Symbolum physico-chymicum ... de chao physico-chymicorum catholico naturali, triuno, mirabili atque mirifico, secretissimo: lapidis philosophorum universalis et magni subjecto genuino ac proprio, materiave debita et unica / [Heinrich Khunrath].

Contributors

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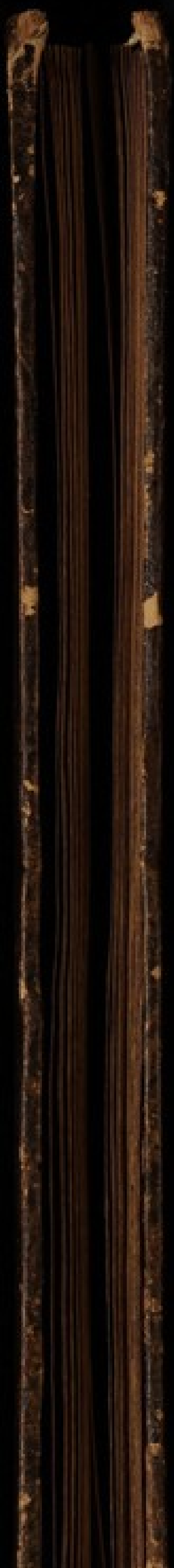

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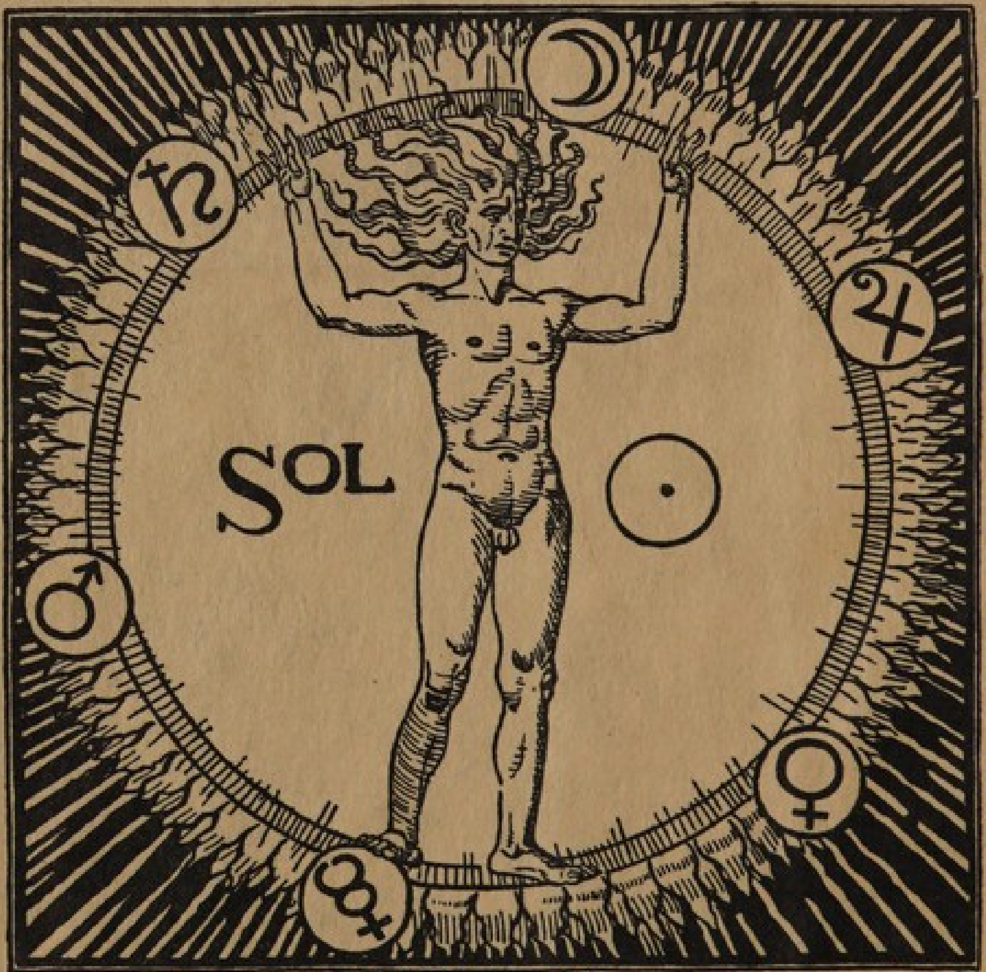

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SYMBOLVM PHYSICO-CHYMICVM

HENRICI KHVN-RATH LIPS: Vtriusq; MED: DOCT:

DE CHAO PHYSICO-CHYMI-CORVM CATHOLICO,

Naturali, Triuno, Mirabili atque Mirifico, Secretiſsimo:

LAPIDIS PHILOSOphorum Vniverſalis & Magni SVBIECTO genuino ac proprio, MATERIAve debita & Vnica.

