behalf of, the claimed fraternity. Unidentified recipients, guides, signatures and meeting places remain unidentified.

Supplied apparatus n19, n229

Historical contexts First Response · unit 1 [APP_FRC1S001]; Second Response · unit 1 [APP_FRC2S001]

NLM record for the 1661 German edition

See also Fraternity and brotherhood [HL0218]; Response [HL0471]; Guide, conductor and instructor [HL0250]; Senior and the unexplained signature [HL0506]; B. T. [HL0043]

Saturn’s sign in an antimony comparison

Editorial record · HE020

In HY_P4S052 the supplied German displays Saturn’s character, ♄, within an antimony comparison that is brought into relation with the cross-bearing orb. The sign is retained as printed in the reading text. Substituting a modern chemical symbol would hide the historical visual association on which the passage works.

The local connection does not establish that every Saturn reference elsewhere denotes antimony, nor that a planetary sign supplies an exact modern reagent. The political image does not identify a particular ruler. These limits keep the source’s comparison visible without converting its character into a universal decoding key. The narrator’s proposal about what ancient philosophers intended by the sign is itself tentative: he says “perhaps,” not that their intention has been historically demonstrated.

Supplied apparatus n133

Historical contexts Part IV: the spiritual comparison · unit 52 [HY_P4S052]

See also Antimony [HL0022]; Saturn’s sphere [HL0489]; Imperial orb and little cross [HL0275]; Planetary names and metallic names [HL0407]

Simple, not morally bad

Editorial record · HE021

In the ethical description of HY_P1S006, the supplied translation and note understand schlecht as simple, plain or without duplicity. Reading it only through modern German “bad” would reverse the passage’s commendation of the prepared practitioner. Related companion uses of simplicity and subtlety require their own contexts rather than that single ethical gloss.

The same note contains a separate discrepancy: n34 discusses vnsetzlich, while the supplied historical body prints vnschedtlich in the phrase concerning the neighbour. The lexicon retains the body’s exact form and explains harmlessness from that local relation. It does not silently replace the body with the annotation’s spelling or claim to have settled the original print by a new facsimile collation.

Supplied apparatus n34

Historical contexts Part I: entrance and preparation · unit 6 [HY_P1S006]

See also Simplicity and plainness [HL0517]; Plain, simple, subtle, and gross [HL0406]; Neighbour, alms and brotherly help [HL0368]; Regeneration and new person [HL0462]

Sophic Hydrolith and its reception titles

Editorial record · HE022

Sophic Hydrolith is the familiar reception title used by the supplied modern edition. Its historical German title is Wasserstein der Weysen. The Latin title Hydrolithus sophicus, seu Aquarium sapientum belongs to the work's Latin transmission; it is not an additional string of German lexical attestations in the 1619 reading text. A shared work-title also does not guarantee identical appendices, illustrations or wording across printings.

The 1625 Musaeum is recorded as Latin. The 1659 English volume's prefatory address invokes Böhme's testimony in an epistle; it does not identify the Water-stone as that epistle. In the 1893 Hermetic Museum, Waite's preface assigns translation to an unnamed gentleman and describes his own revising role. These are reception distinctions, not alternative source readings silently imported into the present German-based lexicon.

Supplied apparatus intro_10, n16, n17, n18

NLM record for the Latin Musaeum (1625)

1659 English volume, title and Reader preface

1893 Hermetic Museum, preface transcription

See also Stone and Water Stone [HL0536]; Via veritatis [HL0590]

Sublunary

Editorial record · HE023

Sublunary, literally below the moon, is used in the commentary to orient the reader to the lower or earthly created realm. It explains the setting of the "lower creatures" in the opening discussion and can be compared with the main text's later moon-circle language. It is not an extra element, a named ingredient, or an additional attested German adjective supplied by the translator.

The gloss should not erase the text's own distinctions between created nature, the light of nature and divine illumination. Those relations belong to particular statements about knowledge and providence, rather than to a single modern diagram of the cosmos imposed on every companion.

Supplied apparatus n22

Historical contexts Opening explanation · unit 1 [HY_INTROS001]; Part III: benefits and their rank · unit 3 [HY_P3S003]

See also Creatures and creation [HL0130]; Light of nature [HL0312]; Circle of moonlight [HL0102]; Heavens and influence [HL0262]

Universal, not denominational Catholic

Editorial record · HE024

The commentary explains Catholica and the corresponding German universal-language in their local, all-embracing sense. In the name-catalogue and the companion's discussion of the most general genus, the words concern range or universality. They do not, by themselves, identify Roman Catholic allegiance.

This is a distinction of sense, not a claim that every occurrence of the word across early modern writing has the same meaning. The complete phrase and its source speaker remain decisive. The exact historical form is indexed with its actual passage; the note’s normalized or isolated label belongs to editorial access.

Supplied apparatus n97, n159

Historical contexts Part IV: the spiritual comparison · unit 16 [HY_P4S016]; Nature’s Demonstration to the Erring Alchemist · unit 3 [APP_NATURES003]

See also Magnesia catholica [HL0327]; Seed of the world [HL0501]; Genus, species, and individual [HL0230]; One and many [HL0382]

Unresolved initials and doubtful abbreviation

Editorial record · HE025

The supplied transcription marks B[r?] as uncertain; the note proposes Bruder only as a plausible expansion. The brackets and question mark are therefore information about the reading, not decorative punctuation to remove. B. T. at the close of the Second Response and the longer initialled signature of the First Response are likewise not expanded here.

An unexplained abbreviation can still have a clear local function: title, address, closing siglum or signature. Explaining that function is more responsible than supplying a personal name unsupported by the text. The lexicon distinguishes those functions and preserves the supplied uncertainty without claiming a fresh examination of the original letters.

Supplied apparatus n236, n239, n235

Historical contexts Second Response · unit 1 [APP_FRC2S001]; Second Response · unit 7 [APP_FRC2S007]; First Response · unit 17 [APP_FRC1S017]

See also Response [HL0471]; Senior and the unexplained signature [HL0506]; B. T. [HL0043]; Fraternity and brotherhood [HL0218]

German and Latin form lookup

Every exact form listed beneath a historical entry appears here, with its explained destination. Spellings, inflections, case and signs are retained. The list is not a full inflectional or occurrence concordance; normalized editorial labels belong in the English lookup or editorial register.

A

A vnnd ω Alpha and Omega [HL0016]

ab vnd zulauff Ebb and flood [HL0167]

aberriren Err, wander and fail [HL0177]

abfall Temptation and combat [HL0556]

abgefaulet Putrefy and destroy [HL0446]

abgeholffen Error, defect and remedy [HL0178]

abgemahlet Image and portrayal [HL0273]; Mirror [HL0348]

abgeschieden Slag [HL0518]

abgestorben Spiritual dying and dying to sin [HL0532]

abgezogen Extract and draw out [HL0185]

abgöttisch Temptation and combat [HL0556]

Abgünstigen Neighbour, alms and brotherly help [HL0368]

Abraham Abraham [HL0001]

abscheiden Drawing, receiving, and attracting [HL0156]

abschewliche Thiere Beasts and birds of prey [HL0047]

Abschiedt End and purpose [HL0174]

absoluirt Absolution and the office of keys [HL0002]; Work stages and completion [HL0624]

accidentalische formam Birth and form [HL0059]

accidentalischer Birth and form [HL0059]

Achab Moses, Elijah, and Ahab [HL0356]

achtung Observe and follow nature [HL0379]

Acker Seed, sowing, and generation [HL0502]

Actu Act and effect [HL0003]

ad optatum finem End and purpose [HL0174]

Adam Adam and Eve [HL0004]; Fall, original sin, and actual sin [HL0187]

Adam vnd Eua Adam and Eve [HL0004]

Adam von Bodenstein Adam von Bodenstein and Theoph. [HL0005]; Sophist and sophistry [HL0522]

Adamischer Erbsünd Fall, original sin, and actual sin [HL0187]

Adamo Adam and Eve [HL0004]

Adern Anatomy and bodily qualities [HL0019]

Adern der Erden Mineral and ore [HL0347]

Administration Instrument and administration [HL0281]

Affe Observe and follow nature [HL0379]; Organ and ape [HL0389]

agens Agent and patient [HL0008]; Sulphur [HL0544]

ahnemblichsten Affinity and suitability [HL0007]

Alanus Alanus [HL0010]

Alaun Alum, vitriol, and borax [HL0017]

Albertum Magnum Albertus Magnus [HL0011]
Albertus Magnus Albertus Magnus [HL0011]
Alchimey Theosophy [HL0560]
Alchimia Alchemy / chymistry [HL0012]
Alchimiam Alchemy / chymistry [HL0012]
Alchimisten Gold-makers [HL0238]
Alchmisterey True alchemy and archimia [HL0575]
Alchymia Alchemy / chymistry [HL0012]
alembicos Alembic, cucurbit, retort, and pelican [HL0013]
Alexander Magnus Alexander the Great [HL0014]
algemeine aufferstehung Resurrection and glorification [HL0473]
Aliud multo explicatius Riddle and enigma [HL0475]
alle Edelgesteine Gems and precious stones [HL0227]
alle jrdische Materien Earthly materials [HL0164]
Alle vier Elementen Melting elements and new heaven and earth [HL0340]
alle Wercke Works and Christian faith [HL0625]
Allegoria Figure, parable, and likeness [HL0196]
allein diß einige dinge One and many [HL0382]
allein mächtige Divine power and omnipotence [HL0153]
aller geringste Rejected and lowly thing [HL0463]
aller höchste Gut Highest good and heavenly priority [HL0265]
allergewisseste Truth and falsehood [HL0577]
allerhöchsten Grad More truly and in the highest degree [HL0350]; Names and titles [HL0363]
allgemach Gradual addition and instruction [HL0246]
allgemeine Natur Nature [HL0366]
Allgemeinen schul der Natur Book and school of Nature [HL0077]
Allmacht Divine power and omnipotence [HL0153]; Praise, honour, and thanks [HL0423]
Allmächtigen God and divine agency [HL0236]
als nichts Lowest and least benefit [HL0322]
also zu sagen Time, term and duration [HL0565]
alt Vätter Patriarchs and inheritance [HL0393]
alte Schlang Satan, serpent, and false alchemist [HL0488]
alte vnnd newe Testament Word, Scripture, and testimony [HL0622]
Alten Adam Spiritual dying and dying to sin [HL0532]
alten Tagen Geber [HL0226]
am gewicht Weights and valuation [HL0609]
am längsten vnd finstersten Night and darkness [HL0371]
Amalg. Amalgamation, precipitation, and repetition [HL0018]
amalgama Dry liquor and amalgam [HL0158]
amalgamati Dry liquor and amalgam [HL0158]
amalgamiren Amalgamation, precipitation, and repetition [HL0018]
Amentlichen Articles of faith and creed [HL0029]
Ampel Lamp, oil, and heated iron [HL0307]

Ampt Office, service, and command [HL0380]
Ampt der schlüssel Absolution and the office of keys [HL0002]
Ampts Office, service, and command [HL0380]
an jhm selbsten böß Use and misuse [HL0585]
an sich ziehet Drawing, receiving, and attracting [HL0156]
anbefohlenes Office, service, and command [HL0380]
ander oder nacharbeit Work stages and completion [HL0624]
andere mixtion Composition, mixture, and disposition [HL0115]
andern Persohn Incarnation and second person [HL0277]
andern rechten Resurrection and glorification [HL0473]
andächtigen Gebät Prayer [HL0424]
anfahen End and purpose [HL0174]
anfang Begin and take in hand [HL0049]; Principles and beginnings [HL0430]
Anfang vnd das Endt Alpha and Omega [HL0016]
angebildet Image and portrayal [HL0273]
angefochten Temptation and combat [HL0556]
angelauffen Err, wander and fail [HL0177]
angenommen Propagate and live accordingly [HL0437]
angereitzet Stir into action and tend [HL0535]
angeritzet Awaken and kindle [HL0041]
angesehen Contemplate and investigate [HL0122]
angezündet Awaken and kindle [HL0041]
Anima Imbibe, moisten and refresh [HL0274]
anima Body, soul, and spirit [HL0075]; Soul’s extraction and ascent [HL0525]; Sulphur [HL0544]
Animalisch Vegetable, animal, and mineral natures [HL0589]
Animalische Vegetable, animal, and mineral natures [HL0589]
animalische Natur Vegetable, animal, and mineral natures [HL0589]
animirt Animate and ensoul [HL0021]
Animæ Body, soul, and spirit [HL0075]
annimmet Drawing, receiving, and attracting [HL0156]
anreitzung Assistance and stimulation [HL0034]
anschauen Study and pursuit of wisdom [HL0539]
anstellen vnd regiren Govern heart and conduct [HL0243]
Anstoß Stumbling, offence, and snare [HL0540]
Antimonium Antimony [HL0022]
anwenden Use and misuse [HL0585]
anzeigung Signs and indications [HL0514]
anziehen Garment and putting on [HL0225]
anzufangen End and purpose [HL0174]
Apffel Tree, fruit, and transplantation [HL0573]
Apotheker Apothecary, barber, bathkeeper, and physician [HL0023]; Cost, labour, and loss [HL0126]
appetit Desire, appetite, and will [HL0137]
appropriatè Air [HL0009]; Elements and qualities [HL0171]

aptesin Epsesin, pepsin, pepansin, aptesin [HL0176]

aqua Mercurii Mercurial water and mercury of the sun [HL0341]

Aquam mercurialem Mercurial water and mercury of the sun [HL0341]

aquam vitæ Strong waters, aqua vitae, and lyes [HL0538]; Water of life [HL0601]

aquis fortibus Strong waters, aqua vitae, and lyes [HL0538]

aquositet Wateriness and earthiness [HL0603]

Arbeit Labour and diligence [HL0303]

arbeiten Study and pursuit of wisdom [HL0539]

Arcanum Secret and mystery [HL0495]

Archelaus Archelaus [HL0024]

Archen Noah and ark [HL0372]

Archimia True alchemy and archimia [HL0575]

argen Thymisten Satan, serpent, and false alchemist [HL0488]

Argentum vivum Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Aristoteles Aristotle [HL0025]

Armut Cost, labour, and loss [HL0126]

armuth Poverty and begging [HL0420]

Arnoldus de villa noua Arnold of Villanova [HL0027]

Arsen: Orpiment, arsenic, and marcasite [HL0390]

arsenicam Strong waters, aqua vitae, and lyes [HL0538]

Arsenicum Orpiment, arsenic, and marcasite [HL0390]

Articuln vnsers Christlichen Glaubens Works and Christian faith [HL0625]

Artifici Chymist and artist [HL0099]

Artificium Art and assistance [HL0028]

artificium Art and assistance [HL0028]

Artist Chymist and artist [HL0099]

artzeneyen Medicine, healing, and its limits [HL0337]

Artzt Adam von Bodenstein and Theoph. [HL0005]

Asche glühet ohne Rauch Ashes, glass, and glowing [HL0032]

Aschen Ashes, glass, and glowing [HL0032]; Calcination [HL0086]; Nest, straw, ashes, and house [HL0369]; Pots, chimney, clothes, and ashes [HL0418]; Wood, charcoal, and fuel [HL0620]

Atramenta Atramenta [HL0036]

auff vnd nidersetzung Ascend and descend [HL0031]

Aufferstehung Birth, passion, death and exaltation [HL0060]; Resurrection and glorification [HL0473]

auffgeblasen Awaken and kindle [HL0041]

auffhalten Reserve and keep back [HL0469]

Aufflösen Open and close [HL0384]

aufflösen Dissolve and open up [HL0145]

auffrichtigen Muth Uprightness, fall, and steadfastness [HL0583]

auffschliessen Open and close [HL0384]

auffthun Mouth, speech, and utterance [HL0360]

Augen Way and entrance [HL0605]

Augen einmal eroffnet Seeing, hearing, and recognition [HL0503]

Augen verblendet Moonlight and dazzled eyes [HL0349]
Augen vnd Ohren Seeing, hearing, and recognition [HL0503]
augiren Blackening, whitening, and reddening [HL0064]
augmentirt Ferment and fermentation [HL0193]; Multiply and augment [HL0361]
Auicenna Avicenna [HL0040]
Auripigm: Orpiment, arsenic, and marcasite [HL0390]
Auripigment Orpiment, arsenic, and marcasite [HL0390]
aurum potabile Potable gold [HL0416]
Außerwehlten Election and hiddenness [HL0170]
Außgang End and purpose [HL0174]
außgespante Adler Eagle with wings outspread [HL0162]
außgezogen Soul’s extraction and ascent [HL0525]
außleyhet Servants, lending, and reckoning [HL0508]
außlöschen Resist, strike, and overcome [HL0470]
Außsatz Gout and leprosy [HL0241]
außsprechen Mouth, speech, and utterance [HL0360]
Außziehung Drawing, receiving, and attracting [HL0156]
außzuspüren Seeking, searching, and finding [HL0504]
authentischen Philosophen Authority and testimony [HL0039]
autor rosarii maioris Author of the Rosarium maius [HL0038]
Avicenna Avicenna [HL0040]
Azoth Azoth [HL0042]

B

B. T. B. T. [HL0043]
B[r?]. Response [HL0471]
Babylon Babylon [HL0044]
bad der widergeburt vnd tauff Regeneration and new person [HL0462]
Badern Apothecary, barber, bathkeeper, and physician [HL0023]
Balbierern Apothecary, barber, bathkeeper, and physician [HL0023]
Balsam Inward salt and balm [HL0285]
Band Divide and reassemble [HL0150]
band der vollkommenheit Love and its bond [HL0321]
Bandt der Liebe Love and its bond [HL0321]
bann Absolution and the office of keys [HL0002]
Bauch Eating, swallowing, and consuming [HL0166]; Womb, matrix, and maternal vessel [HL0618]
Bauch der Erden Centre, earth, and subterranean interior [HL0090]
Baum Tree, fruit, and transplantation [HL0573]
Bawersman Seed, sowing, and generation [HL0502]
Bawleut Cornerstone and foundation stone [HL0125]
bedarff keines andern hülff Possession, use, and self-preparation [HL0415]
Befelch Office, service, and command [HL0380]
befeucht Imbibe, moisten and refresh [HL0274]

befeuchtet Imbibe, moisten and refresh [HL0274]

beförderнuß Assistance and stimulation [HL0034]

beförderung Neighbour, alms and brotherly help [HL0368]

begehret Desire and longing [HL0136]

begeust Seed, sowing, and generation [HL0502]

Begierde Desire and longing [HL0136]

begierde Desire, appetite, and will [HL0137]

begierig Desire and longing [HL0136]; Desire, appetite, and will [HL0137]; Drawing, receiving, and attracting [HL0156]

begreiffe Thought, grasping and feet [HL0562]

begreifflich Visible and invisible [HL0594]

begriffen Few words and contained treasure [HL0194]

behelt sein sitz Keep one’s place [HL0298]

Bein Urine, tartar, hair, and bone [HL0584]

Bein breche Broken leg and crutch [HL0085]

Beine Anatomy and bodily qualities [HL0019]

beissend Taste, smell and sharpness [HL0554]

Bened. Iesu Bened. Iesu [HL0054]

benommen Extract and draw out [HL0185]

bequemlich folgen Observe and follow nature [HL0379]

bereiten Prepare and make ready [HL0426]

Berg Mountain and centre of the world [HL0357]

Berg der siben Mountain of seven and sixth [HL0358]

berg Thabor Tabor [HL0553]

Bernardus Bernardus [HL0056]

beruffs Calling and vocation [HL0088]

berühmen Boast and false appearance [HL0071]

berührens Open and close [HL0384]

beschicken Furnace [HL0221]; Prepare and make ready [HL0426]

Beschirmer Liquor and radical moisture [HL0316]; Protecting, resisting, and enduring [HL0439]; Vapour, smoke, and dew [HL0588]

beschirmet Liquor and radical moisture [HL0316]; Protecting, resisting, and enduring [HL0439]

beschliessens Open and close [HL0384]

beschädiget Poison, danger, and medicine [HL0413]

besten theil Highest good and heavenly priority [HL0265]

besten Weg Way and entrance [HL0605]

bestendig Fixity, volatility, and endurance [HL0202]; Patience and constancy [HL0392]

bestetigen Experience, testing, and claims of certainty [HL0184]

beständig Fixity, volatility, and endurance [HL0202]

beständig bey jhr zu verharren Vow and restricted disclosure [HL0595]

beständige Salt and salt of wisdom [HL0483]

bestürtzung Astonishment, fear and trembling [HL0035]

betrachten Study and pursuit of wisdom [HL0539]; Warn and heed [HL0598]

betrachtet Contemplate and investigate [HL0122]; Seeking, searching, and finding [HL0504]

betrachtung Exercise, contemplation, and sustained practice [HL0183]

betrug Truth and falsehood [HL0577]

