Khunrath Lexicon

A Reader's Companion to Magnesia Catholica Philosophorum

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Introduction

A companion to the argument

This lexicon accompanies Heinrich Khunrath's *Magnesia Catholica Philosophorum* in the supplied English translation with the German text of the Magdeburg printing of 1599. Its 326 articles explain the book's technical words, materials, operations, recurring figures, intellectual distinctions, cited writers and scriptural adaptations. The coverage extends through the whole numbered treatise, its marginal glosses and its closing pages. English headwords provide an alphabetical entrance; German, Latin, Greek and Hebrew-derived forms keep that entrance connected to the language of the treatise.

Khunrath's subject is one universal matter whose ordinary name he declines to disclose. His argument repeatedly distinguishes the universal from the specified, the recognition of the matter from the completion of its preparation, and a natural process from an impressive laboratory display. Those distinctions are easy to lose because he also argues through analogy, invective, biblical quotation and learned wordplay. The articles follow those different uses without turning every expression into a separate ingredient or every image into a chemical identification.

The technical argument and the theological one belong to the same book. A field and its seed explain why metal cannot regenerate itself; a child recognized before performing a miracle helps explain how knowledge may precede a completed work. Yet the analogies have limits and distinct occasions. The test comparing a reader's

candidate matter with the properties described in the treatise is not the same comparison as the *Harmonia analogica* between the matter and Christ. Keeping each passage in place is part of understanding the vocabulary.

Longer articles trace the central arguments; shorter dictionary entries give independent access to a named material, an unusual German word, a single cited authority or a particular scriptural transformation. Length follows the evidence. A material named only among rejected guesses is identified in that setting, without acquiring an invented role in the Work. A writer named in one margin is not given a doctrine that Khunrath never quotes.

The text and its layers

The primary corpus is the supplied transcription and translation of printed pages 5–187, followed by the unnumbered errata, owl emblem and colophon. Each numbered page is a stable unit across the supplied Markdown, EPUB, Word and PDF editions. The modern Introduction, Key Words, Outline, Glossary, errata collation and editorial notes are aids to that text, not additional statements by Khunrath.

The source distinguishes marginal glosses with note labels beginning *g* and modern editorial or translation notes with labels beginning *n*. A primary marginal sentence can carry an argument that the body does not repeat. The lexicon therefore identifies margin citations explicitly. An assertion appearing only in a modern note is attributed to the edition rather than silently made into Khunrath's statement. Named-author articles explain how an authority is used here; they do not establish the authenticity or transmission of every work quoted under that authority's name.

This companion follows the supplied edition rather than presenting a fresh collation of the 1599 facsimile. Its closing-page order follows that edition's corrected account: the errata occupy the verso of the leaf whose recto is page 187; the next leaf carries the emblem and colophon. Printed page 186 is cited by its corrected place in the sequence, although the source reports that the original repeats the numeral 185.

Some older explanations remain in the source's modern notes after being corrected elsewhere in its apparatus. Most importantly, the margin of page 176 affirms the parallel with *extra Ecclesiam* rather than turning it against the Church, and the analogy of page 40 must be distinguished from the Christological comparison. Relevant articles identify such conflicts and ground their reading in the quoted primary wording. Likewise, the conditional declaration on page 162 and the admission of something still lacking on page 163 should be read closely rather than converted into a broader biographical claim than those passages establish.

How to use an article

The word gives a contextual meaning, identifies an image or explains the role of a named person or book. These are glosses for reading this work, not exhaustive historical dictionary entries. A conceptual headword may gather related expressions without declaring them interchangeable. Early spellings are retained where useful; no hidden modern substance is inferred from an alchemical name.

In Khunrath develops the term's work in the argument, including changes of register and the difference between an opponent's claim and Khunrath's reply. **The places** supplies selected annotated references to numbered pages

or closing material. **In this edition** attends to translation, original wording and relevant apparatus cautions. **See also** links related articles. Footnotes carry supplementary distinctions and source qualifications.

Page references in the articles always mean the original numbered units of the 1599 printing, not the pagination of this lexicon or the supplied 430-page PDF. The compact identifiers beginning *kh-mc1599* are labels supplied by this companion for those page-and-layer units: *body* for the main text and *margin* for a marginal gloss. They are not original signatures or newly inferred paragraph divisions. Closing identifiers name the errata, emblem or colophon. A sentence spanning a page turn may require both pages for its complete argument.

The articles describe historical claims about Nature, medicine and transmutation. They do not authenticate those claims as modern science or turn Khunrath's incomplete practical account into instructions for laboratory or medical use.

Three indexes

The **German and Latin forms and English aliases** index includes the other original-language forms used in the book and points from variant spellings or translated labels to the relevant article. It is a lookup index, not a claim that every listed form is synonymous. The **Passage index** reverses the annotated citations: start with a page of the treatise to find the articles discussing it. The **Thematic index** offers longer paths through material theory, operations, recognition, scriptural analogy, controversy and the printed book.

The references are selective guides to significant passages, not a complete word concordance. Cross-

references connect related discussions without dissolving the distinctions between them. The digital files link articles and indexes; the print layout and Word file add navigation appropriate to their pagination.

Lexicon

Agrippa

H. C. Agrippam; Agrippa; scala Vnitatis

The word. Agrippa is cited in two primary marginal contexts: the Great Stone's universal operations and the theological claim about Azazel.

In Khunrath. Page 99 gives a precise reference to *Occult Philosophy*, book 2, chapter 4, in the scale of Unity, beside the extension of the catholic medicine to many kinds of created things. Page 147 names Agrippa among Pico, Capnio, and Scalichius as witnesses to the doctrine of Azazel presented in the body. The two citations support distinct topics; neither should be treated as a substitute for reading the other.

The first points to a book, chapter, and particular organizing figure. The second supplies only a group of names. That difference limits how much source reconstruction is possible. The treatise records Khunrath's appeal to Agrippa, but does not quote enough to identify every source behind the judgement passage.[1]

The places. Selected annotated passages.

1599 p. 99; margin; kh-mc1599-p099-margin. Agrippa's scale of Unity is recommended beside universal operations.

1599 p. 147; margin; kh-mc1599-p147-margin. Agrippa belongs to the named group witnessing the Azazel claim.

[1] The alleged doctrine concerning Azazel remains a claim Khunrath attributes to witnesses; listing Agrippa does not independently establish it.

In this edition. The initials H. C. appear in the first reference. The normalized full name is a lookup aid; no broader biography is needed for these two local uses.

See also. Agrippa and Trithemius; Trithemius; Azazel and the cabalistic witnesses; Medicine and Transmutation.

Agrippa and Trithemius

H. C. Agrippam; de occulta Philosophia; scala Vnitatis; Epistolam Trithemij; Iohannem à VVestenburg Comitem

The word. Agrippa and Trithemius are named together in a marginal cross-reference beside the universal operations of the Great Stone. Agrippa's book and chapter are specified; Trithemius is identified through a letter and its named addressee. The local reference does not reproduce either cited text.

In Khunrath. Page 99 distinguishes the Great universal Stone from the little, specified silver- and gold-making Stones. It describes the Great Elixir's powers as extending to vegetables, animals, stones, gems, and minerals, renewing and exalting them as far as Nature with Art's help permits. The margin directs the reader to Agrippa's *Occult Philosophy*, book 2, chapter 4, in the scale of Unity, and to Trithemius's letter to Count Johannes von Westenburg. These references frame unity with a range of effects rather than furnish a separate process.

The phrase 'scale of Unity' is especially apt beside a catholic agent whose operations are manifold without losing their common source. That relation is an interpretation of the citation's placement; the *Magnesia* does not quote the scale or specify every correspondence in it. The reference is therefore best treated as a route

outward from the treatise, not as permission to import all the details of another work into this paragraph.

Agrippa appears again on page 147 among named witnesses to the claim about Azazel; that different theological use belongs with the article on judgement. The two placements show the breadth of Khunrath's named authorities without making their separate claims interchangeable. Trithemius and the Count receive no further contextual history here.[2]

The places. Selected annotated passages.

1599 p. 99; kh-mc1599-p099-body. The universal operations of the Great Stone supply the subject beside which the references are placed.

1599 p. 99; margin; kh-mc1599-p099-margin. Agrippa's scale of Unity and Trithemius's letter to the Count are explicitly recommended.

1599 p. 147; margin; kh-mc1599-p147-margin. Agrippa also appears in the separate group of witnesses concerning Azazel, a different argumentative use.

In this edition. The primary form of the addressee's name is *VVestenburg*. The modern apparatus identifies him as Westerburg; the normalized alias is labelled by that distinction rather than silently substituting for the print. The source gives precise Agrippa chapter and book but no corresponding letter date or edition for Trithemius.

See also. Universal and Special Stones; Medicine and Transmutation; Catholic and universal; Azazel and the cabalistic witnesses; Philo.

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[2] This article records cross-references rather than newly consulted sources. The claim that the cited works are standard Renaissance magical authorities belongs to the modern explanatory apparatus, not to an independent bibliographical investigation here.

Amadis

Amadis aus Franckreich; Nugis

The word. Amadis is a literary comparator for claims that deserve little belief because they lack grounds. He is not presented as a natural philosopher.

In Khunrath. At the end of page 36, after the demand to know things through causes, Khunrath says that mere supposition will receive about as much credit as the trifles of Amadis from France. The sudden move from learned causal authorities to romance sharpens the rebuke: a confident tone cannot turn a story into knowledge.

The comparison is local. It does not prove that Khunrath rejects every fiction or that he consulted a particular French edition. Nor does the word ‘France’ establish a precise bibliographical origin for the romance tradition. What matters here is the contrast between a warrantable account and an unsupported tale.[3]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. Amadis supplies the dismissive comparison immediately after the causal-knowledge requirement.

In this edition. The edition translates *Nugis* as ‘Trifles’, preserving the contempt of the comparison. A neutral label such as ‘narratives’ would weaken its polemical force.

See also. Causes and reasons; Classical teachers and Amadis; Plato.

[3] No title beyond the character-name and its French association is specified in the primary sentence.

Amphitheatrum

AMPHITHEATRI SAPIENTIAE AETERNAE; der dritten Figur; 4. Figura Amphitheatri

The word. The *Amphitheatrum Sapientiae Aeternae*, Amphitheatre of Eternal Wisdom, is Khunrath's own cited book. Its figures function as destinations for a reader who wants fuller treatment of the triune gift and the Stone's uses. This treatise gives those references, but does not reproduce the figures.

In Khunrath. Pages 6–7 point to the circumference of the third Figure and to other places in the *Amphitheatrum*. The subject is the extraordinary gift: from the triune universal God to the triune catholic human being, out of the triune hermaphroditic Son of the great world, under a triune regimen and for triune use and end. The cross-reference asks the reader to recognize the formula as part of a larger authorial programme. It also establishes that a figure's surrounding writing, not only its central image, can be a textual location.

The margin on page 89 sends the reader to the fourth Figure for the uses and effects of the catholic Stone, alongside chapter 8 of the *Confessio*. That point occurs in a passage distinguishing the universal medicine's full range from the specified working of silver and gold. The reference therefore connects visual organization to the treatise's discrimination among ends, not merely to decorative symbolism.

A frequent temptation is to import a familiar engraving from another state of the *Amphitheatrum* and read every term in the present book through it. The local evidence is more limited. The *Magnesia* names numbered figures and particular topics, while its explicit pairing of oratory and laboratory occurs in its own Conclusion. A reading

companion should keep those actual routes available without treating an unreproduced image as if it were a page of this supplied primary text.[4]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. The triune gift formula is referred to the circumference of the third Figure, with the title continuing onto page 7.

1599 p. 7; kh-mc1599-p007-body. The book title concludes before the Stone is described as a mirror of recognition.

1599 p. 89; margin; kh-mc1599-p089-margin. The fourth Figure is cited for the universal Stone's uses and effects, alongside Confessio chapter 8.

1599 p. 173; kh-mc1599-p173-body. The present treatise gives its own oratory instruction, which continues into laboratory work on page 174.

In this edition. The title is broken across pages 6–7 in the primary printing and preserved across the English page division. The modern Introduction gives publication history extending beyond 1599. That history must not be used to assume that the particular later illustrations or numbering are reproduced or fully identified here.

See also. Confessio; Gift of God; Oratory and laboratory; Medicine and Transmutation; Projected books.

[4] The exact phrase 'third Figure' occurs in German in the body as *der dritten Figur*. The numbered cross-reference to the fourth belongs to Khunrath's margin, making body and marginal routes distinct.

Analogical harmony

Harmonia analogica; HARMONIA analogica; & contra; HARMONischer analogia

The word. *Harmonia analogica* is the wonderful correspondence of Magnesia and the Stone with Christ, expressly carried in the reverse direction by *& contra*, "and conversely." It is related to, but not interchangeable with, the *analogia harmonica* at p. 40: that earlier test asks whether a reader's proposed matter agrees with Khunrath's matter in all the required properties, qualities and conditions. The objects of comparison must always be identified before "analogy" is interpreted.

In Khunrath. The Christological harmony first enters as an additional witness to the truth of the Art at p. 30, after experience and the consensus of philosophical writings. Khunrath says God has set it before us, so dismissing it would neglect a divine presentation. The fuller formulation at pp. 56–58 identifies the two sides and their domains. Magnesia and the Stone are the natural and physico-artificial Preserver and, in their own manner, Saviour of the greater World and its vegetable, animal, mineral and metallic fruits; Christ is the Preserver and Saviour of humanity. The relation extends to doctrine, life and miracles. It is not merely a comparison of medicinal efficacy with spiritual healing.

The book insists that each term illuminates and attests the other. At p. 59 Khunrath says that the harmony alone would suffice to prove the true Magnesia, even before the other testimonies are added. At pp. 138–139 he finds no other matter in Nature so fitted to this correspondence and therefore rejects the alternatives. John's instruction to search the Scriptures is then applied to the great World-book, with the primary marginal qualification "in a

symbolic sense." Magnesia testifies naturally and universally of Christ.

The asserted evidential force is stronger than a decorative analogy, yet the qualifying vocabulary is no less real. Khunrath calls the relation a natural likeness, a symbolic effigy and a comparison. His defensive appeal to patristic and scriptural similitudes confirms that this is the kind of claim he believes himself to be making. The reader must retain both features: an analogy presented as compelling proof, and a distinction between the things compared.

Two projected works, an *Apocalypsis* of hidden Magnesia and a *Harmonia analogica* with Christ, would develop the disclosure. At pp. 57–58 Khunrath says he has them in hand and asks God to let him finish them. That is the limit of what these passages establish about their production. The treatise itself already uses the comparison to direct inquiry and defend certainty before completed transmutation.[5]

The places. Selected annotated passages.

1599 p. 30; kh-mc1599-p030-body. The harmony enters as a third witness beside experience and philosophical testimony

1599 p. 56; kh-mc1599-p056-body. The full formulation identifies both domains and expressly includes doctrine, life and miracles

1599 p. 59; kh-mc1599-p059-body. Khunrath gives the analogy independent evidential sufficiency

[5] The marginal title for the projected Harmonia begins on p. 57 and continues on p. 58. A repeated syllable at the page turn belongs to the compositor's setting and should not create a third title. The phrase *suo modo* qualifies the Stone's saving role in the p. 56 Latin. It does not qualify Christ's role in that same sentence.

1599 p. 138; margin; kh-mc1599-p138-margin. The marginal claim excludes any equally adequate rival matter; it continues on p. 139

1599 p. 139; margin; kh-mc1599-p139-margin. John 5:39 is explicitly invoked in a symbolic sense

1599 p. 179; kh-mc1599-p179-body. The conclusion makes Christological analogy part of the discrimination of true and false Magnesias

In this edition. Always translate *& contra*. Its repeated appearance in body and margin prevents a one-way account in which Nature merely illustrates an already settled doctrine. The modern note n561 misleadingly identifies this with the candidate-matter test of p. 40; the actual objects compared at p. 40 and pp. 56–57 differ. The modern introduction's report that the projected books never appeared is bibliographical commentary, not a fact asserted in the 1599 passage.

See also. Likeness; Christ and IHSVH; Preserver and Saviour; Biblical and macrocosmic theology; Humiliation and glorification.

Ancient Fathers and Tertullian

PATRES; veneranda Antiquitas; Tertullianus; Theologi

The word. The Fathers enter both as authorities to be judged and as precedents for Khunrath's own method. *PATRES*, a one-word gloss at p. 140, specifies who is meant by venerable Antiquity. Tertullian is separately named at p. 151 for the distinction between knowing God through the world's workmanship and recognizing him through the preaching of his Word.

In Khunrath. The appeal on pp. 140–141 responds to an anticipated charge of blasphemy. Theologians praise the

ancient use of natural similitudes to explain the articles of Christian religion, and use such comparisons themselves in sermons and books. Khunrath asks them to consider this before condemning his treatment of Magnesia. He further says that he learned the practice from Christ, the prophets and apostles, and could provide examples from the theologians of Papists, Lutherans, Calvinists and others.

This is a defence of a manner of explanation, not proof that every comparison he makes was taught by every Father. No patristic passage is quoted on p. 140, and the promised confessional dossier is not supplied on p. 141. The force is reciprocal: condemning natural similitude as such would expose the opponents' own approved teaching to the same charge. The lexicon should preserve that argumentative limit.

The earlier discussion at pp. 110–111 prevents treating this appeal as unconditional submission to antiquity. The writings of Fathers and eminent theologians are authoritative insofar as they agree with biblical Scripture. The paired rule for alchemical books is agreement with Nature. At p. 151 Tertullian then supplies a positive model for coordinating the two books. Khunrath reports that he often wrote of God being known from the created World and re-known from his Word. The claim supports physics as a servant of theology while retaining the contribution of verbal revelation.

Together these places show how Khunrath both uses and limits patristic authority. Ancient practice can vindicate the legitimacy of natural comparison; it does not

remove the need to test a particular doctrine by its proper source.[6]

The places. Selected annotated passages.

1599 p. 110; kh-mc1599-p110-body. The discussion begins to compare philosophical books with patristic and theological writings

1599 p. 111; kh-mc1599-p111-body. Scriptural agreement is the condition of those writings' authority

1599 p. 140; margin; kh-mc1599-p140-margin. PATRES identifies the venerable Antiquity invoked in defence of natural similitudes

1599 p. 141; kh-mc1599-p141-body. The defence extends to examples from several confessional traditions

1599 p. 151; kh-mc1599-p151-body. Tertullian is paraphrased on knowing God from works and recognizing him from the Word

In this edition. Render *PATRES* as "Fathers," retaining the patristic context. The Tertullian sentence should be called a reported teaching or paraphrase. The modern apparatus notes that no single matching sentence is identified, and Khunrath himself says "often wrote," not that he is copying one specified passage.

See also. Biblical and macrocosmic theology; Analogical harmony; Likeness; Theosophy.

[6] The p. 140 correction from the misprinted *Christncher* to *Christlicher* is listed in the original Errata; it affects the phrase "Christian religion," not the identity of the Fathers.

Antimony

Antimonium; Antimonialischen; Antimonij Ertz; Antimonio

The word. Antimony exemplifies the difference between a specified Stone and the universal one. Page 20 allows an antimonial Stone from antimony, while denying universality to a product confined by its seed's kind.

In Khunrath. Antimony ore is then named among the page 34 candidates. The page 50 margin warns against confusing antimony or its preparations with the catholic subject. These are distinct assertions: particular work is acknowledged, universal identification refused.[7]

The places. Selected annotated passages.

1599 p. 20; kh-mc1599-p020-body. The antimonial Stone exemplifies specified production.

1599 p. 34; kh-mc1599-p034-body. Antimony ore is a proposed universal candidate.

1599 p. 50; margin; kh-mc1599-p050-margin. Antimony and preparations from it are included in the warning.

In this edition. Keep the source's distinction between the general name and the explicitly named ore. A modern pure-element identity is not required by the argument.

See also. Vitriol; Specification; Universal and Special Stones.

[7] The universal/specified contrast on pages 19–20 governs these examples, so the antimonial Stone is not a second universal alongside Magnesia's Stone.

Apocalypsis of Magnesia

Apocalypsis; Offenbarung; Apocalypsis Magnesiæ Philosophorum Catholicæ secretæ

The word. The *Apocalypsis* is the first of two great wonder-books Khunrath says he has in hand. The body itself explains the title as revelation of hidden catholic Magnesia.

In Khunrath. Pages 57–58 name it beside the book of analogical harmony. Their pairing distinguishes disclosure concerning the matter from extended comparison of that matter with Christ. Khunrath says both are grounded in the great world-book of Nature and holy Scripture, and prays that he may finish them.

The title does not mean that the current treatise has already made its full disclosure. Pages 55 and 80 openly reserve further identifying information, while the present work offers distinctions and criteria for recognition. The projected revelation marks a possible enlargement of that teaching, not a permission for the modern reader to invent the missing book's contents.[8]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. Further properties are withheld from the current account.

1599 p. 57; kh-mc1599-p057-body. The Apocalypsis is named and explained as revelation of the hidden Magnesia.

1599 p. 57; margin; kh-mc1599-p057-margin. The fuller Latin title is repeated in the margin.

[8] The title's explanatory German is primary wording; no conjectural etymology is needed to translate Apocalypsis in this context.

1599 p. 58; kh-mc1599-p058-body. Khunrath says the paired books are in hand and prays to finish them.

In this edition. The primary passage establishes a project in hand. Claims that it never appeared or was never written belong to retrospective editorial discussion and are not proved by this announcement.

See also. Projected books; Book of analogical harmony; Concealment and names; Recognition.

Aqua Fortis

Aquæ-fortischen

The word. Aqua fortis occurs adjectivally in the description of supposed metallic solutions that leave coloured marks on wood or skin. Its immediate function is evidential in the distinction between staining and transmutation.

In Khunrath. Khunrath compares those marks with the effects of corrosive salt-like preparations. The visible tinge falls short of the claimed force of a silver- or gold-making salt. No formulation or safe use of the corrosive is provided.[9]

The places. Selected annotated passages.

1599 p. 126; kh-mc1599-p126-body. The aqua-fortis adjective appears in the staining comparison.

In this edition. The supplied modern note gives a modern chemical identification, but this entry needs only the historical corrosive name and its argumentative role.

[9] The mention of human skin describes a stain used in criticism. It must not become an instruction to test a corrosive on the body.

See also. Aqua Regia; Corrosives and Menstrua; Tinging and Staining.

Aqua Regia

Aquæ-Regischen

The word. Aqua regia is paired with aqua fortis in the page 126 comparison of metallic solutions and coloured stains. The pair comprises separately named corrosive waters, not two spellings of one word.

In Khunrath. The passage questions what a preparation's colouring action proves. A brown or red-spotted mark does not establish the tinctorial salt that would change a lower metal into silver or gold. The source supplies no composition or proportions here.[10]

The places. Selected annotated passages.

1599 p. 126; kh-mc1599-p126-body. Aqua regia occurs beside aqua fortis in the comparison of staining solutions.

In this edition. Retain the historical name without expanding the editorial modern identification into a preparation formula.

See also. Aqua Fortis; Corrosives and Menstrua; Salt of the Metals.

[10] The point of the pair is the inadequacy of colouring as proof, not a comparison of which corrosive is stronger or more appropriate for a modern task.

Arg-Chymist

argChymist; ArgChymisten; Arg-chymisten; Al- vnd Arg-Chymischen; Pseudo chymicorum

The word. The *argChymist* is the polemically marked bad practitioner, rendered “arrant Chymist.” The source form is built around *arg*, rather than the modern reader’s tempting “arch-.” At p. 108 the distinction is made visible as a choice between Al- and Arg-Chymical processes. It is a word for erroneous or corrupt practice and its advocates, not an honorific for an especially accomplished alchemist.

In Khunrath. His first appearance at p. 10 is among the mocking birds that shoot habitual poisonous slander-arrows. Later the label acquires a more technically delimited object. The p. 79 margin warns against the leaven of pseudo-chymists while the body rejects metallic embryonic products as the necessary regenerative field. At pp. 175–177 false and powerless pseudo-Magnesias yield unfit work because the desired principle is absent from the subject. The argument is not simply that hostile people have bad manners: it specifies why their proposed materials cannot ground the universal work.

The p. 108 pun sits in a constructive promise. With the right distinctions, divine grace and an understanding of Nature, the Artist can navigate apparently conflicting writings and choose the good processes while casting out the bad, sparing expense and wasted labour. It does not follow that every rejected preparation is worthless in every respect. Elsewhere Khunrath grants medicinal and preparatory uses to materials that cannot be the universal first matter.

In the final warnings the arg-Chymists become a pressure from which the reader’s firm foundation protects him. Their number, noise and sophistication

cannot substitute for the due subject. The leaven metaphor repeats in the p. 178 margin. The label thereby joins technical misdirection to social contagion: the reader must judge what is proposed rather than follow a confident crowd.

The lexicon should preserve the attack as the author's classification. Calling a named historical person fraudulent would require evidence beyond this general invective; this book often supplies hostile types without recoverable identities.[11]

The places. Selected annotated passages.

1599 p. 10; kh-mc1599-p010-body. The argChymist first appears as a slandering adversary

1599 p. 79; margin; kh-mc1599-p079-margin. Pseudo-chymists and ArgChymists are joined in the leaven warning

1599 p. 108; kh-mc1599-p108-body. The Al-/Arg- pun distinguishes good and bad processes within the reader's task of selection

1599 p. 175; kh-mc1599-p175-body. False subjects are said to yield null and unfit work

1599 p. 177; kh-mc1599-p177-body. The firm ground resists the gates of arrant Chymists

1599 p. 178; margin; kh-mc1599-p178-margin. The leaven warning returns in the conclusion

In this edition. Retain an indexed source spelling and use "arrant Chymist" where an English rendering is needed. "Arch-alchemist" would invert the pejorative. Keep

[11] The modern glossary and note explain the *arg* formation. Its negative force is independently clear from the primary contexts of slander, deception and the explicit Al-/Arg- opposition.

Khunrath's distinction between a false universal claim and a preparation he may allow for a limited use.

See also. Leaven; False philosophers; Labyrinth and right road; Swarm and fanaticism; Truth and hatred.

Aristotle

Aristotele; In Proœmio Metaphysices; Aristot: 4 Meteor:

The word. Aristotle supports two different claims: teaching through causes and the alleged necessity of reducing metals into first matter.

In Khunrath. Page 36 cites his authority for causal teaching, with the proem of the *Metaphysics* identified in the margin. Page 94 gives a more problematic attribution to the fourth book of the *Meteorologica*, through Avicenna and other Philosophers. Khunrath admits that the dictum cannot be found in contemporary Aristotle texts but asserts that it belongs there and alleges hostile alteration.

The distinction between those uses matters. The first provides a general epistemic standard; the second is a contested textual proof within a technical argument. Respect for Aristotle does not eliminate the gap between an attributed saying and the available book. Khunrath's own acknowledgement allows the reader to see that gap.[12]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. Aristotle underwrites knowledge through causes and principles.

1599 p. 36; margin; kh-mc1599-p036-margin. The proem of the Metaphysics is supplied as locator.

[12] Khunrath's hostile comparison with alleged biblical tampering on p. 94 is part of his polemic, not independent evidence that Aristotle's text was altered.

1599 p. 94; kh-mc1599-p094-body. The Meteorologica dictum is defended despite its acknowledged absence from the available text.

In this edition. The modern apparatus disputes the *Meteorologica* attribution. This article records both the primary allegation and its evidential limitation without treating suppression as a verified event.

See also. Aristotle and Avicenna; Avicenna; Causes and reasons; Unless.

Aristotle and Avicenna

Aristotele; In Proœmio Metaphysices; Aristot: 4 Meteor:; Auicenna; AVICENna; principia Naturalia

The word. Aristotle and Avicenna enter through attributed sayings rather than continuous exposition. They supply a standard of causal teaching, a condition of metallic perfection, and a warning against the letter. The most disputed attribution is presented as disputed by Khunrath himself, though his explanation of the problem remains an allegation.

In Khunrath. Page 36 invokes Aristotle for teaching through causes and certain principles; the margin points to the proem of the *Metaphysics*. The reference reinforces a demand for a sufficient why from anyone claiming to identify Magnesia. It is a methodological appeal, not an attempt to derive the treatise's whole cosmology from Aristotle.

Page 94 attributes to the fourth book of the *Meteorologica*, followed by Avicenna and other Philosophers, the saying that alchemists labour in vain to perfect metals unless they reduce them into first matter. Khunrath acknowledges that the saying is not found in

Aristotle in his own day. He nevertheless insists it belongs there, because Avicenna would otherwise not have cited it, and alleges that an enemy of alchemy tampered with the text. His comparison with alleged scriptural tampering carries hostile claims about Jews, Arians, and others; those are part of his polemic, not findings established by this companion.

Avicenna returns on page 110 as one who rejected the misleading letter and knew the Art to be true after returning to natural principles. This supports the rule that books must be read under Nature's possibility. Across the three places, the force of authority remains tied to what the saying can do within a natural argument. Yet the disputed *Meteorologica* passage also reveals a pressure in that method: Khunrath protects an expected authority by supposing corruption when the available text fails to contain his proof-text.[13]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. Aristotle supports the demand for teaching through causes and certain principles.

1599 p. 36; margin; kh-mc1599-p036-margin. The marginal locator points to the proem of the Metaphysics.

1599 p. 94; kh-mc1599-p094-body. The reduction dictum is attributed to Aristotle through Avicenna despite its admitted absence from contemporary Aristotle texts.

1599 p. 110; kh-mc1599-p110-body. Avicenna is cited for returning from the dead letter to natural principles.

In this edition. The modern apparatus explicitly challenges the Aristotelian attribution and discusses a

[13] The primary page 94 has no marginal gloss. Its suspicion of an altered passage belongs to Khunrath's body text, whereas the modern source-critical correction belongs to the edition's note.

different Avicennian text transmitted with the *Meteorologica*. Its bibliographical account is separate from the primary evidence. The safest formulation is therefore that Khunrath attributes the dictum to Aristotle and alleges tampering; this lexicon does not authenticate either claim.

See also. Causes and reasons; Unless; Letter and spirit; Consensus and monuments; Possibility of Nature.

Arm of God

BRACHIVM; Fortitudinem siuè ELIXEIR eius

The word. In the p. 163 margin God's arm is explicitly glossed as his strength or Elixir. The adapted Psalm 71 passage says that God, who has taught the speaker from youth, will not abandon him in old age until he declares that arm to the coming generation.

In Khunrath. The body defends continued writing despite incomplete preparation and affirms prayer joined to diligent labour. The gloss therefore supplies a scriptural voice for the author's persistence and intended communication. The object proclaimed is not only a general providence: the inserted explanation brings the Elixir into the psalm's arm-language.

Khunrath makes the application himself with *h. e.*, "that is." It should not be diluted into an editorial comparison, nor should it be mistaken for the wording of the biblical original. The note identifies several further changes, including the movement from a petition not to be forsaken to an assurance that God will not forsake him.

This is a distinct use of strength from the Isaiah gloss on pp. 147–148. The latter connects silence and hope to the

Elixir; this one connects a lifetime of divine teaching to proclamation.[14]

The places. Selected annotated passages.

1599 p. 163; kh-mc1599-p163-body. The author joins gratitude, prayer and labour while defending continued publication

1599 p. 163; margin; kh-mc1599-p163-margin. BRACHIVM is glossed as strength or Elixir within the adapted Psalm 71 passage

In this edition. Keep “arm,” “strength” and “Elixir” visible in sequence. Translating only the final technical term would hide the scriptural transformation.

See also. Silence, hope and strength; David and the Psalms; Truth and hatred.

Arnold of Villanova

Arnoldi de Villanoua; AQVA Philosophorum Primaterialis; magno NATuræ consensu

The word. Arnold is invoked as a witness to the power of philosophical pri-material water to dissolve metals and carry them into first matter. The name functions as an authority attribution in the alchemical tradition; the treatise does not establish which writing supplies the passage or resolve its authorship.

In Khunrath. The citation begins at the end of page 83 and finishes with the divided word for matter on page 84. It follows the denial that waters derived from corporeal metallic mercuries are already the pri-material waters of

[14] Khunrath’s margin gives Psalm 71:17–19. The modern note distinguishes this numbering from the Vulgate’s and identifies the detailed changes; the direct arm-to-Elixir gloss is primary.

bodies. The missing condition is passage through the catholic pri-material fountain and the specific putrefaction from which new generation follows. Arnold's alleged testimony then confirms that the required water does something more determinate than make a clear liquid: it returns metals to first matter with Nature's great agreement.

Khunrath immediately adds the *Clangor Buccinae* and others for the naturally hidden spirit of the fifth essence in that water. The witnesses converge on an agency already present in the proper subject. This sets up the next dispute, against those who would catch the world-spirit afresh from the air. The citation consequently participates in the transition from rejecting false products to rejecting a false account of where the required power is obtained.

The entry is narrow because the primary reference is narrow. Nothing in it warrants importing an entire medical or alchemical biography, or treating every work circulating under Arnold's name as a single authenticated corpus. What is securely present is Khunrath's confidence in this testimony and the specific proposition for which he deploys it.[15]

The places. Selected annotated passages.

1599 p. 83; kh-mc1599-p083-body. Arnold's testimony is introduced after the distinction between metallic waters and the true pri-material fountain.

1599 p. 84; kh-mc1599-p084-body. The Arnold quotation concludes and is reinforced by Clangor Buccinae on the hidden fifth-essence spirit.

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[15] The page-turn divides the quoted *materiam*. Both pages belong to the testimony; citing page 84 alone would omit the naming of Arnold and the reason he is introduced.

In this edition. The translation expands the name as Arnoldus de Villanova. The modern note supplies a death date, which is not evidence of the quoted work's authorship. Here the name identifies Khunrath's cited authority without turning the attribution into a settled bibliographical conclusion.

See also. Clangor Buccinae; Fountain and pri-material water; Dissolution and Reduction; Consensus and monuments.

Arsenic

Arsenicum; Arsenico

The word. Arsenic is a rival candidate on page 34 and is explicitly brought under the embryonic-material objection in the page 76 margin.

In Khunrath. That margin also questions the corporeal running mercury someone supposes he separates, or might separate, from arsenic. The existence of an altered flowing product would not establish pri-material status. Orpiment is named separately alongside arsenic and should not disappear into this broader heading.[16]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Arsenic is one proposed subject.

1599 p. 76; margin; kh-mc1599-p076-margin. Arsenic, orpiment and a supposed arsenic-derived mercury fall under the same objection.

[16] The margin's conditional wording distinguishes the claimant's supposition from a flat report that Khunrath has established the product's identity.