Ignorantia & Invidia Calumniæ parentes.

Phy Diabolo!

Cum Privilegio Sæ. Cæſar. Majeſtatis ad DECENN.

CIↃ. IↃ. IIC.

Johann Christian Hanemann

IN

HONOREM JEHOVÆ

AEterni, Sapientiſsimi, Optimi,
Omnipotentis, Infiniti, Miſeri-
cordis, ſolius
DEI:

Vtilitatem PROXIMI SVIq;
IPSIVS Theoſophicam Ca-
tholicam:

*DESPECTVM AN-
TITRINITARIORVM TRIVNI-
TATIS DIVINÆ, Macro & Micro-
Coſmicæ, juſtum; DIABOLI ſquama-
rumq; ejus deteſtandarum, Calumnianti-
um VERITATEM Phyſico-Chymi-
cam, Catholicam, Inconcuſſam,
Phy æternum:*

Edidit SYMBOLVM hoc
HENRICVS KHVN-
RATH LIPS: Vtriuſq; Med.
Doct. Theoſophiæ A-
mator.

SAcræ Cæſareæ Majeſtatis priuilegio cautum eſt, ne quis Opera HENRICI KHVNRATH Lipſ: Med. Doct. tam ſcripta quàm picta, Medicinalia, Chymica, Cabaliſtica, & pleraque alia ſecretiora, Latino ac Germano idiomate, partim aliunde conquiſita, partim á ſe ipſo conſcripta & inuenta, citra præfati D. Khunrath ſuorumve hęredum voluntatem & conſenſum, intra DECEM ANNOS, à prima cujuſlibet editionis die, ullo modo, nec integra, nec aliquam eorum partem imitetur, imprimat; aut alibi impreſſa, intra Sacri Romani Imperii & Domi-

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RVDOLPHVS.

Ad mandatum S^æ^ Cæſareæ
Ma^tis^ proprium,
A.Benck.

DOCT. KHVNRATH PHYSICO-CHYMICUM.

QVicunq; vult PHILOSOPHVS eſſe Phyſico-Chymicus, h.e. SAPIENTIÆ DIVINÆ, à JEHOVAH IPSO in Libro NATVRÆ magno Divinitùs ſcriptæ, amator verus; LAPIDEMq; Philoſophorum Phyſico-Chymicum adipiſci Catholicon & Magnum: ante omnia opus eſt, ut teneat MERCVRIVM Philoſophorum VNIVERSALEM.

Liber NATVRAE Macroſcoſmicus.

Revera magnū; quia Vniverſalis.

Quem niſi quisq; integrum inviolatumq; cognoverit, nec

Lapis Phil. ex ☿io Sapientum catholico catholicus, ejusq; fruitio Theosophica, summumNaturæ & Artis BONVM

non Phyſico-Chymicè præparare *ſciverit, eoq; uti; abſq; dubio, ob BONVM* Naturæ *&* Artis *SVMMVM in ALCHYMIA conſequendum, peribit.*

☿ij phil. Catholici CHAOS Naturale, Catholicon, Triunum.

Doctrina autem verè Philoſophica de MERCVRIO Philoſophorum Phyſico-Chymicorum Catholico *hæc eſt, ut VNVM CHAOS* Naturale, Catholicon, *in Triunitate Eſſentiarum, puta,* Corporis, Spiritus *ac* Animæ; *& Triunitatem hanc in* Vnitate *SVBIECTI ſtatuamus, nec non ad manus habeamus:*

Tria in Vno; Vnum in Tribus.

Neq; confundentes Eſſentias; neq; coexiſtentiam ea-

run-

rundem in *VNO* Subjecto *VNAve RE ſeparantes.*

Alia eſt Eſſentia Corporis; *alia* Spiritus; *alia* Animæ; Corpus: Spiritus: Anima.

Sed Corporis, Spiritus & Animæ VNA eſt RES, in qua hæc tria ſimul; *æqualis neceſſitas; contemporanea præſentia.* RES VNA.