Betrug vnd Falsch Trust and distrust [HL0576]

betrugs Fraud and pseudo-philosophers [HL0219]

betrüben Torment and grieve [HL0569]

betrüger Fraud and pseudo-philosophers [HL0219]

betrügerey Sophist and sophistry [HL0522]

bettelley Poverty and begging [HL0420]

Beutel Purses and chests [HL0445]

Bewegung der Himmel Heavens and influence [HL0262]

bewehrten Stein Cornerstone and foundation stone [HL0125]

Bewilligung Vow and restricted disclosure [HL0595]

bey St. Peter Christ’s day and St Peter’s [HL0097]

bey zeiten Error, defect and remedy [HL0178]

beyde Highest good and heavenly priority [HL0265]

beyden Naturen Person and two natures [HL0398]

beysammen Divide and reassemble [HL0150]

Bezahlen Beyond purchase [HL0057]

Bild erschaffen Image and portrayal [HL0273]

bindschlüssel Absolution and the office of keys [HL0002]

Birn Tree, fruit, and transplantation [HL0573]

bitten Prayer [HL0424]

bitter Sweetness, bitterness, and flavour [HL0551]

blawen dunst Blue mist and gaping mouths [HL0070]

bleibet Dwelling and abiding [HL0160]

Bley Lead, tin, and iron [HL0309]

Bleyes Lead, tin, and iron [HL0309]

Bleygängen Lead, tin, and iron [HL0309]; Mineral and ore [HL0347]

blind Labyrinth, snares, and blindness [HL0304]; Natural incapacity [HL0364]

Blinden Labyrinth, snares, and blindness [HL0304]

Blindheit Labyrinth, snares, and blindness [HL0304]; Reason and understanding [HL0456]

blindheit Blindness [HL0066]

blossen wahn Truth and falsehood [HL0577]

blosser schall Sound and living Word [HL0526]

Blut Blood and sweat of first matter [HL0068]; Blood, flesh, and feathers [HL0069]; Philosophers’ phoenix [HL0402]; Urine, tartar, hair, and bone [HL0584]

Blut vnd wasser Lord’s Supper and restoration [HL0318]

blödigkeit Weakness of the recipient [HL0607]

Blüt Tree, fruit, and transplantation [HL0573]

blüte Nourishment and growth [HL0373]

Boden deß Glases Ashes, glass, and glowing [HL0032]

boden deß Glases Ashes, glass, and glowing [HL0032]

Boras Alum, vitriol, and borax [HL0017]

Brawer Trades and medical pretension [HL0570]
Breutigam Bride and bridegroom [HL0084]
brichst Gläser Breaking and laying bare [HL0083]
brillen Spectacles and masks [HL0528]
Brodt Bran, flour, and bread [HL0081]
Bruder Guide, conductor and instructor [HL0250]
Bruderschafft Fraternity and brotherhood [HL0218]
Brunquell der Natur Foundation and wellspring [HL0217]
brunquelle Spring and fountain [HL0533]
brüchig Melt and flow [HL0338]
Brüder Fraternity and brotherhood [HL0218]
brüder vnd schwestern Children, heirs, brothers, and sisters [HL0094]
brüderliche hülffreichung Neighbour, alms and brotherly help [HL0368]
Brüthennen Egg, hen, and chick [HL0169]
brütung Egg, hen, and chick [HL0169]
Buch Books, instruction and pupils [HL0079]
Buch deß Mercurii Book of Mercury [HL0078]
Buchstab Pi-shaped warning [HL0404]
bund Covenant and conscience [HL0128]
burger vnd Privatperson Citizen, private person, and calling [HL0104]
Bäume Tree, fruit, and transplantation [HL0573]
böse vnnd vnreine Distinguish pure from impure [HL0149]
bösen feindes Satan, serpent, and false alchemist [HL0488]
böß zeichen Red oil [HL0459]
Bücher Books, instruction and pupils [HL0079]
Büchern Books, instruction and pupils [HL0079]
Büchsen Chamber, containers, and treasure [HL0091]

C

Calcination Calcination [HL0086]
calcinationes Calcination [HL0086]
calciniren Blackening, whitening, and reddening [HL0064]; Calcination [HL0086]
calcinirt Calcination [HL0086]
Calid Calid [HL0087]
Calumnianten Confession, slander, and enthusiasm [HL0117]
calumniren Confession, slander, and enthusiasm [HL0117]
cap. 38. Solomon and Ecclesiast. 38 [HL0521]
caput corui Raven’s head [HL0452]
Carbunckel Gems and precious stones [HL0227]
Catholisch First matter and first being [HL0200]
Catholische Meerwasser Universal sea-water [HL0581]
Cement Cement [HL0089]
Centner Weights and valuation [HL0609]

Centro Mundi Mountain and centre of the world [HL0357]
Centrum Centre, earth, and subterranean interior [HL0090]
centrum Centre, earth, and subterranean interior [HL0090]
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Practik Theory and reflective practice [HL0559]

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Widergeburt Regeneration and new person [HL0462]

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Headwords, alternative labels and significant components lead to explained entries. Editorial normalizations are access labels, not additional historical attestations; a shared destination does not make every label a synonym.

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Gift and divine ordinance Gift and divine ordinance [HL0231]
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Gift, grace, and free bestowal Gift and divine ordinance [HL0231]
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Glass vessel, flask and egg Glass vessel, flask and egg [HL0234]
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Gleichniß Modern source-form lists: normalization is not attestation [HE014]
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Glorification Resurrection and glorification [HL0473]
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Glosses, chatter, and adulteration Glosses, chatter, and adulteration [HL0235]
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God and divine agency God and divine agency [HL0236]
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Golden instructions Manual work and practical handgrips [HL0329]
Golden vessels Moses and tabernacle [HL0354]
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Good name and reputation Name, reputation, and crown [HL0362]
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Good works, faith, and fruit Good works, faith, and fruit [HL0240]
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Gout and leprosy Gout and leprosy [HL0241]
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Govern and regulate Govern and regulate [HL0242]
Govern heart and conduct Govern heart and conduct [HL0243]
Governance Govern and regulate [HL0242]
Governance and assistance of fire Governance and assistance of fire [HL0244]
Governance of conduct Govern heart and conduct [HL0243]
Governance of fire Governance and assistance of fire [HL0244]
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Gradual addition and instruction Gradual addition and instruction [HL0246]
Gradual instruction Gradual addition and instruction [HL0246]

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Great world and little world Great world and little world [HL0247]

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Greed and household provision Greed and household provision [HL0248]

Greed and worldly desire Greed and worldly desire [HL0249]

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Growth, nourishment, and ripening Nourishment and growth [HL0373]

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Guard and preserve Preserve and maintain [HL0427]

Guidance Measured guidance [HL0335]

Guide Guide, conductor and instructor [HL0250]

Guide, conductor and instructor Guide, conductor and instructor [HL0250]

gute Werck Modern source-form lists: normalization is not attestation [HE014]

göttlicher Einfluß Modern source-form lists: normalization is not attestation [HE014]

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Hair Anatomy and bodily qualities [HL0019]; Urine, tartar, hair, and bone [HL0584]

Half Half and restraint [HL0251]

Half and restraint Half and restraint [HL0251]

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Happiness Happiness and good fortune [HL0253]

Happiness and good fortune Happiness and good fortune [HL0253]

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Hardness and dryness Hardness and dryness [HL0254]

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Harm and benefit Harm and benefit [HL0255]

Harmless toward the neighbour Neighbour, alms and brotherly help [HL0368]; Regeneration and new person [HL0462]

Harmlessness Neighbour, alms and brotherly help [HL0368]; Regeneration and new person [HL0462]

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Haste and delay Haste and delay [HL0256]

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Healing Heal and cure [HL0257]; Inward salt and balm [HL0285]; Medicine, healing, and its limits [HL0337]

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Health, youth and the members Health, youth and the members [HL0258]

Hearing Exercise, contemplation, and sustained practice [HL0183]; Seeing, hearing, and recognition [HL0503]

Heart Heart and inwardness [HL0259]

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Heart and mind Govern heart and conduct [HL0243]

Heart-strengthening Heart and inwardness [HL0259]

Heat Warmth, heat, and cold [HL0597]

Heated iron Lamp, oil, and heated iron [HL0307]

Heaven Heaven, earth and hell [HL0260]

Heaven of Saturn Saturn’s sphere [HL0489]

Heaven, earth and hell Heaven, earth and hell [HL0260]

Heavenly and earthly Heavenly and earthly [HL0261]

Heavenly crown and enduring name Name, reputation, and crown [HL0362]

Heavenly fire Fire and kinds of fire [HL0198]

Heavenly priority Highest good and heavenly priority [HL0265]

Heavens Heavens and influence [HL0262]

Heavens and influence Heavens and influence [HL0262]

Heaviness Lightness and heaviness [HL0313]

Heeding Warn and heed [HL0598]

Heir Chamber, containers, and treasure [HL0091]

Heirs Children, heirs, brothers, and sisters [HL0094]

Hell Heaven, earth and hell [HL0260]

Helmet Helmet, wings, and cock [HL0263]

Helmet, wings, and cock Helmet, wings, and cock [HL0263]

Hen Egg, hen, and chick [HL0169]

Hen and eggs Egg, hen, and chick [HL0169]

Herbs Milk, honey, sugar, and herbs [HL0346]

Heresy Foolishness, heresy, and polemical exclusion [HL0212]

Heretic Confession, slander, and enthusiasm [HL0117]
Hermes Hermes Trismegistus [HL0264]
Hermes Trismegistus Hermes Trismegistus [HL0264]
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Hope, longing, and sustaining joy Hope, longing, and sustaining joy [HL0268]
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Image and likeness Image and portrayal [HL0273]

Image and portrayal Image and portrayal [HL0273]

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Imbibe, moisten and refresh Imbibe, moisten and refresh [HL0274]

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Imitate Nature Observe and follow nature [HL0379]

Imitation Organ and ape [HL0389]

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Impatience Pride, ambition, despair, and impatience [HL0429]

Impede Purify, impede, enliven, weaken, and kill [HL0443]

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Imperial orb Imperial orb and little cross [HL0275]

Imperial orb and little cross Imperial orb and little cross [HL0275]

Impressions Heavens and influence [HL0262]

Impurities and dregs Impurities and dregs [HL0276]

Impurity Adulteration and impurity [HL0006]

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Incapacity Weakness of the recipient [HL0607]

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Incarnation and second person Incarnation and second person [HL0277]

Incombustibility Combustibility, burning, and fire endurance [HL0111]

Incombustible oil Oil and unctuosity [HL0381]

incomplete comparison Inconsistent quantities and incomplete clauses [HE011]

incomplete printed clause Inconsistent quantities and incomplete clauses [HE011]

inconsistency is preserved Inconsistent quantities and incomplete clauses [HE011]

Inconsistent quantities and incomplete clauses Inconsistent quantities and incomplete clauses [HE011]

Inconstancy Haste and delay [HL0256]

Increase Multiply and augment [HL0361]; Seed, sowing, and generation [HL0502]

Increasing fire Blackening, whitening, and reddening [HL0064]

Incubation Egg, hen, and chick [HL0169]

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Individual Genus, species, and individual [HL0230]

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Inherit Inherit and hand down [HL0280]

Inherit and hand down Inherit and hand down [HL0280]
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Instruction and treasure Books, instruction and pupils [HL0079]
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Instrument and administration Instrument and administration [HL0281]
Intention Intentions and varieties of alchemy [HL0282]
Intentions and varieties of alchemy Intentions and varieties of alchemy [HL0282]
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Investigate Contemplate and investigate [HL0122]
Invisible Visible and invisible [HL0594]
Invisible moisture Water, moisture, and non-wetting water [HL0602]
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Inward eye Inward light and inward eye [HL0284]
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Inward salt Inward salt and balm [HL0285]
Inward salt and balm Inward salt and balm [HL0285]
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Judge and touchstone Judge and touchstone [HL0296]
Judgment Object, subject, senses, and judgment [HL0377]; Physician and judgment [HL0403]
Jugglery Jugglery and foolery [HL0297]
Jugglery and foolery Jugglery and foolery [HL0297]
Jupiter Planetary names and metallic names [HL0407]

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Keep back Reserve and keep back [HL0469]
Keep one’s place Keep one’s place [HL0298]
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Keys of heaven Peter, Paul, and John [HL0399]
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Killing Dying, killing, and revivification [HL0161]
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King King and obedient spirits [HL0299]; Royal household [HL0479]
King and obedient spirits King and obedient spirits [HL0299]
King’s fountain King’s fountain and golden flames [HL0300]
King’s fountain and golden flames King’s fountain and golden flames [HL0300]
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Labyrinth, snares, and blindness Labyrinth, snares, and blindness [HL0304]

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Lamb and blood Lamb and blood [HL0305]
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Lamp Lamp and path [HL0306]; Lamp, oil, and heated iron [HL0307]
Lamp and path Lamp and path [HL0306]
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Last age and Last Judgment Last age and Last Judgment [HL0308]
Last Judgment Last age and Last Judgment [HL0308]
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Lead veins Lead, tin, and iron [HL0309]
Lead, tin, and iron Lead, tin, and iron [HL0309]
Least benefit Lowest and least benefit [HL0322]
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Life Being, life, and sensation [HL0051]; Life and well-being [HL0311]
Life and well-being Life and well-being [HL0311]
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Light and darkness Obscurity and darkness [HL0378]
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Light of nature Light of nature [HL0312]
Lightness Lightness and heaviness [HL0313]
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Likeness, not fraudulent counterfeit Likeness, not fraudulent counterfeit [HE012]
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Lion Flying lion [HL0208]
Lion and kingdom Lion and kingdom [HL0315]
Lions Beasts and birds of prey [HL0047]
Liquor Dry liquor and amalgam [HL0158]; Liquor and radical moisture [HL0316]
Liquor and radical moisture Liquor and radical moisture [HL0316]
Little cross Imperial orb and little cross [HL0275]
Little world Great world and little world [HL0247]
Live accordingly Propagate and live accordingly [HL0437]
Livelihood Food, livelihood and maintenance [HL0210]; Poverty and begging [HL0420]

Liver Anatomy and bodily qualities [HL0019]
Living Dying, killing, and revivification [HL0161]
Living breath Soul, grace, and natural limits [HL0524]
Living breath and immortal soul Soul, grace, and natural limits [HL0524]
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Living silver Mercury and quicksilver: ordinary, philosophical, and double [HL0342]
Living stones Church, members, and spiritual edifice [HL0098]
Living teachers Books, instruction and pupils [HL0079]
Lock before the mouth Secrecy, silence, and the mouth’s lock [HL0494]
Longanus Longanus [HL0317]
Longevity Life and well-being [HL0311]
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Lord’s Supper and restoration Lord’s Supper and restoration [HL0318]
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Lowest benefit Lowest and least benefit [HL0322]
Lowest circle Seven circles of heaven [HL0509]
Lowly condition Humility and unworthiness [HL0271]
Lowly matter Rejected and lowly thing [HL0463]
Lucas Jennis Lucas Jennis and Frankfurt imprint [HL0323]
Lucas Jennis and Frankfurt imprint Lucas Jennis and Frankfurt imprint [HL0323]
Lucianus Lucianus [HL0324]
Lukewarmth Gentle warmth and degrees [HL0229]
Lumen Numen and lumen [HL0375]
Luna Planetary names and metallic names [HL0407]; Silver and Moon [HL0515]
Lunar circle Circle of moonlight [HL0102]
Lute Seal and lute [HL0493]
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Lying alchemist Satan, serpent, and false alchemist [HL0488]

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Macrocosm Great world and little world [HL0247]

Magic Magical knowledge [HL0325]
Magical Natural magic and necromancy [HE015]
Magical knowledge Magical knowledge [HL0325]
Magistery Magistery and mastery [HL0326]
Magistery and mastery Magistery and mastery [HL0326]
Magnesia catholica Magnesia catholica [HL0327]
Maintain Preserve and maintain [HL0427]
Maintenance Food, livelihood and maintenance [HL0210]
Make oneself Possession, use, and self-preparation [HL0415]
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Malleability Melt and flow [HL0338]
Man Woman and man in balance [HL0617]
Manual work Manual work and practical handgrips [HL0329]
Manual work and practical handgrips Manual work and practical handgrips [HL0329]
Many One and many [HL0382]
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Mars Planetary names and metallic names [HL0407]
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Master Philosophers and wise people [HL0401]
Mastery Magistery and mastery [HL0326]
Material Matter and subject [HL0332]
Maternal vessel Womb, matrix, and maternal vessel [HL0618]
Matrix Womb, matrix, and maternal vessel [HL0618]
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Matter and proper matter Matter and subject [HL0332]
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Mean, measure and regimen Mean, measure and regimen [HL0333]
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Means and mediation Means and mediation [HL0334]
Means of salvation Only Christ and the means of salvation [HL0383]
Measure Mean, measure and regimen [HL0333]
Measured guidance Measured guidance [HL0335]
Mediating word Mediating word [HL0336]
Mediation Means and mediation [HL0334]; Middle and mediation [HL0344]
Medical limits Medicine, healing, and its limits [HL0337]

Medical pretension Trades and medical pretension [HL0570]

Medical profession Physician and judgment [HL0403]

Medical substitution Quid pro quo and poisons for medicines [HL0449]

Medicine Medicine, healing, and its limits [HL0337]; Poison, danger, and medicine [HL0413]

Medicine and remedies Medicine, healing, and its limits [HL0337]

Medicine, healing, and its limits Medicine, healing, and its limits [HL0337]

Medicine, healing, and medical limits Medicine, healing, and its limits [HL0337]

Medicine, healing, and panacea Medicine, healing, and its limits [HL0337]

Melt and flow Melt and flow [HL0338]

Melting Melt and flow [HL0338]; Wax-like flow [HL0604]

Melting crucible Melting crucible [HL0339]

Melting elements Melting elements and new heaven and earth [HL0340]

Melting elements and new heaven and earth Melting elements and new heaven and earth [HL0340]

Members Church, members, and spiritual edifice [HL0098]; Health, youth and the members [HL0258]

Mercurial water Mercurial water and mercury of the sun [HL0341]

Mercurial water and mercury of the sun Mercurial water and mercury of the sun [HL0341]

Mercury Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Planetary names and metallic names [HL0407]

Mercury and quicksilver: ordinary, philosophical, and double Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Mercury of the sun Mercurial water and mercury of the sun [HL0341]

Mercury sign Recipe sign and alchemical signs [HL0457]

Mercury’s book Book of Mercury [HL0078]

Mercury’s book and the conjectural womb Mercury’s book and the conjectural womb [HE013]

Merit Obedience and merit [HL0376]

Metallic names Planetary names and metallic names [HL0407]

Metallic nature Metals and metallic nature [HL0343]

Metallic nature and metallicity Metals and metallic nature [HL0343]

Metallicity Metals and metallic nature [HL0343]

Metals Metals and metallic nature [HL0343]

Metals and metallic nature Metals and metallic nature [HL0343]

Microcosm Great world and little world [HL0247]

Middle Middle and mediation [HL0344]

Middle and mediation Middle and mediation [HL0344]

Middle word Mediating word [HL0336]

Milk Milk and honey [HL0345]; Milk, honey, sugar, and herbs [HL0346]; Nourishment and growth [HL0373]

Milk and gradual nourishment Nourishment and growth [HL0373]

Milk and honey Milk and honey [HL0345]

Milk, honey, sugar, and herbs Milk, honey, sugar, and herbs [HL0346]

Mine Mineral and ore [HL0347]

Mineral and ore Mineral and ore [HL0347]