In this edition. The historical name is not restricted here to a modern pure element or a single compound. No preparation is reconstructed.

See also. Orpiment; Embryonic Ores; Corporeal running mercuries.

Art and Artist

Kunst; Kunstner; Artista; ARS; Alchymia; Alchymiam; Laboranten; laboriren

The word. The *Art* is the ordered chymical activity by which Nature's highest good is attained. *Kunst* is more than an isolated skill, while *Artista* or *Kunstner* identifies its practitioner without establishing that practitioner's wisdom. Khunrath can call a mistaken worker an Artist while denying that his operations conform to Nature. The qualifying phrases are therefore essential: work must be natural in its ground and artful in its conduct. The spellings *Alchymia* and the chymical family name this field without the later division between alchemy and chemistry; *laboriren* describes working in it, not a guarantee of philosophical understanding.

In Khunrath. The opening defines the Stone as the highest good of Nature attainable through the help of Art. This assigns human labour a necessary place without making it an independent source of the subject. The saying on page 44, that Art begins where Nature leaves off, is immediately attached to a thing upon which no human hand has yet worked. Nature provides the beginning; the Artist cannot manufacture that beginning retrospectively out of already specified metals.

The division of labour becomes precise on page 46. The Artist dissolves, cleanses and separates, then composes

and reunites the purified parts. The adjacent gloss calls this the business of Art while reserving its successful bestowal to God. Pages 62–63 reverse the perspective: Nature has already performed a catholic separation and composition for the Artist in the universal laboratory of the world. Human work depends upon a prior natural work rather than replacing it.

Khunrath nevertheless refuses to equate Nature-conformity with passivity. He grants that Art must imitate Nature in principles and seeds, and he repeatedly requires diligent labour. What it cannot do is overturn the distinction between a seed and its field, or turn a metal's separated constituents into universal first principles merely by handling them subtly. At the close, the laboratory remains indispensable. Recognition of the subject does not excuse the Artist from learning its preparation; prayer seeks guidance for handling it rightly.[17]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. The Stone is Nature's highest good, attainable through the help of Art.

1599 p. 44; kh-mc1599-p044-body. The boundary between Nature's prior work and the beginning of Art is stated beside the untouched natural subject.

1599 p. 46; kh-mc1599-p046-body. The Artist's work is divided into separation and recomposition.

1599 p. 62; kh-mc1599-p062-body. The Artist is told to receive what Nature has prepared; the sentence continues on page 63.

[17] The marginal *Hoc Artis est* begins on page 46; its accompanying statement about whom, how much and when God gives continues onto page 47. The page break must not make the gloss sound like an unconditional technical assurance.

1599 p. 90; kh-mc1599-p090-body. Art's imitation of Nature is conceded before the alleged sufficiency of metallic preparations is denied.

1599 p. 174; kh-mc1599-p174-body. Laboratory handling remains necessary after recognition and devotional preparation.

In this edition. "Art" preserves the systematic force of *Kunst*; "artificial" in the Latin compounds means made or assisted by Art, not spurious. The companion adjective "Nature-conforming" should remain visible, since Khunrath's distinction is between warranted and unwarranted operations rather than between human intervention and no intervention.

See also. Fore-work and After-work; Separation and Composition; Nature-conforming; Oratory and laboratory; Physical-artificial Wonder-working Being.

Athanor

ATHANOR; ATHANOre; ATHanore; vnuorbrenlichen Tocht; Athanore Philosophico

The word. The philosophical Athanor is the named furnace of the two constructive preparations. Khunrath also refers to his own Athanor "with the unburnable wick." The treatise identifies its role and points to another work, but supplies no design, construction dimensions, fuel regime or working temperature. The name's presence demonstrates technical content without making the book an equipment manual.

In Khunrath. The first occurrence central to the argument is on page 95. Silver or gold has been reduced through the first matter and sown into its field; seed and field are then described as coagulated, fixed and incerated

together in a philosophical Athanor. The parenthesis recommending Khunrath's own apparatus is modestly phrased: it would not be unsuitable. It is not an assertion that only his furnace can perform the work.

Page 98 names the Athanor again in the metal-free universal preparation. Here putrefaction, coagulation, fixation and inceration bring the catholic matter to its more-than-perfect condition. The same apparatus-name therefore serves both roads, whose distinction depends upon their materials and timing of specification rather than upon two different furnace types.

The margin at that page refers the reader to Khunrath's treatise on the philosophical Athanor. This is an authorial cross-reference, not an instruction contained in the present book. Its existence here cannot establish the contents, completion or publication history of the referenced work without further evidence.

The Athanor should also not be mistaken for the only laboratory object mentioned in the treatise. Earlier pages discuss glasses, while the warning against deceptive performances speaks of instruments and work-tackle. Khunrath can be explicit about the site and means of work while withholding the quantitative and material particulars needed to reproduce it. The unburnable wick remains a claimed identifying feature of his apparatus, not a safe technical specification that can be reverse-engineered from this phrase.[18]

[18] The possessive "my" belongs to the parenthetical apparatus on page 95. It should not be generalized so that every occurrence of "philosophical Athanor" is made an explicit reference to Khunrath's own design.

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. The special preparation occurs in a philosophical Athanor; Khunrath names his own unburnable-wick version.

1599 p. 98; kh-mc1599-p098-body. The universal preparation also takes place in the philosophical Athanor.

1599 p. 98; margin; kh-mc1599-p098-margin. A separate treatise on the philosophical Athanor is cited.

In this edition. The unburnable-wick phrase occurs on page 95. The supplied Introduction associates it with page 98, where the separate tract is mentioned; the primary page locations should be kept distinct. “Athanor” is retained because expanding it into a particular reconstructed furnace would exceed the text.

See also. Fire and Vulcan; Two Roads; Fore-work and After-work; Treatise on the Philosophical Athanor.

Aurora

AVRORam; Morgenröte; AVRORAM Philosophorum consurgentem

The word. Aurora is the Philosophers’ dawn, used in two primary marginal warnings about corporeal mercuries. It figures the hoped-for emergence of the genuine work without supplying a separate operational stage-definition.

In Khunrath. On page 70 the margin tells a boastful practitioner that the true dawn will not be seen from the described metallic mercuries in that manner. The body allows value to certain preparations as medicines while denying that they are first matter. Dawn therefore marks precisely what those genuine but insufficient preparations fail to establish.

The gloss beginning on page 120 and continuing on page 121 says the requisite treatment must also apply to corporeal running mercuries if one wants to see the Philosophers' dawn arise from them. Its context is the need to sow the whole metallic material into the proper pri-material field. The two appearances are not a flat rejection of all mercuries or all preparatory work. One denies sufficiency, while the other retains the necessary condition for further progress.[19]

The places. Selected annotated passages.

1599 p. 70; margin; kh-mc1599-p070-margin. The true philosophical dawn is denied to the proposed use of corporeal mercuries.

1599 p. 120; margin; kh-mc1599-p120-margin. A marginal continuation begins the corresponding requirement for corporeal mercuries.

1599 p. 121; margin; kh-mc1599-p121-margin. The rising Aurora is named as what may be sought only under that requirement.

In this edition. The source supplies both Latin and German dawn vocabulary. The imagery should not be converted into an unmentioned fixed colour-stage or a quantitative sign of completion.

See also. Colours and peacock's tail; Corporeal running mercuries; Unless; Seed, Field and Fruit; Signs and evidence.

[19] The phrase containing Aurora stands on page 121, while its governing clause begins in the margin of page 120. Both are relevant locators.

Authenticity of books

authentisch; Schrifftgemeß; Non igitur, quis dicat, sed quid dicatur, est attendendum; wo fern sie mit der Natur vbereinstimēn

The word. A book's authority is conditional upon its agreement with the appropriate ground of truth. The word *authentisch* occurs in the comparison with theological writings that agree with biblical Scripture. Khunrath uses that comparison to explain his own acceptance of the Philosophers' books under Nature.

In Khunrath. Page 110 first insists that he is not rejecting the philosophical corpus. The books remain good in a Nature-conforming understanding and insofar as they agree with Nature. The analogous statement about the Fathers and eminent theologians continues onto page 111: they are held authentic where they concord with Scripture in a Scripture-conforming way. The repeated construction makes agreement, rather than prestige alone, the stated condition of authority.

The ensuing sentence tells the reader to attend to what is said, not who says it, and whether it is said well or badly. This protects the investigation from being settled by a celebrated name. It also helps explain why Khunrath can call Geber, Ripley, and Paracelsus friends while loving Nature's truth more. His loyalty is not withdrawn by testing the author's meaning; testing is the proper form of that loyalty.

The wax-nose paragraph immediately adds the difficulty. Words can be bent toward arbitrary materials, particularly where the universal subject admits many predicates. Authenticity cannot therefore be established merely by producing an apparently favourable quotation. Reading requires the natural object, scope, and

distinctions of the claim. The criterion is interpretive agreement, not a textual-authentication method for determining who historically wrote a manuscript. The latter question sometimes appears in the modern apparatus but is not what *authentisch* is doing here.[20]

The places. Selected annotated passages.

1599 p. 109; margin; kh-mc1599-p109-margin. Nature's truth is placed above allegiance to named philosophical friends.

1599 p. 110; kh-mc1599-p110-body. Philosophical books are retained only in a Nature-conforming understanding, beginning the theological comparison.

1599 p. 111; kh-mc1599-p111-body. The word authentisch completes the condition of scriptural agreement, followed by attention to what rather than who.

1599 p. 112; kh-mc1599-p112-body. Nature's touchstone controls the interpretation that gives philosophical writings their proper sense.

In this edition. Modern 'authentic' can mean that a document is not forged or is correctly attributed. The primary comparison instead concerns warranted authority through agreement with Scripture, and analogously Nature. The article keeps this local sense separate from the source-critical problems discussed in the edition's notes on Aristotle, Senior, or other attributed works.

See also. Consensus and monuments; Letter and spirit; Wax nose; Philosophical liberty; Geber, Ripley, and Paracelsus.

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[20] The printed word is divided as *au-* and *thentisch* around a marginal reference. This typographic interruption should not obscure that it belongs to the body of page 111.

Avicenna

Auicenna; AVICENna; principia Naturalia

The word. Avicenna is invoked both as a transmitter of a disputed Aristotle saying and as a witness to the truth found by returning to natural principles.

In Khunrath. On page 94 Khunrath reasons that the reduction dictum must belong in Aristotle because Avicenna would not otherwise have cited it. Avicenna's credit thus props up an attribution that the current Aristotle text does not confirm. Page 110 gives him a different task: rejection of the dead, misleading letter in favour of natural principles. The cited return to principles is followed by Khunrath's letter–Spirit summary.

The second use qualifies the first by context, though Khunrath does not explicitly stage them as a conflict. Avicenna is valuable because he directs understanding toward Nature, not simply because his name can close a dispute. Neither passage titles the particular Avicennian writing from which the wording is taken.[21]

The places. Selected annotated passages.

1599 p. 94; kh-mc1599-p094-body. Avicenna mediates the disputed Aristotelian reduction dictum.

1599 p. 110; kh-mc1599-p110-body. Avicenna is cited for recognizing the Art's truth after returning to natural principles.

In this edition. The supplied note discusses an Avicennian work transmitted with Aristotle. That bibliographical clarification is apparatus and should not

[21] The familiar name does not, by itself, authenticate every alchemical saying circulated under it.

be confused with a title supplied by Khunrath on these pages.

See also. Aristotle and Avicenna; Aristotle; Letter and spirit; Authenticity of books.

Azazel and the cabalistic witnesses

AZAZELE; IEHOVAE vltore subdelegato; Pico Mirandulæ Comite; Capnione; Agrippa; Scalichio

The word. Azazel appears in the Latin threat on p. 147 as the subdelegate of avenging IEHOVAH. The man who knowingly despises Magnesia or violates the obligations just described will, Khunrath says, be devoured under the property of judgment and the law of divine wrath and punishment. He explicitly attributes the doctrine to the Hebrews and calls four witnesses in the margin.

In Khunrath. The sentence belongs to the oath argument, not to a manual for invoking spirits. Its preceding page insists upon lifelong fidelity to voluntarily undertaken duties towards a preceptor. Its following clauses urge the reader to write those duties on the heart, abide on the Lord's holy mountain and become receptive to further blessing. Azazel represents the punitive alternative within that admonition.

The witnesses are printed as Pico, Count of Mirandola; Capnio; Agrippa; and Scalichius. The supplied editor identifies them respectively with Giovanni Pico della Mirandola, Johann Reuchlin, Heinrich Cornelius Agrippa and Paulus Scalichius. Those fuller names may aid lookup, but the primary margin gives no particular books, chapters or quotations. It therefore supports the fact that Khunrath invokes their authority for this point, not

independent verification that each taught the doctrine in exactly these words.

Their local function must not be transferred to a different argument. They are cited beside the Hebrew demonological sanction, not beside the principal statement of Christological harmony on pp. 56–57. Agrippa also has an earlier, separate occurrence at p. 99 beside the account of the Great Stone. That citation names a work and a section and belongs to the discussion of the universal Stone's powers, whereas the p. 147 citation supplies only the witness's name.

Nor should Azazel simply be normalized to the Devil or Beelzebub. The book gives those adversarial names other polemical functions; here Azazel is specifically subordinated to divine avenging judgment. The lexicon records that assigned role without treating the claimed spirit, punishment or source tradition as an independently established fact.[22]

The places. Selected annotated passages.

1599 p. 99; margin; kh-mc1599-p099-margin. Agrippa's earlier citation belongs to the Great Stone, a distinct context

1599 p. 146; kh-mc1599-p146-body. The oath obligations establish the offence to which the next page's threat applies

1599 p. 147; kh-mc1599-p147-body. Azazel is named within an attributed doctrine of divine punishment

[22] The margin's formula *Attestantibus hoc* points to the immediately adjacent assertion. Its demonstrative is important evidence against treating the list as a general roster underwriting every theological claim in the book. The modern apparatus groups the named witnesses as Christian-cabalistic authorities. This is useful contextual classification, not a phrase Khunrath adds to the list itself.

1599 p. 147; margin; kh-mc1599-p147-margin. The four witnesses are invoked for this local assertion

1599 p. 149; kh-mc1599-p149-body. The ethical argument returns to Magnesia and the preceptor rather than developing a demonological system

In this edition. Keep the inflected primary form *AZAZELE* in the forms index and use “Azazel” as the English headword. Fuller identifications of Capnio and Scalichius come from the modern apparatus and should be signalled as such. No biographical facts, occult procedures or expanded source claims are needed to explain their place here.

See also. Oath and conscience; Devil and scaly brood; Inspired wisdom; Gift of God.

Azoth

AZOTH; Azothisch; Azotischer; MAGNESIAE Pri-materialischen AZOTH

The word. Azoth names the philosophical Mercury in its pri-material catholic use, especially as purified, living mercurial matter. Khunrath also forms adjectives and adverbs from the name. Those grammatical variations let him describe a watery preparation or a mode of proceeding without introducing a different universal subject.

In Khunrath. The term first accompanies the description of Magnesia as the natural and artful regeneration field. At pp. 52–53 the subject may have been resolved into pri-material water and remain Azothically watery, or become Azothically coagulated and fixed. Azoth is therefore not confined in this book to a liquid stage. Its applicability continues through changes in the condition of the matter.

The rejection of metallic embryos supplies a functional test. At pp. 79–80 the required thing, after Azotic watery preparation, has the natural pri-material power to reduce silver and gold into first matter. Khunrath immediately identifies the relevant catholic Mercury as being in the pri-material Magnesia of the Wise. Prepared liquors from specified metallic bodies do not become Azoth merely because they are clear or watery.

The central account is most explicit at pp. 97–98: first matter, most limpidly purified, is Azoth, the ensouled, catholic, living Mercury. Taken by itself without silvern or golden addition and regenerated through the stated work, it becomes more-than-perfected Azoth and the universal glorified Stone. The repeated name emphasizes continuity of subject alongside transformation of state. It also clarifies why the universal route differs from a route which specifies the matter toward silver or gold.

Later, Khunrath laments that otherwise able chymists have not proceeded Azothically from this foundation. He ends the discussion of metallic salts by rejecting supposed excellence achieved outside Magnesia's pri-material Azoth. The word consequently serves as a test of origin and manner of preparation, not as a portable synonym for any strong dissolving agent.[23]

The places. Selected annotated passages.

1599 p. 52; kh-mc1599-p052-body. Azothic water and subsequent coagulation or fixation are both allowed; the sentence continues on p. 53.

1599 p. 52; margin; kh-mc1599-p052-margin. AZOTH is supplied as a standalone primary gloss.

[23] The source records the unusual placement of the p. 52 AZOTH gloss near the direction line; it is an authorial gloss rather than ordinary body text.

1599 p. 79; kh-mc1599-p079-body. Azotic watery preparation is associated with genuine pri-material reducing power.

1599 p. 97; kh-mc1599-p097-body. Purified first matter is explicitly equated with Azoth and living catholic Mercury.

1599 p. 98; kh-mc1599-p098-body. The same Azoth is regenerated and more-than-perfected without metallic addition.

1599 p. 128; kh-mc1599-p128-body. The salt discussion returns to Magnesia's pri-material Azoth as the indispensable ground.

In this edition. "Azotic" and "Azothically" are the supplied translator's deliberate English coinages for Khunrath's derivatives. Modern note n522 offers an alphabetic explanation of the name; the primary treatise does not present that derivation.

See also. Mercury of the Philosophers; First matter; Twofold Mercury and Rebis; Preparation; Universal and Special Stones.

Bacon and bait

Speck; falle; zucker / öpfeln vnd birnen

The word. Bacon on the trap is Khunrath's surprisingly frank explanation of why philosophers speak so much about transmutation. It attracts wealthy people who otherwise avoid the difficult and expensive search into Nature's hidden good arts. The p. 152 margin gives the gentler parallel of children lured to school with sweets and fruit.

In Khunrath. The objection begins on p. 151: if the higher recognitions matter most, why do the books promise silver and gold? Khunrath accepts the observation and

defends the inducement as answerable before God because it draws support towards divine honour and benefit to oneself and neighbour. The long sentence completes those ends on p. 153.

The image preserves a tension rather than resolving it. An alluring lower reward is used to bring people towards a higher purpose, while the ensuing address condemns Mammon's servants. Khunrath thinks the pedagogical end justifies the bait, but the phrase does not authorize the lexicon to endorse deception or to infer that all the promised transformations are knowingly false.[24]

The places. Selected annotated passages.

1599 p. 151; kh-mc1599-p151-body. The objection points to the philosophers' extensive transmutation claims

1599 p. 152; kh-mc1599-p152-body. Bacon on a trap explains the inducement of wealthy supporters

1599 p. 152; margin; kh-mc1599-p152-margin. Children's sweets and fruit make the pedagogical analogy explicit

1599 p. 153; kh-mc1599-p153-body. God's honour and neighbourly benefit complete the stated purpose

In this edition. Do not soften bacon and trap into a neutral "attraction." Their bluntness is part of the admission. The fruit here is pedagogical bait, distinct from the technical apple-and-seed analogy.

See also. Greed and stewardship; Steward; Golden Rule.

[24] The sentence spans pp. 152–153. Its purpose clauses must be read before deciding what work the inducement is meant to support.

Balgus

Balgus in Turba

The word. Balgus is the named speaker credited with a saying in the *Turba*: understanding the regimen exceeds reason unless divine inspiration gives it.

In Khunrath. The parenthetical quotation occurs on page 135 within the account of how Philosophers can know before completing their work. Its place is important. After divine disclosures and a human master have been named, Khunrath describes knowledge through the Light of Nature, also according to God's will and enlightenment; Balgus's saying reinforces that qualification. Page 136 then unfolds reading, contemplation, and observation.

The reference therefore does not abolish natural inquiry. It frames its possibility through illumination while leaving its particular practices in place. Balgus has no separate biography or sequence of operations here; the name identifies the voice to which the rule about understanding is attributed.[25]

The places. Selected annotated passages.

1599 p. 135; kh-mc1599-p135-body. Balgus's Turba saying qualifies the route through Nature's light with divine illumination.

1599 p. 136; kh-mc1599-p136-body. Reading and observation continue the same account rather than being replaced by the appeal to inspiration.

[25] The primary marginal labels for enthusiastic Cabala stand beside the direct-inspiration route; they should not automatically be imposed as labels for every route in the paragraph.

In this edition. The source names Balgus directly. The modern note's identification of him as a Turba speaker clarifies the reference without supplying a historical life.

See also. Turba; Light of Nature; Historical, physical, and theosophical proof; Certainty before achievement.

Barbarinus and Barbarus

Barbarino; Barbaro

The word. This is the named interlocutor in Bernard's reported account of knowing the Art before personally completing the work.

In Khunrath. The Latin quotation on page 133 has *Barbarino*, while Khunrath's German rendering gives *einem Barbaro*. Bernard says that, after he inadvertently disclosed his lack of personal trial, this interlocutor tried to divert him from the true purpose, so he left the association. The episode supports Khunrath's resistance to an argument that equates incomplete practice with ignorance.

The man's precise historical identity is not established. Nor should the variation be resolved by assuming that the German word merely insults him as a barbarian. The supplied translation retains the name-like form and leaves the contrast visible. His essential role is the disputant who misuses an admission of limited performance against a claim of prior knowledge.[26]

[26] The narrative is Bernard's story as quoted by Khunrath, not Khunrath's claim to have met this interlocutor.

The places. Selected annotated passages.

1599 p. 132; kh-mc1599-p132-body. Bernard's account of acquaintances after knowing the Art begins the quoted narrative.

1599 p. 133; kh-mc1599-p133-body. The interlocutor's name varies between Latin and German as the disagreement is recounted.

1599 p. 134; kh-mc1599-p134-body. Bernard's departure from the association concludes before the Rosarium example begins.

In this edition. The two printed inflected forms are retained rather than silently harmonized. A speculative identification would add nothing necessary to the argument.

See also. Bernard of Treviso; Certainty before achievement; Son of doctrine and master.

Beelzebub

Beelzebubischen; Beelzebubische

The word. Beelzebub's name organizes the insect imagery of hostile slander. Khunrath calls the p. 24 swarm Beelzebubian and, on p. 31, names the old slander-Devil whose followers include botchers, bunglers, slander-hornets and clinging blow-flies.

In Khunrath. The adversary's irritation is directed at the claim that God still grants true recognition to a few. Thus the name does more than amplify an isolated insult: it casts resentment of divine gifts as the force binding the noisy collective. On p. 144 the Beelzebubish persecutors are again accused of attacking behind the author's back over his recognition and confession of Magnesia.

The modern note connects the name's traditional fly association with the insects. That explanation clarifies the verbal network, but the primary evidence is the text's repeated juxtaposition of the name and the swarm. No independent demonological biography is required.

Unlike Azazel, Beelzebub is not introduced through a sentence attributing a doctrine to named witnesses. He functions directly within Khunrath's polemical voice. Keeping those contexts separate prevents all supernatural names in the book from becoming one undifferentiated category.[27]

The places. Selected annotated passages.

1599 p. 24; kh-mc1599-p024-body. The swarm opposing universal uniqueness is called Beelzebubian

1599 p. 31; kh-mc1599-p031-body. The slander-Devil is named among the author's resentful adversaries

1599 p. 32; kh-mc1599-p032-body. Blow-flies complete the continuing image

1599 p. 144; kh-mc1599-p144-body. Beelzebubish persecutors are accused of covert slander

In this edition. Retain the name and its adjectival forms. Rendering everything as "evil" would suppress the coherent insect imagery and its recurrence.

See also. Devil and scaly brood; Swarm and fanaticism; Azazel and the cabalistic witnesses.

[27] The exact uncertain adjective VnHamlischen in the p. 31 swarm passage remains unresolved. Beelzebub's surrounding context does not decipher that word.

Begetting and bearing witness

zeuget; gezeuget hat; Gezeugnisse

The word. Khunrath's vocabulary of *zeugen* can concern generation or testimony. The local object and argument determine the sense; spelling alone does not justify imposing one English verb on every occurrence.

In Khunrath. At p. 23 the universal subject wonderfully bears witness through God's light of Nature, so that the Creator's goodness, wisdom and power may be known. The accompanying marginal language of testimonies supports that evidential setting. The material subject teaches its knower something about God.

At pp. 63–64 Nature has begotten and still begets all metals within the earth from the relevant matter. Here the sentence concerns production, not what Nature verbally or figuratively attests. The same finite form *zeuget* therefore belongs to a different causal direction.

The distinction is more than a translator's convenience. The treatise connects the coming-to-be of things with what their constitution discloses, but it does not collapse those activities. Nature generates the materials, and attentive inquiry reads their testimony. Preserving both senses allows the double claim to remain intelligible without making every act of begetting an explicit declaration.[28]

The places. Selected annotated passages.

1599 p. 23; kh-mc1599-p023-body. The universal subject's zeuget belongs to knowing the Creator's attributes.

[28] The p. 23 sentence has an independently marked textual difficulty in its repeated "through God's" wording. That problem does not turn its concluding reference to knowledge of divine attributes into a statement of metallic production.

1599 p. 23; margin; kh-mc1599-p023-margin. The gloss speaks of the wonderful child's testimonies.

1599 p. 63; kh-mc1599-p063-body. Nature's gezeuget hat and zeuget concern metallic generation, with the object on p. 64.

1599 p. 64; kh-mc1599-p064-body. All metals complete the generative sentence begun on p. 63.

In this edition. The source's English differentiates bearing witness from begetting. The modern note to p. 63 emphasizes the generative reading there; that local clarification should not become a rule suppressing the testimony-reading of p. 23.

See also. Natural origin; Nature's manner; Book of Nature; Truth and consistency.

Bernard of Treviso

BERNHARDVS; BERNHARDVS der GRAF; Veridicus Treuisanus; Bernhardus Comes

The word. Bernard is the Count and truth-speaking Trevisan of Khunrath's citations. The article concerns the figure and writings invoked in this treatise, rather than attempting to reconstruct a biography from the traditional name. Bernard is unusually important because he serves both the opening principle of correct matter and the later defence of knowledge before completed work.

In Khunrath. Page 10 quotes from the second part of Bernard's book on the Hermetic Stone a saying attributed there to the *Turba*: searching where the desired thing is absent is vain. Khunrath turns it into the basis of the wrong-road warning. On pages 64–65 he anticipates an objection from Bernard's argument against bare elements or first matter. The answer distinguishes the view Bernard

refuted from Khunrath's natural, already formed Magnesia; the acknowledged authority is not surrendered but reinterpreted within a more precise account of the subject.

Bernard's strongest role comes in pages 131–134. He allegedly knew the Art two years before completing it. Khunrath gives a Latin passage and a German rendering about acquaintance with fifteen knowledgeable men and an interlocutor called Barbarinus or Barbarus. When Bernard admitted that he had not yet performed the work, this man tried to turn him from his purpose, and Bernard left his company. The episode directly parallels the attempt to discredit Khunrath's knowledge through incomplete preparation. If an opponent invokes Bernard's authority, he cannot easily deny the possibility Bernard asserts.

Page 156 supplies the converse use: Bernard prepared the Stone four times in old age, unlike the public tingents whose ability ended with their stock of tincture. Knowledge can precede success and can explain repeat preparation after success. These are Khunrath's uses of the Bernard tradition, not independent corroboration of the reported events.[29]

The places. Selected annotated passages.

1599 p. 10; kh-mc1599-p010-body. Bernard transmits the maxim against seeking a thing where it is absent.

1599 p. 65; kh-mc1599-p065-body. His objection against bare elements is distinguished from the claim about formed Magnesia.

[29] The Errata correct *familiaren* to *familiarem* on page 132. The correction repairs the Latin description of acquaintance; it does not alter the two-years-before-completion claim carried onto page 133.

1599 p. 131; kh-mc1599-p131-body. Knowing the Art two years before completing it becomes the principal counterexample to the opponent.

1599 p. 133; kh-mc1599-p133-body. The Latin and German narrative explains Bernard's break with a disputant who used his inexperience against him.

1599 p. 156; kh-mc1599-p156-body. The four preparations in old age supply the counterexample to tingents unable to reproduce their agent.

In this edition. The supplied apparatus identifies traditional Bernardian works, but page 133 does not establish precisely which edition or tract Khunrath used for that passage. The German *einem Barbaro* should also not be enlarged into a biography of the interlocutor. The translation exposes the Latin/German variation rather than settling it by conjecture.

See also. Certainty before achievement; Turba; Rosarium; Demonstration and the tinging-man; First matter.

Biblical and macrocosmic theology

THEOLOGIAE Biblicæ & Macrocosmicæ; Biblischer Theologia; grossen Weldtbuch der Natur; Cognitio THEOLOGIAE

The word. The p. 151 margin joins the knowledge of biblical and macrocosmic theology and speaks of doctors of both: two ways in which theology is divinely written and delivered. "Macrocosmic" refers to the great World as a divine book. It does not mean that all claims about Nature automatically become theology; the body specifies knowledge of the Creator from created visible things, together with recognition of his sent Son.

In Khunrath. The relation is prepared long before it is named. At pp. 43–44 Genesis is offered as a source from which the first matter of the material World might be demonstrated. At pp. 57–58 the projected books on Magnesia and its harmony with Christ are grounded together in Nature's World-book and holy biblical Scripture. At pp. 138–140 Magnesia bears witness to Christ, and John's injunction to search the Scriptures is transferred to the natural book under an explicit symbolic qualification.

This movement is not simply a collection of parallel images. At pp. 150–151 Khunrath ranks the recognitions available through Magnesia: the Creator, the Son, the beginning of the World, oneself and Nature. Such recognitions are preferable to silver- and gold-making. He then calls physics, in a certain respect, a part and servant of theology, and appeals to Paul and Tertullian. The marginal conjunction of the two theologies names the larger intellectual claim that this ranked account makes possible.

The two books also regulate each other's interpreters. On pp. 110–111 the Fathers' and theologians' writings count as authoritative insofar as they agree with Scripture, just as philosophical books must agree with Nature. This is an analogy of tests, not a licence to treat every human authority as infallible. The later *Prognosticon* predicts that natural theology will be adduced beside biblical theology as visible proof against disputants.

The p. 176 margin belongs to this comparative logic. It says that outside catholic Magnesia there is no attaining the highest natural good through Art, just as there is no eternal salvation outside the Church. The ecclesial formula is affirmed as the model of the natural claim. It

neither declares Nature a replacement Church nor turns *catholic* into an attack upon the Church. The text's boldness lies in assigning comparable necessity to the due natural subject in its own domain.[30]

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. Genesis provides a proposed demonstration of the first matter; the sentence begins on p. 43

1599 p. 58; kh-mc1599-p058-body. World-book and biblical Scripture ground the projected works together

1599 p. 111; kh-mc1599-p111-body. Agreement with Scripture tests theological authorities as agreement with Nature tests philosophical ones

1599 p. 151; margin; kh-mc1599-p151-margin. The two divinely delivered theologies are explicitly joined

1599 p. 176; margin; kh-mc1599-p176-margin. The necessity of Magnesia is compared to the affirmed necessity of the Church for eternal salvation

1599 p. 183; margin; kh-mc1599-p183-margin. Natural theology is predicted to be cited beside biblical theology as ocular proof

In this edition. Keep "biblical" and "macrocosmic" as distinct adjectives. The latter is not a euphemism for a modern scientific discipline. The modern note n1761 still describes the ecclesial formula as turned "against the Church," although its own translation and the primary margin say otherwise; the edition's corrected glossary

[30] Khunrath himself gives Romans 1:18–20 in the p. 150 margin and refers there to chapter 8 of his Confessio. The theological rank of natural knowledge is therefore supported by a printed reference, not only by the modern commentator. The phrase "in a symbolic sense" at p. 139 belongs to Khunrath's marginal direction for John 5:39; it is not a qualification invented by the translator.

withdraws that reading. The article follows the primary *Sicuti nec* construction.

See also. Analogical harmony; Ancient Fathers and Tertullian; Prognostication; Theosophy; Christ and IHSVH.

Bird and song

Vogel aus seinem gesang; Vogel aus seinem Gesang; loquere, ut audiam qui sis

The word. Judging the bird by its song means evaluating what a practitioner can say intelligibly about the Art, rather than trusting a displayed result alone. The image first invites readers to judge Khunrath after understanding his writings and then becomes a general instruction for assessing alleged transmuters.

In Khunrath. At p. 155 the author asks to be judged philosophically from his song. He next rejects the claim that everyone who has transmuted must know the matter or be able to prepare the Stone. The intervening account distinguishes possession of tincture from the ability to reproduce it.

Page 157 returns to the bird, asking whether its song is Nature-conforming. “Speak, that I may hear who you are” makes the test explicit, followed by proving spirits against Nature’s touchstone. Speech is not accepted merely because it is learned or confident; its agreement with the natural account is what matters.

Unlike the mocking birds elsewhere, this image allows a true philosopher to sing well. It names a discrimination

rather than a fixed animal type assigned only to enemies.[31]

The places. Selected annotated passages.

1599 p. 155; kh-mc1599-p155-body. Khunrath's writings are offered as the song by which to judge him

1599 p. 156; kh-mc1599-p156-body. Possessing tincture is distinguished from knowing how to reproduce it

1599 p. 157; kh-mc1599-p157-body. The bird's nature-conforming song becomes a test of alleged practitioners

In this edition. Keep the song image rather than replacing it entirely with "explanation." The metaphor's recurrence binds the author's own accountability to the test he demands of others.

See also. Birds and beasts of controversy; Truth and hatred; Calumniator.

Birds and beasts of controversy

Spottvogel; Vogel Federlos; Goldtkäfer; Krahe vom Sontage; Caballus generosus; Teuffels Alister

The word. Birds and beasts give Khunrath an unusually varied language for intellectual and moral disagreement. Mocking birds attack; lime-twig men catch the unwary; gold-beetles lure them; crows and cows measure ignorance; a noble horse represents the author refusing to heed a barking puppy. These are polemical figures, not an inventory of the natural specimens in his possession.

In Khunrath. The birds appear early as scoffers with poisonous slander-arrows. The p. 22 marginal busybody is

[31] The short Latin demand to speak is printed by Khunrath. No named classical speaker is supplied at this point, so none is invented here.

associated with the limed rod that traps birds, reversing the roles: an opponent can be prey or catcher. At p. 124 an uncracked nut and the critic's sharp beak dramatize an argument Khunrath says cannot be broken. The doubtful *KJEsen* is added in the same taunt; its identity should remain uncertain rather than become a confidently named species or person.