Quale Corpus, *talis* Spiritus, *talis* Anima. *Nam, Humanitus non artificiale* Corpus; *humanitus non artificialis* Spiritus; *humanitus non artificialis* Anima.

Nobis *immenſum* Corpus; *non quidem mole, ſed proprie-*

tate: quia (ſuo modo) eſt NIHIL, *et tamen facultatis Vegetabilis*, *Animalis ac Mineralis* ſimul; [a] *de prima* Corporis *Mundi materia, catholicon:* Nobis *immenſus* Spiritus; *quia de Schamajm, h.e.* Spiritu æthereo (von Geiſt-fewrigen Waſſer / wäſſerigen fewrigen Geiſte / oder fewrigen Geiſtwaſſer) *ſivè* [b] *CELO Mundi-primordiali catholico nobis immenſo:* Nobis *immenſa* Anima; *quia ſcintilla ſynopticè-catholica* [c] Animæ *totius VNIVERSI nobis immenſæ.*

[a] De HYLI ſiue Limo Mundi-primordiali.

[b] In principio creavit ELOHIM Celum, Gen. 1. 1.

[c] h.e. NATVRæ.

Catholicon Corpus; *Catholicus* Spiritus; *Catholica* Anima:

O Sancta Catholica!

Et

Et tamen non tria Catholica ſeorſim ſeparata, ſed VNVM Catholicon Individuum viſibile, ſenſibusq́; reliquis manifeſtum. ô ſancta Vnica!

Sicut non tria humanitus nō artificialia; nec tria nobis *immenſa* ſeorſim *aut* ſeparata; *ſed VNVM humanitus non artificiale*, et *VNVM (viribus non mole)* nobis *immenſum*.

Similiter, multipotens Corpus; *multipotens Spiritus*; [a] *multipotens Anima:*

Et tamen non tria multipotentia ſeorſim ſeparata, *ſed VNVM multipotens, Naturâ coadunatum*.

Ita, Mercurius Corpus;

a In hoc nimirū exinanitionis ſuæ ſtatu: quæ aliâs Omnipotentis ElOHIm virtus omnipotens.

Mercurius Spiritus; Mercurius Anima.

Et tamen non tres ſunt Mercurij, ſed VNVS eſt Mercurius.

Ita, Dominus artis Chymicæ Corpus; *Dominus artis Chymicæ* Spiritus; *Domina Artis Chymicæ* Anima:

A-ZOTH triunus.

Et tamen non tres artis Chymicæ Domini; ſed triunus *ex* Corpore, Spiritu & Anima *conſtans AZOTH, hoc eſt, MERCVRIVS Philoſophorum* Catholi*cus, eſt ALCHYMIÆ* Domi*nus.*

AEqualis omnium triū neceſsitas.

Quia ſicut ſigillatim unamquamq; CHAEOS noſtri

Vni-

Vniverſalis *partem eſſentialem* (*ſuo modo*) *Mercurium aut Alchymiæ* Dominum *confiteri Philoſophica veritate compellimur:*

Ita tres Mercurios aut Dominos *Alchymiæ* ſeorſim ſeparatos *dicere, Catholica veritate apud Philoſophos veros prohibemur.*

Corpus *à nullo hominum eſt neque factum, nec aliundè ſeparatum. Arte humana, nec præparatum vel manibus vel Inſtrumentis hominum; ſed ex* Corpore Macrocoſmi, *hoc eſt,* Terra & Aqua, *per ſe, Naturaliter ortum.*

Spiritũ Mundi hic intellige ętherum, hoc eſt, Schamaim. Scintilla ANIMAE Mundi, hoc eſt, NATVRAE, quęRVACH ELOHIM, ſynopticè-catholica: Lux lucens in tenebris.

Spiritus à *Macrocoſmi Spiritu ſolo eſt, non factus aut extractus artificio humano, ſed Naturæ dumtaxat manu in lucem datus.*

Anima à *Corpore & Spiritu Mundi non facta, non extracta, nec genita, ſed ex ſinu Mundi profundiſsimo (ut* ἐντελέχεια, *h. e.* perfectihabia, Motusve Naturæ perpetuus) *ſcintilla ANIMÆ Mundi, h. e. NATVRÆ, ignea ſynopticè-catholica, procedens.*

Vnum ergò Corpus, *non tria Corpora; Vnus* Spiritus, *non tres Spiritus; Vna* Anima, *non tres Animæ.*

Et in hac CHAEOS no-

ſtri

ſtri (quod Philoſophi Phyſico-Chymici MAGNESIAM *ſuam appellant) Triunitate, Naturaliter nihil prius aut poſterius, nihil magis aut minus neceſſarium:*

Magneſia Sapientum.