Mineral earth Mineral and ore [HL0347]
Mineral matrix Mineral and ore [HL0347]
Mineral nature Vegetable, animal, and mineral natures [HL0589]
Mingled being Confusion and mingled being [HL0119]
Ministry Office, service, and command [HL0380]
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Mirror Mirror [HL0348]
Mist Vapour, mist and sweat [HL0587]
Mistake Error, defect and remedy [HL0178]
Mistily watery Roughness, slime and mistiness [HL0478]
Mistress of the arts Wisdom and understanding [HL0613]
Misuse Use and misuse [HL0585]
Mixture Composition, mixture, and disposition [HL0115]
Mixture, composition, and disposition Composition, mixture, and disposition [HL0115]
Mockery Bells and mockery [HL0053]
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Furnace [HL0221]; Glass vessel, flask and egg [HL0234]; Good works, faith, and fruit [HL0240]; Great world and little world [HL0247]; Heart and inwardness [HL0259]; Helmet, wings, and cock [HL0263]

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Bodily and spiritual leprosy [HL0072]; Bodily health [HL0073]; Child’s play and women’s work [HL0095]; Cleanse and purify [HL0107]; Cost, labour, and loss [HL0126]; Dragon, serpent, and wings [HL0155]

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Secrecy, gifts, and publication

Adam and Eve [HL0004]; Assembly, statutes and ordinances [HL0033]; Bare body and concealing mask [HL0045]; Basilius Valentinus [HL0046]; Beasts and birds of prey [HL0047]; Beyond purchase [HL0057]

Chamber, containers, and treasure [HL0091]; Cloud and stopped ears [HL0108]; Common multitude and rabble [HL0114]; Cooking gold [HL0124]; Disorder and desolation [HL0143]; Election and hiddenness [HL0170]

Entrusted talent and lord [HL0175]; Fail, dissolve, and vanish [HL0186]; Farewell and conscientious disclosure [HL0188]; Few words and contained treasure [HL0194]; Flatter and sell the secret [HL0203]; Fraternity and brotherhood [HL0218]

Gift and divine ordinance [HL0231]; Gift without payment [HL0232]; Guide, conductor and instructor [HL0250]; Humility and unworthiness [HL0271]; Inherit and hand down [HL0280]; Lucas Jennis and Frankfurt imprint [HL0323]

Mediating word [HL0336]; Names and titles [HL0363]; Patriarchs and inheritance [HL0393]; Pearls before swine [HL0395]; Possession, use, and self-preparation [HL0415]; Propagate and live accordingly [HL0437]

Public printing [HL0442]; Remember and weigh [HL0465]; Revelation and concealment [HL0474]; Secrecy, silence, and the mouth’s lock [HL0494]; Secret and mystery [HL0495]; Secret of secrets [HL0496]

Secret present-day adepts [HL0497]; Security, thieves and robbers [HL0499]; Seeking, searching, and finding [HL0504]; Selling instruction [HL0505]; Summary and brevity [HL0545]; Tincture and tinging [HL0566]

Treasure and value [HL0572]; Trust and distrust [HL0576]; Unburdened mind and secure place [HL0578]; Use and misuse [HL0585]; Vow and restricted disclosure [HL0595]; Way and entrance [HL0605]

Fraternity, guides, and community

Ashes, glass, and glowing [HL0032]; Assembly, statutes and ordinances [HL0033]; B. T. [HL0043]; Beasts and birds of prey [HL0047]; Bible and knowledge of God [HL0058]; Children of wisdom [HL0093]

Christ’s day and St Peter’s [HL0097]; Desire and longing [HL0136]; Devil and envy [HL0139]; Disposition and courage [HL0144]; Divine revelation and permission [HL0154]; Earthly materials [HL0164]

Earthquake [HL0165]; Fraternity and brotherhood [HL0218]; Gift without payment [HL0232]; Guide, conductor and instructor [HL0250]; Labour and diligence [HL0303]; Last age and Last Judgment [HL0308]

Lion and kingdom [HL0315]; Losing and awakening again [HL0319]; Love and its bond [HL0321]; Milk and honey [HL0345]; Morning star and dawn [HL0352]; Mountain and centre of the world [HL0357]

Night and darkness [HL0371]; Prayer [HL0424]; Response [HL0471]; Seeking, searching, and finding [HL0504]; Senior and the unexplained signature [HL0506]; Seven circles of heaven [HL0509]

Standing firm and not looking back [HL0534]; Sun and days of the Lord [HL0546]; Temperance, quietness and uprightness [HL0555]; Treasure and value [HL0572]; Vow and restricted disclosure [HL0595]; Way and entrance [HL0605]

Wind [HL0612]; Wise and foolish virgins; oil [HL0615]; Worthiness [HL0630]

Disagreement among companion texts

Adam von Bodenstein and Theoph. [HL0005]; Air [HL0009]; Alchemy / chymistry [HL0012]; Alembic, cucurbit, retort, and pelican [HL0013]; Alum, vitriol, and borax [HL0017]; Amalgamation, precipitation, and repetition [HL0018]

Apothecary, barber, bathkeeper, and physician [HL0023]; Art and assistance [HL0028]; Being, life, and sensation [HL0051]; Blackening, whitening, and reddening [HL0064]; Body, soul, and spirit [HL0075]; Books, instruction and pupils [HL0079]

Breaking and laying bare [HL0083]; Calcination [HL0086]; Cement [HL0089]; Centre, earth, and subterranean interior [HL0090]; Change and transmute [HL0092]; Cinnabar and sublimate [HL0100]

Circulation and conjunction [HL0103]; Coagulation and congelation [HL0109]; Colours and ordered signs [HL0110]; Combustibility, burning, and fire endurance [HL0111]; Composition, mixture, and disposition [HL0115]; Concordance [HL0116]

Confession, thanks, and obedience [HL0118]; Cooking gold [HL0124]; Creatures and creation [HL0130]; De absentibus nihil nisi bonum [HL0134]; Digest and cook [HL0140]; Dissolve and open up [HL0145]

Distil [HL0148]; Divide and reassemble [HL0150]; Dragon, serpent, and wings [HL0155]; Drawing, receiving, and attracting [HL0156]; Dying, killing, and revivification [HL0161]; Eating, swallowing, and consuming [HL0166]

Egg, hen, and chick [HL0169]; Elements and qualities [HL0171]; Elixir [HL0172]; Essence and substance [HL0179]; Experience, testing, and claims of certainty [HL0184]; Father, son, and child [HL0190]

Fifth essence [HL0195]; Figure, parable, and likeness [HL0196]; Fire and kinds of fire [HL0198]; First matter and first being [HL0200]; Fixity, volatility, and endurance [HL0202]; Furnace [HL0221]

Geber [HL0226]; Glass vessel, flask and egg [HL0234]; Gold and body of the sun [HL0237]; Gradation and elevation [HL0245]; Jugglery and foolery [HL0297]; Lead, tin, and iron [HL0309]

Light of nature [HL0312]; Like, likeness, and begetting like [HL0314]; Liquor and radical moisture [HL0316]; Matter and subject [HL0332]; Medicine, healing, and its limits [HL0337]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]

Metals and metallic nature [HL0343]; Milk, honey, sugar, and herbs [HL0346]; Mineral and ore [HL0347]; Multiply and augment [HL0361]; Nature [HL0366]; Neighbour, alms and brotherly help [HL0368]

Nest, straw, ashes, and house [HL0369]; Nourishment and growth [HL0373]; Observe and follow nature [HL0379]; One and many [HL0382]; Open and close [HL0384]; Orpiment, arsenic, and marcasite [HL0390]

Perfection and more-than-perfection [HL0397]; Philosophers and wise people [HL0401]; Plain, simple, subtle, and gross [HL0406]; Planetary names and metallic names [HL0407]; Poison, danger, and medicine [HL0413]; Pots, chimney, clothes, and ashes [HL0418]

Power and virtue [HL0422]; Prepare and make ready [HL0426]; Privation, corruption, and destruction [HL0432]; Protecting, resisting, and enduring [HL0439]; Purity, rawness, and purification [HL0444]; Putrefy and destroy [HL0446]

Quality, quantity, and temperament [HL0448]; Raven’s head [HL0452]; Recipe sign and alchemical signs [HL0457]; Reduction and return [HL0461]; Revelation and concealment [HL0474]; Root [HL0477]

Salt and salt of wisdom [HL0483]; Seed, sowing, and generation [HL0502]; Silver and Moon [HL0515]; Sophist and sophistry [HL0522]; Stone and Water Stone [HL0536]; Strong waters, aqua vitae, and lyes [HL0538]

Sublime and ascend [HL0542]; Sulphur [HL0544]; Sweetness, bitterness, and flavour [HL0551]; Theory and reflective practice [HL0559]; Time, term and duration [HL0565]; Tree, fruit, and transplantation [HL0573]

Truth and falsehood [HL0577]; Urine, tartar, hair, and bone [HL0584]; Vapour, smoke, and dew [HL0588]; Warmth, heat, and cold [HL0597]; Water bath and horse manure [HL0600]; Water, moisture, and non-wetting water [HL0602]

Womb, matrix, and maternal vessel [HL0618]; Work acting by itself [HL0623]

Historical wording and editorial cautions

As if and in relation to us [HL0030]; Atramenta [HL0036]; B. T. [HL0043]; Birth and form [HL0059]; Experience, testing, and claims of certainty [HL0184]; Fraternity and brotherhood [HL0218]

Inverted triangle [HL0283]; Johann von Meung [HL0291]; King’s fountain and golden flames [HL0300]; Malformed birth [HL0328]; Melting elements and new heaven and earth [HL0340]; Moonlight and dazzled eyes [HL0349]

Nicolas Flamel [HL0370]; Recipe sign and alchemical signs [HL0457]; Saturn’s sphere [HL0489]; Senior and the unexplained signature [HL0506]; Solomon and Ecclesiast. 38 [HL0521]; Three, unnamed [HL0563]

World-age and universal Sabbath [HL0627]; Apophatic formulation [HE001]; Attribution and anonymity [HE002]; Centro Mundi and editorial Centrum mundi [HE003]; Christag and Christmas [HE004]; Christology [HE005]

Companion attributions [HE006]; Ductor, Leitsmann and dictator [HE007]; Emblem description and absent image [HE008]; Enthusiast as a religious polemic [HE009]; EPUB scope statement [HE010]; Inconsistent quantities and incomplete clauses [HE011]

Likeness, not fraudulent counterfeit [HE012]; Mercury’s book and the conjectural womb [HE013]; Modern source-form lists: normalization is not attestation [HE014]; Natural magic and necromancy [HE015]; Phoenix and pelican distinction [HE016]; Printed citations and biblical parallels [HE017]

Psychological integration as a modern interpretation [HE018]; Rosy Cross and claimed fraternity [HE019]; Saturn’s sign in an antimony comparison [HE020]; Simple, not morally bad [HE021]; Sophic Hydrolith and its reception titles [HE022]; Sublunary [HE023]

Universal, not denominational Catholic [HE024]; Unresolved initials and doubtful abbreviation [HE025]

Passage index

All 237 historical units are included. Original-page and scan locators are supplied-edition labels; source-PDF pages are checked body locations in the attached PDF. A unit's page range is not a claim that every indexed word appears on every page of that range.

Original title page

HY_TITLES001

Source 1619 Original title page · scans ER005 · source PDF p. 16

The title promises a way, named matter and described process, and advertises two named appended books for their claimed concordance; the volume actually contains three separately headed companions.

Art and assistance [HL0028]; Concordance [HL0116]; Johann von Meung [HL0291]; Lucas Jennis and Frankfurt imprint [HL0323]; Matter and subject [HL0332]; Process and work [HL0434]; Public printing [HL0442]; Secrecy, silence, and the mouth's lock [HL0494]; Secret and mystery [HL0495]; Stone and Water Stone [HL0536]; Tincture and tinging [HL0566]; Via veritatis [HL0590]; Way and entrance [HL0605]

Opening explanation

HY_INTROS001

Source 1619 pp 3–4 · scans ER007, ER008 · source PDF p. 17

Describes sages seeking whether nature contains a bodily preservative and inferring, through divine influence and natural light, that God has ordained a hidden restorative for imperfect and corrupted things.

Body and corpus [HL0074]; Creatures and creation [HL0130]; Divine influence [HL0151]; Gift and divine ordinance [HL0231]; God and divine agency [HL0236]; Life and well-being [HL0311]; Light of nature [HL0312]; Mortality and corruption [HL0353]; Nature [HL0366]; Perfection and more-than-perfection [HL0397]; Philosophers and wise people [HL0401]; Power and virtue [HL0422]; Preserve and maintain [HL0427]; Renew and restore [HL0466]; Seeking, searching, and finding [HL0504]

HY_INTROS002

Source 1619 pp 4 · scans ER008 · source PDF pp. 17–18

The sought thing, itself naturally destructible, is said to cleanse, heal and prolong life, but nothing in this world can free the earthly body from inherited death.

Adam and Eve [HL0004]; Body and corpus [HL0074]; Cleanse and purify [HL0107]; Elixir [HL0172]; Eternal life [HL0181]; Heal and cure [HL0257]; Indestructibility [HL0278]; Life and well-being [HL0311]; Mortality and corruption [HL0353]; One and many [HL0382]; Patriarchs and inheritance [HL0393]; Preserve and maintain [HL0427]; Rejuvenate and revive [HL0464]

HY_INTROS003

Source 1619 pp 4–5 · scans ER008, ER009 · source PDF pp. 18–19

Claims that patriarchs and pagan philosophers possessed the divine gift, conjectures confidently that God first revealed it to Adam, and explains secrecy through its providential disclosure to a minority.

Adam and Eve [HL0004]; Gift and divine ordinance [HL0231]; Inherit and hand down [HL0280]; Patriarchs and inheritance [HL0393]; Revelation and concealment [HL0474]; Use and misuse [HL0585]; Wealth, money and possessions [HL0608]

HY_INTROS004

Source 1619 pp 5–6 · scans ER009, ER010 · source PDF p. 19

Explains veiled transmission through books and faithful pupils as a means of preserving the art, promoting gratitude to God and guarding against the greedy world’s abandonment of useful labour.

Books, instruction and pupils [HL0079]; Disorder and desolation [HL0143]; Figure, parable, and likeness [HL0196]; Foundation and wellspring [HL0217]; Greed and worldly desire [HL0249]; Labour and diligence [HL0303]; Pearls before swine [HL0395]; Praise, honour, and thanks [HL0423]; Revelation and concealment [HL0474]

HY_INTROS005

Source 1619 pp 6–7 · scans ER010, ER011 · source PDF pp. 19–20

The author says varied names point to one aim and matter, describes the ruin of many failed seekers, and introduces named authorities to counter dismissal of the art.

Authority and testimony [HL0039]; Cost, labour, and loss [HL0126]; End and purpose [HL0174]; Err, wander and fail [HL0177]; Figure, parable, and likeness [HL0196]; One and many [HL0382]; Truth and falsehood [HL0577]

HY_INTROS006

Source 1619 pp 8–9 · scans ER012, ER013 · source PDF pp. 20–21

Lists ancient and recent authorities and supposes unnamed living possessors.

Alanus [HL0010]; Albertus Magnus [HL0011]; Alexander the Great [HL0014]; Archelaus [HL0024]; Arnold of Villanova [HL0027]; Author of the Rosarium maius [HL0038]; Authority and testimony [HL0039]; Avicenna [HL0040]; Basilius Valentinus [HL0046]; Bened. Iesu [HL0054]; Bernardus [HL0056]; Calid [HL0087]; Constantius [HL0121]; Count Trevisanus [HL0127]; Dionysius Zacharius [HL0141]; Estrod [HL0180]; Galen [HL0222]; Geber [HL0226]; Gift and divine ordinance [HL0231]; Haly [HL0252]; Hermes Trismegistus [HL0264]; Hippocrates [HL0266]; Longanus [HL0317]; Lucianus [HL0324]; Marcellus Palingenius [HL0330]; Maria Prophetissa [HL0331]; Morienus [HL0351]; Philippus Theophrastus [HL0400]; Philosophers and wise people [HL0401]; Plato [HL0409]; Pythagoras [HL0447]; Rasis [HL0451]; Raymond Lull [HL0453]; Roger Bacon [HL0476]; Rupescissa [HL0481]; Secret present-day adepts [HL0497]; Serapion [HL0507]; Theophrastus [HL0558]; Thomas Aquinas [HL0561]

HY_INTROS007

Source 1619 pp 9 · scans ER013 · source PDF p. 21

Contrasts the speaker’s claimed nature-grounded testimony of true philosophers with fraudsters who use their writings as a cover for deceiving others.

Blue mist and gaping mouths [HL0070]; Boast and false appearance [HL0071]; Foundation and wellspring [HL0217]; Fraud and pseudo-philosophers [HL0219]; Magistery and mastery [HL0326]; Warn and heed [HL0598]

HY_INTROS008

Source 1619 pp 10 · scans ER014 · source PDF pp. 21–22

Threatens deceivers and advises distrust of those who extract clients’ money; a little genuine skill outweighs much pretension.

Dearness, scarcity and this year [HL0135]; Distil [HL0148]; Gold-makers [HL0238]; Pi-shaped warning [HL0404]; Purses and chests [HL0445]; Simplicity and plainness [HL0517]; Spin something good [HL0530]; Trust and distrust [HL0576]; Weights and valuation [HL0609]

HY_INTROS009

Source 1619 pp 10–12 · scans ER014, ER015, ER016 · source PDF pp. 22–23

The author presents his claimed rare attainment as an entrusted gift and offers a brief four-part guide, hoping that, if God permits, it may correct misled pupils and disclose divine wonders.

Entrusted talent and lord [HL0175]; Humility and unworthiness [HL0271]; Labour and diligence [HL0303]; Revelation and concealment [HL0474]; Seeing, hearing, and recognition [HL0503]; Summary and brevity [HL0545]; Way and entrance [HL0605]

HY_INTROS010

Source 1619 pp 12–13 · scans ER016, ER017 · source PDF pp. 23–24

Four parts cover readiness, matter/preparation, benefit, and a spiritual allegory of the cornerstone with practical instructions.

Benefit and usefulness [HL0055]; Cornerstone and foundation stone [HL0125]; Figure, parable, and likeness [HL0196]; Govern and regulate [HL0242]; Manual work and practical handgrips [HL0329]; Prepare and make ready [HL0426]

Part I: entrance and preparation

HY_P1S001

Source 1619 pp 13 · scans ER017 · source PDF p. 25

Fear of the Lord is associated with instruction in the best way.

Fear of God [HL0192]; Psalm 25 [HL0441]; Way and entrance [HL0605]

HY_P1S002

Source 1619 pp 13–14 · scans ER017, ER018 · source PDF p. 25

The art is holy and inaccessible by mere will; the practitioner must pray to God alone.

Chymist and artist [HL0099]; God and divine agency [HL0236]; Human will and divine mercy [HL0270]; Image and portrayal [HL0273]; Prayer [HL0424]; Secret and mystery [HL0495]

HY_P1S003

Source 1619 pp 14–15 · scans ER018, ER019 · source PDF p. 26

Promises that, if God finds an upright pursuit solely for his honour, he will hear the prayer and guide the seeker through his Spirit towards a beginning experienced inwardly as an opening.

End and purpose [HL0174]; Heart and inwardness [HL0259]; Holy Spirit [HL0267]; Means and mediation [HL0334]; Open and close [HL0384]

HY_P1S004

Source 1619 pp 15 · scans ER019 · source PDF p. 26

Thanksgiving, humility and further grace should direct the secret to divine honour and the needy neighbour.

Govern and regulate [HL0242]; Humility and unworthiness [HL0271]; Neighbour, alms and brotherly help [HL0368]; Plant and cultivate [HL0408]

HY_P1S005

Source 1619 pp 15–16 · scans ER019, ER020 · source PDF pp. 26–27

Requires a resolve not to disclose or communicate the gift to the unworthy or godless, permit their enjoyment of it, or misuse it for self-glory, under threat of divine punishment.

Remember and weigh [HL0465]; Revelation and concealment [HL0474]; Salvation and punishment [HL0485]; Use and misuse [HL0585]

HY_P1S006

Source 1619 pp 16–17 · scans ER020, ER021 · source PDF p. 27

Requires knowledge of nature as divinely ordained and one, true, simple and perfect, and a corresponding truthful, simple, patient, steadfast, God-fearing and harmless regenerated practitioner.