The test of the bird by its song at pp. 154–157 gives the image a different, evidential use. A practitioner is to be judged by the nature-conformity of what he says or writes, not only by the transmutation he displays. The image still permits a right-singing bird; it is not always abuse. It thus belongs to the book's distinction between a spectacular result and an intelligible account of its grounds.

The most crowded animal sequence comes in the concluding attack. The scoffer is a mocking-bird and a Devil's magpie, although the latter English identification rests on an uncertain printed form. The rabble knows God's natural mysteries as well as a crow knows Sunday or a Swiss cow dancing. A featherless bird or gold-beetle arrives crying wealth, and the others tumble after him like a fly into buttermilk or a swine into a feeding dish. The figures move from incapacity to heedless appetite and capture. They ridicule susceptibility to new claims, particularly where greed has replaced reflection.

The author finally casts himself as the well-bred horse unmoved by a puppy's barking. He also says that Christian pity is more fitting than violent quarrelling with such people. The horse image is therefore a declared posture at the end of a tirade, not proof that the book has maintained equanimity throughout. Its self-conscious

change of register should be heard alongside the insults that immediately precede it.[32]

The places. Selected annotated passages.

1599 p. 10; kh-mc1599-p010-body. Mocking birds first accompany the argChymist's slander-arrows

1599 p. 124; kh-mc1599-p124-body. The sharp-beaked opponent is challenged to crack the argument's nut

1599 p. 157; kh-mc1599-p157-body. The bird's song tests a practitioner's account rather than merely his displayed result

1599 p. 166; kh-mc1599-p166-body. The scoffer is addressed through a mocking-bird and uncertain magpie expression

1599 p. 170; kh-mc1599-p170-body. The new gold-crier and his followers form a sequence of birds, insects and feeding beasts

1599 p. 172; kh-mc1599-p172-body. The noble horse and barking puppy define the author's professed response

In this edition. Do not replace every animal with "fool," which would erase changes in role and argument. The modern note infers "magpie" from *Alister* beside the mocking-bird; that is an editorial construal, not a secure reading of an ordinary word. Likewise the uncertain *KJEsen* at p. 124 is left without a biographical or zoological identification.

See also. Busybody and School-fox; False philosophers; Greed and stewardship; Swarm and fanaticism; Truth and hatred.

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[32] The crow's knowledge of Sunday begins on p. 169 and the Swiss cow's dancing completes the sentence on p. 170. Both belong to a single proverbial comparison of ignorance. The supplied note does not assign a definite author to the noble-horse proverb. Its occurrence is sufficient for explaining Khunrath's self-application without inventing a classical source.

Bismuth

Wißmuth

The word. Bismuth opens the list of materials that other claimants identify with Magnesia on page 34. The position gives it prominence in the catalogue, not priority among acceptable subjects.

In Khunrath. The following challenge asks for a grounded reason behind the identification. A report that someone worked in a material is insufficient. Khunrath supplies no individual bismuth experiment or compositional account here.[33]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Bismuth is the first named candidate in the claimants' catalogue.

1599 p. 35; kh-mc1599-p035-body. The proposed identifications are challenged for want of adequate reasons.

In this edition. The translation "bismuth" follows the supplied edition; no inference is made about purity or a modern sample specification.

See also. Rejected Materials; Recognition.

Blasphemy

blasphemū; lestern; Sünden in den heiligen Geist

The word. Blasphemy is both a charge Khunrath anticipates against himself and one he turns against

[33] The modern note claims external printed precedents for all these proposals but does not identify them here. This entry does not repeat that bibliographical claim as established evidence.

contemptuous opponents. The distinction between those situations is essential: he defends natural similitude as a legitimate Christian practice, then argues that deliberate contempt of Christ's natural effigy is itself gravely culpable.

In Khunrath. At pp. 140–141 the anticipated judgment *as a blasphemer* prompts his appeal to Scripture, the Fathers and contemporary theologians who explain faith through natural comparisons. The defence concerns the admissibility of that method. It does not say that every untested alchemical resemblance is immune from criticism.

In the oath discussion at pp. 148–149, deliberate contempt of Christ and self-interested evasion of honest obligations are described as sins against the Holy Spirit. The account then applies culpability to contempt for Magnesia and ingratitude towards the preceptor. Here symbolic likeness gives the natural subject a heightened moral claim.

These severe judgments are the author's theological assertions. A historical explanation should report their role without pronouncing upon anyone's spiritual state. The p. 35 prayer for forgiveness of ignorant blasphemers also shows that Khunrath distinguishes ignorance from knowing, purposeful contempt.[34]

The places. Selected annotated passages.

1599 p. 35; margin; kh-mc1599-p035-margin.
Forgiveness is asked for those who ignorantly blaspheme the mysteries

[34] The doctrine of unforgiven sin is asserted in Khunrath's prose; no separate gospel reference is printed beside it.

1599 p. 140; kh-mc1599-p140-body. Khunrath anticipates being condemned as a blasphemer for natural similitude

1599 p. 141; kh-mc1599-p141-body. Scriptural and theological precedents are offered in defence

1599 p. 148; kh-mc1599-p148-body. Deliberate contempt and dishonest evasion receive the strongest theological condemnation

1599 p. 149; kh-mc1599-p149-body. The warning is applied to Magnesia's effigy and the preceptor

In this edition. Keep the qualifying force of deliberate and knowing wrongdoing. Omitting it would transform the passage into a claim that every error or unsuccessful operation is an unforgivable sin.

See also. Ancient Fathers and Tertullian; Likeness; Oath and conscience.

Blindness and the spectacled owl

Blindheit; Fackeln; Liecht; Brilln; Wann die Leute nicht sehen wölln

The word. Blindness is not a single condition throughout the book. Saul's scales can fall; the Emmaus disciples' eyes are held; the closing motto asks what torches, light or spectacles can do when people will not see. The final emblem therefore concentrates the failure of willing reception despite available aids, rather than declaring that all ignorance has one moral cause.

In Khunrath. At pp. 41–42 heavenly illumination and the acceptance of truthful admonition promise a conversion of the opponents' mental sight. At pp. 44–45 a different explanation is given: the true matter is openly visible and ordinarily nameable, but God allows recognition only to a few. These passages distinguish seeing an object, knowing

its ordinary name and understanding its philosophical identity. They also leave room for mercy and altered judgment.

The closing image, as described by the supplied edition, places an eared owl wearing spectacles on a stump, with crossed burning torches and a lit candle on either side. The primary motto asks what such aids help when people refuse to see. The visual abundance thus repeats the verbal problem from another direction: multiplying light and apparatus is insufficient where reception fails.

The image stands after the argument and Errata. It can be read as a final challenge to the reader who has had the doctrine set before him, as well as a rebuke to the declared opponents. Yet the motto's force should not be inflated into a neutral demonstration that Khunrath's conclusions are correct. It represents the book's own understanding of resistance to its teaching.

Beneath the emblem, three *Floreat* acclamations wish flourishing to the Magnesia discussed in this treatise. Their positive affirmation answers the three Hallelujahs of the subscription and follows the negative question about failed aids. The closure combines blessing and admonition instead of ending with a fresh disclosure of the hidden material.[35]

The places. Selected annotated passages.

1599 p. 41; kh-mc1599-p041-body. Saul's falling scales introduce a possible change in the opponents' sight

[35] The modern note says the spectacled owl is Khunrath's emblem rather than the printer's. That attribution is reported by this edition; it has not been established here through a separate image comparison. The emblem occupies the recto of the final unnumbered leaf; the colophon occupies its verso, according to the supplied final collation. It is not followed by a separate colophon leaf.

1599 p. 42; kh-mc1599-p042-body. Mental illumination is expected to yield recognition and defence of the right subject

1599 p. 44; kh-mc1599-p044-body. The Emmaus comparison distinguishes visible presence from recognition

Closing emblem; kh-mc1599-emblem. The primary motto asks why abundant visual aids cannot overcome unwillingness to see

1599 p. 187; kh-mc1599-p187-body. The triple Hallelujah supplies a verbal counterpart to the emblem's three Floreats

In this edition. The supplied file describes the woodcut but does not reproduce it in this text. Attribute specific visual details to that editorial description rather than pretending to have independently inspected the printed image. The modern note associates the emblem with the Amphitheatrum; that history is commentary, while the motto and Floreat wording belong to the closing primary matter.

See also. Emmaus; Saul and Ananias; Truth and hatred; Hallelujah and subscription; Errata and textual repair.

Bloodstone

Blutstein

The word. Bloodstone closes the specifically named run of candidates before the catalogue's open-ended "and so on." The primary text supplies the name without a colour description, origin or composition.

In Khunrath. Its blood-language should not be conflated with the sanguine essence of the tartar green stone on

page 68. That later phrase belongs to a detailed preparation catalogue and has a different stated relation.[36]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Bloodstone is the last specifically named candidate before the list remains open-ended.

In this edition. The historical word is left without a modern mineral identification. Several later associations of an English name cannot decide this source's referent.

See also. Green Stone and Sanguine Essence; Rejected Materials.

Body, spirit and soul

LEIB / GEIST vnd SEELE; Corpus; SPIRITVS; ANIMA; Vinculum coniungens Animam cum Corpore

The word. Body, spirit and soul are the three constituents from which Nature composes the chymical little world. At p. 54 spirit is explicitly the proper vehicle and nearest dwelling of soul, and the bond joining soul with body. The triad describes an internally related constitution rather than three unrelated materials.

In Khunrath. Its cosmic scale is stated before its local analysis. At p. 50 Nature separates and composes body, spirit and soul from the great world's body, spirit and soul into one proper pri-material Chaos. The corresponding terms at the two scales make Magnesia a macrocosmic microcosm: a non-human little world constituted from the greater world. No human preparer is credited with producing that original comprehensiveness.

[36] A shared red or blood-like vocabulary would be an interpretive resemblance, not evidence that two named materials are identical.

At p. 54 the triad is one of several simultaneous accounts of the subject. It follows the duality of man and wife, Mercury and sulphur, and precedes the four elements ensouled with fifth essence. The primary margin labels it Trias, while another gloss insists that all are in one subject. The sequence is therefore not a chronological story in which body comes first, spirit second and soul third. It enumerates relations that the true subject already contains.

Spirit's mediating description is particularly precise. Soul is not simply substituted for body; a vehicle, dwelling and bond makes their relation thinkable. The following Salt, Mercury and Sulphur vocabulary supplies a corresponding chymical register. That juxtaposition supports a reading across the two triads, but the book's larger use of Spirit and World-Soul still has to be followed in context.

The later objection concerning metals shows why a triadic analysis alone cannot authenticate first matter. Opponents claim to separate silver and gold into soul or sulphur, spirit or Mercury, and salt or body, then to reunite them as their own regeneration field. Khunrath replies that even if the three could be obtained as proposed, they remain essential parts of specified fruits, not pri-material principles. The vocabulary is legitimate; the inference from a threefold separation to a universal beginning is not. The triad's significance depends upon the condition and origin of the whole to which it belongs.[37]

The places. Selected annotated passages.

1599 p. 50; kh-mc1599-p050-body. Nature composes a little world from the greater world's body, spirit and soul.

[37] The p. 54 mediator clause is primary text. No independent medical or psychological theory of a human body–soul relation is supplied by this non-human material context.

1599 p. 54; kh-mc1599-p054-body. Spirit is defined as soul's vehicle, dwelling and bond with body.

1599 p. 54; margin; kh-mc1599-p054-margin. Trias and IN SVBIECTO VNO frame the triad within one subject.

1599 p. 65; kh-mc1599-p065-body. The same triad explains Nature's composition of crude Mercury.

1599 p. 113; kh-mc1599-p113-body. An opponent applies soul, spirit and body to a separation of metallic constituents, continued on p. 114.

1599 p. 117; kh-mc1599-p117-body. Separated essential parts are distinguished from genuine pri-material principles.

In this edition. The English preserves "spiritual bodies" and "corporeal spirits" where these occur in the metallic discussion rather than regularizing them into a modern matter/spirit opposition. They remain specified beings and do not automatically acquire the triad's catholic condition.

See also. Salt, Mercury and Sulphur; Macrocosmic microcosm; Spirit of the World; Soul of the World; Principles and things proceeding from principles.

Bolus and Red Earth

Rote Erden; Bolus

The word. The source explicitly calls the red earth in its candidate list Bolus. It is a material-name supplied by the claimants, not a revealed name of Magnesia.

In Khunrath. The supplied modern note explains it as medicinal red clay. The primary passage itself gives only the red-earth designation and its place among

unsupported candidate identifications. It does not state a provenance, preparation or therapeutic application.[38]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Red earth is named and glossed as Bolus in the candidate catalogue.

In this edition. The editorial clay explanation may aid recognition but should not be turned into a precise modern mineral identification.

See also. Common Earth; Ruddle; Rejected Materials.

Bonus of Ferrara

BONVS LOMBADVS Ferrariensis; Margaritam prætiosam nouellam; Operationi & labori fuimus rarò dediti

The word. Bonus of Ferrara enters through his *new precious Pearl*, cited by Latin title and chapter. His function is as an acknowledged philosophical author whose stated devotion to manual work was limited. Khunrath uses him to question the inference that only someone who has completed the work may write with authority.

In Khunrath. At the end of page 134 Khunrath asks how Bonus could defend his book if the objection against knowledge before achievement were valid. He quotes chapter 15, where the author says that he has seen the books of many wise men and studied according to his ability and modest intelligence. The sentence continues onto page 135 with the admission of being rarely given to operation and labour. That acknowledgement is not offered as a reason to throw Bonus out of the corpus. It

[38] Ruddle follows as a separate item in the catalogue. The text does not treat every red earthy substance as one candidate.

makes the objector's criterion threaten a book that already belongs within it.

The example follows the author of the *Rosarium*, whose observation supposedly reached only as far as the Lion. Khunrath then returns to that author's claim of knowing how the work must develop and generalizes that true Philosophers knew through several possible routes. Bonus is one part of this cumulative argument. He is not made to say that books alone suffice, nor does the citation establish that he never operated. 'Rarely' is a limitation, not a complete absence.

The place also shows how intellectual modesty can support authority. The quoted author acknowledges limited ability and limited labour while reporting serious study. For Khunrath, these admissions need not invalidate the knowledge embodied in a philosophical work; they help distinguish what an author actually claims from the stronger condition an opponent retrospectively imposes.[39]

The places. Selected annotated passages.

1599 p. 134; kh-mc1599-p134-body. Bonus and chapter 15 of the new precious Pearl are introduced as a challenge to the opponent's criterion of authorship.

1599 p. 135; kh-mc1599-p135-body. The quotation admits rare devotion to operation and labour before Khunrath generalizes the available sources of knowledge.

In this edition. The German witness prints *LOMBADVS*, lacking the r; the English supplies it in brackets. The modern note gives a date and place of composition for Bonus's work. Those details are editorial background and

[39] The sentence is divided by the original page-turn inside *Operationi*. Reading page 134 alone would miss the admission on which Khunrath's question depends.

are not necessary to explain the argument made by the two primary pages.

See also. Certainty before achievement; Rosarium; Consensus and monuments; Son of doctrine and master.

Book of analogical harmony

Harmonia analogica MAGNESIAE Philosophorum Catholicæ cum IHSVH CHRISTO; Liber de Harmonia analogica Magnesiæ

The word. This is a projected title distinct from the analogical method already used in the treatise. The proposed book concerns the harmony of catholic Magnesia with Christ and, expressly, the converse comparison.

In Khunrath. The title begins on page 57 and continues on page 58 with *contra*. The body and the divided marginal title both keep that reciprocal direction visible. Khunrath pairs it with the *Apocalypsis* and says he has both in hand. Their bases are Nature's world-book and biblical Scripture.

The surrounding discussion on pages 56–57 indicates the intended breadth: the matter and Stone are compared with Christ, and their relation extends to doctrine, life, and miracles. The proposed book would therefore enlarge a complex argument, not simply add a devotional motto to a recipe. Its actual plan, chapters, and final contents remain unspecified.[40]

[40] The title is not an alternative name for the candidate-matter harmonic analogy on page 40, which compares two proposed materials rather than Magnesia with Christ.

The places. Selected annotated passages.

1599 p. 56; kh-mc1599-p056-body. The substantive comparison extends to Christ's doctrine, life, and miracles.

1599 p. 57; kh-mc1599-p057-body. The projected book is named beside the Apocalypsis.

1599 p. 58; kh-mc1599-p058-body. The title's reciprocal conclusion and the statement that both books are in hand appear here.

1599 p. 58; margin; kh-mc1599-p058-margin. The continuation of the marginal title likewise retains and conversely.

In this edition. The complete title crosses a page-turn. Omitting the continuation would lose the deliberate reciprocity. The primary announcement does not establish later completion or noncompletion.

See also. Projected books; Apocalypsis of Magnesia; Analogical harmony; Book of Nature.

Book of Nature

Wünderbuch der Natur; Weldbuch der Natur; Buch der Natur; literas; Dinte; Philosophum liberum ita oportet liberè Philosophari

The word. The world-book is Nature understood as a divinely legible order. The metaphor makes natural things letters to be read, their composition an ink to be investigated, and chymical work a mode of exposition. A particular book of nearly three hundred letters, which Khunrath says he assembled, intensifies this general image without fully describing its physical form.

In Khunrath. Page 29 calls the great world a divine wonder-book that no person can study to its end. This

supports intellectual humility: ignorance is no proof that nobody else knows. Later, pages 141–142 put natural reading before inherited literature through the figure of the first Philosopher, who had never read bark, tablets, parchment, or paper. Khunrath accordingly grounds his demonstrations in the divine Light of Nature in great and little worlds, together with the agreement of biblical writings. The marginal claim that a free Philosopher must philosophize freely belongs to that release from dependence on merely human authority.

The assembled book on pages 142–143 gives the metaphor material pressure. Khunrath says he brought it together through travel, labour, expense, and some danger to his life; Nature herself wrote its nearly three hundred letters. A merely highly learned man may struggle even to know them, and one who is no fire-artist will struggle to read them rightly. Harder still is recognizing the ink, what Nature composed it from, and how she decocted it. The passage presents investigation of natural things and their composition as a more fruitful study than many ill-written books. It does not list the letters or explicitly inventory a collection.

Page 154 clarifies the role of fire: the margin calls it God’s ordinary professor of physics in the university of the world, expounding the Book of Nature. Reading is therefore not confined to contemplation of surfaces. It includes chymical intervention and attention to what workings reveal. The wider theological uses of the world-book remain inseparable from this practice: Magnesia is said to testify of Christ in it, and knowledge of creation opens onto knowledge of the Creator. Yet the metaphor

does not give the lexicon authority to identify the unnamed letters or ink with modern substances.[41]

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. The inexhaustible wonder-book supports the obligation to keep learning.

1599 p. 142; kh-mc1599-p142-body. The first Philosopher and Khunrath's assembled book of nearly three hundred natural letters join a defence of knowledge beyond paper authorities.

1599 p. 142; margin; kh-mc1599-p142-margin. The free Philosopher is enjoined to philosophize freely in the context of natural foundations.

1599 p. 143; kh-mc1599-p143-body. Reading the natural letters requires the fire-artist, and recognizing their ink is harder than merely knowing the letters.

1599 p. 154; margin; kh-mc1599-p154-margin. Fire is the appointed professor who expounds the Book of Nature.

1599 p. 167; kh-mc1599-p167-body. The macrocosmic book contributes to certainty before demonstrated transmutation.

In this edition. The edition's modern note identifies the assembled book as a specimen collection. That is a plausible interpretation of the primary conceit, not an explicit inventory or material description by Khunrath. The main text says letters, ink, travelling, collecting, and chymical reading. Its corrected *literas* follows the author's own Errata; the accusative clarifies the sentence but does not identify its referents.

[41] The page 143 margin answers an apparent conflict with page 48: the earlier statement concerned Nature's weights and measures. Khunrath does not present the new ink-image as a disclosure of those quantitative measures.

See also. Light of Nature; Recognition; Signature; Consensus and monuments; Confessio; Biblical and macrocosmic theology.

Book on truth, antiquity, and excellence

de Veritate, Antiquitate & Præstantia LAPIDIS Philosophorum, ac ALCHYMIAE; ὅτι ἐστί; quod sit Philosophorum LAPIS

The word. Khunrath promises a separate book on the truth, antiquity, and excellence of the Philosophers' Stone and alchemy. Its announced task is fuller proof, not disclosure of the matter's ordinary name.

In Khunrath. Page 31 follows the addition of the third Trumpet of Truth. Khunrath says that divine assistance will allow a fuller and more than sufficient proof to be set forth in its own time. The margin identifies what is at issue by a Greek existence-formula and its Latin gloss: that there is a Philosophers' Stone.

The title gives three broad subjects, but the passage supplies neither chapters nor a publication date. It cannot be treated as a second extant text whose arguments may be quoted from memory. What it securely contributes to the *Magnesia* is a statement about the present argument's scope: the author asserts that more evidence for existence and standing is available for future treatment.[42]

The places. Selected annotated passages.

1599 p. 30; kh-mc1599-p030-body. The third trumpet supplies the immediate argument preceding the promise.

[42] The Greek formula belongs to the original margin. The modern note's expanded account of an Aristotelian distinction should not be mistaken for a further quotation in the treatise.

1599 p. 31; kh-mc1599-p031-body. The book title and promise of fuller proof are explicit.

1599 p. 31; margin; kh-mc1599-p031-margin. The fuller proof is specified as proof that the Stone exists.

In this edition. The modern note says that no copy is known and questions whether it was printed. Those are editorial bibliographical statements. The primary page itself only promises future treatment.

See also. Projected books; Trumpets of Truth; Certainty before achievement.

Brick

Ziegelstein

The word. Brick is a candidate named in the catalogue on page 34. Its inclusion shows that the search reported there ranges beyond natural ores and metals into manufactured things.

In Khunrath. The later criterion on page 44 requires a natural subject to which human artful assistance has not already come. That criterion gives a general reason to resist identifying an ordinary manufactured material with the required starting subject, although Khunrath does not pause to argue the brick case separately.[43]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Brick occurs among the proposed materials.

[43] The compound's stone element does not make it an instance of the technical Philosophers' Stone.

1599 p. 44; kh-mc1599-p044-body. The rightful natural subject is described as untouched by previous human artful work.

In this edition. The second passage supplies a general criterion, not an explicit brick-by-brick refutation. This connection is an interpretive application of the text.

See also. Rejected Materials; Prepared and Unprepared.

Busybody

Ardelio; ardelionisirtest; Leimstengerische Ardelio

The word. *Ardelio* names the intrusive, self-important busybody; Khunrath also makes a German verb from it. Its two principal marginal uses tie officious behaviour to an inadequate natural argument, rather than making it merely a complaint that someone has asked a question.

In Khunrath. At p. 22 the lime-twig Ardelio may scoff, but the first matter remains the first created material being. The fowling epithet presents this critic as someone who catches others through a sticky trap. At p. 70 the verbal form mocks the man's boasting about corporeal metallic mercuries: even tenfold more of such activity will not show the philosophers' true dawn.

The Latin noun and hybrid verb preserve a deliberately learned-coarse register. The word can signal familiarity with the schools while undermining the speaker's claim to useful knowledge. Its place in the margins lets the main argument continue beside the personal jab.

The actual person's identity is not supplied. The pointedness of the insult is evidence of a target in the

rhetoric, not a warrant to assign it a modern biographical name.[44]

The places. Selected annotated passages.

1599 p. 22; margin; kh-mc1599-p022-margin. Ardelio is joined to the lime-twig epithet beside the created first matter

1599 p. 70; margin; kh-mc1599-p070-margin. The hybrid verb derides boasting that cannot yield the true dawn

In this edition. Index the witnessed *ardelionisirtest* and supply *ardelionisiren* as a normalized verb alias. “Play the busybody” gives the sense without pretending that the English reproduces the coinage.

See also. Busybody and School-fox; Birds and beasts of controversy; School-fox.

Busybody and School-fox

Ardelio; ardelionisirtest; Schulfüchse; Leimstengerische; Oho / Vespasiane

The word. Khunrath’s learned insults distinguish several failures. *Ardelio* names the meddling busybody and generates the hybrid verb *ardelionisiren*. *Schulfüchse*, School-foxes, are sophistical reasoners who lack knowledge of Nature and experience. These terms carry social and intellectual charges more specific than a generic “fool.”

In Khunrath. The p. 22 margin allows the lime-twig *Ardelio* to scoff as he pleases at the doctrine of universal first matter. The epithet combines Latin mock-learning with a German fowling image. On p. 70 the verb returns

[44] The source’s p. 22 gloss also insists that the first matter is created. The personal insult should not eclipse that doctrinal qualification.

beside the claim that no amount of boasting about corporeal mercuries will bring the true dawn of the philosophers. In both cases the activity of the busybody is disconnected from adequate natural grounds.

The School-foxes at p. 28 object fantastically against the concordant writings of experienced, nature-knowing philosophers. The answer does not forbid argument as such: Khunrath asks for considered judgment, acknowledges that no one knows everything, and elsewhere demands sufficient reasons. The insult targets reasoning that refuses its own lack of experience while dismissing others' testimony.

A different marginal apostrophe, "Oho, Vespasiane," accompanies the opponents' account of separating the three constituents and sowing sulphurs into their own mercuries and salts on p. 114. The name or nickname sharpens the exchange, but the text does not identify a contemporary person. It should be indexed so a reader can find it, without converting the allusion into an invented biography or importing an imperial anecdote unsupported by the passage.

These marginal gestures also shape how the book sounds. The prose can report a technical objection at length while the margin interrupts with a taunt. Reading the margin as if it were merely a neutral abstract would lose that simultaneous address to opponent and reader. The lexicon should make the primary location visible because part of the invective's function is precisely to stand beside, rather than replace, the reasoned discussion.[45]

[45] No secure personal identification of Vespasiane is established in the supplied corpus. The exact primary form belongs in the index even though a standalone historical-person article would be unwarranted.

The places. Selected annotated passages.

1599 p. 22; margin; kh-mc1599-p022-margin. The Ardelio is mocked as a lime-twig scoffer at the first matter

1599 p. 28; kh-mc1599-p028-body. School-foxes are charged with sophistical reasoning without experience of Nature

1599 p. 70; margin; kh-mc1599-p070-margin. The verb ardelionisiren derides boasting that cannot establish the true dawn

1599 p. 114; margin; kh-mc1599-p114-margin. Vespasiane appears as an unexplained apostrophe beside a reported technical objection

In this edition. Keep *Ardelio* as a lookup word and translate its verbal derivative by the sense “play the busybody.” “School-fox” preserves the animal and institutional image. The p. 22 form is *Leimstengerische* in the primary gloss; its relation to bird-liming is explained by the edition, not a license to identify the targeted man.

See also. Arg-Chymist; Birds and beasts of controversy; False philosophers; Swarm and fanaticism.

Cain

ô Cain; Egregiè mentiris

The word. Cain appears once, in the p. 74 margin, as the addressee of a furious charge of lying. The gloss asks whether the position just explained amounts to a philosopher obscuring everything, and declares the accusation magnificently false.

In Khunrath. The body has just allowed that certain metallic preparations can serve transmuting tinctures or particulars, provided an indispensable further condition

is met. The continuation identifies that condition as employment of the true first matter. The marginal taunt thus accompanies an effort to distinguish a conditional allowance from indiscriminate denial.

“Cain” lends the exchange a scriptural register of hostility. It need not be the critic’s personal name, and the page narrates no literal killing. The defensible claim is that Khunrath assigns an adversarial biblical role to someone whose accusation he rejects.

This single sharp occurrence is worth indexing because it reveals how a technical qualification can be accompanied by moral escalation at the page edge.[46]

The places. Selected annotated passages.

1599 p. 74; kh-mc1599-p074-body. A conditional allowance for metallic preparations forms the immediate context

1599 p. 74; margin; kh-mc1599-p074-margin. Cain is apostrophized in the denial of a charge of philosophical obscurity

1599 p. 75; kh-mc1599-p075-body. The indispensable first-matter condition completes the explanation

In this edition. Preserve the vocative rather than inventing an identified contemporary opponent. The passage does not supply a Genesis chapter or verse.

See also. Devil and scaly brood; Calumniator; Truth and hatred.

[46] The body’s conditional concession and the margin’s anger are simultaneous features of the source; neither should be allowed to erase the other.

Calcination and Reverberation

Calcinationes; Reuerberationes; Calciniren; Reuerberiren; calciniret; reuerberiret

The word. Calcination and reverberation are named laboratory operations associated here with the preparation of metallic powders and salts. The treatise uses their established technical vocabulary without supplying a procedural definition. Their importance is that Khunrath both acknowledges them as real work and refuses to let their performance prove that first matter has been obtained.

In Khunrath. The catalogue on pages 67–68 includes calcinations and reverberations after the initial breaking-up and treatment of metals. Their products proceed into further preparations and extracts. Page 70 grants the overall family of preparations medicinal value, yet denies its sufficiency for the first matter of silver and gold. The operation names therefore appear inside a concession followed by a doctrinal limit.

Pages 90–91 repeat the catalogue when answering the claim that the Art must lie in metals. Khunrath grants that metals can be prepared in many forms, including calcined and reverberated products. What he then requires is not a refusal of all that prior labour but regeneration through the appropriate catholic ground. The same preparation may be preliminary to a permitted work without being independently its foundation.

Page 125 returns to the terms in the salt controversy. Laborants imagine that prolonged calcining and reverberating of silver or gold, followed by their further treatment, can yield the salt named by the Philosophers. Khunrath grants medicinal products but denies that the proverb identifies those products as the Stone. Duration

and elaboration do not remove the central question of the matter's status.

Calcining also opens the ten-operation list on page 160, now in the positive argument that raw matter cannot already perform what rightly prepared matter alone is said to do. That occurrence prevents a categorical claim that calcination is always a false operation. As with dissolution and fixation, its legitimacy cannot be settled by the verb alone; one must know the subject, purpose and stage within the argument.[47]

The places. Selected annotated passages.

1599 p. 67; kh-mc1599-p067-body. Calcination and reverberation appear in the acknowledged metallic preparation catalogue.

1599 p. 70; kh-mc1599-p070-body. The catalogue's products are medicinally praised but denied first-matter status.

1599 p. 90; kh-mc1599-p090-body. Calcining begins at the page end in the repeated preparatory list.

1599 p. 91; kh-mc1599-p091-body. Reverberating continues the list before the requirement of regeneration is stated.

1599 p. 125; kh-mc1599-p125-body. Prolonged calcining and reverberating figure in a mistaken interpretation of metallic salt.

1599 p. 160; kh-mc1599-p160-body. Calcining is included among the preparations needed for the wonder-working Stone.

[47] The repeated catalogue at pages 90–91 is part of the opponent's challenge and Khunrath's answer, not a newly supplied process. Reading its conditional syntax prevents the list from becoming an unconditional instruction.

In this edition. The technical terms are retained rather than expanded into a reconstructed heating method. Page 160 lists calcining but does not repeat reverberation; the earlier catalogue supplies their pairing. The text does not support making every named operation a mandatory separately timed step of one universal recipe.

See also. Fore-work and After-work; Dissolution and Reduction; Philosophical Salts; Metallic Medicines; Fire and Vulcan.

Calling and perseverance

vocationē; Perseuerantes coronabuntur; ad ædificationem Veritatis

The word. Calling and perseverance regulate both who undertakes the work and how one remains with its recognized ground. Khunrath rejects the idea that every practitioner must follow another person's timetable of publication, while also condemning men who abandon their proper trades for an imagined easy route to wealth. Constancy is therefore neither conformity to every human example nor indiscriminate persistence in a false subject.

In Khunrath. The defence on pp. 163–164 concerns Khunrath's right to write before completion. If another chose to publish only after finishing, or after death, that example is no divine command upon him. The proverb that one head would require one enormous hat mocks uniformity. Different people receive different divine promptings and perform the work given to them for the building-up of truth. Khunrath prays to be as God's hand, and invokes the curse on fraudulent doing of the Lord's work.

This individuality is sharply bounded. At p. 169 he depicts a rabble of common laborants intruding into the Art against their ordinary trades and God's and Nature's calling, seduced by greed and sloth. These are polemical judgments about his opponents, not neutral evidence of their actual occupations or motives. The contrast nonetheless makes clear that claiming a calling is not, for him, a licence for any chosen pursuit.

Perseverance concerns adherence to the recognized subject. The p. 166 margin warns against changing one's opinion every day, week, month or year, and the satire on p. 170 portrays precisely that fickleness. At pp. 185–186 the firmly held truth of the first matter is said to support the philosopher through temptations of doubt and contentious disputations. Mere duration of labour does not confer such stability; the wrong material can absorb endless expense in vain. The order remains right recognition, faithful adherence and properly directed work.

These passages give the author a rhetoric of freedom and duty at once: freedom from compulsory imitation of another person's career, duty towards what God has entrusted, and steadiness under disagreement.[48]

The places. Selected annotated passages.

1599 p. 145; margin; kh-mc1599-p145-margin. Perseverance to the end accompanies the promise of participation in secret recognition

1599 p. 163; kh-mc1599-p163-body. Different publication choices are defended by the one-head, one-hat proverb

[48] The p. 164 margin explicitly supplies Jeremiah 48:10 for the curse on fraudulent work. The adjoining craftsman's-hand prayer has no separately printed biblical locator.

1599 p. 164; kh-mc1599-p164-body. Distinct divine promptings are ordered towards the edification of truth

1599 p. 166; margin; kh-mc1599-p166-margin. The reader is warned against frequently changing opinions about the matter

1599 p. 169; kh-mc1599-p169-body. Opponents are accused of entering the Art against their calling

1599 p. 186; kh-mc1599-p186-body. Constancy is promised support through doubts and disputations

In this edition. “Calling” renders the religious and occupational force of the Latin *vocatio* in its German sentence. The maxim *Perseuerantes coronabuntur* should not be presented as a verbatim biblical verse: the modern note treats it as a commonplace with biblical resonances. Preserve the distinction between constancy in a recognized truth and stubbornness in a pseudo-Magnesia.

See also. Prayer and grace; Greed and stewardship; Simeon; Truth and hatred.

Calumniator

Calumniant; calumniant; calumniren

The word. The calumniator is a critic whose speech is slanderous, boastful or intrusive, distinguished from the modest objection that Khunrath says he welcomes. The word condemns how opposition is conducted as well as what doctrine it promotes.

In Khunrath. Page 104 tells the boasting calumniator that false prattle cannot overthrow the natural ground. Its margin simultaneously welcomes the well-meant, restrained objections of sons of doctrine. This juxtaposition prevents interpreting the insult as a blanket rule that every dissenter is forbidden to question.