Sed totæ tres Eſſentiæ (a *Naturaliter*) *coëxiſtentes ſibi ſunt, & conneceſſariæ.*

a In CHAO.

Ita, ut per omnia, ſicut jam ſupra dictum eſt, & Trinitas in Vnitate, *et* Vnitas in Trinitate *in* b *MERCVRIO Philoſophorum* Catholico *ſtatuenda & habenda ſit.*

Sacroſanctum Triunum OMNIA.

b Tam crudo & coagulato; quàm vivo, currente & ſublimato.

Qui vult Philoſophus *eſſe* verus, & *LAPIDEM Phil*m *adipiſci* Catholicum *ac Magnum* Phyſico-Chymicum, *ita de CHAO Phyſi-*

co-Chy-

co-Chymicorum Catholico, *MAGNESIA, AZOTH*, *hoc eſt, Mercurio Sapientum Catholico*, Lapidis *Phil^m* Vniverſalis & Magni Subjecto *genuino ac proprio*, Materiave *debita* & *unica ſentiat.*

Et RVACH ELOHIM SAL factus eſt!

Sed neceſſarium eſt ad Chymicæ artis Salutem *Catholicam, ut INCORPORATIONEM quoque RVACH ELOHIM, SPIRITVS* DO*MINI*, *qui* Gen. I. 2. *ferebatur ſuper Aquas, fideliter credat, imò ſapienter ſciat, et firmiter ſtatuat.*

Eſt ergò Philoſophia Veritatis Theoſophica, ut credamus, ſciamus & confiteamur,

quia

quia *MAGNESIA* (a Servator Mundi majoris) *Macrocoſmi FILIVS, RVACH ELOHIM, hoc eſt SPIRITVS DOMINI vel ANHELITVS DEI* b *triunus*, Patris *videlicet*, Filij *et* Spiritus ſancti; (*virtus Divina; Emanatio virtutis Divinæ*) *& MVNDVS* macrocoſmicè *MINOR eſt.*

RVACH ELOHIM eſt, de Eſſentia SPIRITVS DOMINI (etiam ante ſeculum extantis apud DOMINVM) procedens; Illius, qui *Gen.* 1. 2. ferebatur ſuper Aquas; *Sap.* 1. 7. replevit Orbem Terrarum; *Et Sapient.* 12. c

1. eſt

a Naturaliter, nec non phyſico-artificialiter.

b Eſt n. ELOHIM, h. e. DEORVM, creantium Cœlum & Terrã, RVACH. DEVS & Mundus. THEOCOSMOS. Sanctus, ELOHIM Sanctorũ, RVACH ſive Spiritus: DEVS.

c In omnibus, quæ ſunt.

1. eſt in omnibus; *quiquè factus Corporeus, h. e. SAL SAPIENTIÆ, in ventre & centro Terræ* [a] Virgineæ, *utero nimirum Mundi majoris ſecretiſſimo*; corporale: MVNDVS Macrocoſmicè MINOR, *ex Subſtantia Corporea ſive* Materia prima, *h. e. Terra & Aquâ*, Parentis ſui, *videlicet Macrocoſmi, in ſeculo natus.*

Perfecti ELOHIM (Patris, Filij & Spiritus ſancti) *RVACH præfati perfecta ſcintilla ſynopticè-catholica*: *Perfectus* Mundus minor macrocoſmicus, [b] *ex Spermate Mundi majoris MACROCOSMI FILIVS*; A-

nimæ

a Terræ Tohu va Bohu inanis & vacuæ. Gen. 1. 2.

b Res vilis coram Mundo immundo; in conſpectu autē ſapientis prætioſiſsima.

nimæ Mundi Divinæ ſcintil-
lâ ſynopticê Catholica, Ter-
râ & Aquâ Corpore macro-
coſmico, Schamajm, *h. e.*
Spiritu æthereo ſivè *CELO*
mediante, *TRIVNVS*
ſubſiſtens.

Æqualis Parenti, *ſecun-
dum Eſſentiam atq; Subſtan-
tiam, Corpore, Spiritu ac A-
nima: minor Parente, ſe-
cundum Individuum, vel
(ut ita dicam) ſuam PER-
SONAM.*

ὁμοούσιος coeſſentialis & conſubſtantialis Mundo majori.