End and purpose [HL0174]; Join and accord [HL0292]; Knowing God, oneself, and the work [HL0301]; Nature [HL0366]; Neighbour, alms and brotherly help [HL0368]; Patience and constancy [HL0392]; Regeneration and new person [HL0462]; Simplicity and plainness [HL0517]; Spirit [HL0531]; Three-in-one and Trinity [HL0564]

HY_P1S007

Source 1619 pp 17–18 · scans ER021, ER022 · source PDF p. 28

Says that recognizing the work’s principles leads towards knowledge of divine wonders, denies success to pursuit for worldly pride, and requires united body, soul and spirit with the heart purified alongside the work.

Body, soul, and spirit [HL0075]; Cleanse and purify [HL0107]; Contemplate and investigate [HL0122]; Err, wander and fail [HL0177]; Operate and work [HL0385]; Pride and vanity [HL0428]; Principles and beginnings [HL0430]

HY_P1S008

Source 1619 pp 18–19 · scans ER022, ER023 · source PDF pp. 28–29

Human tending depends on divine increase; manual labour begins after knowledge of the first matter and renewed prayer.

Chymist and artist [HL0099]; Elements and qualities [HL0171]; First matter and first being [HL0200]; Friendship and opposition [HL0220]; Manual work and practical handgrips [HL0329]; Seed, sowing, and generation [HL0502]

HY_P1S009

Source 1619 pp 19 · scans ER023 · source PDF p. 29

Steadfast fear of God and diligent vocation are linked to extraordinary transformation of metals and humble materials.

Black and white [HL0061]; Calling and vocation [HL0088]; Clay, dung and street mud [HL0106]; Ecclesiasticus and Sirach [HL0168]; Metals and metallic nature [HL0343]

Part II: matter and the work

HY_P2S001

Source 1619 pp 20 · scans ER024 · source PDF p. 30

The Lord lays a precious tested cornerstone in Zion, giving security from shame.

Cornerstone and foundation stone [HL0125]; Isaiah 28 [HL0288]; Shame and vindication [HL0513]; Zion [HL0631]

HY_P2S002

Source 1619 pp 20–21 · scans ER024, ER025 · source PDF pp. 30–31

The stone is called a stone for its mineral origin, hard dry condition and final fire-stable recombination of three parts.

Digest and cook [HL0140]; Divide and reassemble [HL0150]; Fixity, volatility, and endurance [HL0202]; Hardness and dryness [HL0254]; Mineral and ore [HL0347]; Pound, grind and crush [HL0419]; Praise, honour, and thanks [HL0423]; Stone and Water Stone [HL0536]; Wax-like flow [HL0604]

HY_P2S003

Source 1619 pp 21–22 · scans ER025, ER026 · source PDF pp. 31–32

Describes the first matter, also called second matter, as one thing from which the stone is to be prepared without foreign addition, despite its many names and numerical descriptions; its qualities are presented as an elemental balance rather than an isolated element.

Birth and form [HL0059]; Elements and qualities [HL0171]; Fifth essence [HL0195]; First matter and first being [HL0200]; Foreign addition [HL0213]; Indestructibility [HL0278]; Magnesia catholica [HL0327]; Matter and subject [HL0332]; One and many [HL0382]; Seed of the world [HL0501]

HY_P2S004

Source 1619 pp 22–23 · scans ER026, ER027 · source PDF p. 32

The stone/no-stone is nonordinary dry or dirty water, double mercury and azoth, nourished cosmically and animated by a pervading spirit.

Animate and ensoul [HL0021]; Avicenna [HL0040]; Azoth [HL0042]; Body, soul, and spirit [HL0075]; Dry water [HL0159]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Nourishment and growth [HL0373]; Ordinary water [HL0388]; Penetrate and enter [HL0396]; Salty fatness of earth [HL0484]; Soul of the world [HL0523]; Stone and Water Stone [HL0536]; Universal sea-water [HL0581]; Universal spark [HL0582]; Vapour, mist and sweat [HL0587]; Water of life [HL0601]; White gum [HL0610]

HY_P2S005

Source 1619 pp 24–25 · scans ER028, ER029 · source PDF p. 33

Reports the philosophers’ account of a spirit present by power everywhere but fully perfected in this one thing, inaccessible without the Spirit’s prompting or informed instruction, and precious despite being widely despised and unrecognised.

Body and corpus [HL0074]; Heaven, earth and hell [HL0260]; Holy Spirit [HL0267]; Middle and mediation [HL0344]; One and many [HL0382]; Rejected and lowly thing [HL0463]; Seeing, hearing, and recognition [HL0503]; Spirit [HL0531]

HY_P2S006

Source 1619 pp 25 · scans ER029 · source PDF pp. 33–34

A three-in-one treasure lies at hand and underfoot but blindness prevents recognition; the mediating word is required.

Blindness [HL0066]; Mediating word [HL0336]; One and many [HL0382]; Walk over the treasure [HL0596]; Wealth, money and possessions [HL0608]

HY_P2S007

Source 1619 pp 25–26 · scans ER029, ER030 · source PDF pp. 34–35

Trifolium presents the threefold subject under body/soul/spirit and salt/sulphur/mercury names.

Body, soul, and spirit [HL0075]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; One and many [HL0382]; Philosophers’ phoenix [HL0402]; Riddle and enigma [HL0475]; Salt and salt of wisdom [HL0483]; Subject and first-material substrate [HL0541]; Sulphur [HL0544]; Tone and song [HL0568]; Trifolium and trefoil [HL0574]; Truth and falsehood [HL0577]

HY_P2S008

Source 1619 pp 26–27 · scans ER030, ER031 · source PDF p. 35

Describes an everywhere-present yet unrecognised, non-wetting thing through varied colours and opposed weights, and poses dissolution and renewed closure as a riddling criterion for possessing the right subject.

Colours and ordered signs [HL0110]; Flow [HL0207]; Inverted triangle [HL0283]; Lightness and heaviness [HL0313]; Open and close [HL0384]; Rejected and lowly thing [HL0463]; Riddle and enigma [HL0475]; Subject and first-material substrate [HL0541]

HY_P2S009

Source 1619 pp 27 · scans ER031 · source PDF p. 36

Conception, earthly birth, heavenly life, prolonged dying and blessedness form the stone’s life history.

Birth and form [HL0059]; Heaven, earth and hell [HL0260]; Mortality and corruption [HL0353]; Riddle and enigma [HL0475]; Salvation and punishment [HL0485]

HY_P2S010

Source 1619 pp 27–28 · scans ER031, ER032 · source PDF pp. 36–37

Recognition of mixed heavenly/earthly matter must precede giving it its due preparation and any manual work.

Confusion and mingled being [HL0119]; Heavenly and earthly [HL0261]; Knowing God, oneself, and the work [HL0301]; Matter and subject [HL0332]; Prepare and make ready [HL0426]; Warn and heed [HL0598]

HY_P2S011

Source 1619 pp 28–29 · scans ER032, ER033 · source PDF p. 37

Warns that rash, uninformed work has reportedly caused death or injury; restricts child’s-play language to subsequent work for knowledgeable, divinely qualified recipients, then offers its own religious assurance of safety through prayer and divine help.

Child’s play and women’s work [HL0095]; Distaff and spinning [HL0147]; Poison, danger, and medicine [HL0413]; Prayer [HL0424]; Theory and reflective practice [HL0559]; Wisdom without number [HL0614]; Work stages and completion [HL0624]

HY_P2S012

Source 1619 pp 29–30 · scans ER033, ER034 · source PDF p. 38

Earnest practice in the oratory and recognition/possession of matter precede work in the laboratory.

Begin and take in hand [HL0049]; Laboratory [HL0302]; Oratory [HL0387]

HY_P2S013

Source 1619 pp 30–31 · scans ER034, ER035 · source PDF p. 38

The first being is opened and cleansed of rough, shadowy qualities so its heart/soul can be extracted through universal water.

Body and corpus [HL0074]; Clarity and shining [HL0105]; Dissolve and open up [HL0145]; Divide and reassemble [HL0150]; Ebb and flood [HL0167]; First matter and first being [HL0200]; Gems and precious stones [HL0227]; Heart and inwardness [HL0259]; Roughness, slime and mistiness [HL0478]; Shadow and obscuration [HL0512]; Sublime and ascend [HL0542]; Universal sea-water [HL0581]; Wateriness and earthiness [HL0603]

HY_P2S014

Source 1619 pp 31–32 · scans ER035, ER036 · source PDF p. 39

Distillation/congelation makes purified matter one and visible again, but it remains poisonous and requires further preparation.

Coagulation and congelation [HL0109]; Distil [HL0148]; Divide and reassemble [HL0150]; Extract and draw out [HL0185]; Flight and vanishing [HL0204]; Mercurial water and mercury of the sun [HL0341]; Poison, danger, and medicine [HL0413]; Proceed and continue [HL0433]; Salt and salt of wisdom [HL0483]; Subject and first-material substrate [HL0541]; Subtlety and penetration [HL0543]; Taste, smell and sharpness [HL0554]; Visible and invisible [HL0594]; Work stages and completion [HL0624]

HY_P2S015

Source 1619 pp 32–33 · scans ER036, ER037 · source PDF p. 40

Enjoins attention to nature’s timed operation, then describes division and reservation of prepared water and its first fermentation with closely related earthly gold; the numerical instructions are inconsistent and the later addition is not erased by the earlier one-matter claim.

Affinity and suitability [HL0007]; Ferment and fermentation [HL0193]; Gold and body of the sun [HL0237]; Join and accord [HL0292]; Matter and subject [HL0332]; Observe and follow nature [HL0379]; One and many [HL0382]; Proportion and quantity [HL0438]; Reserve and keep back [HL0469]

HY_P2S016

Source 1619 pp 33–35 · scans ER037, ER038, ER039 · source PDF pp. 40–41

Common, weakened or adulterated gold is unfit; living pure gold is necessary for the other matter’s ingress.

Adulteration and impurity [HL0006]; Antimony [HL0022]; Cleanse and purify [HL0107]; Common gold and pure gold [HL0113]; Impurities and dregs [HL0276]; Mineral and ore [HL0347]; Penetrate and enter [HL0396]; Saturn’s sphere [HL0489]; Sulphur [HL0544]

HY_P2S017

Source 1619 pp 35–36 · scans ER039, ER040 · source PDF pp. 41–42

Unequal water/gold portions mingle gently in an egg-like glass vessel, compared to ice in water and bride with bridegroom.

Bride and bridegroom [HL0084]; Conjunction [HL0120]; Dissolving dish [HL0146]; Dry liquor and amalgam [HL0158]; Gentle warmth and degrees [HL0229]; Glass vessel, flask and egg [HL0234]; Ice in warm water [HL0272]; Lightness and heaviness [HL0313]; Quality, quantity, and temperament [HL0448]; Solomon [HL0520]

HY_P2S018

Source 1619 pp 36 · scans ER040 · source PDF p. 42

Excess moisture would flood and spoil the body just as a farmer’s seed can drown.

Flood and drown [HL0206]; Seed, sowing, and generation [HL0502]; Sevenfold structures [HL0511]

HY_P2S019

Source 1619 pp 36–37 · scans ER040, ER041 · source PDF p. 42

A carefully closed vessel protects the compound from escape and receives gentle sustained hen-like warmth.

Composition, mixture, and disposition [HL0115]; Egg, hen, and chick [HL0169]; Flight and vanishing [HL0204]; Furnace [HL0221]; Gentle warmth and degrees [HL0229]; Seal and lute [HL0493]

HY_P2S020

Source 1619 pp 37–38 · scans ER041, ER042 · source PDF pp. 42–43

Mercurial fire activated by common fire drives a self-working sequence of dissolution, putrefaction, blackening and soul/body separation.

Ashes, glass, and glowing [HL0032]; Blackening and blackness [HL0063]; Common fire [HL0112]; Digest and cook [HL0140]; Fire of wisdom [HL0199]; Mercurial water and mercury of the sun [HL0341]; Putrefy and destroy [HL0446]; Raven’s head [HL0452]; Shadow and obscuration [HL0512]; Soul’s extraction and ascent [HL0525]; Stir into action and tend [HL0535]; Woman and man in balance [HL0617]; Work acting by itself [HL0623]

HY_P2S021

Source 1619 pp 38–39 · scans ER042, ER043 · source PDF pp. 43–44

Dropwise descent refreshes the body in repeated rise/fall cycles; increased fire must remain measured rather than hurried.

Ascend and descend [HL0031]; Drops [HL0157]; Haste and delay [HL0256]; Imbibe, moisten and refresh [HL0274]; Mean, measure and regimen [HL0333]; Sevenfold structures [HL0511]; Soul’s extraction and ascent [HL0525]

HY_P2S022

Source 1619 pp 39–40 · scans ER043, ER044 · source PDF p. 44

Presents ordered signs and colours as a favourable indication, culminating in claimed reunion of soul, spirit and body in an indissoluble glorified state, whose tincture is said to change and heal other imperfect bodies.

Astonishment, fear and trembling [HL0035]; Blackening, whitening, and reddening [HL0064]; Body and corpus [HL0074]; Change and transmute [HL0092]; Circle around the matter [HL0101]; Colours and ordered signs [HL0110]; Fish-eyes [HL0201]; Fixity, volatility, and endurance [HL0202]; Peacock’s tail [HL0394]; Resurrection and glorification [HL0473]; Signs and indications [HL0514]; Soul’s extraction and ascent [HL0525]; Tincture and tinging [HL0566]

HY_P2S023

Source 1619 pp 40 · scans ER044 · source PDF p. 45

The risen phoenix and completed egg/stone require renewed thanks and charitable use.

Egg, hen, and chick [HL0169]; Govern and regulate [HL0242]; Neighbour, alms and brotherly help [HL0368]; Philosophers’ phoenix [HL0402]; Praise, honour, and thanks [HL0423]

HY_P2S024

Source 1619 pp 41–42 · scans ER045, ER046 · source PDF pp. 45–46

Premature ascent/redness, red oil, failed coagulation and failed wax-like/fire-stable behaviour diagnose mismanaged work.

Coagulation and congelation [HL0109]; Error, defect and remedy [HL0178]; Iron [HL0286]; Neglect and misgovernment [HL0367]; Premature change [HL0425]; Red oil [HL0459]; Wax-like flow [HL0604]

HY_P2S025

Source 1619 pp 42–43 · scans ER046, ER047 · source PDF p. 46

Offers conditional, skilled correction before defects become dominant, and describes renewed treatment with mercurial water under milk, blood, sweat and water-of-life names while explicitly retaining its poisonous character; later fermentation and multiplication are deferred to Part III.

Blood and sweat of first matter [HL0068]; Coagulation and congelation [HL0109]; Error, defect and remedy [HL0178]; Indestructible fountain [HL0279]; King’s fountain and golden flames [HL0300]; Manual work and practical handgrips [HL0329]; Multiply and augment [HL0361]; Poison, danger, and medicine [HL0413]; Virgin’s milk [HL0592]; Water of life [HL0601]

HY_P2S026

Source 1619 pp 43–44 · scans ER047, ER048 · source PDF pp. 46–47

Authorities differ on durations; diligent observation of nature and a proper mean are more reliable guides than a fixed term.

Act and effect [HL0003]; Mean, measure and regimen [HL0333]; Observe and follow nature [HL0379]; Time, term and duration [HL0565]

HY_P2S027

Source 1619 pp 44–45 · scans ER048, ER049 · source PDF pp. 47–48

Oblique X/V/XX reckoning is paired with warnings against overshooting, overprecision, haste and malformed results.

Elixir and Nixir [HL0173]; Haste and delay [HL0256]; Magical knowledge [HL0325]; Malformed birth [HL0328]; Number-characters X, V and XX [HL0374]; Reckon and divide [HL0458]; Time, term and duration [HL0565]

HY_P2S028

Source 1619 pp 45 · scans ER049 · source PDF p. 48

The number discussion is offered to children of wisdom for further reflection as important magical knowledge.

Children of wisdom [HL0093]; Contemplate and investigate [HL0122]; Magical knowledge [HL0325]

HY_P2S029

Source 1619 pp 45–46 · scans ER049, ER050 · source PDF p. 48

Repeated sevens across many domains culminate in seven-and-three and an unresolved half.

Half and restraint [HL0251]; Rest and numerical order [HL0472]; Sevenfold structures [HL0511]

HY_P2S030

Source 1619 pp 46 · scans ER050 · source PDF pp. 48–49

Two phases list ordered operations, followed by further fermentation, completion and multiplication.

Blackening and blackness [HL0063]; Coagulation and congelation [HL0109]; Conjunction [HL0120]; Digest and cook [HL0140]; Dissolve and open up [HL0145]; Distil [HL0148]; Ferment and fermentation [HL0193]; Fixity, volatility, and endurance [HL0202]; Multiply and augment [HL0361]; Process and work [HL0434]; Putrefy and destroy [HL0446]; Redden and reddening [HL0460]; Whiten and whitening [HL0611]; Work stages and completion [HL0624]

HY_P2S031

Source 1619 pp 46–47 · scans ER050, ER051 · source PDF p. 49

Recapitulates the art in the riddle of three within one and one within three, with opening and renewed closure presented as the condition of possessing it.

One and many [HL0382]; Open and close [HL0384]

HY_P2S032

Source 1619 pp 47 · scans ER051 · source PDF pp. 49–50

Body, soul and spirit cohere, separate through putrefaction/death and reunite in final heat with glorified joy.

Body, soul, and spirit [HL0075]; Divide and reassemble [HL0150]; Joy and gladness [HL0295]; Keep one’s place [HL0298]; Putrefy and destroy [HL0446]; Resurrection and glorification [HL0473]; Riddle and enigma [HL0475]

HY_P2S033

Source 1619 pp 47 · scans ER051 · source PDF p. 50

The son is called to give his heart and approve the speaker’s ways.

Heart and inwardness [HL0259]; Proverbs 23 [HL0440]; Way and entrance [HL0605]

Part III: benefits and their rank

HY_P3S001

Source 1619 pp 47–48 · scans ER051, ER052 · source PDF p. 51

Human sight reaches only a small part of divine works; God discloses knowledge to the God-fearing.

Ecclesiasticus and Sirach [HL0168]; Praise, honour, and thanks [HL0423]; Revelation and concealment [HL0474]

HY_P3S002

Source 1619 pp 48 · scans ER052 · source PDF p. 51

The completed stone is praised for supreme earthly happiness and self-sufficiency.

Bodily health [HL0073]; End and purpose [HL0174]; Happiness and good fortune [HL0253]; Morienus [HL0351]; Possession, use, and self-preparation [HL0415]

HY_P3S003

Source 1619 pp 48–49 · scans ER052, ER053 · source PDF pp. 51–52

Reports praise of the hidden spirit as fifth essence beneath the moon-circle and king of other spirits, credited with universal healing and long life for the pious but eternal punishment for wicked misuse.

Aristotle [HL0025]; Circle around the matter [HL0101]; Circle of moonlight [HL0102]; Experience, testing, and claims of certainty [HL0184]; Fifth essence [HL0195]; Heal and cure [HL0257]; Hermes Trismegistus [HL0264]; King and obedient spirits [HL0299]; Moonlight and dazzled eyes [HL0349]; Salvation and punishment [HL0485]; Secret of secrets [HL0496]; Spirit [HL0531]; Sustain and move [HL0549]; Truth and falsehood [HL0577]

HY_P3S004

Source 1619 pp 49–50 · scans ER053, ER054 · source PDF p. 52

Adam’s revelation and the biblical builders are invoked as alleged beneficiaries of the stone’s wealth and longevity.

Adam and Eve [HL0004]; Moses and tabernacle [HL0354]; Noah and ark [HL0372]; Patriarchs and inheritance [HL0393]; Solomon [HL0520]

HY_P3S005

Source 1619 pp 50 · scans ER054 · source PDF p. 53

Reports the philosophers’ claim that the art supported their liberal arts and livelihood, describing divine provision as protection against poverty, flattery and forced sale of secrets.

Flatter and sell the secret [HL0203]; Food, livelihood and maintenance [HL0210]; Fool and foolish seeker [HL0211]; Poverty and begging [HL0420]; Seven liberal arts [HL0510]; Study and pursuit of wisdom [HL0539]

HY_P3S006

Source 1619 pp 50–52 · scans ER054, ER055, ER056 · source PDF pp. 53–54

Portrays the philosophers as seeking divine wonders, quiet sustenance and neighbourly aid rather than display, and contrasts the gift’s pious recipients with a greedy and uncomprehending world.