At p. 149 the calumniator is told not to occupy himself with how near or far another stands from the Stone, but to bring his own work to its intended end. The immediate issue is the demand for another person's disclosure or proof. At p. 168 renewed chatter against the uncompleted but recognized subject is contrasted with the more reasonable and modest speech proper understanding would produce.

The category thus belongs to a norm of controversy: arguments must address the natural ground and respect the distinction between public doctrine and another practitioner's reserved progress. The label remains the author's judgment, not independent evidence that a particular unnamed adversary has committed defamation.[49]

The places. Selected annotated passages.

1599 p. 104; kh-mc1599-p104-body. Boasting slander is denied power to overturn the natural ground

1599 p. 104; margin; kh-mc1599-p104-margin. Modest objections are expressly welcomed

1599 p. 149; kh-mc1599-p149-body. The calumniator is directed back to his own work

1599 p. 168; kh-mc1599-p168-body. Uncomprehending chatter is contrasted with reasonable and modest speech

In this edition. "Calumniator" retains the moral charge better than the neutral "critic." Do not apply the charge to every objection when the source itself marks an acceptable form of disagreement.

See also. Truth and hatred; Oath and conscience; False philosophers.

[49] The p. 104 body and margin should be read together: their contrast is primary evidence, not an editorial effort to moderate the author's invective.

Capnio and Reuchlin

Capnione

The word. The p. 147 margin names Capnio among the witnesses to the Azazel assertion. The supplied modern note identifies this name with Johann Reuchlin.

In Khunrath. The primary source uses the inflected *Capnione* after its witness formula. It supplies no title of a Reuchlin work and quotes no passage attributed individually to him. His evidential role is shared with Pico, Agrippa and Scalichius for the claim made beside the list.

The title and alias make the occurrence findable under both names without importing a biography or treating Christian Cabala as a single doctrine reproduced in full here. The exact object of support is the attributed account of punitive divine judgment, not the earlier comparison of Magnesia with Christ.[50]

The places. Selected annotated passages.

1599 p. 147; margin; kh-mc1599-p147-margin. Capnione occurs as one of the four named witnesses

In this edition. Use Capnio as the normalized form and Reuchlin as an editorially identified alias. Do not replace the historical printed form so completely that a reader cannot locate it.

See also. Azazel and the cabalistic witnesses; Pico della Mirandola; Scalichius.

[50] The explanation that Capnio is a Grecized form of Reuchlin's name belongs to the supplied apparatus; Khunrath gives only the witness name in this margin.

Catholic and universal

CATHOLICON; VNIVERSALE; Catholisch; Catholicè; ALGEMEIN

The word. Catholic and universal name what pertains to the whole rather than to one specified kind. The Latin, German and hybrid forms are often placed beside each other so that Khunrath supplies his own interpretive equivalents. *Catholicon* can name the universal thing and, in the Stone's medicinal context, the universal remedy claimed for it.

In Khunrath. The argument begins with a dispute over number. Opponents infer that there can be several universal Stones because all things arose from universal first matter and the Spirit of the World remains in all things. Khunrath grants both premises while rejecting their conclusion. A thing's universal ancestry does not make its present specified condition universal; nor is the Spirit catholic in everything in which it is present. The one subject in which it dwells comprehensively and universally is Magnesia.

The name consequently covers several related claims. The Stone has a universal origin because it is prepared from a catholic subject, and universal scope because, Khunrath says, it acts upon all natural things. It also bears universal witness to the Creator's goodness, wisdom and power. The material and knowing dimensions reinforce one another. The litany of pp. 21–23 places one God, world, first matter, Saviour, faith, Church, Head and Stone in a single sequence, but does not identify all those terms as one entity.

The decisive contrast is with special and specified, not with everything called particular in ordinary speech. The account of the two ways recognizes legitimate special

silver- and gold-Stones. Their narrower designation follows from their material constitution and action; it is not merely an accusation of fraud. A universal Stone can also subsequently receive specification through the union described at pp. 100–101.

Religious language remains active even where the word's immediate sense is universal. Khunrath applies it to Christian faith and Church, and the p. 176 margin compares the necessity of Magnesia to salvation outside the Church. It would therefore be as misleading to erase the ecclesial resonance as to translate every occurrence as a modern denominational label. The analogical structure depends upon the terms retaining connections across material, medicinal and theological uses.[51]

The places. Selected annotated passages.

1599 p. 17; kh-mc1599-p017-body. Khunrath asks what Catholicon, Universale and Allgemein mean.

1599 p. 18; kh-mc1599-p018-body. Universal origin and universal action explain the Stone's title.

1599 p. 20; kh-mc1599-p020-body. Presence in all things is distinguished from catholic presence in each thing.

1599 p. 22; kh-mc1599-p022-body. The sequence of universal terms includes matter, faith, Church and Stone.

1599 p. 99; kh-mc1599-p099-body. The universal Great Stone is distinguished from special little Stones.

1599 p. 176; margin; kh-mc1599-p176-margin. The Church's salvation formula is used as an analogy for the necessity of Magnesia.

[51] At p. 57 the source sets the adjective CATHOLISCHEN in roman beside the German noun for faith; the editorial note treats this as a cue to the technical universal sense.

In this edition. The source's revised Introduction and Glossary expressly correct an earlier anti-Church reading of p. 176; modern note n1761 still retains that superseded claim. The primary gloss says "just as neither" and invokes the Church formula affirmatively. The primary wording resolves the interpretive issue despite the apparatus disagreement.

See also. Universality and presence in all things; Specification; Magnesia Catholica; First matter; Philosophers' Stone.

Catholic human being

homini Catholico triuni; Homo Catholicus; Catholicismo Naturæ; Particularismus, est solœcismus

The word. The catholic human being is defined in the opening margin as the person who uses Nature's catholicism in attaining the Philosophers' Stone. The phrase names an orientation toward the universal natural work, not simply every human being or membership in a confessional body.

In Khunrath. At p. 6 the universal triune gift is given to the triune catholic person, derived from the triune hermaphroditic Son of the great World, under a triune regimen and for a triune end. Human recipient, material source and work are arranged through corresponding qualifications.

The marginal definition makes the personal qualification less obscure. The catholic person makes use of the universality of Nature; a second gloss explicitly calls this person Nature-conforming. The joke that particularism is a solecism then treats a mistaken orientation as an error of philosophical grammar. It is not

a prohibition on every legitimate particular operation described later in the book: the later specified Stones still depend upon the universal ground.

The opening immediately directs the gift toward lovers of wisdom and physicians, with God's honour and human welfare at issue. Catholicity therefore qualifies how the recipient understands and uses the gift. It is not an automatically conferred title guaranteeing either recognition or successful preparation.[52]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. The triune catholic person receives the corresponding universal gift.

1599 p. 6; margin; kh-mc1599-p006-margin. Homo Catholicus is expressly defined through the use of Nature's catholicism.

1599 p. 7; kh-mc1599-p007-body. The gift is commended to philosophers and physicians for knowledge and welfare.

In this edition. The definition is Khunrath's primary marginal prose. The supplied note expands the solecism joke; its secure point is the deliberate pairing *Particularismus* and *solœcismus*.

See also. Catholic and universal; Nature-conforming; Gift of God; Particulars and Augmentations.

[52] The human recipient should be distinguished from the non-human macrocosmic microcosm expressly defined at p. 50.

Catholic Sea

Oceano vel Mari illo Philosophorum Catholico; SAL Maris CATHOLICON; Hoc Mare

The word. The catholic sea or ocean is expressly identified as *Magnesia* in the answer to the question where the Philosophers' salt is found. It is a named universal source, not a geographical location. The sea's catholicity distinguishes it from ordinary sea-salt, which the book has already included among the materials of metallic preparations.

In Khunrath. Page 128 does not leave its maritime image wholly unexplained. After quoting the direction that one's labours should be in salt, Khunrath asks which salt is meant and where to obtain it. He answers by locating the catholic salt in the Philosophers' catholic ocean and immediately naming that ocean *Magnesia*. The passage converts a potentially misleading familiar substance-name into a relation between salt and its designated universal source.

The description continues on page 129 through a cited authority: the sea is a compounded, congealed water that withstands fire, broad, great and good. Its apparently contradictory character as a congealed yet aquatic source belongs to the philosophical terminology. The adjacent margin places permanent water at the beginning and end of the work.

The earlier catalogue is a useful control. Page 68 names sea-salt alongside common salt, nitre and sal ammoniac as materials used in preparing metals. Khunrath later denies that the resulting preparations independently reach first matter. Replacing the philosophical ocean with the ordinary sea would disregard the explicit identification

and collapse precisely the distinction he labours to maintain.[53]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. Sea-salt occurs as one ordinary preparation material.

1599 p. 128; kh-mc1599-p128-body. The Philosophers' catholic ocean is expressly identified as Magnesia.

1599 p. 129; kh-mc1599-p129-body. The sea is described through an authority as compounded, congealed water enduring fire.

1599 p. 129; margin; kh-mc1599-p129-margin. Permanent water is located at the work's beginning and end.

In this edition. "Catholic" should not be omitted as ornamental: it distinguishes a universal philosophical source from the ordinary maritime material named earlier. The page 129 authority's wording is quoted by Khunrath; the margin's beginning-and-end formula is his own framing.

See also. Philosophical Salts; Salt of Wisdom; Water of Permanence; Magnesia Catholica.

Causes and reasons

Rationibus; per causas; principia certa; Detur igitur causa; WARVMB; Naturgemesser Vernunfft

The word. Khunrath's demand for causes turns an assertion of knowledge into an obligation to explain. *Rationes* are the grounds or reasons that make an account

[53] The source gives no geographical direction, seawater collection method or ordinary salt preparation. "Where" is answered through the philosophical identification with Magnesia.

answerable to Nature; *per causas* names knowing through causes. The insistence is not confined to scholastic Latin: the margin asks for a sufficient German *Warumb*, a why.

In Khunrath. Pages 34–36 begin with a catalogue of proposed materials. When challenged, their advocates offer hearsay, reports that Khunrath worked in something, or the claim that somebody showed him a manipulation. These do not establish why a candidate should or should not be Magnesia. Their assertions can be denied as easily as they were made. The remedy is not louder assurance but sufficient, true, incontrovertible reasons and abiding natural foundations, capable of affirmative demonstration or negative refutation.

Khunrath supports this standard with Aristotle, Plato, and a poetic formulation of the happiness of knowing causes. The margin makes the rule particularly strict: even accidentally pointing to the right thing is not enough if the speaker is only guessing. Knowledge must give a sufficient why. Page 37 then applies the requirement to judgement in the other direction: to condemn a material without recognizing through sufficient causes whether it is good or bad is equally frivolous. His test ostensibly binds detractors as well as advocates.

The later argument supplies examples of what reasons do. Distinguishing essential metallic parts from pri-material principles explains why separation does not establish the desired reduction. Showing that a seed cannot serve simultaneously as its own field explains why a metal's internal components do not constitute its regenerative medium. Page 137 describes examination of the principal propositions both for and against; page 138 adds the jurists' rule that a stronger reason can outweigh several weaker ones. Reasons are therefore weighed

rather than counted, and a crowd of authorities or practitioners cannot by its size settle the matter.

This is Khunrath's declared standard of philosophical accountability. The reader may assess how consistently he applies it, especially where demonstrations remain withheld, without confusing the declaration of a method with proof that every premise has been established.[54]

The places. Selected annotated passages.

1599 p. 35; kh-mc1599-p035-body. Hearsay and reported manipulations fail to give a grounded account of the proposed matter.

1599 p. 36; kh-mc1599-p036-body. Knowing through causes supports the paired requirements of affirmative demonstration and negative refutation.

1599 p. 36; margin; kh-mc1599-p036-margin. The claimant must supply a sufficient why; even guessing the right answer is not accepted as knowledge.

1599 p. 37; kh-mc1599-p037-body. A negative judgement also requires sufficient causes, rather than mere scorn.

1599 p. 137; kh-mc1599-p137-body. Khunrath claims that the head-points have undergone examination pro and contra.

1599 p. 138; kh-mc1599-p138-body. The stronger-reason maxim restricts the force of merely numerous weaker objections.

In this edition. The English generally preserves the distinction between *causes*, *reasons*, and *foundations*. They overlap in the argument but are not automatically synonymous. The modern note identifies Virgilian echoes

[54] The source's margin on page 36 locates Aristotle in the proem of the Metaphysics. No independent collation of that attribution is undertaken in this companion, which records its argumentative use.

on page 36; those identifications illuminate the rhetoric, while the cited page itself explicitly names Aristotle and Plato.

See also. Objection and solution; Zasius and the stronger reason; Certainty before achievement; Possibility of Nature; Touchstone and the all-properties test.

Cavillers and boasting

cauillatores; ante Victoriam; er schwüre dem Teuffel ein bein abe; hinter das Liecht der Warheit vnuerführet

The word. The *cauillatores* and coarse friends addressed on p. 39 are warned against boasting and triumphing before victory. Their confident manner must give way to a comparison of grounds. The page places extravagant swearing, premature celebration and genuine discrimination in deliberate opposition.

In Khunrath. The preceding objection asks that an allegedly unlearned knower be trusted despite his inability to give an adequate account. Khunrath answers that a liar would swear a leg off the Devil: intensity of protestation cannot substitute for reasons. This does not contradict the later obligation to keep a voluntary oath. Here the question is whether swearing establishes knowledge, not whether an honest promise binds its maker.

The positive alternative begins on p. 39 and continues onto p. 40. Readers should weigh their imagined matter against the properties, qualities and conditions set out in the treatise, without dragging a correspondence into place by the hair. Only agreement of the required kind permits an assured conclusion. Boasting is “before victory”

because it announces that conclusion before doing the work that could warrant it.

The accompanying idiom says the reader will remain unmisled behind the Light of Truth. Its awkwardness comes from negating the ordinary expression for deceiving someone. It should not be converted into a new mystical location behind divine light. The phrase warns against being persuaded away from the truth without good grounds.[55]

The places. Selected annotated passages.

1599 p. 38; kh-mc1599-p038-body. A claimant asks for trust despite being unable to give a sufficient account

1599 p. 39; kh-mc1599-p039-body. Hyperbolic swearing and triumph before victory are rejected as substitutes for grounded judgment

1599 p. 40; kh-mc1599-p040-body. The proposed comparison requires all the stated properties without a forced fit

In this edition. Keep *ante Victoriam* as an indexed phrase and preserve the physical absurdity of swearing a leg off the Devil. The uncertainly settling light idiom is better explained than silently regularized into a wholly different image.

See also. Calumniator; Oath and conscience; Truth and hatred; Saul and Ananias.

[55] The comparison continued on p. 40 concerns the reader's candidate matter and Khunrath's Magnesia. It is not the Christological Harmonia analogica elaborated at pp. 56–57.

Certainty before achievement

gewis; PHILOSOPHISCH - GEWISSES; in Præparatione; WVSTENS

The word. Certainty here is the warranted recognition of the correct subject and the principles of the Art. It is distinguished from completion of every operation and from the ability to display a transmutation. Khunrath defends something ‘philosophically certain’ without treating these different attainments as interchangeable.

In Khunrath. The objection on pages 129–130 turns an apparently reasonable test against the author: how can someone who has not brought the Stone to completion speak certainly of its matter? Khunrath replies first with the first Philosopher. If successful completion were the only possible source of knowledge, the earliest practitioner would have needed to work every candidate material through from beginning to end before selecting the right one. Page 131 calls that impossible and invites experienced workers to judge its expense and duration. Some directed understanding must precede the successful work.

He next exposes the cost of applying the objection consistently. Bernard says he knew the Art two years before completing it; the *Rosarium* author reports seeing no further than the Lion; Bonus acknowledges little devotion to operation and labour. These are authorities his opponents themselves use. The argument does not independently establish their achievements. It claims that the accepted literature already recognizes knowledge that is not identical with completed manual performance. Pages 135–136 then state alternative sources: divine disclosure, a knowledgeable teacher, and illuminated reading and observation in Nature and the laboratory.

The personal conclusion must be read with care. Page 162 is a conditional declaration: even if Khunrath never lived to prepare the Stone perfectly, he would remain a Philosopher and keep his recognition. Page 163 positively acknowledges that something is still lacking in preparation and joins hoped-for divine assistance to further labour. His position is neither that operations are unnecessary nor that he has demonstrated every claim. It is that incomplete preparation does not erase well-grounded knowledge or prohibit writing. The Conclusion restates this through Simeon, who recognized before seeing a miracle, and through the Philosopher who can recognize the matter before witnessing transmutation.[56]

The places. Selected annotated passages.

1599 p. 130; kh-mc1599-p130-body. The opponent's demand that Khunrath yield the subject to those who have transmuted introduces the first-Philosopher reply.

1599 p. 131; kh-mc1599-p131-body. Exhaustive trial of every material is declared impossible; Bernard supplies a counterexample to knowledge only after completion.

1599 p. 134; kh-mc1599-p134-body. The Rosarium and Bonus extend the counterexample beyond Bernard.

1599 p. 136; kh-mc1599-p136-body. Reading, contemplation, and observation in world and laboratory complete the list of ways of knowing begun on page 135.

1599 p. 163; kh-mc1599-p163-body. The admission of what remains lacking in preparation qualifies the conditional declaration on page 162.

[56] Page 144 separately suspends public answers about who may have prepared or possessed either the universal or specified Stone. That deliberate withholding should not be converted into a positive claim of possession.

1599 p. 167; kh-mc1599-p167-body. The Philosopher may know the true subject before attaining or seeing transmutation, continuing the Simeon analogy.

In this edition. The Introduction's compressed claim that Khunrath 'has never made the Stone' is stronger than the single conditional at page 162. For this companion the primary formulation controls: he defends prior certainty, speaks of unfinished preparation, and refuses to make public disclosure of others' achievements a general obligation. These distinctions preserve what the text says without manufacturing a fuller experimental biography.

See also. Recognition; Bernard of Treviso; Bonus of Ferrara; Rosarium; Demonstration and the tinging-man.

Chaos

CHAOS; CHAOS pri-materiale ac vniuersale; CHAOS Catholicon; Hylealischen CHAO

The word. *Chaos* is a name for the catholic, first-material subject in which the universal source of metals is available to the Philosopher. In these passages it does not mean random disorder. Nor does it simply name an inaccessible condition before the present world existed: the Chaos is a natural thing that can be found, handled and prepared.

In Khunrath. Khunrath's fullest account presents Nature as a subtle separator and composer. She brings body, spirit and soul from the great world into one proper pri-material Chaos. The apparent opposition between chaos and composition therefore dissolves: this Chaos is precisely the comprehensive natural unity which precedes specification into a particular class of thing. It has an outward form of its own, as the discussion of crude

Mercury makes clear, but is not consequently a mineral or metal.

At pp. 51–52 the name gathers the preceding demonstration. The subject is first-material and universal, the Magnesia and Saturn of the Wise, the Mine of the Art. At pp. 63–67 Khunrath connects this vocabulary to ongoing generation: it is the matter above the earth from which Nature produces metals within the earth. The multitude of philosophical names serves concealment, but the names are supposed to converge upon this one ground. The reader is not authorized to multiply subjects simply because the literary names multiply.

The positive account of the universal Stone preserves the same identity. The Chaos of Magnesia contains everything it needs for its own universal more-than-perfecting; the artist does not make it catholic by assembling selected materials from different kingdoms. In the final pages Chaos returns as a name of the first matter to which the Philosopher must hold fast. The closing verse celebrates the profit of learning the mighty Chaos. The completion offered by the book is thus also intellectual: understanding its beginning is valuable even before the preparation is complete.

References to Khunrath's separate *Confessio* on the Hylealic Chaos show that this treatise belongs to a larger exposition. Those cross-references should not be treated as if the contents of that other book had been reproduced here. The present argument supplies its own account and its own limits.[57]

[57] The supplied edition identifies the final argumentative leaf as p. 186 although the 1599 printing repeats the number 185; the article follows that stable editorial page assignment.

The places. Selected annotated passages.

1599 p. 32; kh-mc1599-p032-body. Pri-material Chaos is expressly identified with Catholic Magnesia.

1599 p. 50; kh-mc1599-p050-body. Nature composes a proper Chaos from the greater world's body, spirit and soul.

1599 p. 52; kh-mc1599-p052-body. The name concludes the deduction of a universal first-material subject.

1599 p. 64; kh-mc1599-p064-body. Chaos names the universal first matter of metals and the Mine of the Art.

1599 p. 98; kh-mc1599-p098-body. The Chaos contains all constitutively necessary material for the universal work.

1599 p. 186; kh-mc1599-p186-body. The argument ends by commending knowledge of the mighty Chaos.

In this edition. Chaos is retained because "confusion" would misrepresent its natural composition and "primordial matter" alone would obscure its present availability. "Hylealic" chiefly occurs in references to the *Confessio*, not as an independently expounded technical definition in this book.

See also. First matter; Macrocosmic microcosm; Mine of the Art; Nature; Magnesia Catholica.

Chimney Soot

Rüß aus den Schornsteinen

The word. Chimney soot is an ordinary residue proposed by some claimants as Magnesia. The source explicitly gives its location, so this is not an abstract philosophical blackness.

In Khunrath. Its inclusion beside mineral and earthy candidates makes the catalogue materially heterogeneous.

Nothing on this page attributes the proposal to Khunrath or establishes that resemblance to a dark stage of work would prove it.[58]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Soot from chimneys is one of the rival identifications.

In this edition. Retain “chimney” because it distinguishes the material-name from the colour or blackness discussed on pages 71–72.

See also. Rejected Materials; Colours and peacock’s tail.

Christ and IHSVH

IHSVH CHRISTVS; IHSVH CHRISTO; IHSuh; IESVH Christo; IHESV; VERBO DEI PATRIS incarnato

The word. Christ is named in several spellings and grammatical forms, most conspicuously *IHSVH*. Khunrath calls him the incarnate Word of God the Father, the only saving Son of God and of the Virgin Mary, the universal Saviour of the human race and head of the universal Christian Church. These descriptions establish the Christian term of the analogy; they must not be collapsed into a general title for the Stone.

In Khunrath. At pp. 21–23 one God, one world, one first matter, one Saviour, one faith, one Church, one head and one Stone appear in a single emphatic sequence. Their coordination supports the insistence upon one universal subject in the Art. On pp. 56–57 the relation becomes more carefully differentiated: Magnesia and the Stone preserve and medicinally save the greater World and its fruits,

[58] The source form is Rüß, not the modern spelling Ruß. The exact historical form is kept for lookup.

whereas Christ preserves and saves the lesser World, here expressly glossed as the human race. The distinction of domains matters as much as the correspondence.

The book repeatedly narrates the correspondence through particular moments of Christ's life. Herod and the Wise seek the child for opposite purposes; the Emmaus disciples see without recognizing; Simeon recognizes the child before witnessing any miracle. These scenes are not a sequential life of Jesus. Each supplies a test or defence of the chymist's situation: motive, withheld recognition and knowledge before completed effect.

Khunrath anticipates the charge of blasphemy and appeals to the use of natural similitudes by Scripture, the Fathers and contemporary theologians. His formulation nevertheless remains strong. The analogy is reciprocal, and it includes Christ's doctrine, life and miracles. At p. 138 exclusive adherence of heart, faith and life belongs to Christ himself; at p. 184 Magnesia is his symbolic natural likeness. Read together, those statements preserve the distinction between the saving person and the natural subject that bears witness to him. Neither suppressing the daring comparison nor turning it into a literal identification represents the printed argument.[59]

The places. Selected annotated passages.

1599 p. 22; kh-mc1599-p022-body. Christ is the one universal head of the one universal Christian Church

[59] The edition renders p. 184 as the Son of God and of "Mary the human being," while recording the possible construction "Son of God and of Mary, the Son of Man." The ambiguity should remain visible rather than becoming a new doctrinal assertion. The universal Church formula at p. 176 affirms the ecclesial analogy. It does not say that Magnesia replaces Christ or the Church in eternal salvation.

1599 p. 30; kh-mc1599-p030-body. The incarnate Word is named in the first announcement of the analogical harmony

1599 p. 56; kh-mc1599-p056-body. The lesser World is expressly defined as the human race in the comparison with the Stone

1599 p. 138; kh-mc1599-p138-body. Khunrath names the Son of God and the Virgin Mary and reserves exclusive saving allegiance to him

1599 p. 184; kh-mc1599-p184-body. The closing prayer identifies Magnesia as the symbolic natural likeness of Jesus of Nazareth

In this edition. Preserve the source's significant variations rather than treating every occurrence as a normalized modern "Jesus." The p. 138 margin has *IESVH* where the body has *IHSVH*, and p. 179 has *IHESV*. These are witnessed spellings; the present passage alone does not authorize an independently reconstructed cabalistic etymology. The p. 184 phrase about God and Mary admits more than one grammatical attachment, as the edition notes.

See also. Analogical harmony; Likeness; Preserver and Saviour; Simeon; Herod and the Magi; Emmaus.

Church and faith

CHRISTLICHE KIRche; CHRISTLICHER GLAVBE; KIRCHEN HEVBT; extra Ecclesiam est salus

The word. The Church, its faith and its head belong explicitly to Khunrath's series of universals. At p. 22 one universal Christian Church and faith are placed beside one Saviour and one head, IHSVH Christ. The language

cannot therefore be treated as if *catholic* were excluded from every ecclesial context in the book.

In Khunrath. The extended analogy on p. 57 again calls Christ the universal head of the universal Christian Church and ground of her catholic faith. These are predicates of Christ and the Church, not titles assigned without distinction to the material Stone. The wider pattern nevertheless allows the necessity of the natural subject to be framed through an ecclesial comparison.

The p. 176 margin makes that step explicit. Outside catholic Magnesia there is no attaining the highest natural good through Art, just as there is no eternal salvation outside the Church. Its syntax affirms the second proposition as the model for the first. The comparison gives each claim a specified domain; it does not announce that alchemy displaces Christianity.

This matters for translation as well as theology. “Universal” usually conveys the natural sense of *catholic*, but a blanket claim that the word is never religious would misdescribe these places. Equally, the text’s lack of a papal discussion does not justify attaching a detailed confessional identity that the passage itself does not establish.[60]

The places. Selected annotated passages.

1599 p. 22; kh-mc1599-p022-body. Church, faith and Christ as head belong to the one-universal series

1599 p. 57; kh-mc1599-p057-body. Christ’s relation to the Church and her catholic faith is reiterated

[60] The source does not print the familiar normalized maxim alone: it places *extra Ecclesiam est salus* under the negation *nec*. A forms index should preserve that witnessed wording while offering the standard maxim as an alias.

1599 p. 176; margin; kh-mc1599-p176-margin. The extra-ecclesial salvation formula is affirmed within an analogy of necessary conditions

In this edition. The modern n1761 commentary calls the formula an attack on the Church, while the primary gloss and the edition's later correction support an affirmative analogy. Follow the actual *Sicuti nec* construction.

See also. Biblical and macrocosmic theology; Christ and IHSVH; Analogical harmony.

Cinnabar Workings

Cinober Arbeiten

The word. Cinnabar workings are mentioned as possible profitable particulars among the lesser metallic applications. The passage does not disclose their materials beyond the historical name or explain a process.

In Khunrath. The introductory "as perhaps" is important. These examples remain subject to the requirement of the catholic field and to the distinction between true particulars and merely profitable separations or ripenings. The name alone does not confer philosophical legitimacy.[61]

The places. Selected annotated passages.

1599 p. 81; kh-mc1599-p081-body. Cinnabar workings occur cautiously among possible profitable particulars; the sentence continues on page 82.

1599 p. 105; kh-mc1599-p105-body. Mere separation and ripening are excluded from the proper category of particulars.

[61] The passage's conditional status prevents it from serving as an unqualified endorsement of all procedures circulating under the same name.

In this edition. Retain the plural workings rather than presenting a single standardized cinnabar operation.

See also. Particulars and Augmentations; Philosophical Salts; Ripening.

Clangor Buccinae

Clangoris Buccinæ; spiritus QVINTAE ESSENTiæ; Magistraliter corrumpere

The word. The *Clangor Buccinae*, the Blast of the Trumpet, is a cited book, distinct from Khunrath's own Trumpets of Truth. Its single named appearance supports a claim about the spirit naturally hidden in the Philosophers' primaterial water.

In Khunrath. On page 84, immediately after completing Arnold's testimony, Khunrath cites the *Clangor* and other authorities for the proposition that the water naturally contains the spirit of the fifth essence. That spirit alone can corrupt metals masterfully and transform them into their own first matter. The adjective *naturaliter* matters: the required agency is already present in the water. It is not bestowed by a performer's verbal declaration or established by an impressive appearance.

The placement prepares the ensuing polemic against catching the world-spirit from the air or firmament into materials arranged by the Artist. Khunrath replies that the spirit has already been provided for without human intervention. The *Clangor* therefore helps secure the contrast between receiving Nature's appointed subject and trying to manufacture its universal agency out of an arbitrary candidate. The cited corruption is also a qualified destruction leading to the return into first matter, not simply any corrosive breakdown.

The title's sounding imagery can otherwise produce a mistaken association. The trumpets on pages 25–30 name kinds of proof, while this trumpet is a bibliographical witness within a particular proof. A lexicon should connect the reader with the book's local proposition before adding a general history of alchemical texts bearing resonant titles.[62]

The places. Selected annotated passages.

1599 p. 84; kh-mc1599-p084-body. The Clangor is cited for the fifth-essence spirit naturally hidden in pri-material water and its exclusive transformative power.

1599 p. 83; kh-mc1599-p083-body. Arnold's preceding testimony supplies the immediate context of true dissolution and return to first matter.

In this edition. The modern apparatus dates the work and names a printed collection that Khunrath might have used. The 1599 passage itself supplies neither edition nor date. In particular, an available 1593 printing does not prove that it was the copy he read; this article leaves that bibliographical question open.

See also. Arnold of Villanova; Trumpets of Truth; Fifth essence; Spirit of the World; Dissolution and Reduction.

Classical teachers and Amadis

Socrate; Platone attestante; Nugis; Amadis aus Franckreich; rerum scit cognoscere causas

The word. Khunrath uses familiar literary names to discriminate kinds of speech and knowledge. Socrates exemplifies continuing to learn; Plato supplies a claim

[62] The phrase 'and others' after the title acknowledges a larger body of witnesses without identifying them. It cannot be expanded into a list of books on the authority of this page alone.

about causes; Amadis serves as a comparison for unsupported tales. These are sharply differentiated rhetorical functions, not a compact history of philosophy and romance.

In Khunrath. At page 29 the reader is told to learn with wise Socrates until the grave. One person's ignorance does not prove that others cannot know, and the wonder-book of Nature cannot be exhausted by any individual. The reference places modesty within the defence of qualified testimony. The son of doctrine, introduced in the same passage, is accordingly someone able to receive instruction and think again.

Page 36 makes a more assertive use of classical authority. After Aristotle's causal teaching, Plato is named for the claim that nothing under the sun has arisen without a prior legitimate cause. The ensuing praise of the one who recognizes causes gives the demand for a sufficient why a learned and poetic elevation. Khunrath then abruptly lowers the register: without such grounding, claims deserve no more belief than the trifles of Amadis from France. The contrast concerns warranted assertion, not a demand that every useful reading be a scientific report.

The sequence demonstrates the versatility of citation. A sage may teach humility, a philosopher may authorize a rule of explanation, and a romance-name may ridicule mere supposing. The names acquire their force from those tasks. The book gives no reason to supply a full biography of Socrates or Plato or an account of the transmission of the Amadis romances; the relevant question is what sort

of reader or claimant each figure helps Khunrath construct.[63]

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. Socrates supports lifelong learning and the refusal to universalize one's own ignorance.

1599 p. 36; kh-mc1599-p036-body. Plato authorizes causal priority, while Amadis marks the low credibility of claims without grounds.

1599 p. 36; margin; kh-mc1599-p036-margin. The demand for a sufficient why translates the learned causal rhetoric into a pointed vernacular requirement.

In this edition. The modern note identifies Virgilian echoes in the praise of knowing causes, but Virgil is not named in the primary body here. He is therefore an editorially identified echo, while Socrates, Plato, and Amadis are named textual presences. Keeping that distinction prevents the apparatus from becoming an invented citation by Khunrath.

See also. Causes and reasons; Son of doctrine and master; Aristotle and Avicenna; Consensus and monuments.

Cleansing and Sweetening

REINIGE; dulcoration; Absueßsungen; Depuriren; depurata

The word. Cleansing and depuration remove impurity; sweetening-off or *dulcoration* belongs to the treatment of prepared materials associated with corrosive waters. The words overlap in a vocabulary of purification but do not

[63] The Amadis comparison is limited to the credibility of groundless philosophical claims. It does not establish a general judgement on fiction, or prove which French version of the romance Khunrath knew.

perform identical argumentative work. Most importantly, purity does not by itself establish catholic or pri-material status.

In Khunrath. The fore-work on page 46 combines due cleansing with separation of superfluities. The subsequent recomposition concerns the pure parts. In the positive account, therefore, purification is an indispensable condition of the true subject's further preparation, not the discovery of an unrelated ingredient. The universal road begins on page 97 with the catholic matter most limpidly purified.

The negative catalogue employs the same family of terms. Metal workers dissolve silver and gold, carry out sweetenings and make subtle preparations. Page 70 grants their products the status of excellent medicines, but denies that the purified solutions are consequently first matter. The same limit applies to metallic embryos: page 78 expressly imagines purified materials turned into transparent clear water and still rejects them as the regeneration field.

Pages 125–126 sharpen the distinction with alleged metallic salts. Some are praised as medicines; other products carried up by corrosive additions retain a sharpness to which sweetening bears witness. Their staining of wood or skin is then wrongly taken for the tincturing power that would transmute metals. A purification vocabulary cannot bridge the gap between colour, medicinal use and radical metallic transformation.

The lesson is neither that cleansing is useless nor that every clean product is genuine. It is that cleansing acts upon a matter whose nature must already be judged. Khunrath's priority of recognition remains in force throughout the laboratory work. On page 106 the right

resolution and purification are indeed foundational, but the matter being resolved is expressly *Magnesia*, not any substance which a laborant can wash or render transparent.[64]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Cleansing and the removal of superfluities belong to the fore-work.

1599 p. 67; kh-mc1599-p067-body. Sweetenings occur within the catalogue of ordinary metallic preparations.

1599 p. 70; kh-mc1599-p070-body. Dulcoration does not make those preparations pri-material.

1599 p. 78; kh-mc1599-p078-body. Purified, transparent solutions of embryos remain un-pri-material.

1599 p. 97; kh-mc1599-p097-body. The positive universal preparation requires limpidly purified catholic matter.