*Qui licet RVACH
ELOHIM ſit* & Mun-
dus minor, *majoris FILI-
VS; non duo tamen, ſed V-
NVS eſt OLEO LÆTI-
TIÆ* Naturali, Catholico,

Naturaliter & Catholicè MASCHIACH, hoc eſt, CHRISTVS ſive VNCTVS Naturalis; Naturalis & (poſt Præparationis ſuæ Paſsionem) *quoq; Phyſico-artificialis SERVATOR* [a] *Mundi majoris Catholicus.*

a Et omnium quæ de eo ſunt.

VNVS autem non confuſione RVACH ELOHIM in Materiam primam, ſed aſſumtione Materiæ primæ in RVACH ELOHIM, Schamajm, *ut jam antea dictum, mediante.*

VNVS omninò non confuſione Subſtantiæ, ſed Vnitate Individui, *ſivè (ita loquendo) ſuæ PERSONÆ.*

Nam

Nam, ſicut Anima rationalis & Caro, mediante Spiritu (*Luc.* 1. 47. 1. *Theſſal.* 5. 23. *Hebr.* 4. 12.) *VNVS eſt HOMO; ita RVACH ELOHIM,* & [a] Sperma Mundi majoris *primateriale, mediante* Schamajm, *VNVS eſt* Unctus, *hoceſt,* [b] *CHRISTVS* Naturalis *Catholicus; SERVATOR Mundi majoris, & REDEMTOR ejusdem à ſuperfluitatibus contra Naturam puram; Macrocoſmi FILIVS: MAGNESIA.*

Qui, quando Phyſico-Chymicè paſſus eſt pro Salute

Mun-

[a] Ex Terræ nimirum puriſsimo, & Aquę ſubtiliſsimo.

[b] CHRISTI IHSVH in Natura EFFIGIES naturalis.

Mundi [a] *majoris prædicta; deſcendit ad inferos ſepulchri ſui Phyſico-artificioſiſſimi; Tertia ejusdem artis ſæpè præfatæ honeſtæ* Operatione *reſurrexit à mortuis, ſinè macula & corruptione:*

Aſcendit ad Plusquamperfectionis & Clarificationis Celos: ſedet ad dexteram potentiæ atq; virtutis Macrocoſmi, Parentis multipotentis; *in Cryſtallina ſerenitate & Carbunculi rubore; totus,* Corpore, Spiritu *ac* Anima, *quaſi Quint-Eſſentialis:*

Inde venit phyſico-artificialiter judicare ſanos atq; ægrotos, et micro et macrocoſmicos.

[a] Imô etiam pro Humani generis ſalute Phyſico-Chymica, Divino-Magica, & Chriſtiano-Cabaliſtica; ſicuti in quarta AMPHITHEATRI SAPIENTIæ Aeternæ &c. mei figura docui.

Ad cujus adventum omnes omnium Elementorum fructus, puta Vegetabilia, Animalia & Mineralia, examinari, probari & judicari habent, in Corporibus, Spiritibus & Animabus *ſuis.*

Et reddunt (quodlibet ſuo modo) vel de bonitate, vel de malignitate propria, teſtimonium.

Et bonum, quod eſt in ipſis, it in ſtatum glorificationis; quod verò malum, in ignem conſumtionis.

Hæc eſt de MERCVRIO Philoſophorum Univerſali doctrina Sapientum Catholica & vera; quam niſi quisq; Chymicorum fideliter Non niſi SIC Catholicus ad Artem perveniet.

Catho-licus ex Catholi-co, Ca-tholicè Catholi-con, in u-ſum Ca-tholicon

crediderit, imò ſciverit, firmiterq́; ſervaverit; nec Philoſophus Phyſico-Chymicus *verus eſſe, nec LAPIDEM Philoſophorum* Catholicon & Magnum *unquam adipiſci poteſt.*

THEOSOPHICE dixit Doct: KHVNRATH.

Die 12. Decemb. circa Octavam Veſpertinam, Anno 1597.

Impulſu

RVACH HHOCHMAH-EL!

Hallelu-IAH! Hallelu-IAH! Hallelu-IAH!

Phy Diabolo!

AMEN.

Ars non habet oſorem, niſi ignorantem.

Diſcat qui neſcit;
Aut taceat, aut abeat.

DIXI.