Awaken and kindle [HL0041]; Contemplate and investigate [HL0122]; Cows and calves [HL0129]; Greed and worldly desire [HL0249]; Neighbour, alms and brotherly help [HL0368]; Pious and godless [HL0405]; Pleasure and splendour [HL0410]; Quiet and peaceful life [HL0450]; Treasure and value [HL0572]

HY_P3S007

Source 1619 pp 52 · scans ER056 · source PDF p. 54

The unpurchasable gift is reserved for a few pious recipients and promises quiet security.

Beyond purchase [HL0057]; Common multitude and rabble [HL0114]; Gift and divine ordinance [HL0231]; Quiet and peaceful life [HL0450]; Security, thieves and robbers [HL0499]

HY_P3S008

Source 1619 pp 52–54 · scans ER056, ER057, ER058 · source PDF pp. 54–55

The narrator rehearses universal medicinal claims but refuses to discuss them as a nonphysician, turning to other uses with claimed partial experience.

Experience, testing, and claims of certainty [HL0184]; Gout and leprosy [HL0241]; Medicine, healing, and its limits [HL0337]; Perfection and more-than-perfection [HL0397]; Physician and judgment [HL0403]; Rejuvenate and revive [HL0464]; Strength and power restored [HL0537]

HY_P3S009

Source 1619 pp 54–55 · scans ER058, ER059 · source PDF pp. 55–56

The art mirrors Trinity, Christ’s saving history and the mediated purification and passage of human life.

Birth, passion, death and exaltation [HL0060]; Fall, original sin, and actual sin [HL0187]; Incarnation and second person [HL0277]; Means and mediation [HL0334]; Mirror [HL0348]; Regeneration and new person [HL0462]; Three-in-one and Trinity [HL0564]; Vale of tears [HL0586]; Works and Christian faith [HL0625]

HY_P3S010

Source 1619 pp 55 · scans ER059 · source PDF p. 56

Metals are claimed to be perfected by tincture, but the developed stone still needs fermentation and augmentation for projection.

Body and corpus [HL0074]; Change and transmute [HL0092]; Elixir [HL0172]; Ferment and fermentation [HL0193]; Gold and body of the sun [HL0237]; Multiply and augment [HL0361]; Projection [HL0435]; Subtlety and penetration [HL0543]; Work stages and completion [HL0624]

HY_P3S011

Source 1619 pp 55–56 · scans ER059, ER060 · source PDF pp. 56–57

Refined gold and medicine produce tincture allegedly tinging a thousand, with affinity/purity increasing reception and impurities rejected as slag.

Affinity and suitability [HL0007]; Antimony [HL0022]; Beat thin [HL0048]; Melt and flow [HL0338]; Melting crucible [HL0339]; Metals and metallic nature [HL0343]; Multiply and augment [HL0361]; One and many [HL0382]; Slag [HL0518]; Tincture and tinging [HL0566]; Weights and valuation [HL0609]

HY_P3S012

Source 1619 pp 56–57 · scans ER060, ER061 · source PDF p. 57

Metals, gems and crystal may allegedly be improved, yet these marvels are the lowest part compared with heavenly knowledge.

Change and transmute [HL0092]; Crystal [HL0132]; Gems and precious stones [HL0227]; Gradation and elevation [HL0245]; Lowest and least benefit [HL0322]; Revelation and concealment [HL0474]

HY_P3S013

Source 1619 pp 57–58 · scans ER061, ER062 · source PDF pp. 57–58

Earthly possessions are mud or sand beside heavenly goods; earthly figures point to future true enjoyment.

Clay, dung and street mud [HL0106]; Eternal life [HL0181]; Figure, parable, and likeness [HL0196]; Sand [HL0487]; Solomon [HL0520]; Use and misuse [HL0585]; Wisdom and understanding [HL0613]

HY_P3S014

Source 1619 pp 58–59 · scans ER062, ER063 · source PDF p. 58

Worldly-only seekers fail; riches are condemned for misuse, not intrinsic evil, with Genesis cited before Palingenius.

Fool and foolish seeker [HL0211]; Genesis and Mosaic book [HL0228]; Highest good and heavenly priority [HL0265]; Marcellus Palingenius [HL0330]; Torment and grieve [HL0569]; Use and misuse [HL0585]; Wealth, money and possessions [HL0608]

HY_P3S015

Source 1619 pp 59 · scans ER063 · source PDF pp. 58–59

Denounces greed and refers to the rest in Palingenius under Sagittarius near the end.

Greed and worldly desire [HL0249]; Marcellus Palingenius [HL0330]; Read the remainder [HL0454]; Sagittarius [HL0482]

HY_P3S016

Source 1619 pp 59–61 · scans ER063, ER064, ER065 · source PDF pp. 59–60

Praises the stone’s philosophy for virtue, wisdom, lasting reputation and humility above perishable wealth, invokes Palingenius as an alleged possessor, and explains writings as a means of propagating this life; printed titles and biblical citations remain distinct from editorial identifications.

Ecclesiasticus and Sirach [HL0168]; End and purpose [HL0174]; Humility and unworthiness [HL0271]; Marcellus Palingenius [HL0330]; Name, reputation, and crown [HL0362]; Obscurity and darkness [HL0378]; Propagate and live accordingly [HL0437]; Solomon [HL0520]; Stone and Water Stone [HL0536]; Virtue [HL0593]; Wisdom and understanding [HL0613]; Zodiac of Nature [HL0632]

Part IV: the spiritual comparison

HY_P4S001

Source 1619 pp 61 · scans ER065 · source PDF p. 61

Parable is the mode for uttering primeval mystery.

Figure, parable, and likeness [HL0196]; Mouth, speech, and utterance [HL0360]; Secret and mystery [HL0495]

HY_P4S002

Source 1619 pp 61–63 · scans ER065, ER066, ER067 · source PDF pp. 61–62

Natural and everyday images make revelation intelligible, from Adam to Gospel parables.

Abraham [HL0001]; Church, members, and spiritual edifice [HL0098]; Earth, dust, and sand [HL0163]; Fall, original sin, and actual sin [HL0187]; Figure, parable, and likeness [HL0196]; Leaven [HL0310]; Loss and return [HL0320]; Revelation and concealment [HL0474]; Sand [HL0487]; Seed, sowing, and generation [HL0502]; Servants, lending, and reckoning [HL0508]; Supper and wedding [HL0548]; Treasure and pearl [HL0571]

HY_P4S003

Source 1619 pp 63–65 · scans ER067, ER068, ER069 · source PDF pp. 62–63

Christ as highest good is given visible bodily likeness in the stone and book of Nature.

Believe and not flee [HL0052]; Book and school of Nature [HL0077]; Brazen serpent [HL0082]; Christ Jesus [HL0096]; Cornerstone and foundation stone [HL0125]; David [HL0133]; Figure, parable, and likeness [HL0196]; Highest good and heavenly priority [HL0265]; Isaac [HL0287]; Jacob [HL0289]; Jonah [HL0293]; Joseph [HL0294]; Obedience and merit [HL0376]; Samson [HL0486]; Zion [HL0631]

HY_P4S004

Source 1619 pp 65 · scans ER069 · source PDF pp. 63–64

Rejected stone becomes cornerstone and a means of judgment.

Cornerstone and foundation stone [HL0125]; David [HL0133]

HY_P4S005

Source 1619 pp 66 · scans ER070 · source PDF p. 64

Forefathers long for promised Christ and find lifelong joy and endurance through him.

Hope, longing, and sustaining joy [HL0268]

HY_P4S006

Source 1619 pp 66–67 · scans ER070, ER071 · source PDF pp. 64–65

Universal free gift meets minority reception and majority stumbling.

All, few, and the greater part [HL0015]; Find, grasp, and receive [HL0197]; Gift and divine ordinance [HL0231]; Simeon and Mary [HL0516]; Stumbling, offence, and snare [HL0540]; Worthiness [HL0630]

HY_P4S007

Source 1619 pp 67–68 · scans ER071, ER072 · source PDF p. 65

The earthly stone is set beside the heavenly as harmony, likeness and figure.

Figure, parable, and likeness [HL0196]

HY_P4S008

Source 1619 pp 68–69 · scans ER072, ER073 · source PDF p. 66

Knowledge of matter is necessary, but knowledge of God and oneself is more necessary.

First matter and first being [HL0200]; Knowing God, oneself, and the work [HL0301]; Three-in-one and Trinity [HL0564]

HY_P4S009

Source 1619 pp 69–71 · scans ER073, ER074, ER075 · source PDF pp. 66–67

One Scripture in two Testaments is the place for seeking Christ.

Father and Son [HL0189]; Lamp and path [HL0306]; Seeking, searching, and finding [HL0504]; Tabor [HL0553]; Way, truth, and life [HL0606]; Word, Scripture, and testimony [HL0622]

HY_P4S010

Source 1619 pp 71–74 · scans ER075, ER076, ER077, ER078 · source PDF pp. 67–69

Eternal Christ is known in Scripture through God-kindled inward light.

Discernment and the golden grasp [HL0142]; First matter and first being [HL0200]; Inward light and inward eye [HL0284]; Knowing God, oneself, and the work [HL0301]; Saul and Paul [HL0490]; Within and without [HL0616]; Word, Scripture, and testimony [HL0622]

HY_P4S011

Source 1619 pp 74–75 · scans ER078, ER079 · source PDF pp. 69–70

The written letter witnesses to God-given inward light and the heard Word assists it; the black-and-white tablets illustrate objects stimulating, but not themselves supplying, the knower’s judgment.

Assistance and stimulation [HL0034]; Black and white tablets [HL0062]; Object, subject, senses, and judgment [HL0377]

HY_P4S012

Source 1619 pp 75–77 · scans ER079, ER080, ER081 · source PDF pp. 70–71

The flint analogy illustrates light brought from within: God first grants it through true faith, the read, heard and preached Word assists, and the Holy Spirit rekindles it in the believing heart where God works.

Awaken and kindle [HL0041]; Dwelling and abiding [HL0160]; Flint, steel, and tinder [HL0205]; Heart and inwardness [HL0259]; Holy Spirit [HL0267]; World and worldliness [HL0626]

HY_P4S013

Source 1619 pp 77–78 · scans ER081, ER082 · source PDF pp. 71–72

Two eyes and ears signify inward and outward perception.

Seeing, hearing, and recognition [HL0503]; Simplicity and plainness [HL0517]

HY_P4S014

Source 1619 pp 78–79 · scans ER082, ER083 · source PDF p. 72

Despised earthly matter corresponds to the world’s rejection of saving Word.

Numen and lumen [HL0375]; Rejected and lowly thing [HL0463]; Worldly wisdom and foolishness [HL0628]

HY_P4S015

Source 1619 pp 79–80 · scans ER083, ER084 · source PDF pp. 72–73

Worldly contempt tries believers; the two stones have many names.

Foolishness, heresy, and polemical exclusion [HL0212]; Names and titles [HL0363]; Numen and lumen [HL0375]; Worldly wisdom and foolishness [HL0628]

HY_P4S016

Source 1619 pp 80–81 · scans ER084, ER085 · source PDF pp. 73–74

Many material titles culminate in universal seed and perfect number thousand.

Fifth essence [HL0195]; Medicine, healing, and its limits [HL0337]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Names and titles [HL0363]; Perfection and more-than-perfection [HL0397]; Philosophers’ phoenix [HL0402]; Seed of the world [HL0501]; Symbolic numbers [HL0552]

HY_P4S017

Source 1619 pp 81–83 · scans ER085, ER086, ER087 · source PDF pp. 74–75

All catalogue titles apply more fully to Christ, including twofold substance.

Being and apophatic qualification [HL0050]; Divine power and omnipotence [HL0153]; Eternity, beginning, and end [HL0182]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; More truly and in the highest degree [HL0350]; Names and titles [HL0363]; Seed of the world [HL0501]; Truth and falsehood [HL0577]

HY_P4S018

Source 1619 pp 83–84 · scans ER087, ER088 · source PDF pp. 75–76

Christ is soul-physician, blood-reviving phoenix, three-in-one being and world-seed.

Alpha and Omega [HL0016]; Medicine, healing, and its limits [HL0337]; Philosophers’ phoenix [HL0402]; Satan, serpent, and false alchemist [HL0488]; Seed of the world [HL0501]; Three-in-one and Trinity [HL0564]

HY_P4S019

Source 1619 pp 84–86 · scans ER088, ER089, ER090 · source PDF pp. 76–77

Material dissolution and extraction figure, only in relation to us and as it were, the removal of God’s wrathful appearance and Moses’ veil, and the gracious disclosure of Christ through the Holy Spirit.

As if and in relation to us [HL0030]; Dissolve and open up [HL0145]; Extract and draw out [HL0185]; Heart and inwardness [HL0259]; Moses and the veil [HL0355]; Putrefy and destroy [HL0446]; Shadow and obscuration [HL0512]; Water and fire [HL0599]

HY_P4S020

Source 1619 pp 86–87 · scans ER090, ER091 · source PDF pp. 77–78

Own salt reunites matter; wisdom and love make Father and Son known as one gracious God.

Birth and form [HL0059]; Love and its bond [HL0321]; Principles and parts [HL0431]; Salt and salt of wisdom [HL0483]; Union, coagulation, and fixation [HL0580]

HY_P4S021

Source 1619 pp 87–88 · scans ER091, ER092 · source PDF p. 78

Further preparation/knowledge is needed; Christ must be known as God and man.

Harm and benefit [HL0255]; Incarnation and second person [HL0277]; Subject and first-material substrate [HL0541]

HY_P4S022

Source 1619 pp 88–89 · scans ER092, ER093 · source PDF pp. 78–79

Honoured metal joins matter; flesh and blood join the Son in one indissoluble body.

Image and portrayal [HL0273]; Incarnation and second person [HL0277]; Person and two natures [HL0398]; Union of natures and communication of properties [HL0579]

HY_P4S023

Source 1619 pp 89–90 · scans ER093, ER094 · source PDF p. 79

Pure gold, unlike common flawed gold, figures Christ’s pure assumed humanity.

Common gold and pure gold [HL0113]; Fall, original sin, and actual sin [HL0187]

HY_P4S024

Source 1619 pp 90–91 · scans ER094, ER095 · source PDF p. 80

Eternal divine origin and temporal human birth belong to one person with two natures.

Body, soul, and spirit [HL0075]; Person and two natures [HL0398]; Union of natures and communication of properties [HL0579]

HY_P4S025

Source 1619 pp 91–93 · scans ER095, ER096, ER097 · source PDF pp. 80–81

Chemical conjunction is offered as evidence against dividing/confounding Christ’s natures.

Mercurial water and mercury of the sun [HL0341]; Person and two natures [HL0398]; Scholastic distinction, division, and mixture [HL0491]; Spectacles and masks [HL0528]; Tertullian [HL0557]; Union of natures and communication of properties [HL0579]

HY_P4S026

Source 1619 pp 93–95 · scans ER097, ER098, ER099 · source PDF pp. 81–82

Christ’s bodily suffering and temptation are furnace-cooking; baptized followers likewise face assault.

Cross and furnace of tribulation [HL0131]; Gall and vinegar [HL0223]; Office, service, and command [HL0380]; Passion: suffering and yielding [HL0391]; Perfection and more-than-perfection [HL0397]; Temptation and combat [HL0556]

HY_P4S027

Source 1619 pp 95–96 · scans ER099, ER100 · source PDF pp. 82–83

Forties connect cooking with wilderness, fasting, ministry, burial, appearances and destruction.

Forty [HL0216]; Jerusalem [HL0290]; Moses, Elijah, and Ahab [HL0356]

HY_P4S028

Source 1619 pp 96–97 · scans ER100, ER101 · source PDF pp. 83–84

Raven-black putrefaction figures Christ’s despised appearance; in the material comparison the descending soul refreshes the exhausted, as-if-dead solar body and preserves it from utter destruction.

Ashes, glass, and glowing [HL0032]; Imbibe, moisten and refresh [HL0274]; Raven’s head [HL0452]; Worm [HL0629]

HY_P4S029

Source 1619 pp 97–98 · scans ER101, ER102 · source PDF pp. 84–85

Christ’s abandonment is accompanied by sustenance, then fixed reunion and exaltation.

Blood and rose-coloured tincture [HL0067]; Divine nectar and refreshment [HL0152]; Resurrection and glorification [HL0473]; Union, coagulation, and fixation [HL0580]

HY_P4S030

Source 1619 pp 99 · scans ER103 · source PDF p. 85

After Incarnation’s material type, discussion turns to effect in believers.

Ferment and fermentation [HL0193]

HY_P4S031

Source 1619 pp 99–100 · scans ER103, ER104 · source PDF pp. 85–86

Created divine image is damaged and mercy ordains restoration.

Image and portrayal [HL0273]; Soul, grace, and natural limits [HL0524]

HY_P4S032

Source 1619 pp 100–101 · scans ER104, ER105 · source PDF pp. 86–87

After Christ’s already completed divine-and-human perfection, multiplication means uniting his still-imperfect members with him through his saving tincture into a pure spiritual body, not supplying a defect in Christ.

Church, members, and spiritual edifice [HL0098]; Ferment and fermentation [HL0193]; Only Christ and the means of salvation [HL0383]

HY_P4S033

Source 1619 pp 101–102 · scans ER105, ER106 · source PDF p. 87

Christ alone purifies Adamic filth as tincture perfects metals.

Blood and rose-coloured tincture [HL0067]; Blood, flesh, and feathers [HL0069]; Christ Jesus [HL0096]; Fixity, volatility, and endurance [HL0202]; Impurities and dregs [HL0276]; Tincture and tinging [HL0566]

HY_P4S034

Source 1619 pp 102–103 · scans ER106, ER107 · source PDF pp. 87–88

One mediator/tincture is opposed to false religious and alchemical methods.

Bodily and spiritual leprosy [HL0072]; Purify, impede, enliven, weaken, and kill [HL0443]; Satan, serpent, and false alchemist [HL0488]; True alchemy and archimia [HL0575]

HY_P4S035

Source 1619 pp 103–105 · scans ER107, ER108, ER109 · source PDF pp. 88–89

Water/Spirit rebirth and blood washing incorporate believers into Christ’s body/building.

Church, members, and spiritual edifice [HL0098]; Fall, original sin, and actual sin [HL0187]; Garment and putting on [HL0225]; Impurities and dregs [HL0276]; Regeneration and new person [HL0462]

HY_P4S036

Source 1619 pp 105–106 · scans ER109, ER110 · source PDF pp. 89–90

Spirit’s baptismal renewal changes enemies into heirs and prompts following Christ.

Children, heirs, brothers, and sisters [HL0094]; Fatherland [HL0191]; Follow, grow, and become conformed [HL0209]; Natural incapacity [HL0364]; Regeneration and new person [HL0462]

HY_P4S037

Source 1619 pp 106–108 · scans ER110, ER111, ER112 · source PDF pp. 90–91

Helpless metals require spagyric spirit; newborn Christians grow on milk into house/priesthood.

Church, members, and spiritual edifice [HL0098]; Find, grasp, and receive [HL0197]; Nourishment and growth [HL0373]; Spagyric spirit [HL0527]

HY_P4S038

Source 1619 pp 108 · scans ER112 · source PDF p. 91

Sequential material additions model gradual learning after baptismal union.

Dry liquor and amalgam [HL0158]; Gradual addition and instruction [HL0246]

HY_P4S039

Source 1619 pp 109–110 · scans ER113, ER114 · source PDF p. 92

The faith’s twelve articles are grouped into three chief articles; sanctification can be divided and imparted in seven portions, including Amen, so learning proceeds gradually and the graciously received faith is guarded.

Articles of faith and creed [HL0029]; Preserve and maintain [HL0427]

HY_P4S040

Source 1619 pp 110–111 · scans ER114, ER115 · source PDF pp. 92–93

Added prepared gold enables coarse metals to receive perfected tincture.

Antimony [HL0022]; Weakness of the recipient [HL0607]

HY_P4S041

Source 1619 pp 111–113 · scans ER115, ER116, ER117 · source PDF pp. 93–94

Word, faith and love allow weak humans to receive Christ’s completed saving work.

Love and its bond [HL0321]; Melting crucible [HL0339]; Projection [HL0435]; Weakness of the recipient [HL0607]; Word, faith, and love [HL0621]; Works and Christian faith [HL0625]

HY_P4S042

Source 1619 pp 113–115 · scans ER117, ER118, ER119 · source PDF pp. 94–95

Baptismal fidelity faces distrust, presumption and idolatrous temptation; trials train believers.