1599 p. 126; kh-mc1599-p126-body. Sharpness and staining undermine claims for alleged tinctorial metal salts.

In this edition. “Sweetening-off” conveys a historical process-word, not a statement about flavour or safety. The modern note on page 126 supplies a procedural explanation; the primary text’s evidential point is narrower, namely the corrosive sharpness revealed in relation to dulcoration. No inference that a preparation is safe to consume follows from the term.

See also. Fore-work and After-work; Metallic Medicines; Philosophical Salts; Dissolution and Reduction; Rejected Materials.

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[64] The margin of page 106 juxtaposes the preparation of matter with *Lauamini, mundi estote*, “be washed, be clean.” Its scriptural phrasing belongs to Khunrath’s coupling of technical and spiritual purification, but it supplies no additional laboratory method.

Coagulated Mercury

Mercurius Philosophorum coagulatus; Vnde vox illa; SOLVE

The word. Coagulated Mercury is the primary margin's name for the naturally furnished philosophical subject from which the command "Dissolve" follows. The adjective describes its supplied condition; it does not here mean the finished fixation of the Stone.

In Khunrath. The gloss stands at p. 66 beside the explanation that Nature has prepared the true matter for Art and given it a recognizable outward form. The preceding page calls the same subject crude Mercury, composed from body, spirit and soul into a catholic mass. Crude and coagulated therefore answer different questions: one concerns its unfinished status, the other the condition from which resolution must begin.

This localized use prevents an important confusion. Coagulation later belongs among the Artist's operations, and p. 103 describes the catholic matter as coagulated, fixed and more-than-perfect after physico-chymical work. The shared adjective does not make the natural beginning and perfected outcome identical in state.

Nor is coagulation itself a proof of universality. Ordinary metallic fruits are also hard-coagulated. The philosophical qualifier and the subject's origin determine what the p. 66 gloss means.[65]

[65] The marginal relation is inferential: because the philosophical Mercury is coagulated, the instruction to dissolve is meaningful. It supplies no quantitative dissolution procedure.

The places. Selected annotated passages.

1599 p. 61; kh-mc1599-p061-body. Metals are described as hard-coagulated fruits, showing that coagulation alone does not identify the universal subject.

1599 p. 66; margin; kh-mc1599-p066-margin. Coagulated philosophical Mercury is explicitly linked with SOLVE.

1599 p. 103; kh-mc1599-p103-body. The completed matter is coagulated, fixed and more-than-perfect, a distinct later condition.

In this edition. The whole formula is marginal, not part of the cited author's body-text sentence. Its placement makes it Khunrath's explanatory gloss on the natural subject.

See also. Crude Mercury; Fixed and more-than-perfected Mercury; Dissolution and Reduction; Mercury of the Philosophers.

Coagulation

COAGVLIRE; coaguliret; Coagulationē; Coaguliren

The word. Coagulation names a coming-together or consolidation of a formerly less settled material condition. Khunrath uses it both of naturally generated metallic bodies and of an operation in the work. The same word can therefore describe the obstacle presented by an ordinary metal and a necessary step in preparing the Stone. Its value depends on the subject and its history.

In Khunrath. The after-work on page 46 includes coagulation after composition and reunion. The marginal abbreviated formula also sets coagulation between dissolution and fixation. This place in the sequence makes it part of a return from resolution into an ordered

constituted condition, while leaving its exact laboratory performance unspecified.

In the negative argument, ordinary metals are hard-coagulated fruits. Even embryonated metals have already become strongly dried or coagulated under a particular silver-making or gold-making determination. Their consolidated condition signifies that Nature has advanced them beyond the catholic first beginning. Breaking that condition by an ordinary operation cannot, on Khunrath's account, remove their specification.

The positive metallic road describes seed and mother or field as coagulated, fixed and incerated together. It is their prior entry into the proper regeneration relation that gives those later operations their warranted function. On the universal road, the purified catholic matter undergoes coagulation without any metallic addition. The shared word does not erase the distinction between a special and a universal product.

Page 103 summarizes the alternatives by contrasting first matter in its watery, volatile, perfect condition with that same ground physico-chymically coagulated, fixed and more-than-perfect. Coagulation here contributes to a preparation that has reached the universal Stone and may act by fermentation. The reader must thus avoid making "coagulated" a universal synonym for either ordinary metal or completed Stone. Khunrath's repeated qualifications tell which condition is meant.[66]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Coagulation belongs to the recomposition of purified parts in the after-work.

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[66] The p. 46 marginal formula is *Solue; Coagula; Fige*. Its brevity must not be mistaken for a complete process: the body on the same page explicitly requires cleansing, separation, proper composition and inceration as well.

1599 p. 61; kh-mc1599-p061-body. Ordinary metals are already hard-coagulated fruits.

1599 p. 77; kh-mc1599-p077-body. Embryonated metals too are strongly dried or coagulated.

1599 p. 95; kh-mc1599-p095-body. Metallic seed and its field are subsequently coagulated together.

1599 p. 98; kh-mc1599-p098-body. Coagulation also occurs in the metal-free universal preparation.

1599 p. 103; kh-mc1599-p103-body. Coagulated first matter is distinguished from the watery form in the summary of the two roads.

In this edition. Keeping the technical “coagulate” avoids substituting a modern mechanism not given by the passage. “Congealed” appears in the description of the Philosophers’ sea on page 129, but that phrase should not be used to reconstruct either a temperature or a physical state of the hidden subject.

See also. Fixation; Dissolution and Reduction; Two Roads; Metallic Embryos; Water of Permanence.

Colophon and book trade

Gedruckt zu Magdeburg; Johan. Bötcher; Bey Johan Francken zu bekommen; M. D. XCIX.

The word. The colophon distinguishes production from availability: the book was printed at Magdeburg by Johann Bötcher in 1599 and was to be had from Johann Francke. The source uses separate clauses for the printer and the seller. The two names should not be treated as alternative attributions of the same printing role.

In Khunrath. The short closing statement supplies concrete bibliographical information after a long work

that withholds the common name of its central substance. Its ordinary trade language is valuable precisely because it is not part of the alchemical concealment. Nothing in the wording makes Francke the author, identifies a patron, or establishes a relationship beyond the book's stated availability from him.

The printer's name is broken across lines as Böt- and cher. The supplied editor uses this clearer occurrence to correct earlier readings of the title-page as Böcher. The lexicon should preserve Bötcher as the edition's settled transcription without claiming an independent inspection of the types. Likewise the date in Roman numerals is explicit, whereas the book's wider publication history would require evidence outside this colophon.

The edition also describes printer's fleurons and a grotesque mask in strapwork. These visual descriptions are modern supplied prose, even where presented alongside the German. The described tailpiece carries no shield, blazon or monogram; it should not be promoted into an identified printer's device or an encoded authorial emblem. That caution distinguishes it from the preceding owl motto, which speaks directly to the argument about seeing.

According to the supplied final collation, the colophon stands on the verso of the final unnumbered leaf, whose recto carries the owl emblem. It follows the Errata page on the verso of the p. 187 leaf. Keeping pages and leaves distinct avoids creating an additional colophon leaf not described by the edition.[67]

[67] The final collation and note n1871 establish the adopted leaf order. Note nEmblem2 still says "colophon leaf," a looser or inconsistent description that should not override that explicit sequence.

The places. Selected annotated passages.

Closing colophon; kh-mc1599-colophon. The print place, printer, year and separate seller are explicitly named

Closing emblem; kh-mc1599-emblem. The preceding recto's motto belongs to the authorial argument rather than the trade statement

1599 p. 187; kh-mc1599-p187-body. The dated subscription precedes the three unnumbered closing pages

In this edition. Use the modern English headword forms Johann Bötcher and Johann Francke, while retaining the primary abbreviations and inflected forms in the index. The supplied text's descriptions of ornaments are editorial descriptions, not words printed by Khunrath as part of the colophon. No unverified biography of either tradesman is needed.

See also. Errata and textual repair; Blindness and the spectacled owl; Hallelujah and subscription.

Colours and peacock's tail

Schwertze; Pfawenschwētzische; Pfawenschwantz; Farben; Regenbogens; AVRORam; AVRORAM Philosophorum consurgentem

The word. Colours are visible changes that may be observed in preparations, but resemblance to a reported philosophical colour does not establish the identity of the matter or the success of the work. The peacock's tail is the conspicuous example: a many-coloured appearance can be real while the inference drawn from it is false.

In Khunrath. At pages 71–72 Khunrath anticipates an appeal to blackness and various peacock's-tail colours in preparations and on the glass. They prove nothing by

themselves about being on the right road to the Stone or a transmuting tincture. Experienced chymists know that many other substances display wonderfully varied colours. The repeated marginal warnings emphasize insufficiency, not a denial that the colours are visible. Another and fuller ground in Nature is required.

The next claim is marked *Opinio* in the margin before Khunrath reports it. Some people link the rainbow's covenant-sign to divine power descending through the air and to a seed upon water, citing the peacock's tail and the sulphur of steel. Page 73 rejects their interpretation of universal matter and the Philosophers' peacock's tail. It does not disclose an alternative modern substance. Nor should the reported theory be made into Khunrath's own explanation merely because it occupies a vivid paragraph.

Other appearances make the same distinction concrete. Page 126 allows that corrosive products stain wood and skin, then separates this colouring from the transmuting power of philosophical salts. The ruddy diadem of page 55, by contrast, is called the signature of highest perfection within the affirmative account of the Stone. The difference is contextual and causal: colour has evidential force only in a properly grounded account of the subject and its qualification.

The marginal dawn-figure adds another diagnostic image. Page 70 says the true Aurora will not be seen from the described corporeal mercuries in that manner. The gloss continuing from page 120 onto page 121 makes the rising Aurora dependent on the required treatment of corporeal mercuries. Dawn is an image of the hoped-for

philosophical emergence, not a separately specified colour-stage that this companion can reconstruct.[68]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. The ruddy diadem is called a signature of perfection within the affirmative account of the completed Stone.

1599 p. 70; margin; kh-mc1599-p070-margin. The true Aurora or dawn is denied to the stated treatment of corporeal mercuries.

1599 p. 72; kh-mc1599-p072-body. Colours alone are insufficient proofs; a fuller natural ground is required, before an opposing rainbow theory is reported.

1599 p. 73; kh-mc1599-p073-body. Khunrath rejects the reported understanding of the universal matter and peacock's tail.

1599 p. 121; margin; kh-mc1599-p121-margin. The continuation of the page 120 gloss ties the rising Aurora to proper treatment of corporeal mercuries.

1599 p. 126; kh-mc1599-p126-body. Colouring wood or skin is explicitly distinguished from transmuting lower metals.

In this edition. The modern note on page 71 supplies the customary Latin label *cauda pauonis* and a usual position before whitening. Neither should be silently imported as a fixed stage sequence stated in this passage. Likewise the note's identification of sulphur of steel with a particular film is editorial interpretation; the primary text here names it within the opponents' reported analogy.

[68] The margin's *Opinio* on page 72 is a change-of-status marker: it labels the position that continues onto page 73. Missing it risks attributing the rainbow argument to the author who is refuting it.

See also. Signature; Touchstone and the all-properties test; Demonstration and the tinging-man; Experience and testimony; Limits of similitude.

Common Earth

gemeine; Allgemeine Erden

The word. Common earth has two distinct roles: a proposed material in the page 34 catalogue and the receiving earth in the apple-seed comparison on page 123.

In Khunrath. In the comparison, apple pips are planted in the earth from which their tree grew, not back inside the fruit. That illustrates the need for a field distinct from seed. It does not identify ordinary soil as the hidden metallic field.[69]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Common earth is reported as a rival candidate.

1599 p. 123; kh-mc1599-p123-body. The apple comparison uses common earth as an external field.

In this edition. Keep the literal earth of the comparison distinct from Terra Magnesiae, the philosophical regeneration field.

See also. Seed, Field and Fruit; Philosophical Sowing; Rejected Materials.

[69] The page 95 margin already warns that vegetal and metallic generation are not identical. The later apple comparison cannot override that caution.

Common mercury

Mercurius vulgi; Quecksilber; Mercurij vulgi

The word. Common mercury or quicksilver is the named metallic substance contrasted with philosophical Mercury. Its liquidity does not make it catholic first matter; Khunrath classes it with the specified materials from which the universal beginning cannot simply be extracted.

In Khunrath. At p. 60 quicksilver is included beside silver and gold among the metals whose preparations fail this purpose. The margin addresses it directly, rejecting proposed purifications and separations of its purer substance. The defect is not cured merely by increasing purity: specification remains central to the objection.

Common Mercury reappears among the materials discussed in connection with precipitations, fixations and transmutations at pp. 81–82. That context grants the possibility of subsidiary work while insisting upon its dependence on the right pri-material ground. Exclusion as the universal beginning is consequently not the same as declaring the substance devoid of every use.

The philosophical name Mercury must therefore be tested by its qualifiers and referent. “Of the common sort” is an explicit warning against substituting the familiar substance for the catholic, ensouled Mercury hidden in Magnesia.[70]

The places. Selected annotated passages.

1599 p. 60; kh-mc1599-p060-body. Quicksilver is included among already specified metals.

[70] The margin’s express phrase Est n. Mercurius vulgi establishes the referent independently of the uncertain adjoining word.

1599 p. 60; margin; kh-mc1599-p060-margin. Purifying common Mercury does not overcome the objection.

1599 p. 81; kh-mc1599-p081-body. Common Mercury occurs in a discussion of subsidiary preparations, continued on p. 82.

In this edition. The p. 60 margin prints both *leprosus* and the uncertain *leporosus*. The latter remains unresolved; it should not be turned into a new substance or explanatory property.

See also. Mercury of the Philosophers; Corporeal running mercuries; Specification; Living Mercury.

Common Salt and Sea-salt

Salis commuuis; Marini

The word. Common salt and sea-salt appear separately in the ordinary preparation list. Their occurrence must be distinguished from the catholic salt of the Philosophers' sea.

In Khunrath. Page 68 lists them among bodily and spiritual salts employed with metals. Page 128, by contrast, identifies the sea of the required catholic salt as Magnesia itself. The familiar maritime word does not turn the latter answer into a direction to use an ordinary sea-derived salt.[71]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. The ordinary salt names occur in the laboratory catalogue.

[71] The list does not state whether the two ordinary labels denote distinct specimens or overlapping commercial categories; this entry does not manufacture that distinction.

1599 p. 128; kh-mc1599-p128-body. The separate philosophical sea is expressly identified as Magnesia.

In this edition. The printed *commuuis* is retained as the supplied transcription records it; the editorially understood word is common.

See also. Catholic Sea; Saltpetre and Nitre; Philosophical Salts.

Communication of properties

idiomatibus Naturarum utrarum hinc inde communicatis; Vnione hypostatica

The word. Communication of properties is the reciprocal sharing of the idioms of two natures in the inseparable union of catholic matter with silver or gold. Khunrath's Latin makes the relation mutual: the properties of both natures are communicated on either side.

In Khunrath. At p. 97 the phrase explains why the impregnated and specified matter remains and works silverly or goldenly. It accompanies the explicit term hypostatic union. The passage therefore presents more than neighbouring ingredients that act separately: the union persists, and its material action has the character of the joined kind.

The terms are familiar from theological accounts of Christ's two natures, as the modern annotation explains. Here, however, the immediate referents are the united materials within the specified work. The reader should retain the daring transfer of vocabulary without substituting the theological persons for the materials actually named.

A related claim appears at p. 101 after the universal Stone is united by fermentation with specially prepared matter. That union is indissoluble and acts according to the property and kind of the joined matter. The later passage reinforces the importance of durable shared action, though it does not repeat the full idiomata formula. The distinction between these settings preserves the two routes while showing their related account of union.[72]

The places. Selected annotated passages.

1599 p. 97; kh-mc1599-p097-body. Both natures' idioms are reciprocally communicated in the hypostatic union.

1599 p. 101; kh-mc1599-p101-body. A later indissoluble union acts according to the property and kind of the joined matter.

In this edition. The modern apparatus names the technical theological expression *communicatio idiomatum*. Khunrath's attested wording is the inflected phrase listed above; the conventional nominative phrase is supplied only as a lookup alias.

See also. Hypostatic union; Impregnation; Specification; Fermentation; Analogical harmony.

Concealment and names

Eigenen Nahmen; quod habet apud vulgus; vnzehligen Nahmen; OMnia Nomen eius apud Philosophos; Zeit / Person vnd Orth; secretum

The word. Concealment distinguishes the thing's familiar public name from recognition of its philosophical

[72] The expression hinc inde is important: it indicates reciprocity, not only a one-way transfer of metallic character into an otherwise unchanged carrier.

significance. A name may be widely known while the subject remains a secret. Philosophical multiplicity of names can both describe the matter's relations and prevent the unworthy from identifying it.

In Khunrath. Pages 44–45 state the paradox most directly: everyone has the thing before the eyes and can name it, but very few recognize it. The refusal to supply that name is therefore not a claim that the object is linguistically unknown. On page 64 its countless philosophical names explicitly help hide it from the unworthy. Page 111 gives *Omnia* a different emphasis: it is called all things because all material things come from it and can be predicated of it. The same abundance that expresses universality also enables false identifications, which is why the wax-nose warning stands beside it.

Withholding applies to description as well as naming. Page 55 says that further requisites, conditions, qualities, and properties have deliberately been left out, including to prevent indiscriminate access. Page 80 says a few words could greatly aid recognition but reserves them for their proper time, person, and place. Pages 107–108 then describe the scarcity of plain statements in process-books, handwritten and printed alike: the ordinary name, true resolution, and use are rarely set out clearly. The silence belongs to the expected structure of philosophical communication.

Pages 144–145 give the restriction a social form. Khunrath will not publicly tell everyone who has prepared or possessed the Stone; fuller demonstration is reserved for fitting occasions and previously agreed conditions. Nor should the secret of recognition be made indiscriminately public. This does not mean the present treatise has no teaching to offer. It proposes distinctions, tests of candidates, warnings against false grounds, and a

defence of warranted recognition. Its promise is to direct and protect inquiry, rather than to abolish the distinction between a general readership and trusted instruction.[73]

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. The thing has a public ordinary name that the whole world can use, while recognition remains rare.

1599 p. 55; kh-mc1599-p055-body. Further identifying properties are expressly omitted for sufficient reasons and restricted access.

1599 p. 64; kh-mc1599-p064-body. Countless names are said to conceal the Chaos from the unworthy.

1599 p. 107; kh-mc1599-p107-body. Process-books rarely give the ordinary name or explicitly state the true resolution and use.

1599 p. 111; kh-mc1599-p111-body. Omnia names the universal matter by what may be predicated of it, opening a different source of verbal multiplicity.

1599 p. 145; kh-mc1599-p145-body. Public indiscriminate disclosure of recognition is refused, continuing the conditions for demonstration from page 144.

In this edition. The edition's *Own Name* or *proper Name* should not be read as the announcement of a hidden technical label. Page 107 expressly adds that it is the name the thing has among ordinary people. Conversely, 'philosophical names' are not automatically equivalent clues with which this companion could reconstruct a modern substance.

[73] The withholding of identifying properties on page 55 limits the all-properties test to what is actually disclosed. A modern reader should not assume that this book supplies a complete public identification key merely because it demands agreement in all the properties it does state.

See also. Recognition; Touchstone and the all-properties test; Wax nose; Son of doctrine and master; Projected books.

Confessio

Confessionis meæ; Confession; CONFESSION; Hylealischen CHAO; Trewhertzige Warnungs vermanung

The word. The *Confessio* is Khunrath's repeatedly cited work on the hylealic Chaos. The references make it a companion repository for distinctions, uses, secrecy, and warnings. Its title also resonates with the present treatise's public confession of recognized truth, but a reference to the book and the act of confessing are not the same thing.

In Khunrath. The citations are unusually specific. The margin on page 77 refers to chapter 6, pages 182–183, for how metals differ, in the discussion of particular formative reasons and specified metallic products. Across pages 88–89, chapter 2, page 54, is cited for the explanation of Elixir as strength, bright shining, and the perfect spark of the one mighty being. A separate page 89 gloss sends the reader to chapter 8 for the catholic Stone's uses and effects. These locators show that the *Magnesia* expects readers to move among the author's books for fuller treatment rather than regard the present argument as isolated.

Pages 145–146 refer to chapter 1 on the restricted sharing of the secret of recognition. Page 150's margin and page 167's margin return to chapter 8 when the value of knowledge exceeds immediate silver- or gold-making. The same chapter thus supports both the range of uses and their hierarchy. Finally page 161 directs spectators to the true-hearted warning appended to the German *Confessio*

for help in attending to a tinging-man’s instruments and swift manipulations.

The network is practical as well as self-assertive. It places the current treatise’s negative arguments, theological valuations, and cautions within a larger programme while preserving the book’s chief aim: directing the reader toward recognition of a sound beginning. These pointers establish what Khunrath tells the reader to consult; they do not supply the absent chapters’ entire content.[74]

The places. Selected annotated passages.

1599 p. 77; margin; kh-mc1599-p077-margin. Chapter 6, pages 182–183, is cited for differences among metals.

1599 p. 88; margin; kh-mc1599-p088-margin. A reference beginning here points to chapter 2, page 54, for the Elixir explanation and continues onto page 89.

1599 p. 89; margin; kh-mc1599-p089-margin. Chapter 8 is cited for the Stone’s uses and effects alongside the Amphitheatrum.

1599 p. 145; kh-mc1599-p145-body. Chapter 1 is invoked for the history of restricted recognition, with the title continuing onto page 146.

1599 p. 161; kh-mc1599-p161-body. The warning appended to the German Confessio is recommended to spectators of a transmutation display.

1599 p. 167; margin; kh-mc1599-p167-margin. Chapter 8 is cited again beside the superiority of theosophical and medicinal uses.

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[74] The repeated chapter 8 references on pages 89, 150, and 167 show that medical and contemplative benefits are integral to the author’s cross-book programme. They are not an afterthought inferred solely from the Conclusion.

In this edition. The supplied edition's modern Introduction gives the work a publication date and context. The primary references securely establish the title-topic and specified destinations; this companion does not pretend to have inspected those separate chapters. In particular, page numbers 54 and 182–183 belong to the cited *Confessio*, not to the *Magnesia*'s print sequence.

See also. Amphitheatrum; Projected books; Demonstration and the tinging-man; Concealment and names; Recognition.

Confession and witness

Bekentnis MAGNESIAE; öffentlichen Bekentnis; Warheit bekennern

The word. Confession names the author's public avowal of the true Magnesia and its significance, not only the separate book called Confessio. The final pages defend that speech as a duty despite expected ingratitude and hostility.

In Khunrath. At p. 181 the confession concerns Magnesia as Christ's symbolic and natural likeness in the great World-book. The author expects the world's thanks received by Christ, the apostles and confessors of truth. The following page makes knowledge and recognition the ground of speaking; p. 183 hopes the public teaching may confirm the doctrine of God's Son to doubters through Nature.

This publicity coexists with withholding. The common identifying name and fuller demonstrations remain reserved under the conditions discussed earlier. The object publicly confessed is the doctrine of the true subject

and its testimony, not every detail by which an unprepared reader could claim possession.

The distinction prevents two opposite misreadings: that secrecy makes the book's publication pointless, or that public witness entails complete disclosure. Khunrath assigns different duties to different kinds of speech.[75]

The places. Selected annotated passages.

1599 p. 145; kh-mc1599-p145-body. Indiscriminate disclosure remains prohibited

1599 p. 181; kh-mc1599-p181-body. Confession of the natural likeness is expected to attract ingratitude

1599 p. 182; kh-mc1599-p182-body. Recognition is offered as the ground of speaking and writing

1599 p. 183; kh-mc1599-p183-body. Public confession may provide natural confirmation for doubters

In this edition. Keep this use of confession distinct from the named Confessio repeatedly cited elsewhere. Context decides whether the word denotes a publication title or an act of witness.

See also. Truth and hatred; Oath and conscience; Search the Scriptures; Prognostication.

[75] The final sentence begins with "public" broken across pp. 182–183. The modern edition rejoins its meaning, but the passage locator should acknowledge the continuation.

Consensus and monuments

CONSENSVS Physico-Chymicorum, orthodoxè Philosophantium; Monumenta; einhelliglich; sensu atq; consensu; authoritates

The word. The Philosophers' *monumenta* are what they have left behind, especially writings that preserve teaching and testimony. Their consensus is agreement among those Khunrath calls rightly philosophizing and Nature-knowing. It is a qualified body of witnesses, not a count of every person who has written about alchemy.

In Khunrath. As the second Trumpet of Truth, page 27 brings ancient, old, and new writers together. They agree, Khunrath says, about the subject, preparation, manifestations during work, and uses. The required reader has looked through, read, and at least partly understood them; the margin warns that reading without understanding neglects the matter. Page 28 adds a moral presumption: men credited in other subjects should not be casually supposed to lie deliberately in a way that injures their neighbours and dishonours themselves. Consensus is thus supported both by concordance of teaching and by the supposed character of witnesses.

The appeal is immediately selective. A truthful company of competent philosophers and workers outweighs a handful speaking wrongly or a multitude of the ignorant. Later, at page 82, the sense and consent of Nature and the unanimous teaching of the Philosophers join in the regenerative-field argument. Agreement matters because it is understood to express the same natural order, rather than because numbers alone create truth.

Pages 109–112 then impose an important limit. The authorities themselves warn against literalism; their

books are accepted insofar as their sense accords with Nature. Page 111 directs attention to what is said, not who says it. Page 142 goes further: Khunrath says he does not greatly base his proof on human authorities, and recalls the first Philosopher's lack of written predecessors. These passages do not erase the second trumpet. They define the work it can do. The inherited corpus supplies testimony and interpretive guidance, while Nature supplies the standard by which the corpus is understood and judged. The resulting relation is deliberately unequal: authorities are witnesses to truth, not its makers.[76]

The places. Selected annotated passages.

1599 p. 27; kh-mc1599-p027-body. The surviving monuments of ancient and recent Philosophers form the second trumpet through their alleged agreement.

1599 p. 28; kh-mc1599-p028-body. A presumption of truthful conduct supports trust in writers credited on other subjects.

1599 p. 29; kh-mc1599-p029-body. Competent truthful witnesses are preferred to both a hostile handful and an ignorant multitude.

1599 p. 82; kh-mc1599-p082-body. Nature's sense and consent join unanimous philosophical teaching in the regeneration argument.

1599 p. 111; kh-mc1599-p111-body. The reader is instructed to judge what is said rather than the identity of the speaker.

1599 p. 142; margin; kh-mc1599-p142-margin. Khunrath disclaims heavy reliance on human authorities for the proof of Magnesia.

[76] The different ages of the witnesses are part of Khunrath's assertion of continuity. This article does not independently verify that the works he groups together teach an identical doctrine.

In this edition. The translation keeps *Monuments*, which can sound architectural to a modern reader. Here the governing context is inherited writing and testimony. The source's *orthodoxè* means rightly in the announced philosophical judgement; it must not be silently converted into agreement with one modern chemical account or one Christian confession.

See also. Trumpets of Truth; Letter and spirit; Geber, Ripley, and Paracelsus; Causes and reasons; Book of Nature.

Constitutive and Destructive Additions

constitutivè; Destructivè; zerstörūg beförderende ding

The word. Constitutive admission concerns what enters into the Stone's constitution; destructive employment concerns an aid that furthers the subject's breaking-down and can afterwards be removed. The distinction is explicitly made in the primary margin of page 46, where it qualifies the body's strict one-subject rule.

In Khunrath. The body says that nothing comes constitutively into the universal work unless it previously came out of the same thing. Read alone, this can sound like an absolute prohibition upon any contact with another material. The margin narrows that inference. Destructively the matter stands otherwise, especially where the assisting thing can be cleanly separated again together with *Magnesia's* impurities.

The qualification does not name an auxiliary, supply its quantity or describe its action. It states a condition governing the interpretation of additions: temporary service in destruction is different from becoming a constituent of the product. The right scope of the rule

therefore concerns constitution rather than every possible laboratory contact.

This is distinct from the permitted metallic specification of a special Stone. There silver or gold is intentionally joined with the catholic field and remains inseparably united with it. The universal road, by contrast, excludes silvern and golden additions throughout its preparation. Keeping these cases apart prevents both a falsely absolute closed-system reading and an unrestricted licence to assemble the universal Stone from unrelated substances.[77]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. The universal work admits nothing constitutively that did not come from the subject.

1599 p. 46; margin; kh-mc1599-p046-margin. A removable destructive auxiliary is explicitly distinguished.

1599 p. 97; kh-mc1599-p097-body. The special work deliberately joins metallic seed with the catholic matter.

1599 p. 98; kh-mc1599-p098-body. The universal preparation excludes metallic additions from beginning to end.

In this edition. The adverbs *constitutivè* and *destructivè* should remain explicit. The supplied modern note's description of a closed system is helpful only if this primary qualification is also retained. It is not a quantitative mass-balance statement.

[77] The margin's "especially where" formulates a qualification, not a named permitted reagent. Inferring a specific solvent or additive would go beyond the evidence.

See also. Fore-work and After-work; Separation and Composition; Corrosives and Menstrua; Universal and Special Stones.

Contemplation and inquiry

percontiren; contempliren; meditiren; Theosophischē contempliren; lernen vnd erkennen

The word. Inquiry, contemplation, and meditation are active ways of attending to the secrets laid in the natural subject. They coexist with labour and observation rather than defining a separate, purely inward path. The terms are gathered here because the primary text gives them as connected practices rather than sharply separated faculties.

In Khunrath. Page 63 says that Nature has already set the due universal subject before the Philosopher in its appointed place. Within it he is to labour chymically and universally, and from it question, contemplate, learn, and recognize God's secrets. *Percontiren*, rendered 'question', is especially revealing: the subject is something to investigate, not merely admire. The sequence proceeds toward recognition and presupposes a determinate natural thing furnished by Nature.

At page 136 contemplation and meditation are named as theosophical, alongside reading, understanding, and observation. Their objects are natural workings in the world and laboratory. The passage does not give a private exercise or sequence of mental techniques; it characterizes the reflective attention by which a practitioner learns from books and works under divine illumination. Pages 171–172 clarify what is missing when that reflection is absent: effort and expenditure can

continue without teaching the worker the grounds of his material.

These practices therefore help explain how certainty can precede completed preparation without being mere guesswork. Khunrath does not limit knowledge to the final spectacle, but neither does he treat an unexamined inner conviction as sufficient. The acts of questioning and considering connect the visible thing, the explanatory account, and the theological meaning. Their productivity is measured by better-grounded recognition, not by how intensely a claimant insists that he knows.[78]

The places. Selected annotated passages.

1599 p. 63; kh-mc1599-p063-body. The Philosopher must question, contemplate, learn, and recognize the secrets in Nature's due subject while labouring in it.

1599 p. 136; kh-mc1599-p136-body. Theosophical contemplation and meditation join reading and observation in the account of knowledge.

1599 p. 172; kh-mc1599-p172-body. Right philosophical reflection is required alongside reasonable observation of the works.

In this edition. The unusual verb *percontiren* is kept as an original-form route to the translation's 'question'. It should not be silently modernized into interrogation of a human witness or into a particular spiritual discipline: the object here is what God has placed in the natural subject.

See also. Observation; Light of Nature; Book of Nature; Recognition; Son of doctrine and master.

[78] The page 63 margin says Nature is never idle. The reader's contemplative activity thus attends to an already active Nature; it is not a claim that human thought brings the subject into existence.

Corporeal running mercuries

Mercurij; Corporum Corporei currentes; Mercurij corporum corporei; Quecksilberischer gestalt

The word. Corporeal running Mercuries are metal-derived forms described as remaining in flux and in quicksilver-like shape. Khunrath explains them as metals released from the bonds of coagulation through a certain essential fire. Their flowing appearance does not establish first-material status.

In Khunrath. The account at p. 69 places these forms among numerous preparations of silver and gold. They stand in continual flux without elemental fire, which explains why the term running is apt. Yet pp. 70–71 insist that the named preparations are not thereby the true first matter of the metals, even the specified one.

At pp. 82–83 the argument is extended to further resolution into water. A corporeal Mercury made watery still has not passed through the catholic pri-material fountain. The successive changes in physical presentation therefore do not supply the missing material relation.

The objection is narrower than denying every value to the preparations. Khunrath grants uses to elaborate metallic products. What he rejects is the inference from liquidity, volatility or subtle treatment to the source required for regeneration. This class consequently deserves separation from both common quicksilver and the purified living Mercury of Magnesia.[79]

[79] At p. 69 the description specifies continual flux without elemental fire; the phrase explains why these metallic forms are called running.

The places. Selected annotated passages.

1599 p. 69; kh-mc1599-p069-body. The running forms are explained as metals released from their coagulation-bonds.

1599 p. 70; kh-mc1599-p070-body. Useful preparations are denied immediate first-material status.

1599 p. 82; kh-mc1599-p082-body. Even a further watery resolution is considered, continued on p. 83.

1599 p. 83; kh-mc1599-p083-body. Such waters still lack passage through the catholic fountain.

In this edition. “Running” preserves the kinetic sense of *currentes*. The primary phrase groups the Mercuries as corporeal and derived from bodies; it does not identify a single modern product common to every preparation.

See also. Common mercury; Mercury of gold; Mercury of lead; Living Mercury; Specified first matter.

Corporeal spirits and spiritual bodies

Metallische Leibliche Geister vnd Geistliche Leiber; Metallischen Spiritibus

The word. Corporeal spirits and spiritual bodies are the crossed names applied to already specified metallic embryos. They describe subtle metallic beings without making them universal or pri-material.

In Khunrath. At pp. 76–77 Khunrath explains that the relevant bodies have already been determined toward silverness or goldness by special formative reasons. They are also substantially dried or coagulated. Calling them spirits does not remove that specification; calling them bodies does not exclude the subtle condition being described.

The following qualification introduces possible mixture with foreign mineral or metallic spirits occurring together in the mountain. Purification and conversion into transparent water still do not make these embryos the true first matter. On p. 78 they are said to have moved already far from the pri-material state and to need reduction through first matter just as mature metals do.

The crossed wording thus resists a simple equation of spirit with universality and body with mere inert matter. In this passage the decisive categories are derivation and specific formative condition, not a binary choice between bodily and spiritual names.[80]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. The argument begins by identifying the materials as embryonated metals.

1599 p. 77; kh-mc1599-p077-body. The crossed formula follows their specification and coagulation; foreign spirits may also be mixed with them.

1599 p. 78; kh-mc1599-p078-body. Neither subtlety nor clear water restores their pri-material status.