Covenant and conscience [HL0128]; Give, take, and permit [HL0233]; Office, service, and command [HL0380]; Satan, serpent, and false alchemist [HL0488]; School and training of the cross [HL0492]; Temptation and combat [HL0556]

HY_P4S043

Source 1619 pp 115–117 · scans ER119, ER120, ER121 · source PDF p. 96

Spiritual weapons resist nonhuman spiritual enemies.

Armour, shield, and spiritual weapons [HL0026]; Obscurity and darkness [HL0378]; Resist, strike, and overcome [HL0470]

HY_P4S044

Source 1619 pp 117–119 · scans ER121, ER122, ER123 · source PDF pp. 96–97

Inward divine fire needs constant outward exercise of Word and virtue.

Awaken and kindle [HL0041]; Exercise, contemplation, and sustained practice [HL0183]; Fire of wisdom [HL0199]; Governance and assistance of fire [HL0244]; Lamp, oil, and heated iron [HL0307]; Pious and godless [HL0405]

HY_P4S045

Source 1619 pp 119–120 · scans ER123, ER124 · source PDF p. 98

Inward-plus-outward hearing receives living Word, not adulterating human glosses.

Glosses, chatter, and adulteration [HL0235]; Seeing, hearing, and recognition [HL0503]; Sound and living Word [HL0526]

HY_P4S046

Source 1619 pp 120–123 · scans ER124, ER125, ER126, ER127 · source PDF pp. 98–100

Word-hearing yields living faith active through love towards God and neighbour.

Dwelling and abiding [HL0160]; Love and its bond [HL0321]; Spring and fountain [HL0533]; Works and Christian faith [HL0625]

HY_P4S047

Source 1619 pp 123 · scans ER127 · source PDF p. 100

Works follow faith as fruit follows tree; genuine love serves neighbour.

Good works, faith, and fruit [HL0240]; Neighbour, alms and brotherly help [HL0368]

HY_P4S048

Source 1619 pp 123–125 · scans ER127, ER128, ER129 · source PDF pp. 100–101

Tribulation produces spiritual dying to old Adam and reliance on mercy.

Cross and furnace of tribulation [HL0131]; Forty [HL0216]; Raven’s head [HL0452]; Spiritual dying and dying to sin [HL0532]

HY_P4S049

Source 1619 pp 125–127 · scans ER129, ER130, ER131 · source PDF pp. 101–102

Heaven-oriented spiritual dying leaves living body/soul together and sustained.

Ascend and descend [HL0031]; Body, soul, and spirit [HL0075]; Imbibe, moisten and refresh [HL0274]; Sleep and temporal death [HL0519]; Soul’s extraction and ascent [HL0525]; Spiritual dying and dying to sin [HL0532]

HY_P4S050

Source 1619 pp 127–128 · scans ER131, ER132 · source PDF p. 103

Six millennia of tribulation lead to seventh-millennium Sabbath and eternal joy.

World-age and universal Sabbath [HL0627]

HY_P4S051

Source 1619 pp 128–129 · scans ER132, ER133 · source PDF pp. 103–104

Afflictions are process-colours and marks of following Christ’s life.

Augustine [HL0037]; Colours and ordered signs [HL0110]; Election and hiddenness [HL0170]; Peter, Paul, and John [HL0399]

HY_P4S052

Source 1619 pp 130–131 · scans ER134, ER135 · source PDF pp. 104–105

Saturn sign for antimony, orb/cross and sweating-bath trial connect matter, rulership and Christian endurance.

Antimony [HL0022]; Imperial orb and little cross [HL0275]

HY_P4S053

Source 1619 pp 131–133 · scans ER135, ER136, ER137 · source PDF pp. 105–106

Portents precede resurrection, when baptismal rebirth reaches final bodily glory.

Fixity, volatility, and endurance [HL0202]; Lamb and blood [HL0305]; Portents, war, pestilence, and dearth [HL0414]; Real, true, bodily, and effective union [HL0455]; Resurrection and glorification [HL0473]

HY_P4S054

Source 1619 pp 133–135 · scans ER137, ER138, ER139 · source PDF pp. 106–108

The sinner’s correction is ecclesial: after recognition and true repentance, repeated absolution releases, and the Supper nourishes towards final perfection; persistent impenitence instead incurs the Church’s binding key.

Absolution and the office of keys [HL0002]; Error, defect and remedy [HL0178]; Lord’s Supper and restoration [HL0318]; Poison and unworthiness [HL0412]; Pride, ambition, despair, and impatience [HL0429]; Renew and restore [HL0466]; Repent and persist [HL0467]; Work stages and completion [HL0624]

Conclusion

HY_CONCLUSIONS001

Source 1619 pp 136–138 · scans ER140, ER141, ER142 · source PDF pp. 109–110

The speaker presents himself as a private citizen schooled by Nature and publicly confesses his Christian belief; he condemns calumniators who call devout Christians heretics and enthusiasts for refusing partisan conformity, leaving judgment of both sides to God.

Book and school of Nature [HL0077]; Citizen, private person, and calling [HL0104]; Confession, slander, and enthusiasm [HL0117]; Judge and touchstone [HL0296]; Simplicity and plainness [HL0517]; World and worldliness [HL0626]

HY_CONCLUSIONS002

Source 1619 pp 138–140 · scans ER142, ER143, ER144 · source PDF pp. 110–111

Know heavenly stone first or seriously start both works together before material labour.

End and purpose [HL0174]; Highest good and heavenly priority [HL0265]; Repetition and song [HL0468]

HY_CONCLUSIONS003

Source 1619 pp 140–141 · scans ER144, ER145 · source PDF pp. 111–112

Rightful natural magic differs from necromancy; God controls art’s access.

Give, take, and permit [HL0233]; Natural magic and necromancy [HL0365]; Pleasure-seeking and godly spirit [HL0411]

HY_CONCLUSIONS004

Source 1619 pp 141–142 · scans ER145, ER146 · source PDF pp. 112–113

Spiritual conduct supposedly corresponds visibly with stone-work progress.

Chymist and artist [HL0099]; Govern heart and conduct [HL0243]

HY_CONCLUSIONS005

Source 1619 pp 142–143 · scans ER146, ER147 · source PDF p. 113

A hypothetical objector reports dissolute possessors who transmute metals; the author leaves their possession and acquisition undisputed here but refuses to believe they themselves prepared the true tincture treated in his book.

Intentions and varieties of alchemy [HL0282]; Natural magic and necromancy [HL0365]; Possession, use, and self-preparation [HL0415]

HY_CONCLUSIONS006

Source 1619 pp 143–144 · scans ER147, ER148 · source PDF p. 114

Alchemy assists impaired Nature like ripening fruit and multiplying seed, at modest cost.

Cost, labour, and loss [HL0126]; Distinguish pure from impure [HL0149]; Mountains of gold and crooked paths [HL0359]; Observe and follow nature [HL0379]

HY_CONCLUSIONS007

Source 1619 pp 144–145 · scans ER148, ER149 · source PDF p. 114

Paid teachers and capital-seekers claiming high costs are distrusted.

Cost, labour, and loss [HL0126]; Selling instruction [HL0505]; Trust and distrust [HL0576]

HY_CONCLUSIONS008

Source 1619 pp 145 · scans ER149 · source PDF p. 115

True practitioners do not sell instruction.

Selling instruction [HL0505]

HY_CONCLUSIONS009

Source 1619 pp 145–146 · scans ER149, ER150 · source PDF p. 115

The author claims slight labour and an approximate total not exceeding three florins, expressly excluding daily food and fire maintenance; the art is simple for the devout elect but hardest for the wicked.

Cost, labour, and loss [HL0126]; Election and hiddenness [HL0170]; Rejected and lowly thing [HL0463]

HY_CONCLUSIONS010

Source 1619 pp 146 · scans ER150 · source PDF p. 115

Use the revealed gift rightly and remain silent to avoid pride’s ruin.

Secrecy, silence, and the mouth’s lock [HL0494]

HY_CONCLUSIONS011

Source 1619 pp 146 · scans ER150 · source PDF p. 116

Devout plain quiet silence conditions the art’s hoped-for wealth.

Simplicity and plainness [HL0517]

HY_CONCLUSIONS012

Source 1619 pp 147 · scans ER151 · source PDF p. 116

He claims the clearest disclosure good conscience allows and warns against failure to understand.

Farewell and conscientious disclosure [HL0188]

Internal appendix

HY_APPENDIXS001

Source 1619 pp 147–148 · scans ER151, ER152 · source PDF p. 117

The author warns conditionally that pride or greed disguised as prudent household provision would make the God-granted art fail and vanish as its possessor turns away from God.

Fail, dissolve, and vanish [HL0186]; Greed and household provision [HL0248]

HY_APPENDIXS002

Source 1619 pp 148 · scans ER152 · source PDF p. 117

Devotion plus following instructions and preparing matter promises treasure.

Books, instruction and pupils [HL0079]

HY_APPENDIXS003

Source 1619 pp 148 · scans ER152 · source PDF p. 118

He wishes grace and blessing for an earnest undertaking.

Blessing and earnestness [HL0065]

Prayer

HY_PRAYERS001

Source 1619 pp 148–149 · scans ER152, ER153 · source PDF p. 119

Wisdom at throne is asked to descend and work with us.

Boundless mercy [HL0080]; Gift and divine ordinance [HL0231]; Measured guidance [HL0335]; Wisdom and understanding [HL0613]

HY_PRAYERS002

Source 1619 pp 149–150 · scans ER153, ER154 · source PDF pp. 119–120

The communal prayer asks God to let Wisdom guide measured work from right beginning through steadfast continuation to blessed completion, through Christ, and closes with the one-being Trinity.

Election and hiddenness [HL0170]; End and purpose [HL0174]; Measured guidance [HL0335]; Three-in-one and Trinity [HL0564]

HY_PRAYERS003

Source 1619 pp 150–151 · scans ER154, ER155 · source PDF p. 120

God’s promise to Israel is fully fulfilled; honour belongs to God.

Praise, honour, and thanks [HL0423]; Promise and fulfillment [HL0436]

Closing epigrams

HY_EPIGRAMS001

Source 1619 pp 151–152 · scans ER155, ER156 · source PDF p. 121

True gold-making requires a product remaining fixed under test.

Fixity, volatility, and endurance [HL0202]; Wealth, money and possessions [HL0608]

HY_EPIGRAMS002

Source 1619 pp 152 · scans ER156 · source PDF p. 122

Alchemy and theosophy are related as hand/body; attributes show love of art/wisdom.

Helmet, wings, and cock [HL0263]; Sunlight [HL0547]; Theosophy [HL0560]

HY_EPIGRAMS003

Source 1619 pp 152–153 · scans ER156, ER157 · source PDF pp. 122–123

The exposed figure is loved above gold and goods; the mask signifies concealing that love, not false speech, while her open heart, plain words and rising posture express uprightness and endurance against the world’s attempts to overthrow her.

Bare body and concealing mask [HL0045]; See, glimpse, and taste [HL0500]; Simplicity and plainness [HL0517]; Uprightness, fall, and steadfastness [HL0583]

HY_EPIGRAMS004

Source 1619 pp 153–154 · scans ER157, ER158 · source PDF pp. 123–124

Mocking bells are ignored for wisdom, best portion and treasure sustaining courage.

Bells and mockery [HL0053]; Highest good and heavenly priority [HL0265]

HY_EPIGRAMS005

Source 1619 pp 154–155 · scans ER158, ER159 · source PDF pp. 124–125

Greed is refused; unstable fortune gives way to heavenly crown and lasting reputation.

Fortune, thorns, and thistles [HL0215]; Greed and household provision [HL0248]; Name, reputation, and crown [HL0362]; Praise, honour, and thanks [HL0423]

Nature’s Demonstration to the Erring Alchemist

APP_NATURES001

Source 1619 pp 156–158 · scans ER160, ER161, ER162 · source PDF pp. 126–127

Nature rebukes false practitioners and directs them from violent furnace operations to her subterranean forge.

Alembic, cucurbit, retort, and pelican [HL0013]; Alum, vitriol, and borax [HL0017]; Art and assistance [HL0028]; Breaking and laying bare [HL0083]; Centre, earth, and subterranean interior [HL0090]; Coagulation and congelation [HL0109]; Creatures and creation [HL0130]; Dissolve and open up [HL0145]; Distil [HL0148]; Dying, killing, and revivification [HL0161]; Fire and kinds of fire [HL0198]; Fixity, volatility, and endurance [HL0202]; Forge, hammer, tongs, and file [HL0214]; Furnace [HL0221]; Glass vessel, flask and egg [HL0234]; Johann von Meung [HL0291]; Matter and subject [HL0332]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Nature [HL0366]; Orpiment, arsenic, and marcasite [HL0390]; Reason and understanding [HL0456]; Salt and salt of wisdom [HL0483]; Sophist and sophistry [HL0522]; Theory and reflective practice [HL0559]; Truth and falsehood [HL0577]; Wood, charcoal, and fuel [HL0620]

APP_NATURES002

Source 1619 pp 158–160 · scans ER162, ER163, ER164 · source PDF pp. 128–129

Nature differentiates being, plant growth and animal sensation, then denies life, nourishment and generative seed to metals.

Atramenta [HL0036]; Being, life, and sensation [HL0051]; Centre, earth, and subterranean interior [HL0090]; Combustibility, burning, and fire endurance [HL0111]; Composition, mixture, and disposition [HL0115]; Elements and qualities [HL0171]; Fixity, volatility, and endurance [HL0202]; Like, likeness, and begetting like [HL0314]; Melt and flow [HL0338]; Nourishment and growth [HL0373]; Office, service, and command [HL0380]; Purity, rawness, and purification [HL0444]; Seed, sowing, and generation [HL0502]; Silver and Moon [HL0515]; Sulphur [HL0544]; Vegetable, animal, and mineral natures [HL0589]

APP_NATURES003

Source 1619 pp 160–161 · scans ER164, ER165 · source PDF pp. 129–130

Nature explains the passage from first to proximate matter, then through privation and corruption to a received form.

Birth and form [HL0059]; Chamber, containers, and treasure [HL0091]; Change and transmute [HL0092]; Contraries and contrary qualities [HL0123]; Drawing, receiving, and attracting [HL0156]; First matter and first being [HL0200]; Genus, species, and individual [HL0230]; Heavens and influence [HL0262]; Matter and subject [HL0332]; Metals and metallic nature [HL0343]; Mineral and ore [HL0347]; One and many [HL0382]; Plain, simple, subtle, and gross [HL0406]; Privation, corruption, and destruction [HL0432]; Putrefy and destroy [HL0446]; Revelation and concealment [HL0474]; Time, term and duration [HL0565]; Warmth, heat, and cold [HL0597]

APP_NATURES004

Source 1619 pp 161–164 · scans ER165, ER166, ER167, ER168 · source PDF pp. 130–131

Nature as Creator’s handmaid describes celestial motion and descending influence producing sublunary forms.

Centre, earth, and subterranean interior [HL0090]; Desire, appetite, and will [HL0137]; Drawing, receiving, and attracting [HL0156]; Genus, species, and individual [HL0230]; Heavens and influence [HL0262]; Nature [HL0366]; Planetary names and metallic names [HL0407]; Power and virtue [HL0422]; Sphere and first mover [HL0529]

APP_NATURES005

Source 1619 pp 164–166 · scans ER168, ER169, ER170 · source PDF pp. 131–133

Subterranean vapours yield active sulphur and passive mercury; inward heat unifies them within Nature’s vessel.

Agent and patient [HL0008]; Breaking and laying bare [HL0083]; Composition, mixture, and disposition [HL0115]; Contraries and contrary qualities [HL0123]; Desire, appetite, and will [HL0137]; Digest and cook [HL0140]; Elements and qualities [HL0171]; Father, son, and child [HL0190]; Fifth essence [HL0195]; Fire and kinds of fire [HL0198]; Forge, hammer, tongs, and file [HL0214]; Glass vessel, flask and egg [HL0234]; Oil and unctuosity [HL0381]; Sulphur [HL0544]; Theory and reflective practice [HL0559]; Vapour, smoke, and dew [HL0588]; Virgin earth [HL0591]; Warmth, heat, and cold [HL0597]; Water bath and horse manure [HL0600]; Water, moisture, and non-wetting water [HL0602]

APP_NATURES006

Source 1619 pp 166–169 · scans ER170, ER171, ER172, ER173 · source PDF pp. 133–135

Nature maps her craft onto the heavens and explains differentiated creation, elemental qualities and reduction.

Agent and patient [HL0008]; Air [HL0009]; Angels, creation, and hierarchy [HL0020]; Centre, earth, and subterranean interior [HL0090]; Elements and qualities [HL0171]; Fifth essence [HL0195]; First matter and first being [HL0200]; Forge, hammer, tongs, and file [HL0214]; Genus, species, and individual [HL0230]; Nature [HL0366]; Office, service, and command [HL0380]; Reduction and return [HL0461]; Royal household [HL0479]; Sphere and first mover [HL0529]

APP_NATURES007

Source 1619 pp 170–172 · scans ER174, ER175, ER176 · source PDF pp. 135–136

Nature claims exclusive power to proportion the elements, perfect and heal, criticizing artificial potable-gold attempts.

Avicenna [HL0040]; Contraries and contrary qualities [HL0123]; Cost, labour, and loss [HL0126]; Elixir [HL0172]; Gems and precious stones [HL0227]; Golden chain [HL0239]; Perfection and more-than-perfection [HL0397]; Potable gold [HL0416]; Power and virtue [HL0422]; Quality, quantity, and temperament [HL0448]; Reduction and return [HL0461]; Revelation and concealment [HL0474]; Sweetness, bitterness, and flavour [HL0551]; Water bath and horse manure [HL0600]; Wonder and miracle [HL0619]

APP_NATURES008

Source 1619 pp 172–176 · scans ER176, ER177, ER178, ER179, ER180 · source PDF pp. 137–138

Nature denies that even hypothetical human knowledge of elemental proportions confers her creative power, and distinguishes gold’s bounded metallic perfection from the Stone’s claimed power to perfect other things.

Birth and form [HL0059]; Chamber, containers, and treasure [HL0091]; Gold and body of the sun [HL0237]; Heavens and influence [HL0262]; Lead, tin, and iron [HL0309]; Medicine, healing, and its limits [HL0337]; Melt and flow [HL0338]; Perfection and more-than-perfection [HL0397]; Purity, rawness, and purification [HL0444]; Stone and Water Stone [HL0536]; Weights and valuation [HL0609]

APP_NATURES009

Source 1619 pp 176–179 · scans ER180, ER181, ER182, ER183 · source PDF pp. 138–140

Nature opposes celestial operation to human imitation and states the unity of matter, vessel, furnace and regimen.

Change and transmute [HL0092]; Circulation and conjunction [HL0103]; Combustibility, burning, and fire endurance [HL0111]; Dissolve and open up [HL0145]; Distil [HL0148]; Experience, testing, and claims of certainty [HL0184]; Father, son, and child [HL0190]; Furnace [HL0221]; Gift and divine ordinance [HL0231]; Glass vessel, flask and egg [HL0234]; Heavens and influence [HL0262]; Matter and subject [HL0332]; Observe and follow nature [HL0379]; Office, service, and command [HL0380]; Oil and unctuosity [HL0381]; One and many [HL0382]; Organ and ape [HL0389]; Philosophers and wise people [HL0401]; Plain, simple, subtle, and gross [HL0406]; Protecting, resisting, and enduring [HL0439]; Revelation and concealment [HL0474]; Water, moisture, and non-wetting water [HL0602]

APP_NATURES010

Source 1619 pp 179–182 · scans ER183, ER184, ER185, ER186 · source PDF pp. 140–142

Human gestation analogizes the cooperation of Nature and artist, delimiting the artist’s vessel and fire preparation.

Anatomy and bodily qualities [HL0019]; Aristotle [HL0025]; Arnold of Villanova [HL0027]; Art and assistance [HL0028]; Birth and form [HL0059]; Composition, mixture, and disposition [HL0115]; Confession, thanks, and obedience [HL0118]; Cost, labour, and loss [HL0126]; Epsesin, pepsin, pepansin, aptesin [HL0176]; Fire and kinds of fire [HL0198]; Furnace [HL0221]; Geber [HL0226]; Glass vessel, flask and egg [HL0234]; Heart and inwardness [HL0259]; Hermes Trismegistus [HL0264]; Johann von Meung [HL0291]; Morienus [HL0351]; Object, subject, senses, and judgment [HL0377]; Observe and follow nature [HL0379]; Plato [HL0409]; Powder and dust [HL0421]; Prepare and make ready [HL0426]; Putrefy and destroy [HL0446]; Raymond Lull [HL0453]; Reduction and return [HL0461]; Scholastic distinction, division, and mixture [HL0491]; Sulphur [HL0544]; Unburdened mind and secure place [HL0578]; Warmth, heat, and cold [HL0597]; Womb, matrix, and maternal vessel [HL0618]

APP_NATURES011

Source 1619 pp 182–186 · scans ER186, ER187, ER188, ER189, ER190 · source PDF pp. 142–144

Nature proposes philosophical study and patience, identifies an intermediate treasure and defends alchemical medicine against mockers.

Albertus Magnus [HL0011]; Apothecary, barber, bathkeeper, and physician [HL0023]; Aristotle [HL0025]; Arnold of Villanova [HL0027]; Avicenna [HL0040]; Books, instruction and pupils [HL0079]; Liquor and radical moisture [HL0316]; Medicine, healing, and its limits [HL0337]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Mineral and ore [HL0347]; Nourishment and growth [HL0373]; Observe and follow nature [HL0379]; Philosophers and wise people [HL0401]; Potable gold [HL0416]; Reason and understanding [HL0456]; Solomon and Ecclesiast. 38 [HL0521]; Study and pursuit of wisdom [HL0539]; Time, term and duration [HL0565]

APP_NATURES012

Source 1619 pp 186–188 · scans ER190, ER191, ER192 · source PDF pp. 144–145

Nature gives the treasure a chain of aliases while affirming mutual dependence with the artist and abandoning sophistical work.

Art and assistance [HL0028]; Chamber, containers, and treasure [HL0091]; Change and transmute [HL0092]; Dying, killing, and revivification [HL0161]; Elixir [HL0172]; Essence and substance [HL0179]; Geber [HL0226]; Heart and inwardness [HL0259]; Matter and subject [HL0332]; Medicine, healing, and its limits [HL0337]; Office, service, and command [HL0380]; Oil and unctuosity [HL0381]; Root [HL0477]; Salt and salt of wisdom [HL0483]; Stone and Water Stone [HL0536]; Sublime and ascend [HL0542]; Time, term and duration [HL0565]; Tincture and tinging [HL0566]; Tincture without diminution (Nature dialogue) [HL0567]; Water bath and horse manure [HL0600]; Weights and valuation [HL0609]

APP_NATURES013

Source 1619 pp 188–192 · scans ER192, ER193, ER194, ER195, ER196 · source PDF pp. 146–148

The Alchemist praises cosmic Nature while reserving the immortal rational soul and will to God beyond Nature.

Anatomy and bodily qualities [HL0019]; Angels, creation, and hierarchy [HL0020]; Being, life, and sensation [HL0051]; Birth and form [HL0059]; Body, soul, and spirit [HL0075]; Confession, thanks, and obedience [HL0118]; Desire, appetite, and will [HL0137]; Gift and divine ordinance [HL0231]; Gradation and elevation [HL0245]; Great world and little world [HL0247]; Nature [HL0366]; Object, subject, senses, and judgment [HL0377]; Office, service, and command [HL0380]; Purity, rawness, and purification [HL0444]; Reason and understanding [HL0456]; Soul, grace, and natural limits [HL0524]; Sphere and first mover [HL0529]; Vegetable, animal, and mineral natures [HL0589]; Wonder and miracle [HL0619]

APP_NATURES014

Source 1619 pp 192–194 · scans ER196, ER197, ER198 · source PDF pp. 148–149

The Alchemist questions Nature about failed births, obscure books and inaccessible underground Mercury.

Books, instruction and pupils [HL0079]; Experience, testing, and claims of certainty [HL0184]; Figure, parable, and likeness [HL0196]; Heart and inwardness [HL0259]; Malformed birth [HL0328]; Soul, grace, and natural limits [HL0524]

APP_NATURES015

Source 1619 pp 195–197 · scans ER199, ER200, ER201 · source PDF pp. 149–151

The Alchemist restates agent–patient relations, actuality–potentiality and the one-substance model by generative analogy.

Agent and patient [HL0008]; Anatomy and bodily qualities [HL0019]; Blackening, whitening, and reddening [HL0064]; Colours and ordered signs [HL0110]; Composition, mixture, and disposition [HL0115]; Contraries and contrary qualities [HL0123]; Essence and substance [HL0179]; Like, likeness, and begetting like [HL0314]; Object, subject, senses, and judgment [HL0377]; One and many [HL0382]; Potentiality and actuality [HL0417]; Seed, sowing, and generation [HL0502]; Work acting by itself [HL0623]

APP_NATURES016

Source 1619 pp 197–199 · scans ER201, ER202, ER203 · source PDF pp. 151–152

The Alchemist interprets the closed womb as a limit on handling and additions, defining the artist’s narrow assisting role.

Art and assistance [HL0028]; Divide and reassemble [HL0150]; Glass vessel, flask and egg [HL0234]; Open and close [HL0384]; Powder and dust [HL0421]; Prepare and make ready [HL0426]; Sublime and ascend [HL0542]; Womb, matrix, and maternal vessel [HL0618]

APP_NATURES017

Source 1619 pp 199–202 · scans ER203, ER204, ER205, ER206 · source PDF pp. 152–154

The Alchemist denies ordinary gold power beyond its own perfection and rejects destructive reduction of metals.

Being, life, and sensation [HL0051]; Birth and form [HL0059]; Dying, killing, and revivification [HL0161]; Father, son, and child [HL0190]; Genus, species, and individual [HL0230]; Gold and body of the sun [HL0237]; Horn, wood, stone, sowing, and harvest [HL0269]; Like, likeness, and begetting like [HL0314]; Open and close [HL0384]; Powder and dust [HL0421]; Privation, corruption, and destruction [HL0432]; Reduction and return [HL0461]; Seed, sowing, and generation [HL0502]; Sweetness, bitterness, and flavour [HL0551]; Tincture and tinging [HL0566]

APP_NATURES018

Source 1619 pp 202–204 · scans ER206, ER207, ER208 · source PDF pp. 154–155

The Alchemist rejects a reported deceiver’s gold–raw-mercury recipe and distinguishes reflective practice from manipulative literalism.

Books, instruction and pupils [HL0079]; Calcination [HL0086]; Creatures and creation [HL0130]; Distil [HL0148]; Horn, wood, stone, sowing, and harvest [HL0269]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Plain, simple, subtle, and gross [HL0406]; Quality, quantity, and temperament [HL0448]; Sophist and sophistry [HL0522]; Theory and reflective practice [HL0559]

APP_NATURES019

Source 1619 pp 205–207 · scans ER209, ER210, ER211 · source PDF pp. 155–157

The Alchemist argues the four elements are inseparable by human art, while Nature still requires an instrument and knowledgeable aid.

Air [HL0009]; Alchemy / chymistry [HL0012]; Aristotle [HL0025]; Composition, mixture, and disposition [HL0115]; Divide and reassemble [HL0150]; Elements and qualities [HL0171]; Instrument and administration [HL0281]; Object, subject, senses, and judgment [HL0377]; Philosophers and wise people [HL0401]; Stone and Water Stone [HL0536]

APP_NATURES020

Source 1619 pp 208–211 · scans ER212, ER213, ER214, ER215 · source PDF pp. 157–159

The Alchemist describes alchemy’s three functions and uses a father–son analogy for non-destructive communication from gold.

Alchemy / chymistry [HL0012]; Avicenna [HL0040]; Body, soul, and spirit [HL0075]; Digest and cook [HL0140]; Divide and reassemble [HL0150]; Dying, killing, and revivification [HL0161]; Elixir [HL0172]; Experience, testing, and claims of certainty [HL0184]; Father, son, and child [HL0190]; Gold and body of the sun [HL0237]; Open and close [HL0384]; Power and virtue [HL0422]; Privation, corruption, and destruction [HL0432]; Quality, quantity, and temperament [HL0448]; Tincture and tinging [HL0566]; Tincture without diminution (Nature dialogue) [HL0567]

APP_NATURES021

Source 1619 pp 211–213 · scans ER215, ER216, ER217 · source PDF pp. 159–160

The Alchemist commits to Nature’s instruments, condemns his prior work, and thanks her as an heir while still resolving to seek the tincture through divine will and her assistance.

Agent and patient [HL0008]; Aristotle [HL0025]; Chamber, containers, and treasure [HL0091]; Confession, thanks, and obedience [HL0118]; Drawing, receiving, and attracting [HL0156]; Furnace [HL0221]; Instrument and administration [HL0281]; Strong waters, aqua vitae, and lyes [HL0538]; Time, term and duration [HL0565]; Tincture and tinging [HL0566]; Tincture without diminution (Nature dialogue) [HL0567]; Water bath and horse manure [HL0600]; Wonder and miracle [HL0619]

Philosophical Summary

APP_SUMMARYS001

Source 1619 pp 214–215 · scans ER218, ER219 · source PDF pp. 161–162

The Summary introduces metal generation from two gendered seeds and makes spiritualization a condition of transmutation outside ores.

Change and transmute [HL0092]; Mineral and ore [HL0347]; Nicolas Flamel [HL0370]; Quality, quantity, and temperament [HL0448]; Seed, sowing, and generation [HL0502]; Sulphur [HL0544]; Summary and brevity [HL0545]

APP_SUMMARYS002

Source 1619 pp 215–216 · scans ER219, ER220 · source PDF pp. 162–163

The two seeds are figured as wingless and winged dragons, their reunion as the flying dragon; external vegetable fire is said to awaken Mercury’s hidden natural fire and poisonous vapour.

Babylon [HL0044]; Book of Mercury [HL0078]; Dragon, serpent, and wings [HL0155]; Figure, parable, and likeness [HL0196]; Fire and kinds of fire [HL0198]; Fixity, volatility, and endurance [HL0202]; Poison, danger, and medicine [HL0413]; Study and pursuit of wisdom [HL0539]; Sweetness, bitterness, and flavour [HL0551]; Vapour, smoke, and dew [HL0588]

APP_SUMMARYS003

Source 1619 pp 216–218 · scans ER220, ER221, ER222 · source PDF p. 163

Flying lion depicts Mercury’s appetite, resistance by gold and silver, and a twofold spiritual metallic content.

Body, soul, and spirit [HL0075]; Desire, appetite, and will [HL0137]; Eating, swallowing, and consuming [HL0166]; Flying lion [HL0208]; Lion and kingdom [HL0315]; Protecting, resisting, and enduring [HL0439]; Silver and Moon [HL0515]; Womb, matrix, and maternal vessel [HL0618]

APP_SUMMARYS004

Source 1619 pp 218–219 · scans ER222, ER223 · source PDF p. 164

Awakening seeds require the mother Mercury’s natural death, distinguished from misleading artificial killing or congealing.

Cinnabar and sublimate [HL0100]; Coagulation and congelation [HL0109]; Dying, killing, and revivification [HL0161]; Eating, swallowing, and consuming [HL0166]; Fixity, volatility, and endurance [HL0202]; Lead, tin, and iron [HL0309]; Multiply and augment [HL0361]; Womb, matrix, and maternal vessel [HL0618]

APP_SUMMARYS005

Source 1619 pp 219–221 · scans ER223, ER224, ER225 · source PDF pp. 164–165

The narrator claims that a fixed gold/silver grain in lead ore can multiply while retained in its Mercury and able to draw substance from it, comparing removal to plucking unripe fruit.

Coagulation and congelation [HL0109]; Drawing, receiving, and attracting [HL0156]; Experience, testing, and claims of certainty [HL0184]; Lead, tin, and iron [HL0309]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Mineral and ore [HL0347]; Multiply and augment [HL0361]; Nourishment and growth [HL0373]; Power and virtue [HL0422]; Seed, sowing, and generation [HL0502]; Sweetness, bitterness, and flavour [HL0551]; Tree, fruit, and transplantation [HL0573]; Work acting by itself [HL0623]

APP_SUMMARYS006

Source 1619 pp 221–223 · scans ER225, ER226, ER227 · source PDF pp. 165–166

Mercury as metal-tree nourishes gold, and plucked fruit shows the futility of reconstructing common metals into Mercury.

Cement [HL0089]; Experience, testing, and claims of certainty [HL0184]; Multiply and augment [HL0361]; Tree, fruit, and transplantation [HL0573]

APP_SUMMARYS007

Source 1619 pp 223–224 · scans ER227, ER228 · source PDF pp. 166–167

The narrator distinguishes the true Sun–Moon–Mercury unity from dead common metals and proposes transplanting the still-fruiting tree into soil that may nourish it more abundantly.

Being, life, and sensation [HL0051]; Divide and reassemble [HL0150]; Gold and body of the sun [HL0237]; One and many [HL0382]; Time, term and duration [HL0565]; Tree, fruit, and transplantation [HL0573]

APP_SUMMARYS008

Source 1619 pp 224–226 · scans ER228, ER229, ER230 · source PDF pp. 167–168

The philosophers’ garden presents uninterrupted Sun, dew and moderate heat as fruitful nourishment rather than violent combustion.

Fire and kinds of fire [HL0198]; Garden and dew [HL0224]; Light of nature [HL0312]; Nourishment and growth [HL0373]; Time, term and duration [HL0565]; Tree, fruit, and transplantation [HL0573]; Vapour, smoke, and dew [HL0588]; Warmth, heat, and cold [HL0597]; Wood, charcoal, and fuel [HL0620]

APP_SUMMARYS009

Source 1619 pp 226–228 · scans ER230, ER231, ER232 · source PDF pp. 168–170

Art does not create natural things but assists what Nature has already produced; the narrator distinguishes philosophers’ Mercury from common ingredients and figures access to it through mountain, royal herb, bones and broth.

Art and assistance [HL0028]; Bones and broth [HL0076]; Creatures and creation [HL0130]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Mineral and ore [HL0347]; Mountain and centre of the world [HL0357]; Mountain of seven and sixth [HL0358]; Nature [HL0366]; Perfection and more-than-perfection [HL0397]; Purity, rawness, and purification [HL0444]; Royal Saturnian herb [HL0480]; Silver and Moon [HL0515]; Stone and Water Stone [HL0536]; Tabor [HL0553]

APP_SUMMARYS010

Source 1619 pp 228–230 · scans ER232, ER233, ER234 · source PDF pp. 170–171

One white/red practice is figured through spinning and incubation; the narrator claims healing, food and clothing for the chick and closes by praying that good-hearted alchemists receive it as a divine gift.

Blood, flesh, and feathers [HL0069]; Colours and ordered signs [HL0110]; Distaff and spinning [HL0147]; Egg, hen, and chick [HL0169]; Father, son, and child [HL0190]; Furnace [HL0221]; Gift and divine ordinance [HL0231]; Glass vessel, flask and egg [HL0234]; Nest, straw, ashes, and house [HL0369]; Open and close [HL0384]; Prepare and make ready [HL0426]; Spin something good [HL0530]; Theory and reflective practice [HL0559]; Work stages and completion [HL0624]

Way of Truth

APP_VIAS001

Source 1619 pp 231 · scans ER235 · source PDF p. 172

Title announces the Way of Truth as a useful and excellent short treatise.

Truth and falsehood [HL0577]

APP_VIAS002

Source 1619 pp 231–232 · scans ER235, ER236 · source PDF pp. 172–173

The narrator warns a brother against deceptive writers, recipes and falsely multiplied processes.

Alchemy / chymistry [HL0012]; Figure, parable, and likeness [HL0196]; Recipe sign and alchemical signs [HL0457]; Truth and falsehood [HL0577]; Via veritatis [HL0590]

APP_VIAS003

Source 1619 pp 232–234 · scans ER236, ER237, ER238 · source PDF pp. 173–174

Nature’s simple work in earth’s veins rebukes the variety of instruments, ingredients and expensive operations.

Alembic, cucurbit, retort, and pelican [HL0013]; Alum, vitriol, and borax [HL0017]; Orpiment, arsenic, and marcasite [HL0390]; Plain, simple, subtle, and gross [HL0406]; Putrefy and destroy [HL0446]

APP_VIAS004

Source 1619 pp 234–235 · scans ER238, ER239 · source PDF p. 174

The narrator confesses personal failed experimentation before rejecting sophistical writings and regimens.

Alum, vitriol, and borax [HL0017]; Amalgamation, precipitation, and repetition [HL0018]; Distil [HL0148]; Fifth essence [HL0195]; Milk, honey, sugar, and herbs [HL0346]; Sophist and sophistry [HL0522]; Strong waters, aqua vitae, and lyes [HL0538]; Urine, tartar, hair, and bone [HL0584]

APP_VIAS005

Source 1619 pp 235–236 · scans ER239, ER240 · source PDF pp. 174–175

The brother is told to avoid costly furnaces and a sophistical regimen; neglect of Nature would leave him disheartened and lead him to suppose the art itself fictitious.

Despair and the art’s truth [HL0138]; Furnace [HL0221]; Sophist and sophistry [HL0522]

APP_VIAS006

Source 1619 pp 236–238 · scans ER240, ER241, ER242 · source PDF pp. 175–176

The true disciple learns a different, natural solution and coagulation: one substance raised by simple coction.

Calcination [HL0086]; Cost, labour, and loss [HL0126]; Digest and cook [HL0140]; Dissolve and open up [HL0145]; Furnace [HL0221]; Gradation and elevation [HL0245]; Neighbour, alms and brotherly help [HL0368]; Philosophers and wise people [HL0401]; Secular authority and accountability [HL0498]

APP_VIAS007

Source 1619 pp 238–240 · scans ER242, ER243, ER244 · source PDF pp. 176–177

The narrator rereads operational names as coction, and mercury, sulphur and Hyle as moisture, hidden fire and first principle.

Circulation and conjunction [HL0103]; Coagulation and congelation [HL0109]; Digest and cook [HL0140]; First matter and first being [HL0200]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Multiply and augment [HL0361]; Protecting, resisting, and enduring [HL0439]; Putrefy and destroy [HL0446]; Recipe sign and alchemical signs [HL0457]; Sublime and ascend [HL0542]; Sulphur [HL0544]; Water, moisture, and non-wetting water [HL0602]

APP_VIAS008

Source 1619 pp 240 · scans ER244 · source PDF p. 177

False substance names are rejected before the learner is asked to understand the six named metallic planets.

Orpiment, arsenic, and marcasite [HL0390]; Planetary names and metallic names [HL0407]

APP_VIAS009

Source 1619 pp 240–241 · scans ER244, ER245 · source PDF p. 178

All things fall into three natures arising from one principle through differentiated coction.

Combustibility, burning, and fire endurance [HL0111]; First matter and first being [HL0200]; Vegetable, animal, and mineral natures [HL0589]

APP_VIAS010

Source 1619 pp 241–242 · scans ER245, ER246 · source PDF p. 178

The narrator urges abandonment of deceptive processes for natural coction alone.

Digest and cook [HL0140]; Jugglery and foolery [HL0297]

APP_VIAS011

Source 1619 pp 242–243 · scans ER246, ER247 · source PDF pp. 178–179

Essence rather than arbitrary ingredients yields Sol and Luna, illustrated by the impossibility of harvesting grain from horn, wood or stone.

Essence and substance [HL0179]; Horn, wood, stone, sowing, and harvest [HL0269]

APP_VIAS012

Source 1619 pp 243–244 · scans ER247, ER248 · source PDF p. 179

The narrator treats the familiar colour list as veiled deceptive language.

Colours and ordered signs [HL0110]; Figure, parable, and likeness [HL0196]

APP_VIAS013

Source 1619 pp 244 · scans ER248 · source PDF pp. 179–180

Blackness is reinterpreted as liquor’s separation like black smoke, distinct from essence as raven’s head.

Colours and ordered signs [HL0110]; Divide and reassemble [HL0150]; Liquor and radical moisture [HL0316]; Raven’s head [HL0452]; Vapour, smoke, and dew [HL0588]

APP_VIAS014

Source 1619 pp 244–245 · scans ER248, ER249 · source PDF p. 180

The narrator says that observing the separation led ancient sages to explain the difference between the three natures as a deficiency of coction.