In this edition. The supplied English keeps the two reversed combinations literally. Smoothing them both into “volatile substances” would omit the deliberate interplay of bodily and spiritual language.

See also. Metallic Embryos; Body, spirit and soul; Specification; Corporeal running mercuries.

[80] The text does not identify every mineral or metallic spirit in the mixed material; the possibility of mixture is part of Khunrath’s stated objection.

Corrosives and Menstrua

Corrosiua; corrosiuischen Wassern; Menstruorum solutiuorum & extrahentium; Vncorrosiuische Wasser

The word. A menstruum is a medium employed for dissolving or extracting; the body names menstrua of several kinds. Corrosive waters are a prominent but not exhaustive part of that category. Khunrath's objection is not simply that every corrosive is ineffective or every non-corrosive philosophical. It is that no foreign medium acquires pri-material authority from its ability to alter a metal.

In Khunrath. Pages 60–61 reject attempts to make universal first matter from specified metals by foreign waters, harmful corrosive spirits and supposed assistance to Nature. Pages 67–69 nonetheless acknowledge an extensive range of preparations accomplished with such media. The two statements concern different claims: work can occur without obtaining the required universal ground.

Page 68 expressly names dissolving and extracting menstrua, while its margin, continued on page 69, qualifies the preparation by the mediation of a particularly suitable menstruum. Suitability therefore has a local practical meaning. It does not identify a medium as the catholic fountain.

The repeated catalogue on page 90 includes non-corrosive as well as corrosive waters. That detail prevents the negative argument from being reduced to a simple preference for gentle over harsh solvents. Subsequent regeneration is still required.

The diagnostic reply on page 116 asks what remains of an allegedly self-standing clear metallic mercury after the

waters, spirits or liquors used in preparation are separated from it. Khunrath is challenging a confused attribution of the medium's appearance to the metal's own first matter. The question exemplifies his distinction between an effect of preparation and a demonstrated return to the right origin.[81]

The places. Selected annotated passages.

1599 p. 60; kh-mc1599-p060-body. Foreign waters and corrosive spirits cannot independently extract the universal first matter from specified metals.

1599 p. 68; kh-mc1599-p068-body. Several dissolving and extracting menstrua are acknowledged.

1599 p. 69; margin; kh-mc1599-p069-margin. The continued gloss specifies the mediation of a suitable menstruum.

1599 p. 90; kh-mc1599-p090-body. Both corrosive and non-corrosive waters appear in the conceded preparations.

1599 p. 116; kh-mc1599-p116-body. The employed media are to be distinguished from the alleged self-standing metallic mercury.

In this edition. "Solvent" is a convenient lookup word, but the source's dissolving-and-extracting scope is broader than one modern mechanism. Neither the adjective suitable nor the term non-corrosive establishes safety. No composition, concentration or handling method is inferred.

See also. Dissolution and Reduction; Cleansing and Sweetening; Constitutive and Destructive Additions; Precipitation.

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[81] The margin's *Menstruo præ-* on page 68 continues as *sertim conueniente mediante* on page 69. The split should be read as one qualification, not as two independent substance-names.

Court of conscience

in foro conscientiæ; Gewissen; lingua iuravi, mentem injuratam teneo

The word. The “court of conscience” is the tribunal before which an inward evasion of a freely spoken oath fails. At p. 148 Khunrath rejects the defence that the tongue swore but the mind remained unsworn. An honest obligation cannot be nullified merely by retrospectively claiming that the heart intended less than the words said.

In Khunrath. The surrounding sequence specifies the kind of duty involved: voluntary promises in an honest and equitable matter, made to a preceptor. Page 146 already tells every bound person to examine his conscience and insists upon sincerity without fraud. Page 148 gives a precise example of the bad-faith manoeuvre that this excludes.

Conscience appears elsewhere as recognition’s inward witness. At p. 58 the wisdom-loving reader is convinced by his truth-loving conscience; at p. 91 the Artist is to acknowledge, under reason and conscience, the necessary order of Nature. The ethical tribunal is thus not an isolated legal metaphor in an otherwise purely technical book. It belongs to a vocabulary of what a person must honestly acknowledge.

This is Khunrath’s account of moral obligation, not a modern legal ruling about enforceability. The word “court” preserves the force of judgment without supplying a civil jurisdiction absent from the text.[82]

[82] The modern apparatus identifies a classical background for the tongue-and-mind maxim. Khunrath does not name its author in this passage; the use here is a rejected excuse.

The places. Selected annotated passages.

1599 p. 58; kh-mc1599-p058-body. Truth-loving conscience is said to be convinced by the account

1599 p. 91; kh-mc1599-p091-body. Reason and conscience support the acknowledgment of Nature's order

1599 p. 146; kh-mc1599-p146-body. The oath-bound person is commanded to examine conscience

1599 p. 148; kh-mc1599-p148-body. The tongue-versus-mind exception fails in the court of conscience

In this edition. Retain "court" or "forum" for *foro*. "Feeling" would make the demand merely subjective and lose the language of obligation and judgment.

See also. Oath and conscience; Preceptor; Blasphemy.

Crude Mercury

MERCVRIVS Philosophorum CATHOLICVS & Crudus; MERCVRIVS Philosophorum Crudus; NATVRA paullulum operata est

The word. Crude Mercury is the natural, not-yet-perfected catholic Mercury supplied as the philosophical beginning. "Crude" does not mean altogether untouched by Nature or devoid of a formed constitution.

In Khunrath. At p. 53 it is the Philosophers' one, catholicly hidden in the subject. The later account, offered in response to an objection from Bernard, explains that Nature has already worked upon it a little: body, spirit and soul have been composed and shaped into a catholic mass, the Mine of the Art.

The continuation on p. 66 gives it a metallic-looking outward form while denying that it is a metal or mineral. Nature has left it imperfect. Its incompleteness concerns

the further work needed for the Stone, not an absence of the universal qualification required at the beginning.

This distinction becomes decisive when Khunrath rejects claims that still-raw matter can already transmute. A proper starting matter can possess the right constitution without possessing the achieved operative state. Crudeness therefore belongs to an ordered relation between natural provision and artful more-than-perfecting.[83]

The places. Selected annotated passages.

1599 p. 53; kh-mc1599-p053-body. Catholic crude Mercury is the one of the numerical sequence.

1599 p. 65; kh-mc1599-p065-body. Nature has worked upon it a little and composed a catholic mass.

1599 p. 66; kh-mc1599-p066-body. Outward form is compatible with its continuing imperfection.

1599 p. 159; kh-mc1599-p159-body. Raw unprepared matter is denied the power to perform the completed transmutative work.

In this edition. The Latin *crudus* is retained through “crude” or “raw.” It does not make this Mercury interchangeable with common quicksilver, which the book separately rejects as universal matter.

See also. Coagulated Mercury; Living Mercury; Mercury of the Philosophers; Natural craft and human craft.

[83] Crude and coagulated are compatible descriptions of the natural beginning, not names for two independently supplied subjects.

David and the Psalms

DAVID; 15. Psalmo; Psal.; VERITAS DOMINI

The word. David and the Psalms supply several different speaking positions: the faithful oath-keeper, the recipient of lifelong divine teaching, the witness who will not be silenced and the assertion of enduring truth. They should not be read as one interchangeable scriptural motto.

In Khunrath. At pp. 147–148 the holy dwelling and the oath kept to a neighbour support the admonition of fidelity; the source explicitly names the fifteenth Psalm. At p. 163 the adaptation of Psalm 71 inserts strength and Elixir into the arm to be declared to future generations. This is a substantive reinterpretation, treated separately under Arm of God.

At p. 182 David is explicitly named as Khunrath takes up the proclamation of truth in the great congregation. The margin cites Psalm 40:10. The enduring truth of the Lord in the p. 176 margin cites Psalm 117:2 and supports the stability of the true foundation.

The psalms thus do more than certify a general pious attitude. Different passages are recruited for obligation, perseverance, publication and doctrinal constancy. Exact wording and numbering should follow each local citation, with modern comparisons to other numbering systems kept distinct.[84]

The places. Selected annotated passages.

1599 p. 148; kh-mc1599-p148-body. The fifteenth Psalm supports the oath kept to a neighbour

[84] The p. 182 modern note observes that “truth” takes the place of “righteousness” in the compared biblical wording. The change belongs to Khunrath’s application.

1599 p. 163; margin; kh-mc1599-p163-margin. Psalm 71 is adapted through the arm–strength–Elixir gloss

1599 p. 176; margin; kh-mc1599-p176-margin. Psalm 117 supports the permanence of the Lord's truth

1599 p. 182; kh-mc1599-p182-body. David's voice is adopted for public proclamation

1599 p. 182; margin; kh-mc1599-p182-margin. Psalm 40:10 is explicitly cited

In this edition. Do not normalize every quoted or adapted phrase to one modern Bible. The source changes wording, and the modern notes distinguish its numbering from the Vulgate where relevant.

See also. Arm of God; Oath and conscience; Truth and hatred; Talent and pound.

Demonstration and the tinging-man

Tingirer; Tingenten; Probam; Transmutation proba; transmutatoriè tingiret; loquere, ut audiam qui sis

The word. A *proba* is a displayed proof or trial; the tinging-man is the person who undertakes to exhibit it. Khunrath distinguishes the apparent result, its genuine production, possession of the agent, and knowledge of how to prepare that agent. These are four different evidential questions, even when a spectator sees only one performance.

In Khunrath. Pages 155–156 attack the inference that anyone who transmuted must recognize Magnesia and possess the Art. Some performers, Khunrath alleges, obtained tinctures by unphilosophical means; their art lasted only as long as the supply. The same passage separately mentions dishonest projections that spectators mistook for upright demonstrations. The first case does

not require the second: within Khunrath's account, a person may produce a genuine effect with an agent he cannot make, or may merely deceive the audience.

The proposed test therefore extends beyond the spectacle. Such people, he says, never prepared the Stone again despite opportunity, whereas Bernard did so four times in old age. This is a claim made in the text, not an independently verified record of those unnamed careers. Page 157 also asks that one judge the bird by its song: hear whether the performer's explanation agrees with Nature. A true Philosopher should not shrink from that examination. The demand complements rather than replaces attention to observed performance.

Pages 158–160 address a more specific claim, that raw matter already transmutates lastingly and thereby proves itself the true subject. Khunrath rejects it because the required regeneration, more-than-perfecting, and other qualification have not occurred. If raw matter sufficed, the elaborate preparation described by the Philosophers would be pointless. The conclusion is practical caution: on page 161 spectators are told to watch the demonstrator's quick hand movements, instruments, and other equipment, and are referred to the warning appended to the German *Confessio*. The treatise offers vigilance and distinctions, not a catalogue of techniques for imitating fraud.[85]

The places. Selected annotated passages.

1599 p. 155; kh-mc1599-p155-body. Successful transmutation is denied automatic authority concerning recognition and preparation.

[85] The primary comparison with Bernard's four preparations occurs on page 156, not page 155. A claim about the inability of unnamed tingents to repeat preparation remains Khunrath's allegation, even though repeatability is a clear criterion in his reasoning.

1599 p. 156; kh-mc1599-p156-body. Unphilosophical acquisition of tinctures is distinguished from fraudulent projections, and repeat preparation becomes a criterion.

1599 p. 157; kh-mc1599-p157-body. The performer's speech must be judged at Nature's touchstone rather than the display trusted alone.

1599 p. 158; kh-mc1599-p158-body. The particular claim that still raw matter can already transmute is introduced as a false boast.

1599 p. 160; kh-mc1599-p160-body. The necessary sequence of preparation answers that boast.

1599 p. 161; kh-mc1599-p161-body. The spectator is warned to watch hand movements, instruments, and equipment and directed to the Confessio warning.

In this edition. The translation's 'got by practice' for *erpracticiret* on page 156 can mislead if heard as diligent laboratory practice; the context makes the acquisition discreditable. Likewise *tinge* is not always a claim of true transmutation: page 126 explicitly uses it for ordinary colouring of wood or skin. The local qualification *transmutatoriè* matters.

See also. Experience and testimony; Certainty before achievement; Colours and peacock's tail; Bernard of Treviso; Confessio.

Denarius

Denarium Physicum realem; Denarium; Ex vno omnia; omnia in & ad VNVM

The word. The Denarius is the ten, specified by Khunrath as real and physical. It names the achieved more-than-perfection of the philosophical work rather than a monetary denomination in this passage. The description

immediately equates it with the wonder-working Catholic Stone, the highest good of Nature through Art.

In Khunrath. Its setting is the completion of the numerical description. One, two, three and four have been unfolded within the one natural subject on pp. 53–54. Through resolution, sufficient purification and lawful composition, with Vulcan's help, the Philosophers bring forth their physical Denarius. The distinction between analysis and attainment matters: the first numbers describe what is naturally present, while the Denarius names what the artful work brings forth from it.

Khunrath therefore attaches both efficacy and visible perfection to the number. The Denarius is more-than-perfected, catholic and wonder-working; its most ruddy diadem is called the signature of highest perfection. Number is not a detachable ornament placed upon a chemically complete argument. It participates in the language by which the achieved state is recognized and valued.

The primary margin provides an explicit authority. Khunrath says that Philo in the book on the Decalogue calls ten the number most familiar to God, perfect and comparable to the whole of Wisdom. He then tells his own reader to note the mystery. The appeal links the physical number to divine order without substituting a passage from Philo for the required preparation.

Another marginal sentence gives the movement: from one, all things; all things in and toward one. The manyfold constitution and return to unity therefore frame the Denarius together. The modern note explains that the preceding one, two, three and four sum to ten, and treats the pattern as the Tetractys. The sum elucidates the arrangement, although Khunrath does not expressly spell

out the arithmetic. Nothing on the page supplies operational weights, quantities or a ten-step recipe. Its numerical exactness concerns the ordered meaning of the subject and its perfection.[86]

The places. Selected annotated passages.

1599 p. 53; kh-mc1599-p053-body. The numerical unfolding begins with one catholic crude Mercury.

1599 p. 54; kh-mc1599-p054-body. Two, three and four are present within the one subject.

1599 p. 55; kh-mc1599-p055-body. The real physical Denarius is equated with the more-than-perfected Catholic Stone.

1599 p. 55; margin; kh-mc1599-p055-margin. Philo's praise of ten is cited and the reader told to note the mystery.

1599 p. 55; margin; kh-mc1599-p055-margin. From one to all and from all toward one frames the numerical movement.

In this edition. "Denarius" is retained, with "ten" as its gloss, because "coin" would be misleading and an unexplained "decade" too abstract. The modern note identifies a section of Philo's Decalogue discussion; the primary margin names the book but gives no section numbers.

See also. Monas, Dias, Trias and Tetractys; Omnia; More-than-perfection; Highest good of Nature; Signature.

[86] Nota mysterium is Khunrath's instruction following his citation of Philo, rather than part of the wording attributed to Philo.

Denis Zachaire

DIONYSIO ZACHARIO; Valerando Syluensi; certam speciem; absq; VLTERIORI TRANSMVTATIONE SVI IPSIVS

The word. Zachaire appears beside Valerandus Sylvensis as an interpreter of the *Rosarium*'s account of the matter. The passage matters chiefly for the relation between a thing's outward figure and its being specified as a metal. The primary text gives no biographical account of either named witness.

In Khunrath. On page 66 Khunrath follows the description of crude philosophical mercury with a statement attributed through these authorities: the true matter is what Nature prepared for the Art and reduced to a certain species, known to true Philosophers, without further transmutation of itself. That final phrase continues onto page 67. Khunrath's inserted explanation makes the species here an outward form or figure, a *Schema*, rather than the specification that would turn the universal subject into a particular metal or mineral.

The interpretive labour is essential. Throughout the treatise specification disqualifies ordinary metals from being the catholic first matter. An unqualified assertion that Nature reduced the matter to a species might therefore seem to contradict the argument. The parenthetical restriction preserves a formed natural subject while denying the particular determination at issue. The nearby margin reinforces the distinction: since the thing already has a name, it need not lack every outward form.

The reference also attaches credibility to a practitioner said to have had the Art and to have interpreted the *Rosarium* rightly. The German relative clause can look back toward either of the two names, although the

translation attaches it to Zachaire. The reading should preserve that small uncertainty rather than turn the sentence into an independently verified record of attainment. What can be established from the passage is Khunrath's use of an interpretive witness to reconcile inherited wording with his own account of the matter.[87]

The places. Selected annotated passages.

1599 p. 65; kh-mc1599-p065-body. The Rosarium passage begins the problem of crude mercury's natural formation.

1599 p. 66; kh-mc1599-p066-body. Zachaire and Valerandus Sylvensis accompany the restriction of species to outward figure.

1599 p. 66; margin; kh-mc1599-p066-margin. The matter must have some exterior form, since it already bears a name.

1599 p. 67; kh-mc1599-p067-body. The quotation concludes with no further transmutation of the matter itself and the statement of what lies above the earth.

In this edition. The modern note supplies a publication date for Zachaire's work and says Valerandus Sylvensis is not securely identified. Those are apparatus statements. More immediately relevant is its grammatical caution about the relative clause: the English favours Zachaire as the person said to have the Art, but the German does not settle the antecedent beyond doubt.

See also. Rosarium; Form, essence and substance; Specification; Mercury of the Philosophers; Consensus and monuments.

[87] The phrase about no further transmutation of itself describes the natural matter as cited here. It does not cancel the later necessity of preparation for the Stone.

Devil and scaly brood

Teuffel; Beelzebubischen; schupē; Schupen; Phy Diabolo; ô Cain

The word. The Devil supplies the book's recurring figure of opposition to divine truth, while scales, flies, hornets, heads and tongues give that opposition a noisy or corporeal following. These are not interchangeable names for a laboratory ingredient. They identify the adversarial force Khunrath sees behind slander, envy and resistance to the recognition of Magnesia.

In Khunrath. At p. 7 the Devil and his scales appear beside God's honour and the welfare of the practitioner and neighbour. The supplied translation takes the Devil's spite as something the good practitioner can value as confirmation that truth has enemies. The phrase is grammatically difficult and the modern note records its revised construal. Whatever the exact attachment, the antagonistic relation continues throughout the book.

The Beelzebubian swarm on p. 24 grows into slander-hornets, blow-flies and Devil's heads on pp. 31–32. Page 144 adds poisonous adders' tongues stabbing behind the author's back. These figures portray an abusive collective rather than specify the number or identities of actual critics. The p. 74 marginal apostrophe to "Cain" similarly charges an opponent with a murderous biblical role while declaring that he lies about philosophical obscurity; it does not establish that the man's name was Cain.

The scale vocabulary has a second, distinguishable use at pp. 41–42. There Saul's scales of blindness fall, and the figure is transferred to critics who may yet recognize the truth. That narrative gives evidence for the literal sense "scales," but its use concerns removable blindness rather than simply a devilish retinue. On p. 153 Khunrath's

straightforward phrase for the Devil's following provides further internal support for the collective application elsewhere.

The final defence at p. 182 refuses silence even if the Devil with his scales should rage and burst; the subscription ends with *Phy Diabolo*, "Fie upon the Devil," before Amen. The opponent thus remains present even in the act of thanksgiving. The lexicon must preserve the historical author's demonizing rhetoric while refusing to turn it into an independent diagnosis of his opponents or of persons who reject his claims.[88]

The places. Selected annotated passages.

1599 p. 7; kh-mc1599-p007-body. The Devil and his scales enter the opening account of the gift and its opponents

1599 p. 31; kh-mc1599-p031-body. Beelzebubian abuse organizes the swarm of hostile followers, continuing onto p. 32

1599 p. 74; margin; kh-mc1599-p074-margin. An unnamed opponent is apostrophized as Cain

1599 p. 153; kh-mc1599-p153-body. The plain term for the Devil's following clarifies the collective imagery

1599 p. 182; kh-mc1599-p182-body. Public confession is defended despite the raging Devil and his scales

1599 p. 187; kh-mc1599-p187-body. Phy Diabolo closes the antagonistic register before Amen

In this edition. Preserve "scales" where that is the printed image, while explaining the contextual extension to followers. "Scaly brood" is the edition's interpretive English, not a separate zoological claim. The modern

[88] The p. 74 margin asks whether this is what it means to obscure everything as a philosopher, then accuses "Cain" of lying. Its immediate target is a charge about explanation, not a narrated act of physical violence.

apparatus settles earlier uncertainty by comparing the occurrences; the lexicon should not conceal the interpretive history or confuse these scales with the falling scales in Acts.

See also. Saul and Ananias; Swarm and fanaticism; Truth and hatred; Azazel and the cabalistic witnesses; Hallelujah and subscription.

Digestion

in digestione; Putresciren

The word. Digestion is the term used for a sustained condition of working or waiting within certain proposed preparations. Khunrath does not define its apparatus or regimen here. Its two principal contexts test the false inference that sufficient duration can overcome a wrong starting relation.

In Khunrath. Page 71 imagines prepared metallic substances remaining in digestion for many years. They might already be quicksilver-like, joined with foreign waters or liquid in themselves. None of these conditions makes them the required first matter, because the necessary reduction through universal first matter has not occurred. The long duration is deliberately concessive: even a patient laborant cannot obtain the missing ground merely by extending the time.

Page 114 places digestion inside the opponents' proposed self-contained metallic process. Their separated sulphurs are to be sown into their own mercuries and salts, then putrefied and dissolved in digestion before coagulation and fixation. The following pages reject the alleged field and the status of its constituent parts. The

passage is reported argument, not Khunrath's instruction to carry it out.

Together, the occurrences distinguish time, appearance and causal adequacy. A process may run for a long time and use impressive operation-names while still failing to supply the mother required for regeneration. This also clarifies why the sudden metallic exaltation claimed for the completed universal Stone is not inconsistent with the criticism of long fruitless work: time alone is not the source of power in either case.[89]

The places. Selected annotated passages.

1599 p. 71; kh-mc1599-p071-body. Even years of digestion cannot make ordinary metallic preparations the required pri-material ground.

1599 p. 114; kh-mc1599-p114-body. Digestion is part of the opponents' proposal to putrefy separated metallic constituents in their own parts.

1599 p. 117; kh-mc1599-p117-body. The reply denies that the separated parts have become pri-material principles.

1599 p. 101; kh-mc1599-p101-body. The completed universal Stone's sudden action depends on its prepared state, not on duration alone.

In this edition. "Digestion" is retained as a historical process-word without specifying a modern heating, biological or chemical mechanism. The many years on page 71 are a hypothetical concession in a denial, not a recommended duration.

See also. Putrefaction; Prepared and Unprepared; Dissolution and Reduction; Two Roads.

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[89] The passage on page 114 belongs to the formal objection opened on page 113 and closed by the opponents' concluding formula on page 115. Its voice must remain distinct from the subsequent reply.

Dissolution and Reduction

AVFLöSE; reductio; Reduction; Solutum Argenti vel auri; Soluiren

The word. Dissolution loosens a body or brings it into a dissolved condition; reduction names its return into first matter. The two are not automatically equivalent. Khunrath can grant an ordinary metallic *solutum* while denying that it is a pri-material water fit for regeneration. “Reduction” here means a setting-back in a generative order, not a modern chemical reaction category.

In Khunrath. Page 46 assigns dissolution to the fore-work upon the natural subject. The extended laboratory catalogue on pages 67–70 then describes many ways in which workers produce powders, liquors, spiritual waters and running corporeal mercuries from metals. Khunrath grants the reality and possible utility of such preparations. Their outward states do not establish that the metals have returned to their first matter.

The positive rule is set down across pages 73–74: reduction of metals into first matter must occur through first matter. A thing is naturally dissolved by that from which it has its composition. The repeated formula prevents the endpoint from being inferred merely from an appearance of fluidity. Even long digestion, clear water or impressive colours cannot supply the required ground.

The second technical objection tests this principle with separated sulphur, mercury and salt. Khunrath doubts that the alleged clear metallic mercury remains by itself once the foreign waters used in its preparation are removed. More fundamentally, even if all three separated products are granted, they are constituents of an already generated metal. On page 117 they are things principiated,

not pri-material principles. Separation into parts has not reversed their history of specification.

The two roads qualify how the reduction requirement applies. On the first, metal is reduced through the watery first matter before common preparation. On the second, the already completed universal Stone exalts metal by fermentation without that preceding reduction. The latter is no independent exception to the necessity of the catholic ground: that ground has already undergone its own higher preparation.[90]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Dissolution is the initial operation of the fore-work.

1599 p. 70; kh-mc1599-p070-body. Prepared metallic liquids are denied immediate status as first matter.

1599 p. 74; kh-mc1599-p074-body. The formula requires reduction through the first matter.

1599 p. 116; kh-mc1599-p116-body. Removal of the employed waters is proposed as a test of the supposed self-standing metallic mercury.

1599 p. 117; kh-mc1599-p117-body. Separated essential parts are distinguished from pri-material principles.

1599 p. 101; kh-mc1599-p101-body. The completed universal Stone is said to act without the preceding reduction required by the first road.

In this edition. “Dissolve,” “resolve,” “solve” and “reduce” should not be harmonized into a single modern operation. Page 160 itself lists both dissolving and solving without explaining a technical difference between them. This

[90] The reduction maxim attributed to Aristotle on page 94 is Khunrath’s cited authority. His claim that its absence from current copies results from hostile tampering is polemical conjecture, not evidence establishing the saying’s Aristotelian authorship.

lexicon preserves the distinction the argument does establish: a dissolved form alone is not a demonstrated pri-material return.

See also. Fore-work and After-work; Metallic Embryos; Principles and things proceeding from principles; Two Roads; Fermentation.

Distillation and the Helm

vbern helm gejagt; Abziehung

The word. The *Helm* is the head of the distilling apparatus in the supplied edition's explanation of the phrase "driven right over the helm." The primary body uses the concrete apparatus-word rather than a full distillation protocol. "Drawing-off" is named elsewhere in the preparation catalogue; the two expressions document apparatus-based separation without identifying one complete process.

In Khunrath. Page 67 mentions drawing-off or precipitation after the initial breaking-up of metals. These are alternatives in a descriptive account of what laborants do, not a single recipe specified by the author. The book's subsequent judgement denies that the resulting preparations thereby become first matter.

Page 90 returns to the range of possible metallic treatments and includes material driven over the helm. The bodily metal may have been beaten thin, dissolved, sublimed, taken through the still-head or otherwise prepared. The answer that follows places all these altered forms under the same requirement: the desired more-than-perfect metallic medicine needs the catholic ground of regeneration.

This small apparatus reference matters against the idea that the treatise contains only immaterial allegory. It also

matters against the opposite assumption that every technical noun points to a recoverable secret operation. Khunrath gives neither the vessel's shape nor its connections, neither a fraction collected nor a heating condition. The evidence is lexical and argumentative: he knows a range of material handlings and refuses to let them settle the metaphysical status of their products.

The apparatus should remain distinct from the Athanor, named in the two positive roads. The book mentions more than one form of laboratory equipment, but does not furnish a complete apparatus scheme.[91]

The places. Selected annotated passages.

1599 p. 67; kh-mc1599-p067-body. Drawing-off occurs as an alternative to precipitation in the conceded catalogue.

1599 p. 90; kh-mc1599-p090-body. The still-head expression appears among the various possible preparations of metals.

1599 p. 95; kh-mc1599-p095-body. The positive special work separately names the philosophical Athanor.

In this edition. "Still-head" is the supplied editor's explanatory rendering of *Helm*. The headword "distillation" is therefore a retrieval aid for that apparatus context, not a claim that the primary passage gives a formal definition or names a uniquely identifiable procedure.

See also. Athanor; Sublimation; Precipitation; Extraction and Separation.

[91] The colloquial "driven over" belongs to the author's working register. Smoothing it into a highly specific modern technical term would convey more precision than this passage supplies.

Door and entrance

rechten Thür; Thüer der Natur; Auffschliessen vnd Zuschliessen; Soluet; Coagulabit; & Figet

The word. The right door is Magnesia as Nature's first-material entrance to the Art. On p. 183 anyone entering another way is called a sophist and an erring person. The figure restates the necessity of the proper beginning in the cadence of a direct scriptural address.

In Khunrath. The context is Khunrath's refusal to teach merely what his opponents wish to hear. He then tells the reader, with doubled affirmation, that entry through the true door is the route to Nature's highest good through chymical help and IEHOVAH's blessing. The margin predicts dissolving, coagulating and fixing, while the continuation on p. 184 promises unlocking and locking.

The door is therefore an entrance to work, not a guarantee that the whole process is already achieved. Nor is the figure a geographical instruction or the common name of a physical object from which Magnesia can be identified. It organizes the sequence of recognition, commencement and subsequent attainment.

The modern note identifies John 10 behind the passage and describes the substitutions. Those changes, especially the Art in place of the sheepfold and the sophist in place of a different intruder, are the substance of Khunrath's application.[92]

[92] The operational gloss's future verbs differ from the imperatives at p. 46. That grammatical change supports the promissory tone without furnishing a timetable.

The places. Selected annotated passages.

1599 p. 183; kh-mc1599-p183-body. Magnesia is the right first-material door into the Art

1599 p. 183; margin; kh-mc1599-p183-margin. Future operational verbs accompany the promised entry

1599 p. 184; kh-mc1599-p184-body. Unlocking, locking and finding complete the sentence

In this edition. Do not normalize the adaptation back into a biblical quotation. The extra “right” and the altered destination determine its alchemical sense.

See also. Labyrinth and right road; Rock and gates; Prognostication.

Due matter and subject

debita materia; SVBIECTVM; subiecto debito; SVBIECTVM NATVRALE debitum synopticè - Catholicon

The word. The due matter or due subject is what is appropriate and required for the intended work. *Debitum* concerns the relation between a material beginning and its end: the Artist must find the subject in which the desired result is grounded. Mere preference, ingenuity or confidence cannot make another matter suitable.

In Khunrath. The opening distinguishes knowledge of the matter from its right preparation. Before anything can be prepared, the Artist must know what is to be taken in hand. The following maxim gives the negative test: where what is sought is not contained, the search is vain. Khunrath illustrates failure through a traveller taking the wrong road or looking for a city in the wrong country. A well-intentioned journey can remain misdirected at its beginning.

At p. 12 the due subject for the hidden Catholic Stone must itself be catholic, because the universal comes only from the universal. Recognition secures one secret and the true beginning, but does not guarantee a completed Stone. Obstacles can still intervene, and right preparation remains the second secret. The prerequisite is indispensable without being a sufficient account of success.

The constructive explanation says how this appropriateness is supplied. Nature, rather than the Artist, has set out the synoptically catholic subject in the great world's laboratory. Its constitution is not merely adequate by accident: God through Nature has provided it for the purpose. At pp. 92–93 the world's hidden ensouling power dwells in the Chaos in the required catholic, bodily and natural manner. The subject's suitability depends on that condition.

The conclusion brings this relation back to practical discernment. A person working in the due matter may be on the right beginning even if the preparation remains incomplete; useful instruction from such a person is worth receiving. Conversely, great expense and diligence cannot compensate for pseudo-Magnesias. "Due" therefore joins the material, epistemic and ethical claims of the book: know the true beginning, do not confuse activity with correctness, and remain teachable about the work still to be done. It does not merely distinguish a fortunate material choice from an unfortunate one after the event.[93]

[93] At p. 14 Khunrath both credits recognition with half the Art and expressly allows many unexpected impediments. The due beginning must not be turned into a promise of inevitable practical completion.

The places. Selected annotated passages.

1599 p. 8; kh-mc1599-p008-body. Recognition of what to prepare precedes preparation itself.

1599 p. 11; kh-mc1599-p011-body. Wrong matter is compared to a journey or search directed to the wrong place.

1599 p. 12; kh-mc1599-p012-body. The universal result requires a catholic due subject.

1599 p. 63; kh-mc1599-p063-body. Nature has already provided the proper natural subject.

1599 p. 93; kh-mc1599-p093-body. The Chaos is named as the due universal subject for the stated purpose.

1599 p. 177; kh-mc1599-p177-body. Someone working in the due matter may supply valuable instruction even before full attainment.

In this edition. “Due” retains the relational force of *debitum* better than the generic “correct ingredient.” “Subject” means the material bearer and starting ground of the work, not the subject matter of a modern essay. The source alternates these terms without making every grammatical form a separate entity. The English nominative subiectum debitum re-cases the original subiecto debito; the source-form index retains the latter.

See also. Magnesia Catholica; First matter; Recognition; Preparation; Nature; Pseudo-Magnesia.

Dumb dog

Stummer Hund

The word. The dumb dog on p. 182 is what the truth-loving philosopher must refuse to become. It names culpable silence after recognition, when not speaking would leave sophistry dominant and the liar unanswered.

In Khunrath. The image follows the question whether ingratitude should make the author cease helping truth with his entrusted pound. He answers no and turns to David's proclamation in the great congregation. Knowing and recognizing Magnesia are then offered as the ground of his public speech.

The dog therefore differs from the barking puppy of p. 172. The puppy represents the noisy adversary whom the author would ignore; the dumb dog represents the author's own failure if he abandoned his duty to warn. Sound and silence do not have fixed moral values in this imagery. Their worth depends on who speaks, why and with what knowledge.

This duty to publish a confession does not remove the separate restrictions on disclosing the subject's name and detailed demonstrations.[94]

The places. Selected annotated passages.

1599 p. 172; kh-mc1599-p172-body. The barking puppy supplies a contrastive canine role

1599 p. 181; kh-mc1599-p181-body. The entrusted pound creates the duty to help truth despite ingratitude

1599 p. 182; kh-mc1599-p182-body. The dumb dog is rejected in favour of David-like proclamation

In this edition. Translate the image literally. The modern apparatus identifies Isaiah 56:10; Khunrath does not print that citation beside the phrase.

See also. Truth and hatred; Talent and pound; Birds and beasts of controversy.

[94] The dog images concern different speakers. Equating all dogs with opponents would reverse the force of the self-directed warning at p. 182.

Dung for balsam

quid pro quo; merda pro balsamo

The word. “One thing for another, dung for balsam” is the substitution that Khunrath means to prevent by teaching readers how to distinguish true Magnesia from false candidates. The coarse Latin phrase begins at the end of p. 179 and receives its English sense through the continuation onto p. 180.

In Khunrath. Its context is the promised redirection from a wrong road to recognition of a secure beginning. Natural light and the Christological analogy are the stated aids to discrimination. The threat is therefore not merely paying too much for a remedy: it is accepting an inadequate subject under the name and expectation of the right one.

The dung here must be distinguished from *fimus Philosophorum*, the positive philosophical dung named elsewhere as a regenerative medium. The shared coarse noun does not make the two figures equivalent. One passage rejects a worthless substitution; the other describes an agent within the approved account of the work.[95]

The places. Selected annotated passages.

1599 p. 179; kh-mc1599-p179-body. The substitution warning follows the stated purpose of discriminating true and false Magnesias

1599 p. 180; kh-mc1599-p180-body. The sentence completes the warning before blessing those who build on true Magnesia

[95] The phrase is applied to what may be foisted on seekers. It is not the withheld common name of Magnesia or a clue that the true subject is ordinary balsam.

In this edition. Translate the coarse contrast without sanitizing it into “inferior material.” The literal nouns carry the sense of a radically false exchange; they do not identify either substance in a recipe.

See also. Arg-Chymist; Labyrinth and right road; Likeness.

Echo

Echo; Guth gruss / gute antwort

The word. The echo closes Khunrath’s answer to the imagined Zedekiah at pp. 180–181. As the opponent cries into the wood, so the echo will return. The marginal proverb gives the compact version: a good greeting, a good answer.

In Khunrath. The preceding challenge asks whether Khunrath alone possesses the Art and can presume to teach someone of longer standing. He first commends the matter to God and time while maintaining his doctrine. The echo then adds a warning about the conduct of the exchange: the form of address will shape the answer.

This is not the same claim as truth’s consonance with itself. The latter concerns agreement of valid doctrine; the echo concerns reciprocity in controversy. Nor does the figure promise passive silence. It follows an appeal to eventual vindication but reserves a responsive voice in the present.

Its location helps explain the closing turn to speaking despite hatred: the author will neither relinquish the

doctrine nor allow another's tone to control him without reply.[96]

The places. Selected annotated passages.

1599 p. 180; kh-mc1599-p180-body. The forest cry begins after the Zedekiah-style challenge

1599 p. 181; kh-mc1599-p181-body. The echo completes the warning of a corresponding answer

1599 p. 181; margin; kh-mc1599-p181-margin. The greeting-and-answer proverb glosses the figure

In this edition. Keep the page-spanning comparison together. The forest proverb is not an instruction about an acoustic experiment or evidence of a named woodland setting.

See also. Zedekiah and Micaiah; Truth and hatred; Calumniator.

Election and worthiness

ausserwehlten; wenigen; vnwürdigen; nicht alle Bawre

The word. The true subject is publicly visible but its recognition is said to be given to very few. Election names this selective divine granting; worthiness also governs what the philosophers disclose. The two should not be collapsed into a single human admission procedure.

In Khunrath. The p. 32 margin explains restricted bestowal by the danger that misuse could harm recipients or others, and tells the reader to pray to belong among the few. At pp. 44–45 divine government of perception explains how an ordinary known object remains

[96] The source says the opponent may cry or let fly into the wood; the proverb's continuation, not an independently supplied scene, establishes the meaning.

unrecognized. These are claims about God's freedom and the knower's condition.

The author also withholds information deliberately. At p. 55 he omits further requisites and properties partly so that not every peasant may find a way in. Page 64 says the philosophers' many names hide the subject from the unworthy, and p. 145 refuses indiscriminate public disclosure. This is a human practice of exclusion justified by an account of divine selection.

The classed phrase about peasants should remain visible. It is not erased by the earlier assertion that God is no respecter of persons. The text contains both a denial that high estate guarantees recognition and an explicitly elitist reason for withholding information.[97]

The places. Selected annotated passages.

1599 p. 32; margin; kh-mc1599-p032-margin. Restricted bestowal is justified by the risks of misuse

1599 p. 45; kh-mc1599-p045-body. Recognition is allowed to only a few despite common acquaintance

1599 p. 55; kh-mc1599-p055-body. The omission of further properties includes an exclusionary reference to peasants

1599 p. 64; kh-mc1599-p064-body. Multiple philosophical names conceal the subject from the unworthy

1599 p. 145; kh-mc1599-p145-body. Public disclosure is refused under a doctrine of divine election

In this edition. Keep divine withholding of recognition distinct from the author's withholding of additional

[97] "No respecter of persons" belongs to p. 32 body. The tension with p. 55 is a feature of the source to describe, not a contradiction to resolve by deleting either phrase.

conditions. Translating both as simply “secrecy” would obscure their different agents and explanations.

See also. Gift of God; Herod and the Magi; Emmaus; Oath and conscience.

Elixir and Tincture

EL-I-X-EIR; ELIXEIR; TINCTVREN; ELIXEIRIA; FORTItudo; splendor fulgureus

The word. Elixir and tincture are names for powerful prepared agents, with distinctions of universal or specified scope. The Great Elixir is the universal Stone; transmuting tinctures and lesser elixirs belong to particular silvern or golden applications. Khunrath also interprets *EL-I-X-EIR* as strength and as a perfect lightning-like spark of the one mighty and strong. This is his symbolic exposition of a name, not verified etymology.

In Khunrath. Pages 81–82 distinguish the great universal Elixir from special Stones, lesser elixirs and particulars. Their dependence on the catholic field is common, but their reach is not. Pages 88–89 then insist that the great Elixir and its universal uses ought to matter more than the isolated prospect of making silver and gold. The striking segmented form *EL-I-X-EIR* appears in that widening of the reader’s aim.

Page 99 identifies the glorified universal Stone as the Great Catholic Elixir. In the following pages, fermentation specifies its action by joining it with prepared matter; projection employs the resulting metallic power. Thus the names should not be treated as an exhaustive taxonomy of distinct modern substances. They organize the work’s relation to a universal source, a completed preparation and a particular effect.

“Tincture” likewise requires its context. A material that stains wood or skin is not thereby a tinctorial silver or gold salt that changes lower metals into upper ones. Pages 125–127 explicitly separate ordinary colouring from the proposed radical metallic effect. The word can suggest colour while the argument demands far more than colour as proof.

The strength interpretation of Elixir returns in the margins. Across pages 147–148, a scriptural promise of strength is read symbolically as Elixir, with an explicit reference back to page 88. On page 163, the divine arm is glossed as strength or Elixir in a psalmic adaptation. These are not additional laboratory definitions. They extend the named agent’s significance into Khunrath’s account of divine power, gift and the duty to declare what he has learned.[98]

The places. Selected annotated passages.

1599 p. 81; kh-mc1599-p081-body. Great Elixir, lesser elixirs and specified tinctures are distinguished.

1599 p. 88; kh-mc1599-p088-body. The segmented name is interpreted as strength; the light-and-spark explanation continues on page 89.

1599 p. 99; kh-mc1599-p099-body. The universal glorified Stone is named the Great Catholic Elixir.

1599 p. 126; kh-mc1599-p126-body. Ordinary colouring is distinguished from truly transmuting tinctorial salts.

1599 p. 148; margin; kh-mc1599-p148-margin. The continued Isaiah gloss symbolically reads strength as Elixir and refers back to page 88.

[98] The page 148 marginal explanation begins with the end of the page 147 quotation. Its *Symbolicè* is Khunrath’s explicit signal that the scriptural strength-to-Elixir reading is symbolic rather than a plain lexical equivalence in the biblical source.

1599 p. 163; margin; kh-mc1599-p163-margin. God's arm is glossed as strength or Elixir in the adapted psalm.

In this edition. Retain the segmented *EL-I-X-EIR* where it occurs, but do not endorse the explanatory "strength" as a historical derivation of the word. The Latin and German plurals vary; the edition's glossary should not be followed if it implies that tincture and Elixir occur only in plural forms. The primary text uses singulars too.

See also. Universal and Special Stones; Philosophical Salts; Fermentation; Projection; Medicine and Transmutation; Tinging and Staining.

Embryonic Ores

Wilden Silber Ertzen; Berckarthen; Embryonirte Metalla

The word. The ore catalogue of pages 75–78 identifies mineral and metallic materials rejected as the pri-material field because they are already embryonated and specified. The concern is not simply whether a material is immature or comes from a mine. It is whether its generative determination has already begun.

In Khunrath. The sequence names native washing-gold, red-gold and glass-ores, grey silver cobalts, wild silver ores and further mountain kinds. It focuses particularly on subtle volatile materials associated with or separated from them. The sentence must not be inverted into a claim that the ores are extracted from those volatile products.

Page 77 gives two grounds for concern: determination towards silver or gold, and possible mixture with foreign mineral or metallic spirits in the mountain. A material's natural occurrence is therefore no guarantee of either purity or universality. Page 78 adds that even purification

into clear water leaves these products as solutions of embryos rather than first matter.

These distinctions make the ore-names independently useful for readers, but none supplies a decoded identity for *Magnesia*. The body places them downstream of the origin it seeks. Their immaturity distinguishes them from fully ripe metallic fruits, while their specification distinguishes both kinds from the common field.[99]

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. The catalogue begins with volatile materials associated with native washing-gold.

1599 p. 76; kh-mc1599-p076-body. Named ores and mountain kinds are classified as embryonated metals.

1599 p. 77; kh-mc1599-p077-body. Specification and possible admixture provide the two principal objections.

1599 p. 78; kh-mc1599-p078-body. Clear solutions of the embryos remain un-pri-material.

In this edition. Historical ore categories are retained rather than silently equated with modern mineral species. “Wild” belongs to the supplied translation of the source term, not to a claim that the material is untouched catholic first matter.

See also. Metallic Embryos; Washing-gold; Red-gold Ore; Glass-ores; Grey Silver Cobalts.

[99] The primary margin at page 76 adds arsenic and orpiment to the same head of argument, broadening the objection without removing its particular focus on specified metallic development.

Emmaus

Emaus; IHSVM; Augen; erkennen

The word. The Emmaus disciples exemplify seeing something present without recognizing it. At p. 44 Khunrath says the whole world has the true subject before its eyes, knows it and can name it by its public ordinary name. Yet God holds and governs eyes, senses and understanding as he held those of the disciples who walked with Christ towards Emmaus.

In Khunrath. This is one of the book's sharpest accounts of concealment. The obstruction is not the material's total physical absence or an inability to pronounce its name. Ordinary acquaintance and profound failure of recognition can coexist. The comparison continues onto p. 45, where only the few whom God permits recognize the thing, though everyone knows it. The object appears mean and contemptible to the undiscerning.

The surrounding demonstration matters. Khunrath proposes to identify one natural thing to which human art has not yet been applied, and to show that it belongs to the universal first matter. The Emmaus parenthesis explains how such a thing could be publicly available yet remain the Art's secret. Its function is therefore epistemic and theological, not a claim that readers must travel to a secret location.

The p. 45 margin asks the observer to lay aside haughtiness before Magnesia, where true wisdom and good knowledge dwell naturally and theosophically. This adds a disposition appropriate to the encounter without cancelling the earlier claim that recognition depends upon divine mercy. It also distinguishes this blindness from the final emblem's refusal to see despite abundant aids. Both

oppose mere availability to actual understanding, but they do not assign precisely the same cause of failure.

The scene should not be used to solve the hidden name. Khunrath tells the reader that an ordinary name exists while declining to give it. The passage explains why possession of that name would not itself amount to the recognition for which the treatise argues.[100]

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. Universal visibility and ordinary naming are contrasted with divinely withheld recognition

1599 p. 44; margin; kh-mc1599-p044-margin. Luke 24:16 explicitly grounds the comparison with held eyes

1599 p. 45; kh-mc1599-p045-body. The same thing is familiar to all but recognized by very few

1599 p. 45; margin; kh-mc1599-p045-margin. The observer is told to lay aside haughtiness before its treasure of wisdom

In this edition. Maintain the distinction between “known” and “recognized” even when English repetition feels awkward. The primary passage makes that distinction the point. “Hidden” here need not mean physically concealed, and “unknown” without qualification would contradict the statement that everyone knows the public name.

See also. Saul and Ananias; Blindness and the spectacled owl; Likeness; Gift of God.

[100] The margin cites Luke 24:16, not the entire later meal narrative. The lexicon therefore need not invent an alchemical equivalent for the breaking of bread or other unmentioned details.

Ensouling and genaturing

animiret; animirte; genaturet; Geschligte; geschliget

The word. To ensoul is to give the subject its living formative principle; to genature, in Khunrath's hybrid vocabulary, is to give it nature. The two verbs occur together when he explains how Nature has left Magnesia catholic. They name a positive constitution, not merely the absence of specification.

In Khunrath. At p. 21 Nature ensouls and genatures Magnesia with one synoptically catholic spark. Ordinary things receive special formative sparks and become fixed in particular kinds. Magnesia instead retains universality through the kind of animation it receives. This distinction is essential: catholic matter is neither lifeless residue nor an abstraction obtained by imagining all characteristics removed. Its universal nature has itself been bestowed.

The passage about creation at p. 49 enlarges the account. First matter was created out of nothing and catholicly ensouled with universal Nature, identified here as the hidden Spirit or Soul of the World. The corresponding present subject occupies its own catholic being, neither vegetable, animal, mineral nor metallic. Khunrath's phrasing joins divine creation to natural mediation without making those two acts indistinguishable. Nature supplies and shapes the material subject; the Artist subsequently begins where Nature has left it.

Ensouling also operates within the numerical description. Twofold Mercury is called ensouled Mercury, and the four elements are ensouled with fifth essence. These descriptions belong to one natural subject, not to a sequence of independent additions. The vocabulary carries the same insistence on a living, internally related

constitution through its dual, triadic and elemental analyses.

At pp. 97–98 the purified Azoth is the ensouled, catholic, living Mercury of the Philosophers, and retains the ensouled designation after regeneration and more-than-perfecting. Animation therefore does not merely mark the raw beginning and disappear once Art intervenes. It helps name the continuity of the subject through preparation. Reading “animate” only as a modern verb for setting something in motion would miss that continuity, just as reading ensouling as exclusively human would contradict the deliberately non-human chymical microcosm.[101]

The places. Selected annotated passages.

1599 p. 21; kh-mc1599-p021-body. Magnesia is universally ensouled and given nature through a comprehensive spark.

1599 p. 22; kh-mc1599-p022-body. The Stone derives from first matter which is also catholicly ensouled.

1599 p. 49; kh-mc1599-p049-body. Created first matter and the present catholic subject are described through ensouling.

1599 p. 54; kh-mc1599-p054-body. Mercury and the four elements receive ensouling descriptions within the one subject.

1599 p. 97; kh-mc1599-p097-body. Purified Azoth is ensouled, catholic and living Mercury.

1599 p. 98; kh-mc1599-p098-body. The same ensouled Mercury is named after regeneration and more-than-perfecting.

[101] The uncertain German forms are introduced by “animirte oder” and “animiret oder”; that local syntax supports the sense of ensouling while leaving the exact reading open.

In this edition. The English “given nature to” keeps *genaturet* literal. The source prints the uncertain forms *Geschligte* and *geschliget* at pp. 49 and 54; the modern editor leaves them unamended and reports, without adopting, a conjecture related to ensouling. Their typography should not be silently normalized into a secure German word.

See also. Seminal reasons; Soul of the World; Fifth essence; Mercury of the Philosophers; Macrocosmic microcosm.

Enthusiastic Cabala

Cabalâ Enthusiasticâ; Enthusiasticè

The word. The two enthusiastic expressions stand in Khunrath’s p. 135 margin beside the first of his ways of knowing. That way consists of special divine inspiration, secret visions and good-spiritual revelations. “Cabala” here names reception under inspiration in the local argument.

In Khunrath. The context is a defence of knowing the matter before completing the work. If knowledge could arise only from finished success, the first philosopher could not have begun with certainty. Khunrath answers by distinguishing sources of true knowledge, including a knowledgeable teacher and enlightened observation and reading as well as inspired revelation.

The placement of the gloss matters: it labels the first route, rather than dismissing all three as enthusiasm or claiming that every proper account must begin with a private vision. All the routes remain within divine government, but they are not identical descriptions of an experience.

The separate Azazel passage calls cabalistic witnesses to a punitive claim. It does not furnish a method for the *Cabala Enthusiastica*, nor does the p. 135 passage specify letter combinations, divine-name operations or a historical system of interpretation. The narrower account avoids making the word carry procedures absent from the page.[102]

The places. Selected annotated passages.

1599 p. 135; kh-mc1599-p135-body. Special inspiration and revelation form the first source in the knowledge argument

1599 p. 135; margin; kh-mc1599-p135-margin. Cabalâ Enthusiasticâ and Enthusiasticè label that source

1599 p. 136; kh-mc1599-p136-body. The continuation describes reading and observation under a different route

In this edition. Retain the expression as affirmative. “Fanatical cabala” would import the negative force attached elsewhere to the Schwermer. The uninflected *Cabala Enthusiastica* is a normalized lookup form; the printed margin gives the ablative.

See also. Inspired wisdom; Enthusiastic Sophia; Spirit of Wisdom; Fanatic.

Enthusiastic Sophia

SOPHIA ENTHVSIASTICA; in speculo MENTIS

The word. *Sophia Enthusiastica* is the wisdom sought in the prayer on p. 173. Unlike the marginal *Cabala Enthusiastica* of p. 135, it stands in the body of an

[102] The mode-of-receiving interpretation is the supplied editor’s formulation, supported by the gloss’s placement beside inspiration and revelation. It should not be offered as a universal definition of every early modern use of Cabala.

instruction to the philosopher who already possesses a secure subject and still needs help towards its right preparation.

In Khunrath. The prayer asks the Father of Lights to enlighten the practitioner, permit seeing in the mind's mirror or otherwise, and admonish him theosophically in reading the philosophers' books. The desired understanding is then specified across the page turn: discern where the truth about preparation is written and receive good promptings to handle Magnesia rightly in the laboratory.

The wisdom is therefore neither a reward substituting for the work nor an enthusiastic confidence that makes books and operations unnecessary. It directs both interpretation and action. The p. 174 "theoretically and practically" gloss reinforces the connection.

The noun *Sophia* should remain discoverable because it names what is requested, while *Cabala* elsewhere names the mode of inspired reception. Their relation is close enough for cross-reference but not a reason to hide one under the other in an index.[103]

The places. Selected annotated passages.

1599 p. 173; kh-mc1599-p173-body. Sophia Enthusiastica is asked for in the oratory

1599 p. 173; margin; kh-mc1599-p173-margin. James 1:5 supports the request for wisdom

1599 p. 174; kh-mc1599-p174-body. The prayer's continuation specifies understanding preparation and right handling

[103] The last words of the laboratory gloss are damaged in the supplied witness. They cannot be used to add an otherwise unknown authority or method to the request for Sophia.

1599 p. 174; margin; kh-mc1599-p174-margin. The theoretical-and-practical gloss states the conjunction

In this edition. Translate as “inspired wisdom” while retaining the Latin-Greek expression. Neither “enthusiasm” as mere excitement nor “fanaticism” describes its affirmative role in this sentence.

See also. Inspired wisdom; Enthusiastic Cabala; Mirror and self-knowledge; Oratory and laboratory.

Errata and textual repair

ERRATA; Sic restituantur; Liß Pagina; Materialium; aliâs hoc

The word. The original Errata are part of the surviving book’s instructions for reading itself. Their heading says, “Let them be restored thus,” followed by the German imperative to read and the page indication. The supplied edition prints twenty entries, then provides a modern collation that compares each direction with the cited passage. Those two layers must not be merged.

In Khunrath. Several corrections affect the argument rather than merely its appearance. At p. 51 *Materialium* replaces *Metallorum*: the statement concerns the first matter of all material things before p. 52 draws the narrower consequence for all metals. At p. 53 *Catholisch* is supplied in the description of what lies hidden in the subject. The p. 69 correction gives *Sal* rather than *Sol* in the margin; confusing salt with the sun or gold would alter the named preparation. Page 142 requires *literas*, the letters Nature has written. Such repairs matter to a lexicon because inferring a doctrine from an unrepaired wrong sort would manufacture a distinction the author explicitly rejected.

Other entries cannot be settled so neatly. The direction *aliâs hoc* for p. 12 is not securely understood by the supplied collation. The Errata themselves contain defective type and an isolated A. A correction list is consequently evidence to be interpreted, not a mechanically reliable second text whose every obscurity can be forced into an answer.

The modern edition also marks doubtful forms and offers some emendations outside the original list. These must be attributed to the editor. The unidentified chymical glyph associated with the p. 45 and p. 53 cross-references is a further limit: the note describes a character that this flowing text cannot reproduce securely. Nothing in the lexicon should turn that absence into a deciphered material name.

The final pagination likewise needs care. The supplied collation locates the Errata on the verso of the leaf whose recto is p. 187, followed by one leaf carrying emblem and colophon. This is the closing sequence used here; it is not a new physical collation performed by the lexicon writer.[104]

The places. Selected annotated passages.

1599 p. 51; kh-mc1599-p051-body. The adopted Materialium correction establishes the broader premise before the metallic consequence

1599 p. 53; kh-mc1599-p053-body. The supplied Catholic qualifier belongs to an original erratum

[104] The supplied text numbers the penultimate argument page as 186 while recording that the original prints 185 a second time. This is an editorially established running sequence, not an additional lost page. The unidentified glyph's modern visual description is not equivalent to a transcription or verified symbol identification. Its association with "all" in the one subject does not authorize decoding it into a modern formula.

1599 p. 69; margin; kh-mc1599-p069-margin. Sal is the corrected noun in the marginal preparation

1599 p. 142; kh-mc1599-p142-body. The restored accusative literas makes Nature the writer of the letters

Closing errata; kh-mc1599-errata. The original list gives twenty corrective directions, several requiring interpretation

In this edition. Distinguish the original list, its modern collation and independent editorial conjecture whenever a repair is cited. Do not describe the p. 116 reordered constituents as a universally canonical sequence: other orders occur in the primary text. Follow the final leaf description even where individual modern notes still loosely call the Errata a following leaf.

See also. Blindness and the spectacled owl; Colophon and book trade; Hallelujah and subscription.

Essential and Elemental Fire

igne quodam Essentiali; Elementisch fewer

The word. The two fires are distinguished on page 69 in explaining corporeal running mercuries. A certain essential fire releases metals from their coagulating bonds, so that they remain flowing without elemental fire. The text states this relation without naming a modern reagent or physical mechanism.

In Khunrath. The contrast explains an altered metallic form in the acknowledged laboratory catalogue. It is not a definition of universal first matter. The next pages explicitly deny that the catalogue’s liquids, powders and quicksilver-like products are thereby the proper regeneration ground.

This is why “essential” must not be treated as a concealed synonym for the universal Spirit of the World. The local phrase describes what is said to effect a particular loosening. Whatever powers such a preparation may possess, it remains subject to the book’s distinction between a specified metallic product and catholic matter.

The absence of elemental fire means, in the supplied translation, that the flowing condition does not depend on continued ordinary fire. It gives no temperature, duration or quantitative criterion.[105]

The places. Selected annotated passages.

1599 p. 69; kh-mc1599-p069-body. The two kinds of fire are contrasted in the description of corporeal running mercuries.

1599 p. 70; kh-mc1599-p070-body. Those preparations are denied first-matter status.

1599 p. 71; kh-mc1599-p071-body. A quicksilver-like state alone remains insufficient for regeneration.

In this edition. The adjectives are source terms, not established modern categories. Keep “a certain” with essential fire: Khunrath names a cause at this point without identifying its composition.

See also. Fire and Vulcan; Corporeal running mercuries; Coagulation; Dissolution and Reduction.

[105] The fire passage belongs to a concession concerning possible preparations before a denial of their universal sufficiency. Reading only its positive description reverses the argumentative sequence.

Experience and testimony

EXPERIENTIA; ERFARVNG; Monumenta; Zeugnissen; Cuilibet Artifici credendum in sua arte

The word. *Experientia* and *Erfarung* name experience offered as evidence. In this treatise the word can concern witnessed effects, practical familiarity, or reports of such events. It does not invariably mean an experiment performed and controlled by Khunrath himself. Testimony is the means by which experience can count for others.

In Khunrath. The first Trumpet of Truth is frequent experience, said to have occurred in Germany and elsewhere, among people of high and low estate. Khunrath declines to name the persons and places on page 26, saying that they are already publicly known or reserved for another occasion. He directs the uninformed to honour- and truth-loving members of the Art. The passage therefore asks the reader to accept a socially mediated body of evidence; it does not place the observations needed for independent verification on the page.

Khunrath immediately distinguishes possession from production. Some who used the wonder-working substance did not prepare it, but, he argues, somebody must have prepared it earlier. The existence-claim may therefore receive support from an effect even when the operator lacks knowledge of the means of making the agent. Pages 155–157 apply precisely this distinction against public tingents. A demonstration can fail to establish its performer’s authority, without Khunrath withdrawing his belief that experience attests the Stone.

The qualification runs further. Page 30 tells those with neither reading nor practice to withhold confident praise

or blame, and warns against rashly opposing experience. Yet pages 171–172 refuse to let accumulated furnace work settle a dispute. Burning coal, damaging material, and repeating manipulations are insufficient without natural grounds, reasonable observation of what the works teach, and philosophical reflection. Experience counts only when interpreted. The book's method consequently combines trust in qualified witnesses, the practical discrimination of an experienced worker, and a demand for causal explanation. It neither abolishes testimony in favour of direct observation nor permits every anecdote or impressive display to function as proof.[106]

The places. Selected annotated passages.

1599 p. 25; kh-mc1599-p025-body. Repeated contemporary experience is introduced as the first Trumpet against denial of the Stone.

1599 p. 26; kh-mc1599-p026-body. Persons and places are withheld, while possession of the substance is distinguished from having prepared it.

1599 p. 30; kh-mc1599-p030-body. Reading and practice qualify a person to speak; experience is not to be opposed rashly.

1599 p. 136; kh-mc1599-p136-body. Observation includes natural workings in the world and often dangerous laboratory labour.

1599 p. 156; kh-mc1599-p156-body. Possessing and using a tincture does not establish the ability to prepare it again.

1599 p. 172; kh-mc1599-p172-body. Reasonable observations and philosophical reflection complete the rebuke to mere claims of extensive labour on page 171.

[106] The opening distinction between two secrets supplies an important limit: experience with an effect or an operation does not automatically include recognition of the matter and knowledge of its due preparation.

In this edition. The English *Experience* preserves the breadth of the source better than replacing every occurrence with *experiment*. The modern notes sometimes describe a particular argument as empirical; that is useful commentary, but it should not make the unnamed reports of pages 25–26 look like documented experimental protocols. The witnesses remain Khunrath's asserted witnesses.

See also. Trumpets of Truth; Consensus and monuments; Demonstration and the tinging-man; Causes and reasons; Colours and peacock's tail.

Extraction and Separation

extrahiren; extrahiret; SCHEJDVNGs künsten; AVS - bringen; Separire

The word. Extraction and separation are operations that can disclose, remove or recover something from a material. They do not necessarily constitute generation of a new kind. Khunrath's emphatic distinction on page 105 is between bringing precious metal out and bringing it in: recovering what is already present is not metallic transmutation.

In Khunrath. The earlier catalogue repeatedly includes extracting among the ways silver and gold are handled. The products may be useful and technically elaborate, but their changed form does not prove that they are the prima-material source. The later objection applies the same issue to the extraction of sulphur from silver and gold. Khunrath grants that extraction, while disputing the inference that the remaining mercury and salt can serve as the seed's regeneration field.

Page 116 adds an investigative use of separation: distinguish the waters or liquors employed in a preparation from the supposedly independent metallic water said to remain. The concern is whether the product's apparent character belongs to the metal or to the added medium. Separation thus can help expose a mistaken description even though it does not itself perform the universal reduction.

The explicit exclusion on page 105 has another purpose. Profitable arts can separate silver or gold from minerals and metals, but they are outside the treatise's present argument about transmutation and genuine particulars. Khunrath does not dismiss them as worthless. He insists upon naming the accomplishment correctly.

This entry therefore complements separation-and-composition in the positive work. Removing excess from *Magnesia*, separating a metal's parts, and recovering existing precious metal are all separative acts with different objects. Their shared vocabulary does not establish a shared philosophical status.[107]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. Extraction belongs to the ordinary metallic preparation repertoire.

1599 p. 105; kh-mc1599-p105-body. Separatory recovery of precious metals is expressly excluded from transmutation.

1599 p. 115; kh-mc1599-p115-body. Extraction of silver's or gold's sulphur is granted without granting the opponents' entire process.

[107] The phrase bringing out rather than bringing in belongs to the body, not to the modern editor's explanatory note. It provides unusually direct primary evidence for Khunrath's distinction between recovery and transmutation.

1599 p. 116; kh-mc1599-p116-body. Separation of employed waters is proposed to test an alleged independent metallic mercury.

1599 p. 117; kh-mc1599-p117-body. Separated essential parts remain things principiated.

In this edition. “Extraction” should not automatically imply removal of a chemically pure modern component. “Bringing out” on page 105 is Khunrath’s own conceptual contrast and should remain visible where profitable recovery is distinguished from alleged change of kind.

See also. Separation and Composition; Ripening; Transmutation; Principles and things proceeding from principles; Corrosives and Menstrua.

False philosophers

Loß-sophi; Philosophi; calumniant; Hudelmans gesindlein; Leuis armaturæ grex

The word. The marginal coinage *Loß-sophi* at p. 168 mocks the title *Philosophi*. The supplied edition explains the pun through looseness, emptiness or worthlessness, while leaving it untranslated. It introduces the sustained description of people who claim philosophical authority without the steady natural understanding and right purpose Khunrath requires.

In Khunrath. The passage does not attack one homogeneous class. Khunrath first excepts a few highly learned and sometimes practically experienced men, whom he nevertheless accuses of haughty envy because good things have come from others. He then turns to the larger vagabond crowd: people who have left ordinary trades, driven by money-greed and sloth, yet boast of labour and experience. The two accusations differ.

Learning or practical familiarity can coexist with envy; numerous manipulations can coexist with lack of philosophical grounds.

Their diagnostic trait is instability. On p. 170 they change their opinion of the Stone's matter repeatedly, even within a week, and rush towards any new gold-crier. When challenged on fundamentals they respond with accounts of hand-grips, much labour and impressive experience, adding bluster when not believed. Page 172 states the missing requirement: reasonable observations of what the work produces, joined to philosophical reflection.

The invective is conspicuously classed and abrasive. "Ragamuffin rabble," the troop of light-armed men and the coarse beasts are the author's hostile descriptions, not information from which the reader can reconstruct a reliable social census. He partially breaks the tirade by saying Christian compassion makes pity more fitting than quarrelling, although the margin continues to call the opponents ignorant, idle dregs.

The earlier *calumniant* on p. 149 gives a related rule of conduct: the slanderer should attend to the completion of his own labour rather than demand to know how far another has come. Taken with the later satire, the false philosopher is both an inadequate judge of Nature and a destructive participant in controversy. The book's critique concerns how claimed knowledge is used as well as what has actually been done.[108]

[108] The p. 169–170 marginal sentence says that conversation with these people soon reveals their philosophy. This observation connects the social satire with the book's separate test of judging the bird by its song.

The places. Selected annotated passages.

1599 p. 149; kh-mc1599-p149-body. The calumniator is told to mind his own work rather than another's progress

1599 p. 168; margin; kh-mc1599-p168-margin. Loß-sophi ridicules the philosophical title

1599 p. 169; kh-mc1599-p169-body. The attack distinguishes envious learned men from the larger wandering crowd

1599 p. 170; kh-mc1599-p170-body. Frequent changes of matter and readiness to follow gold-criers mark instability

1599 p. 171; kh-mc1599-p171-body. Boasts of operations replace a reply on natural fundamentals

1599 p. 172; kh-mc1599-p172-body. Observation and reflection are required, while the tirade turns towards professed pity

In this edition. Leave *Loß-sophi* visible instead of inventing an English pun that would claim the same lexical structure. Translate the classed and animalizing abuse without endorsing it. "Laborant" is not everywhere a condemnatory word; the negative judgment comes from the conduct and setting of these particular passages.

See also. Calling and perseverance; Greed and stewardship; Birds and beasts of controversy; Busybody and School-fox; Truth and hatred.

Fanatic

Schwetzige Schwermer; Schwermers

The word. The Schwermer is the presumptuous, babbling opponent who must call off his swarm before people who understand Nature. The word appears at p. 24 during the denial that several universals can exist in the Art, and

returns in the damaged p. 84 margin beside spirit-catching.

In Khunrath. The insult combines excessive speech with faulty judgment. Its first target cannot maintain the distinction between the Spirit's presence in everything and its catholic presence in the proper subject. Its later setting mocks the attempt to attract the Spirit from the firmament into a chosen matter. These are connected technical errors as Khunrath presents them, not merely a dislike of religious excitement.

The contrast with affirmative inspired wisdom matters. *Enthusiasticè* describes legitimate divine inspiration on p. 135, whereas Schwermer discredits the opponent's presumption. The book does not classify all inward illumination as fanaticism.

The modern apparatus explains the word's confessional charge. The primary occurrences alone do not identify a denomination or give the name of a contemporary sectary.[109]

The places. Selected annotated passages.

1599 p. 24; kh-mc1599-p024-body. The babbling Schwermer is rebuked after the argument for one universal

1599 p. 84; margin; kh-mc1599-p084-margin. The partly damaged epithet connects the fanatic with a hornet swarm

1599 p. 135; margin; kh-mc1599-p135-margin. The positive enthusiastic terminology provides a necessary distinction

[109] The preceding words in the p. 84 gloss are not recoverable from the supplied witness. The legible Schwermer element does not authorize completing the lost epithet.

In this edition. “Fanatic” conveys the hostile value, but keep Schwermer as a lookup form. Do not translate affirmative Enthusiasticè with the same word.

See also. Swarm and fanaticism; Swarmament; Enthusiastic Cabala.

Father of Lights

Vater des Liechts; PATREM LVMINVM

The word. The Father of Lights is a scriptural name for the giver of good gifts and wisdom. It appears at the opening, in a prayer for opponents and in the final directions for the practising philosopher. Its recurrence links the ability to inquire with the moral and intellectual reception of illumination.

In Khunrath. Page 5 quotes the descent of good and perfect gifts from above and gives James 1:17 in the margin. At p. 35 the invocation asks the Father of Lights to forgive those who blaspheme divine mysteries without knowing what they do. The name makes the failure of understanding a subject for prayer even amid polemic.

At p. 173 the practitioner himself is needy. He must invoke the true Giver for inspired wisdom, mental vision and the right understanding of books. The margin cites James 1:5, so the opening gift and concluding request draw on the same biblical chapter. The light requested is not merely a visual phenomenon in a vessel: it enables discrimination of the written teaching and, in the continuation, right practice.