Digest and cook [HL0140]; Vegetable, animal, and mineral natures [HL0589]

APP_VIAS015

Source 1619 pp 245–246 · scans ER249, ER250 · source PDF pp. 180–181

The narrator recounts inquiry into how ordinary fire might assist insufficiently cooked essences, then describes retained liquor protecting essence and its transition from vegetable or animal to mineral.

Air [HL0009]; Fire and kinds of fire [HL0198]; Liquor and radical moisture [HL0316]; Neighbour, alms and brotherly help [HL0368]; Vegetable, animal, and mineral natures [HL0589]

APP_VIAS016

Source 1619 pp 246 · scans ER250 · source PDF p. 181

Mutual fire/air natures and corporeal assistance explain conjunction and elevation through degrees as true alchemy.

Air [HL0009]; Alchemy / chymistry [HL0012]; Art and assistance [HL0028]; Circulation and conjunction [HL0103]; Elements and qualities [HL0171]; Gradation and elevation [HL0245]; Like, likeness, and begetting like [HL0314]

APP_VIAS017

Source 1619 pp 246–247 · scans ER250, ER251 · source PDF pp. 181–182

Bran versus flour and bread figures withheld inward understanding; the narrator warns that persisting in the false foundation would enrich apothecaries, impoverish the household and bring dangerous illness.

Apothecary, barber, bathkeeper, and physician [HL0023]; Bran, flour, and bread [HL0081]; Cost, labour, and loss [HL0126]; Orpiment, arsenic, and marcasite [HL0390]; Poison, danger, and medicine [HL0413]; Salt and salt of wisdom [HL0483]

APP_VIAS018

Source 1619 pp 247–250 · scans ER251, ER252, ER253, ER254 · source PDF pp. 182–183

Fruitless experiments are contrasted with the liquor-protected elemental fire, and whiteness is explained as escaped protective liquor.

Amalgamation, precipitation, and repetition [HL0018]; Blackening, whitening, and reddening [HL0064]; Light of nature [HL0312]; Liquor and radical moisture [HL0316]; Metals and metallic nature [HL0343]; Milk, honey, sugar, and herbs [HL0346]; Protecting, resisting, and enduring [HL0439]; Salt and salt of wisdom [HL0483]; Urine, tartar, hair, and bone [HL0584]; Vapour, smoke, and dew [HL0588]

APP_VIAS019

Source 1619 pp 250 · scans ER254 · source PDF p. 183

The narrator anticipates distress and grants some utility of rejected regimens to medical occupations, not metallic improvement.

Apothecary, barber, bathkeeper, and physician [HL0023]; Heart and inwardness [HL0259]; Jugglery and foolery [HL0297]; Medicine, healing, and its limits [HL0337]

APP_VIAS020

Source 1619 pp 250–252 · scans ER254, ER255, ER256 · source PDF pp. 183–184

Adam von Bodenstein is criticized as physician and sophist whose medical preparations do not establish true alchemical knowledge.

Adam von Bodenstein and Theoph. [HL0005]; De absentibus nihil nisi bonum [HL0134]; Labyrinth, snares, and blindness [HL0304]; Prepare and make ready [HL0426]; Sophist and sophistry [HL0522]

APP_VIAS021

Source 1619 pp 252–254 · scans ER256, ER257, ER258 · source PDF pp. 184–185

One slight coction accomplishes the operations; misleading books impede understanding unless living teachers intervene.

Books, instruction and pupils [HL0079]; Digest and cook [HL0140]; Philosophers and wise people [HL0401]; Truth and falsehood [HL0577]

APP_VIAS022

Source 1619 pp 254–255 · scans ER258, ER259 · source PDF p. 186

Limits on teachers’ disclosure lead to direct contemplation of Nature’s seasonal circulation and growth.

Books, instruction and pupils [HL0079]; Centre, earth, and subterranean interior [HL0090]; Circulation and conjunction [HL0103]; Nourishment and growth [HL0373]; Philosophers and wise people [HL0401]; Revelation and concealment [HL0474]; Study and pursuit of wisdom [HL0539]

APP_VIAS023

Source 1619 pp 255–256 · scans ER259, ER260 · source PDF pp. 186–187

The brother is urged to abandon an unsuccessful method that strands readers in a labyrinth of despair.

Change and transmute [HL0092]; Despair and the art’s truth [HL0138]; Labyrinth, snares, and blindness [HL0304]; Truth and falsehood [HL0577]

APP_VIAS024

Source 1619 pp 257–258 · scans ER261, ER262 · source PDF p. 187

Operation names are turned into jokes about ruined money, flying pots, rotted clothes and spent fuel.

Apothecary, barber, bathkeeper, and physician [HL0023]; Calcination [HL0086]; Cost, labour, and loss [HL0126]; Dissolve and open up [HL0145]; Pots, chimney, clothes, and ashes [HL0418]; Putrefy and destroy [HL0446]; Sublime and ascend [HL0542]; Wood, charcoal, and fuel [HL0620]

APP_VIAS025

Source 1619 pp 258–259 · scans ER262, ER263 · source PDF pp. 187–188

Tradesmen who fail at alchemy are accused of dangerous medical pretension and held answerable to God and secular authority.

Alchemy / chymistry [HL0012]; Apothecary, barber, bathkeeper, and physician [HL0023]; Jugglery and foolery [HL0297]; Medicine, healing, and its limits [HL0337]; Poison, danger, and medicine [HL0413]; Quid pro quo and poisons for medicines [HL0449]; Secular authority and accountability [HL0498]; Trades and medical pretension [HL0570]

APP_VIAS026

Source 1619 pp 259–260 · scans ER263, ER264 · source PDF pp. 188–189

Understanding metallic Nature must precede correct experience; the true path is single and requires little manual labour.

Labyrinth, snares, and blindness [HL0304]; Metals and metallic nature [HL0343]; Observe and follow nature [HL0379]; One and many [HL0382]; Reason and understanding [HL0456]; Theory and reflective practice [HL0559]

APP_VIAS027

Source 1619 pp 260–261 · scans ER264, ER265 · source PDF p. 189

Human gestation and egg incubation illustrate a definite originating substance of metals.

Egg, hen, and chick [HL0169]; Seed, sowing, and generation [HL0502]

APP_VIAS028

Source 1619 pp 261–262 · scans ER265, ER266 · source PDF pp. 189–190

The narrator decodes sulphur/Sun/soul as elemental fire and Mercury/Moon/spirit as invisible liquor, distinguishing visible bodies.

Body, soul, and spirit [HL0075]; Elements and qualities [HL0171]; Fire and kinds of fire [HL0198]; Gold and body of the sun [HL0237]; Labyrinth, snares, and blindness [HL0304]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Mineral and ore [HL0347]; Planetary names and metallic names [HL0407]; Recipe sign and alchemical signs [HL0457]; Revelation and concealment [HL0474]; Silver and Moon [HL0515]; Sulphur [HL0544]; Water, moisture, and non-wetting water [HL0602]

APP_VIAS029

Source 1619 pp 262–263 · scans ER266, ER267 · source PDF pp. 190–191

Three corporeally distinct natures share hidden elemental fire with its liquor; the narrator approves the name radical moisture because liquor is the root of created things.

Essence and substance [HL0179]; First matter and first being [HL0200]; Liquor and radical moisture [HL0316]; Root [HL0477]

APP_VIAS030

Source 1619 pp 263–266 · scans ER267, ER268, ER269, ER270 · source PDF pp. 191–192

Degree of coction explains vegetable, animal and mineral combustibility, and reddening means perfected union rather than literal red colour.

Blackening, whitening, and reddening [HL0064]; Colours and ordered signs [HL0110]; Combustibility, burning, and fire endurance [HL0111]; Perfection and more-than-perfection [HL0397]; Planetary names and metallic names [HL0407]; Recipe sign and alchemical signs [HL0457]; Redden and reddening [HL0460]; Silver and Moon [HL0515]; Vegetable, animal, and mineral natures [HL0589]; Wood, charcoal, and fuel [HL0620]

APP_VIAS031

Source 1619 pp 266–267 · scans ER270, ER271 · source PDF pp. 192–193

A detailed literal black-white-red sequence is quoted and condemned as a sophistical reading of concealed philosophical speech.

Blackening, whitening, and reddening [HL0064]; Calcination [HL0086]; Colours and ordered signs [HL0110]; Peacock’s tail [HL0394]; Signs and indications [HL0514]

APP_VIAS032

Source 1619 pp 267–268 · scans ER271, ER272 · source PDF pp. 193–194

Metallic essence is right matter but cannot be extracted from metals without damage or foreign corruption.

Drawing, receiving, and attracting [HL0156]; Gradation and elevation [HL0245]; Matter and subject [HL0332]; Metals and metallic nature [HL0343]; Privation, corruption, and destruction [HL0432]; Strong waters, aqua vitae, and lyes [HL0538]

APP_VIAS033

Source 1619 pp 268–269 · scans ER272, ER273 · source PDF p. 194

Perfect metallic union cannot be separated; dissolution with strong waters returns to the previous form.

Coagulation and congelation [HL0109]; Dissolve and open up [HL0145]; Privation, corruption, and destruction [HL0432]; Strong waters, aqua vitae, and lyes [HL0538]

APP_VIAS034

Source 1619 pp 269–270 · scans ER273, ER274 · source PDF pp. 194–195

Metallic liquor is called living silver, while the outspread eagle figures elemental fire with its liquor; their inseparable cooked union is called elixir and glossed as cooked fire.

Breaking and laying bare [HL0083]; Combustibility, burning, and fire endurance [HL0111]; Divide and reassemble [HL0150]; Eagle with wings outspread [HL0162]; Elixir [HL0172]; Fixity, volatility, and endurance [HL0202]; Liquor and radical moisture [HL0316]; Mercury and quicksilver: ordinary, philosophical, and double [HL0342]; Protecting, resisting, and enduring [HL0439]; Purity, rawness, and purification [HL0444]; Stone and Water Stone [HL0536]

APP_VIAS035

Source 1619 pp 270–271 · scans ER274, ER275 · source PDF p. 195

The narrator closes with reflexive operations of coction and claims plain truth without fables or parables.

Digest and cook [HL0140]; Dissolve and open up [HL0145]; Figure, parable, and likeness [HL0196]; Heart and inwardness [HL0259]; Nature [HL0366]; Neighbour, alms and brotherly help [HL0368]; Observe and follow nature [HL0379]; Perfection and more-than-perfection [HL0397]; Plain, simple, subtle, and gross [HL0406]; Revelation and concealment [HL0474]; Sublime and ascend [HL0542]; Truth and falsehood [HL0577]; Work acting by itself [HL0623]

APP_VIAS036

Source 1619 pp 271–272 · scans ER275, ER276 · source PDF pp. 195–196

Careful reading, reflection and prayer are required to reach Nature’s light by a different path.

Books, instruction and pupils [HL0079]; Gift and divine ordinance [HL0231]; Light of nature [HL0312]; Study and pursuit of wisdom [HL0539]

First Response

APP_FRC1S001

Source 1661 pp 200 · scans HAB00206 · source PDF p. 197

The title presents the piece as a First Response issued by F. R. C. to certain persons devoted to them.

Fraternity and brotherhood [HL0218]; Response [HL0471]

APP_FRC1S002

Source 1661 pp 200 · scans HAB00206 · source PDF p. 197

Natural appetite for riches is subordinated to God’s intended use, dominion, recognition, honour and thanks.

Desire and longing [HL0136]; Gems and precious stones [HL0227]; Possession, use, and self-preparation [HL0415]; Praise, honour, and thanks [HL0423]; Treasure and value [HL0572]

APP_FRC1S003

Source 1661 pp 200 · scans HAB00206 · source PDF p. 197

People seek easy acquisition while refusing the divinely appointed labour and location.

Labour and diligence [HL0303]; Seeking, searching, and finding [HL0504]

APP_FRC1S004

Source 1661 pp 200 · scans HAB00206 · source PDF pp. 197–198

The neglected path becomes obscure over time; access is difficult but remains possible.

Revelation and concealment [HL0474]; Way and entrance [HL0605]

APP_FRC1S005

Source 1661 pp 200–201 · scans HAB00206, HAB00207 · source PDF p. 198

Final-age revelation to the worthy is defended against requests for wealth without God; the virgins’ oil teaches personal preparation.

Cooking gold [HL0124]; Desire and longing [HL0136]; Labour and diligence [HL0303]; Last age and Last Judgment [HL0308]; Revelation and concealment [HL0474]; Use and misuse [HL0585]; Way and entrance [HL0605]; Wise and foolish virgins; oil [HL0615]; Worthiness [HL0630]

APP_FRC1S006

Source 1661 pp 201 · scans HAB00207 · source PDF pp. 198–199

The group claims to discern applicants’ motives, blocks greedy demands, and leaves retaliatory slander to divine judgment.

Cloud and stopped ears [HL0108]; Disposition and courage [HL0144]; Divine revelation and permission [HL0154]

APP_FRC1S007

Source 1661 pp 201–202 · scans HAB00207, HAB00208 · source PDF p. 199

Two correspondents are selected for their biblical zeal and told of an invisible mountain with contrary properties.

Bible and knowledge of God [HL0058]; Divine revelation and permission [HL0154]; Fraternity and brotherhood [HL0218]; Guide, conductor and instructor [HL0250]; Mountain and centre of the world [HL0357]; Mountains of gold and crooked paths [HL0359]; Opposed qualities: small and great, near and far [HL0386]; Response [HL0471]; Revelation and concealment [HL0474]; Worthiness [HL0630]

APP_FRC1S008

Source 1661 pp 202 · scans HAB00208 · source PDF p. 199

The devil’s envious obstructions make the path to incomparable hidden treasure dangerous; the appointed time now requires worthy seekers to find it, not without their own diligence and labour.

Beasts and birds of prey [HL0047]; Devil and envy [HL0139]; Fraternity and brotherhood [HL0218]; Labour and diligence [HL0303]; Mountain and centre of the world [HL0357]; Seeking, searching, and finding [HL0504]; Tabor [HL0553]; Treasure and value [HL0572]

APP_FRC1S009

Source 1661 pp 202 · scans HAB00208 · source PDF pp. 199–200

Prayer and courageous trust equip a night journey led by an unseen guide whose words must be repeated.

Armour, shield, and spiritual weapons [HL0026]; Disposition and courage [HL0144]; Guide, conductor and instructor [HL0250]; Night and darkness [HL0371]; Prayer [HL0424]; Seeking, searching, and finding [HL0504]; Standing firm and not looking back [HL0534]

APP_FRC1S010

Source 1661 pp 203 · scans HAB00209 · source PDF p. 200

Wind and raging beasts confront the travellers before disclosure; the speakers exhort firmness and promise the guide will permit no harm, although the nearby treasure is not yet exposed.

Beasts and birds of prey [HL0047]; Mountain and centre of the world [HL0357]; Standing firm and not looking back [HL0534]; Wind [HL0612]

APP_FRC1S011

Source 1661 pp 203 · scans HAB00209 · source PDF p. 200

An earthquake follows the wind and levels the remaining obstacles.

Earthquake [HL0165]; Standing firm and not looking back [HL0534]

APP_FRC1S012

Source 1661 pp 203 · scans HAB00209 · source PDF p. 201

Fire of love follows and consumes earthly matter; the treasure is bare but still unseen.

Earthly materials [HL0164]; Love and its bond [HL0321]; Morning star and dawn [HL0352]; Revelation and concealment [HL0474]

APP_FRC1S013

Source 1661 pp 203 · scans HAB00209 · source PDF p. 201

Calm, morning star and dawn disclose the highest treasure, a conditionally universal tincture.

Morning star and dawn [HL0352]; Tincture and tinging [HL0566]; Treasure and value [HL0572]; Worthiness [HL0630]

APP_FRC1S014

Source 1661 pp 203 · scans HAB00209 · source PDF p. 201

The tincture, used as the guide teaches, allegedly restores health and youth.

Guide, conductor and instructor [HL0250]; Health, youth and the members [HL0258]; Tincture and tinging [HL0566]

APP_FRC1S015

Source 1661 pp 203–204 · scans HAB00209, HAB00210 · source PDF pp. 201–202

Abundance is restricted by the guide’s allocation and ethical conduct; ostentation and misuse cause the gift’s loss.

Gems and precious stones [HL0227]; Guide, conductor and instructor [HL0250]; Losing and awakening again [HL0319]; Possession, use, and self-preparation [HL0415]; Praise, honour, and thanks [HL0423]; Temperance, quietness and uprightness [HL0555]; Tincture and tinging [HL0566]

APP_FRC1S016

Source 1661 pp 204–205 · scans HAB00210, HAB00211 · source PDF pp. 202–203

If prepared and strongly moved, the recipients are urged to set out, vow fraternity allegiance and qualified secrecy, and follow the guide’s unwritten instruction and statutes towards final revelation.

Assembly, statutes and ordinances [HL0033]; Desire and longing [HL0136]; Fraternity and brotherhood [HL0218]; Guide, conductor and instructor [HL0250]; Last age and Last Judgment [HL0308]; Lion and kingdom [HL0315]; Praise, honour, and thanks [HL0423]; Prayer [HL0424]; Temperance, quietness and uprightness [HL0555]; Vow and restricted disclosure [HL0595]; Way and entrance [HL0605]; Worthiness [HL0630]

APP_FRC1S017

Source 1661 pp 205 · scans HAB00211 · source PDF p. 203

Blesses the recipients and signs with unexplained initials and the designation elder.

Senior and the unexplained signature [HL0506]

Second Response

APP_FRC2S001

Source 1661 pp 206 · scans HAB00212 · source PDF p. 204

Introduces a separate response associated with R. C. and an uncertain abbreviation.

Response [HL0471]

APP_FRC2S002

Source 1661 pp 206 · scans HAB00212 · source PDF p. 204

The speaker spans heaven’s seven circles, mentally grasping the highest while standing on the lowest.

Fraternity and brotherhood [HL0218]; Seven circles of heaven [HL0509]; Thought, grasping and feet [HL0562]

APP_FRC2S003

Source 1661 pp 206 · scans HAB00212 · source PDF p. 204

Moonlight injury leads to a crutch and slow walking, called a balm; conditional transitions then connect sweat, burned support, smokeless ash, the fiery fountain, an unnamed three and darkness ending with renewed moonlight.

Ashes, glass, and glowing [HL0032]; Broken leg and crutch [HL0085]; Circle of moonlight [HL0102]; Indestructible fountain [HL0279]; Inward salt and balm [HL0285]; King’s fountain and golden flames [HL0300]; Milk and honey [HL0345]; Moonlight and dazzled eyes [HL0349]; Night and darkness [HL0371]; Sweat and pores [HL0550]; Three, unnamed [HL0563]

APP_FRC2S004

Source 1661 pp 206 · scans HAB00212 · source PDF p. 204

Night ends, sunlight appears, and the Lord’s days approach while heaven becomes fire and ignites the world.

Melting elements and new heaven and earth [HL0340]; Morning star and dawn [HL0352]; Night and darkness [HL0371]; Sun and days of the Lord [HL0546]

APP_FRC2S005

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All four elements melt and new heaven and earth are born.

Melting elements and new heaven and earth [HL0340]

APP_FRC2S006

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The brief words claim to contain world-treasure and fulfil desire.

Desire and longing [HL0136]; Few words and contained treasure [HL0194]; Melting elements and new heaven and earth [HL0340]; Treasure and value [HL0572]

APP_FRC2S007

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The closing claims impartation without recompense and summons the recipients back to the order on Christ’s day at St Peter’s, with B. T. to follow upon that return.

B. T. [HL0043]; Christ’s day and St Peter’s [HL0097]; Fraternity and brotherhood [HL0218]; Gift without payment [HL0232]

Coverage and review statement

The historical register contains 632 explained historical entries: 202 substantial articles and 430 supporting records. The 25 editorial records are counted separately. Coverage begins with complete bilingual reading of all 237 historical units and a review of the full printed alphabetic-form inventory. Consolidation preserves significant ordinary actions, metaphors, names, technical language and theological qualifiers; it does not claim an article for every grammatical token or a complete occurrence concordance.

Review is AI editorial review, including a separate source-based semantic and coverage pass on every final article, supporting record and editorial record. It is not external scholarly certification. The checks distinguish exact historical forms from normalized labels, quoted claims from editorial conclusions, source speakers and dates, negative and conditional wording, agent and recipient, operation stages and disagreement between the companion texts. Unresolved readings and attributions remain qualified.

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