This title should therefore remain more specific than an undifferentiated word for deity. It gives the book’s language of illumination an explicitly scriptural source

while refusing to confine need for illumination to the adversary.[110]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. The Father of Lights is the source of every good and perfect gift

1599 p. 5; margin; kh-mc1599-p005-margin. James 1:17 is explicitly cited

1599 p. 35; margin; kh-mc1599-p035-margin. The Father is asked to forgive ignorant blasphemy

1599 p. 173; kh-mc1599-p173-body. The practitioner invokes the true Giver for wisdom and understanding

1599 p. 173; margin; kh-mc1599-p173-margin. James 1:5 supports the request

In this edition. “Father of Lights” should remain plural in English, following the biblical title and Latin *luminum*, even though Khunrath’s German has *des Liechts*.

See also. Gift of God; Enthusiastic Sophia; Oratory and laboratory; Humility.

Featherless bird and gold-beetle

Vogel Federlos; Goldtkäfer; ohne Wurmsamen

The word. The featherless bird or gold-beetle arrives on p. 170 crying silver- and gold-making. His followers rush towards him without reflection, while he can drive their own silver and gold from them without wormseed. The sequence makes the promise of producing wealth into a satirical means of extracting it.

[110] The p. 35 prayer’s relationship to the Crucifixion words is explained in the modern note. Unlike the James references, Luke is not cited there in the primary margin.

In Khunrath. The medical image depends upon *abtreiben*, driving out, paired with the purging drug wormseed. The text mocks an effective removal of money where a genuine medicinal agent would remove something from a body. It is a verbal accusation of financial predation, not a recipe involving wormseed.

The next comparisons make the audience as important as the projector: fly in buttermilk, swine at the dish, and birds easily taken by a limer. Their vulnerability arises because they change their proposed matter repeatedly and respond to a new loud claim before weighing natural grounds.

The bird's lack of feathers and the beetle's gold-name remain polemical naming. The page identifies no particular itinerant person whose conduct can independently be established from the caricature.[111]

The places. Selected annotated passages.

1599 p. 169; kh-mc1599-p169-body. Greed and idleness frame the crowd's susceptibility

1599 p. 170; kh-mc1599-p170-body. The featherless bird, gold-beetle and money-purge define the new projector

1599 p. 171; kh-mc1599-p171-body. The fowling image completes the account of the readily caught audience

In this edition. Preserve both animal names and the "without wormseed" joke. A plain paraphrase as "fraudster" would lose the inversion between promised gold-making and actual purse-emptying.

See also. Lime-twig; False philosophers; Greed and stewardship; Birds and beasts of controversy.

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[111] The medicinal interpretation of wormseed is supplied by the modern note, while the explicit juxtaposition of drug and money is primary. It does not authorize present-day medicinal use.

Fermentation

FERMENTATIONE philosophica; FERMENTatione philosophica; fermentum Vniuersale; Proteus Physicorum; Fermentiren

The word. Philosophical fermentation is the operation in which the completed universal Stone is united with a specially prepared material and acts according to that union. Khunrath calls the Stone itself the universal ferment and, in the margin, the true Proteus of the natural philosophers. Neither name identifies a modern biological fermentation, and fermentation must be kept distinct from projection.

In Khunrath. Pages 99–101 move from the universal Stone's catholic powers to their determinate applications. Upon metals it more-than-perfects through fermentation; the metals can afterwards multiply their own kind through projection upon lower metals. The sequence distinguishes preparation of a specified active medicine from its subsequent employment.

The finished universal Stone can receive specification not only from silver or gold but also from prepared mineral, vegetable and animal materials. Page 101 describes an indissoluble union whose joined members continue to act together according to the character of the associated matter. The Proteus gloss names this adaptability: through fermentation the universal ferment displays itself in many shapes. Universality is therefore a capacity for various warranted applications, not a claim that every application remains without a specific character.

The same page supplies a crucial exception to the earlier route of metallic regeneration. The already perfected universal Stone is said to exalt silver and gold at

once without their previous reduction into first matter. This does not repeal the universal ground; it presupposes that ground in its completed form. A reading that imposes the first road's prior reduction on this passage would erase the point of having two roads.

Fermentation appears again in the operation list on page 160, there qualified as metallic. The list rebuts the boast that unprepared matter already transmutes. It is not a reason to collapse all earlier distinctions into a single fixed sequence. The treatise has already shown why the timing of specification matters: either metallic seed enters at the beginning of a common preparation, or the universal Stone is prepared first and receives its particular application later.[112]

The places. Selected annotated passages.

1599 p. 100; kh-mc1599-p100-body. Fermentation more-than-perfects metals before their multiplication by projection.

1599 p. 100; kh-mc1599-p100-body. Specification after completed preparation can involve several kinds of material.

1599 p. 101; kh-mc1599-p101-body. The indissoluble union acts according to the joined matter and can exalt metals without preceding reduction.

1599 p. 101; margin; kh-mc1599-p101-margin. The Stone is named universal ferment and Proteus of the natural philosophers.

1599 p. 160; kh-mc1599-p160-body. Metallic fermentation appears in the polemical list of necessary preparations.

[112] The union on page 101 is called indissoluble, whereas page 97 calls the first road's union hypostatic. They are related accounts of enduring conjunction, but the difference of wording and position should remain visible.

In this edition. “Fermentation” retains the historical operation-name without importing a modern mechanism. The Proteus designation is Khunrath’s primary marginal gloss, not an editorial embellishment. The book’s hostile leaven or sourdough images elsewhere must not be mistaken for statements about this positive operation.

See also. Two Roads; Projection; Transmutation; Universal and Special Stones; Hypostatic union; Last trumpet and resurrection.

Fie upon the Devil

Phy Diabolo

The word. *Phy Diabolo*, rendered “Fie upon the Devil,” stands near the end of the p. 187 subscription, immediately before Amen. The brief dismissal carries the book’s antagonistic voice into its final devotional statement.

In Khunrath. The phrase follows praise for the assistance through which Khunrath says he has spoken Nature-conformingly and philosophically. It therefore does not replace thanksgiving but interrupts its sequence with a rejection of the adversary. The earlier refusal to be silenced even if the Devil rages on p. 182 prepares its force.

Nothing here sets out an exorcistic operation, names a summoned spirit or instructs the reader to perform a rite. The local function is declarative and polemical: the author gives thanks and disowns the opposition he has repeatedly figured as devilish.[113]

[113] The expression belongs to the author’s subscription, not to the printer’s colophon or the owl’s motto.

The places. Selected annotated passages.

1599 p. 182; kh-mc1599-p182-body. The author refuses silence despite the Devil's anger

1599 p. 187; kh-mc1599-p187-body. Phy Diabolo stands between the triple Hallelujah and Amen

In this edition. Retain the short Latin-form phrase in the index while giving the edition's plain English force. It should not be expanded into an invented ritual formula.

See also. Devil and scaly brood; Hallelujah and Amen; Truth and hatred.

Fifth essence

ESSENTIA QVINTA; QVINTA ESSENtia; SPIRITVS MVNDI secretissimus OMNIA VEGETare faciens

The word. Fifth essence is the ensouling principle of the four elements and, in the passages on regeneration, the hidden world-spirit which makes all things grow. The numeral does not add a fifth ordinary element to a shopping list. It marks the power through which the elemental constitution is living and operative.

In Khunrath. The concise statement at p. 54 places earth, water, air and fire within one natural subject, ensouled with fifth essence. Because the list forms part of the simultaneous one–two–three–four description, the reader should not imagine a later action in which an Artist introduces a separately obtained fifth ingredient. The catholic constitution is already Nature's work.

The term returns at p. 84 through a cited authority. The passage beginning on p. 83 brings in Arnold of Villanova for the natural reduction of metals by philosophical water; the continuation then appeals to the *Clangor*

Buccinæ and others for the spirit of fifth essence naturally hidden in that water. Khunrath attributes to this spirit the distinctive power to corrupt metals and transform them into their own first matter. The order of authority and claim should be retained: the book reports this as philosophical testimony supporting its argument, not as a modern experimentally established fact.

At pp. 92–93 Khunrath's own exposition links fifth essence directly with the most secret Spirit of the World that makes everything vegetate. It dwells in the Chaos of Magnesia comprehensively, catholicly, bodily and naturally. The universal mother or fountain can therefore provide the regenerative field because this principle is present in the required mode. Common origin or the visibility of a clear liquid does not suffice.

The intervening polemic against catching a spirit out of the air sharpens the same point. The operative natural principle is already lodged in the appropriate material subject; the Artist has to recognize that lodging. This joins the elemental, cosmological and regenerative usages without dissolving them into a vague celebration of spirit. The book's claim is specifically that the universal ensouling power is naturally accessible in Magnesia, and that this condition distinguishes its water from merely prepared metallic liquors.[114]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Fifth essence ensouls the four elements within the single subject.

[114] At pp. 83–84 the argument passes from Arnold of Villanova to the Clangor Buccinæ and other authorities; the fifth-essence claim is introduced under the latter appeal, rather than assigned indiscriminately to Arnold.

1599 p. 83; kh-mc1599-p083-body. The discussion of genuine pri-material water introduces the authorities continued on p. 84.

1599 p. 84; kh-mc1599-p084-body. The Clangor and other authorities are invoked for the naturally hidden spirit of fifth essence.

1599 p. 85; kh-mc1599-p085-body. The Spirit's appropriate lodging already exists without the Artist's attempt to catch it.

1599 p. 92; kh-mc1599-p092-body. Fifth essence is equated with the growth-causing world-spirit.

1599 p. 93; kh-mc1599-p093-body. Its dwelling in Magnesia is comprehensive, catholic, bodily and natural.

In this edition. The supplied English alternates "FIFTH ESSENCE" and the explanatory "FIFTH BEING" in the continuous passage across pp. 92–93. These are not evidence of two distinct principles. The primary Latin equation with world-spirit governs the relation.

See also. Four elements; Spirit of the World; Ensouling and genaturing; Fountain and pri-material water; Universality and presence in all things.

Fire and Vulcan

Vulcani; Fewerkünstner; Elementisch fewer; igne quodam Essentiali; Vniuersitate Mundana; Physices Professor ordinarius

The word. Vulcan is the name given to the fire-agent helping the Artist's lawful preparation on page 55. Elsewhere the fire-artist reads Nature's material book through chymical work. The treatise also distinguishes an essential fire from elemental fire in describing certain metallic preparations. These are local technical and

figurative uses, not one interchangeable substance called fire.

In Khunrath. The page 55 passage presents the Stone as the outcome of resolution, sufficient purification and lawful composition with Vulcan's help. Fire belongs within ordered artful assistance, while the matter, its internal composition and divine permission remain indispensable. The name does not supply a mythological episode or a particular furnace regime.

Page 69 employs a different distinction in the catalogue of laboratory products. Running corporeal mercuries are described as metals released from the bonds of their coagulation by a certain essential fire, so that they remain in flux without elemental fire. Khunrath is explaining how a product can have a flowing metallic appearance without ongoing ordinary heating. The surrounding argument nevertheless denies that such products are therefore pri-material. "Essential fire" must not be used to smuggle that denial away, nor identified with a modern reagent absent from the text.

Fire is also an instrument of inquiry. Pages 142–143 describe a book of nearly three hundred natural letters whose reading requires a fire-artist. The precise collection is not itemized, but the contrast is clear: merely possessing learned books differs from knowing how to read material things chymically. Later, pages 152–154 call for costly investigation of divine secrets in Nature by fire and direct that investigation toward wisdom and benefit rather than money alone. The page 154 margin calls fire God's ordinary Professor of Physics in the University of the World, expounding Nature's book: its pedagogical role is Khunrath's explicit formulation.

Finally, page 171 attacks mere cooking, coal-burning and spoiled materials when natural grounding and reflection are absent. Fire-work therefore has no automatic authority. Its value comes from the question being asked, the matter employed and the understanding of what the work teaches.[115]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. Vulcan assists lawful preparation of the wonder-working Stone.

1599 p. 69; kh-mc1599-p069-body. Essential fire is distinguished from elemental fire in the account of corporeal running mercuries.

1599 p. 143; kh-mc1599-p143-body. The fire-artist is the qualified reader of Nature's material letters.

1599 p. 154; kh-mc1599-p154-body. The art of fire is directed first toward recognition of wisdom.

1599 p. 154; margin; kh-mc1599-p154-margin. Fire is God's Professor of Physics in the University of the World and expounds Nature's book.

1599 p. 171; kh-mc1599-p171-body. Coal-burning without natural grounds or reflective observation is dismissed.

In this edition. "Vulcan" is kept as the author's personifying name. "Essential" and "elemental" are not normalized into chemical categories: the passage names a distinction but does not identify its first term materially. The fiery catholic spark and the special formative sparks

[115] The catalogue at page 69 is conceded as a description of possible preparations before its products are denied first-matter status on pages 70–71. Its fire terminology must be read inside that concession-and-refutation structure. The University-of-the-World margin adopts the authorial correction from Muudana to Mundana. The errata authorize the repaired word; the description of fire as professor is primary marginal text, not a modern metaphor.

belong to the cosmological vocabulary and require their own contextual treatment.

See also. Athanor; Art and Artist; Book of Nature; Mercury of the Philosophers; Universal fiery spark; Vulcan; Essential and Elemental Fire.

First matter

MATERIA PRIMA; MATERIA PRIMA CATHOLICA; MATERIA PRIMA VNIVERSALI; Erst-Materialische

The word. First matter is the universal material beginning and, in the alchemical argument, the necessary ground through which existing metals must pass if they are to be regenerated. Khunrath's compounds *Erst-Materialisch* and *pri-materialisch* describe a condition or order of being. They do not simply mean the earliest ingredient in a laboratory sequence.

In Khunrath. Khunrath first makes the universal subject necessary to a universal result: the universal comes only from the universal. At pp. 47–49 he distinguishes the first matter from the particular things generated out of it. God created it out of nothing and it was universally ensouled by Nature; vegetables, animals, minerals and metals were then fixed into particular kinds. The relevant subject preserves an equivalent first-material catholic condition in its own being. It is therefore not the aggregate of those already specified products.

The phrase changes scale without changing this logic. First matter of all material things is the broader proposition; first matter of all metals follows from it. Khunrath's correction of p. 51 from *Metallorum* to *Materialium* protects precisely that order. Treating both

phrases as interchangeable would erase an inference he took trouble to restore in the errata.

The laboratory polemic adds a second distinction. A dissolved or finely divided metal does not thereby become first matter. Even what operators call the three essential parts of silver or gold remain products derived from a specified metal. The first matter which can return them to the required condition exists separately outside the metals: they originate from it, not it from them. Hence the recurrent formulation that reduction into first matter must occur through first matter. This is not an instruction to undo specification by any sufficiently aggressive preparation; it is Khunrath's criterion for excluding such shortcuts.

Finally, first matter remains a name used across preparation. In the account of the universal way it can be purified and perfect, then regenerated and more-than-perfected. Its priority is therefore not exhausted by a remote moment of creation. It names the persistent universal ground whose mode is changed by the work without the addition of a silvern or golden specification.[116]

The places. Selected annotated passages.

1599 p. 12; kh-mc1599-p012-body. The universal subject is required before work toward the universal Stone begins.

1599 p. 49; kh-mc1599-p049-body. The created and universally ensouled first matter supplies the comparison for Magnesia's condition.

[116] The p. 22 marginal gloss explicitly calls first matter a first-created material being. The text does not license identifying that created matter with God.

1599 p. 51; kh-mc1599-p051-body. The broad first matter of all material things precedes the narrower inference about metals on p. 52.

1599 p. 98; kh-mc1599-p098-body. First matter is named both before and after its more-than-perfecting.

1599 p. 117; kh-mc1599-p117-body. The first matter subsists outside metals and is distinguished from the essential parts extracted from them.

Closing errata; kh-mc1599-errata. Materialium replaces Metallorum at p. 51, preserving the argument's broader first term.

In this edition. "First-material" and "pri-material" preserve the source's technical compounds. Neither should be flattened to "raw material." The p. 51 correction is Khunrath's own, whereas modern interpretive statements about what first matter means belong to the edition's apparatus.

See also. Magnesia Catholica; Natural origin; Specification; Principles and things proceeding from principles; Dissolution and Reduction.

Fixation

FIGIRE; figiret; Fixationē; Figiren; fixes

The word. Fixation is a making-fixed that participates in the language of persistence and completed preparation. It follows coagulation in the principal lists, but a thing's being fixed does not alone prove that it is the Stone. Khunrath distinguishes the fixing of an already embryonated metal from the more-than-perfect state alleged of a properly regenerated medicine.

In Khunrath. The after-work on page 46 names fixing after reunion and coagulation. Pages 95 and 98 repeat the

relation for the two constructive roads: first for metal and catholic field together, then for the catholic matter prepared alone. Fixation therefore belongs to both special and universal preparations, and cannot itself determine which one a writer means.

Page 103 makes fixedness part of the finished alternative to the watery, volatile condition of first matter. It is the catholic ground that has been coagulated, fixed and more-than-perfected. When that completed Stone is subsequently employed in fermentation, the required universality comes from its source and preparation, not simply from resistance to change.

This distinction is especially useful on page 105. The fixing of embryonic silver or gold is acknowledged as a profitable kind of work, yet classified only as ripening. It does not transmute a lower metal into an upper one and does not count as a true particular of the universal. The same operation-name can thus occur in a legitimate practical activity that still falls outside the present Stone argument.

The debate over metallic salts supplies another qualification. Page 127 describes the hoped-for regenerated salt-stones as fixed, smokeless and wax-flowing. These associated properties show that “fixed” is not simply the opposite of every kind of fluidity. The text wants persistence together with an incerated condition. It does not provide an independent test by which an unknown preparation exhibiting one of those qualities can be pronounced genuine.[117]

[117] The margin of page 46 compresses fixation into *Fige*. This is one reason to retain the source forms in an index: readers encountering *fig-* and *fix-* are following the same operational vocabulary rather than two separate entries.

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Fixing is one operation of the after-work, after coagulation.

1599 p. 95; kh-mc1599-p095-body. The specified work fixes metallic seed and its field together.

1599 p. 98; kh-mc1599-p098-body. The universal preparation includes fixation without metallic addition.

1599 p. 103; kh-mc1599-p103-body. The completed ground is fixed and more-than-perfect, unlike its watery volatile condition.

1599 p. 105; kh-mc1599-p105-body. Fixing embryonic precious metals is only ripening.

1599 p. 127; kh-mc1599-p127-body. The regenerated metal salt-stones are described as fixed, smokeless and wax-flowing.

In this edition. The historical spelling *Figiren* is not silently corrected as though it were an unrelated operation; the source also has *Fixationē*. “Fixed” should not be expanded into a modern chemical stability claim. The text supplies relational descriptions rather than a measured criterion of fixedness.

See also. Coagulation; Inceration; Ripening; Universal and Special Stones; Philosophical Salts.

Fixed and more-than-perfected Mercury

Mercurius Animatus Catholicus per se regeneratus ac plusquamperfectus; physico-Chymicè Coagulata, Fixa & Plusquā perfecta

The word. The more-than-perfected Mercury is Azoth regenerated from itself into the universal Stone. Fixity belongs to the completed physico-chymical condition

contrasted with watery, volatile, perfect first matter at p. 103.

In Khunrath. The account at pp. 97–99 makes the change precise. Purified living Mercury, containing within itself what the universal work requires, is regenerated without silver or gold added. The result is still called first matter and Azoth, yet now more-than-perfected and glorified. The recurring names identify continuity of ground through a real difference of condition.

The subsequent use of the completed universal Stone distinguishes this state from the starting water. In fermentation it can exalt silver and gold to more-than-perfection without the preceding reduction required in the other route. Thus the injunction that metals need first matter does not demand an identical preliminary sequence whenever the perfected Stone is employed.

The p. 103 summary holds both modes together: first matter must be present either watery and volatile or coagulated, fixed and more-than-perfect. The perfected state is not merely the naturally coagulated crude Mercury of p. 66, since the additional qualifications register the completed work.[118]

The places. Selected annotated passages.

1599 p. 98; kh-mc1599-p098-body. Azoth is named as Mercury regenerated of itself and more-than-perfected.

1599 p. 99; kh-mc1599-p099-body. The result is the universal glorified Stone.

1599 p. 101; kh-mc1599-p101-body. Completed universal matter acts through fermentation without the other route's prior reduction.

[118] The distinction concerns two available modes of the same required catholic ground, not the introduction of a second universal source.

1599 p. 103; kh-mc1599-p103-body. Watery volatile matter is distinguished from coagulated fixed more-than-perfect matter.

In this edition. The p. 103 Latin preserves *Plusquā* with its abbreviation mark. “Fixed” must be read alongside “more-than-perfect,” rather than used as a synonym for every solid or coagulated material.

See also. Living Mercury; Coagulated Mercury; Azoth; Two Roads; Fermentation.

Floreat

FLOREAT; de qua in hoc Tractatu meo

The word. Three *Floreat* acclamations beneath the owl wish that the catholic Magnesia of the philosophers flourish. The following phrase specifies the Magnesia treated in this book, anchoring the wish to the doctrine just defended.

In Khunrath. The positive acclamation follows the emblem’s question about people who will not see despite torches, light and spectacles. It does not answer that resistance by disclosing a hidden name. Instead it reaffirms the subject whose recognition the whole treatise has sought to establish.

The threefold repetition echoes the subscription’s three Hallelujahs. Its object differs: the first praises, while the second wishes flourishing to the Magnesia of this treatise. The closing pages thus contain related but distinguishable

speech-acts before the trade information of the colophon.[119]

The places. Selected annotated passages.

Closing emblem; kh-mc1599-emblem. The three Floreats follow the motto and name the treatise's Magnesia

1599 p. 187; kh-mc1599-p187-body. The triple Hallelujah supplies the preceding parallel

In this edition. Preserve the elliptical "of which in this treatise of mine" without turning it into a new complete explanatory sentence presented as source text. The supplied translation retains the ellipsis.

See also. Blindness and the spectacled owl; Hallelujah and Amen; Colophon and book trade.

Fore-work and After-work

VORARBEIT; NACHARBEIT; Ersten; ANDERN

The word. The *Vorarbeit* and *Nacharbeit* are the first and second divisions of preparation on page 46. The fore-work dissolves and cleanses the subject and separates its superfluities; the after-work composes, reunites, coagulates, fixes and incerates the pure parts. These terms organize the Artist's intervention in a single natural subject. They do not name the two roads to special and universal Stones.

In Khunrath. The distinction occurs within a demanding condition: nothing enters the universal Stone constitutively unless it has first come out of the same thing. The fore-work removes what prevents that thing's

[119] The modern note records an apparent wrong type where an exclamation is expected. Its adopted punctuation does not affect the three repeated acclamations.

right preparation; the after-work brings its purified parts into a lawful conjunction and completed state. The apparent multiplicity of operations does not therefore license a multiplicity of unrelated starting subjects.

Khunrath singles out the fore-work as the portion about which the Philosophers have written almost nothing clearly. His complaint returns in pages 106–108, where recognition of the true matter and knowledge of its Nature-conforming resolution are treated as the neglected foundations of the Art. The statement is not that no practical operations have been printed. On the contrary, many ingenious processes circulate. What is missing is secure understanding of the matter and of the preparation that makes it the pri-material fountain.

A marginal qualification beside the constitutive rule is important. Something employed destructively may have a different standing if it can afterwards be separated cleanly from *Magnesia* together with its impurities. The rule concerns what constitutes the result, not a simple assertion that nothing external can ever touch the work. This remains an abstract distinction; the passage does not identify or quantify the auxiliary.

The later lists are complementary rather than mechanically interchangeable. Page 98 compresses the universal preparation into putrefaction, coagulation, fixation and inceration; page 160 supplies a longer list in a refutation of supposedly effective raw matter. Neither list explains how each named operation is carried out. The fore-work/after-work division is consequently best read as a conceptual order of purification and reunion, not as a recoverable instruction sheet.[120]

[120] The phrase “in their right weight” belongs to the recomposition of the pure parts in the after-work. It is not a numerical proportion, and the page supplies no quantities.

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. The first and second works are named and their operations grouped.

1599 p. 46; margin; kh-mc1599-p046-margin. A destructive auxiliary is distinguished from a constitutive addition.

1599 p. 98; kh-mc1599-p098-body. The universal work is summarized by four operations, without a recipe.

1599 p. 106; kh-mc1599-p106-body. Resolution and purification of the right matter are presented as a foundational secret.

1599 p. 107; kh-mc1599-p107-body. Process-books are said seldom to name the matter and its true resolution plainly.

1599 p. 160; kh-mc1599-p160-body. The longer operation list refutes the claim that raw matter already transmutes.

In this edition. “Fore-work” and “after-work” retain the author’s paired compounds. Translating them merely as preliminary and final stages would lose the explicit architecture, while treating them as separate recipes would overstate the information supplied. *Constitutivè* and *destructivè* must be distinguished when describing the permitted relation of auxiliaries to the work.

See also. Separation and Composition; Cleansing and Sweetening; Dissolution and Reduction; Two Roads; Weight and Measure; Preparation; Solve, Coagula, Fige.

Form, essence and substance

FORMA; ESSE; WESEN; Essentz; coessentialis atq; consubstantialis; Forma dat esse REI

The word. This headword gathers a family of distinctions rather than declaring its words synonyms. Form can

mean an outward shape or a formative determination; being and essence name what a thing is; substance enters the account of the world's relation to its Son. Khunrath's explanations determine which force is active at each place.

In Khunrath. The p. 21 margin states that form gives a thing being and that the formed thing corresponds to its form. Beside the account of special formative sparks, this supports the relation between specification and a definite natural kind. Yet it cannot be imposed without qualification on every subsequent use of *forma* or *species*.

The decisive test appears at pp. 65–66. Crude Mercury has been given a metallic form, but Khunrath immediately explains that this is an outward figure: the subject resembles a metallic being more than a vegetable or animal one, yet is neither a metal nor a mineral. The cited "certain species" is likewise glossed as outward form, schema or shape. A margin adds that Magnesia need not lack absolutely every form, since it already has a name. The catholic subject can thus possess recognizable appearance without receiving the generative specification that would disqualify it.

The account of sonship uses a different register. The Son of the greater World is coessential and consubstantial with its parent in first-world-beginning essence and matter. Those words explain its derivation from the world's seed and substance, not a resemblance based only on shape. They strengthen the relation between macrocosmic source and little-world constitution.

Finally, transmutation is claimed to occur in being as well as form. The early phrase at p. 13 and its return at p. 102 insist upon a change reaching the root. This differentiates the claimed work from an alteration in

visible surface alone. The reader must therefore keep outward appearance, specific natural constitution and transformed being related but distinct. Much of the polemic turns upon treating an impressive change of appearance or a subtle material texture as though it already demonstrated the deeper condition required by the argument.[121]

The places. Selected annotated passages.

1599 p. 13; kh-mc1599-p013-body. Transmutation is specified as a change in being as well as form.

1599 p. 21; margin; kh-mc1599-p021-margin. The relation of formative form to the being of the formed thing is stated.

1599 p. 50; kh-mc1599-p050-body. Coessentiality and consubstantiality characterize the world-derived Son.

1599 p. 65; kh-mc1599-p065-body. The metallic form is introduced as part of Nature's shaping, with its qualification on p. 66.

1599 p. 66; kh-mc1599-p066-body. Species and form are explicitly restricted to outward figure in the cited description.

1599 p. 102; kh-mc1599-p102-body. The claimed change in form and being is said to reach the root.

In this edition. The source's English may render *Wesen* as being or essence according to context. The p. 66 authorial glosses are especially important: translating every *species* simply as "specified kind" would make Khunrath assert the very classification he is excluding.

[121] The p. 66 margin prints uportet where the modern note expects oportet. This typographical uncertainty does not disturb its explicit assertion that the named subject may have an outward form.

See also. Specification; Son of the World; Mercury of the Philosophers; Seminal reasons; Transmutation.

Fountain and pri-material water

FONTINA; Fontinam; FONTINLEIN; AQVA PRI-MATERIALIS; SALTZ - FONTINLEIN

The word. The fountain is the catholic first matter in its flowing, watery condition and generative function. The diminutive *Fontinlein*, fountlet, emphasizes a spring or source. The image is defined materially in the text: the mother's body is the first matter of metals, the fountain, that is, pri-material water.

In Khunrath. The distinction from ordinary liquidity is established before that definition. At p. 83 Khunrath argues that corporeal Mercuries resolved into water are not consequently the pri-material waters of bodies. They have not passed through the catholic fountain in which the putrefactive condition proper to the work is found. Clear appearance and successful resolution therefore cannot authenticate the water. Its source and regenerative role matter more than its visual form.

At pp. 92–95 the fountain becomes the meeting point of the maternal and agricultural figures. Metals must return to their mother's body for new birth; the fountain is that mother and the field into which the seed is sown. Nature supplies it in the Chaos of Magnesia, where fifth essence or the world-spirit dwells in the required universal manner. The resulting union can then proceed toward a specified silver- or gold-Stone. This relation does not make seed and fountain interchangeable: the same passage keeps their distinct roles in view.

The universal way uses the fountain differently. Most limpidly purified first matter is Azoth, the living catholic Mercury and pri-material fountain; taken alone without silvern or golden addition, it is regenerated toward the universal Stone. The common name therefore links the two ways without collapsing their different compositions and results.

At p. 106, recognition is followed by the ability to resolve and purify Magnesia so that it becomes the flowing pri-material fountain. This qualification prevents the natural subject's ready availability from being mistaken for the completed fore-work. Later, the salt-fountlet of p. 127 gathers Mercury, salt and source-language into a single description of the necessary ground. These linked water-names mark origin, condition and function across the argument. They are not merely interchangeable poetic labels for whichever liquor an operator happens to produce.[122]

The places. Selected annotated passages.

1599 p. 83; kh-mc1599-p083-body. Metal-derived waters are distinguished from the catholic fountain needed for regenerative putrefaction.

1599 p. 92; kh-mc1599-p092-body. The mother's body is expressly defined as first matter, fountain and pri-material water.

1599 p. 95; kh-mc1599-p095-body. The fountain is the mother or field in which metallic seed is joined to first matter.

[122] The p. 107 primary margin allows prior subtle preparations of silver or gold to assist a speedier true pri-material solution through the fountain. Those preparations may be useful without themselves being the fountain.

1599 p. 97; kh-mc1599-p097-body. Purified Azoth is named as the pri-material fountain before the universal way is described.

1599 p. 106; kh-mc1599-p106-body. Resolving and purifying Magnesia makes it the flowing fountain.

1599 p. 127; kh-mc1599-p127-body. The twofold mercurial salt-fountlet is named in the argument about philosophical salts, continued on p. 128.

In this edition. “Fountlet” retains the German diminutive rather than varying it into an unrelated vessel-name. The modern note to p. 127 records the compound’s mixed typography: German FONTINLEIN is set in roman capitals, while SALTZ is in blackletter. The typographical detail reinforces the text’s multilingual construction without changing the referent.

See also. First matter; Azoth; Fifth essence; Water of Permanence; Philosophical Salts; Mother and Womb; Two Roads.

Four elements

Erde / Wasser / Lufft vnd Fewer; VIERE; blossen Elementa

The word. The four are earth, water, air and fire, named as constituents of the one natural subject and ensouled by fifth essence. Khunrath’s argument requires the qualification: the elements as constituted in the catholic subject are not equivalent to bare elements proposed as an alternative starting material.

In Khunrath. At p. 54 the elemental list completes the numerical unfolding begun with one crude Mercury. The pair and the triad do not disappear when the four are named. All remain in one natural subject, and the four are explicitly ensouled. They therefore provide another

analysis of Magnesia's constitution, not a command to assemble four separately handled ingredients. The primary margin's Tetractys and its Latin equivalents relate this fourfold account to the number-language completed by the Denarius on the following page.

The objection from Bernard at pp. 64–65 supplies the negative limit. Khunrath anticipates an appeal to the Count's attack on bare elements as first matter and says it does not refute his Magnesia. He is not maintaining the view Bernard rejected. Instead, he cites the account of crude Mercury as a subject upon which Nature has already worked a little, composing and shaping it into a catholic mass. The subject has a definite outward form and remains imperfect, but is not a metal or mineral.

The distinction between a naturally composed whole and its analytic constituents is therefore indispensable. "Contains four elements" cannot be reversed into "any mixture of four elements is the due subject." The ordering, animation and catholic condition have already been supplied by Nature. That is why the Artist begins from the thing rather than from a bare inventory of elementary names.

Elsewhere the text also distinguishes elemental fire from the essential fire associated with loosening metallic bodies. Such usages warn against making every occurrence of earth, water, air or fire an identical technical constituent. In particular, the pri-material water of Magnesia carries functions not established by the bare fact that common water is one of the four elements. The elemental account must be read within the larger demonstration rather than treated as its replacement.[123]

[123] The p. 54 margin names the four Tetractys, Quaternarius, Quaternio and Quatuor; the body itself supplies the German element-list.

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Earth, water, air and fire are ensouled with fifth essence in one subject.

1599 p. 54; margin; kh-mc1599-p054-margin. Tetractys and the quaternary names identify the numerical place of the elements.

1599 p. 55; kh-mc1599-p055-body. The Denarius follows the numerical account as the artfully attained physical perfection.

1599 p. 64; kh-mc1599-p064-body. The anticipated objection invokes Bernard's dispute against bare elements, continued on p. 65.

1599 p. 65; kh-mc1599-p065-body. Nature's composition of crude Mercury explains why that objection does not answer Khunrath.

1599 p. 69; kh-mc1599-p069-body. Elemental fire is distinguished from an essential fire in the account of corporeal Mercuries.

In this edition. The English preserves the four familiar element-names rather than converting them into a modern list of substances or states. "Bare" is decisive in the Bernard objection: Khunrath's reply concerns the absence of the appropriate natural composition and condition, not a denial that his subject includes four elements.

See also. Fifth essence; Monas, Dias, Trias and Tetractys; Denarius; Nature; Mercury of the Philosophers.

Geber

GEBER; Geber

The word. Geber is named twice in the primary marginalia, once as a transmitter of a maxim and once as a respected but subordinate authority.

In Khunrath. At page 10 the German-book version of the opening maxim is attributed to *Turba and Geber*: seeking in a thing what it does not contain is foolish. The saying supports the priority of the correct matter over manipulative ingenuity. The body transmits the corresponding statement through Bernard, so the marginal attribution belongs to a visible chain of textual mediation.

Page 109 calls Geber a friend alongside Ripley and Paracelsus, but makes Nature's truth the greater friend. This second use limits what the first could seem to imply: citing Geber cannot settle interpretation against natural possibility. No Geber title is specified in either gloss, and the references do not establish which historical author or recension under the name Khunrath consulted.[124]

The places. Selected annotated passages.

1599 p. 10; margin; kh-mc1599-p010-margin. The German-book wording joins Geber to Turba as authority for the correct-subject maxim.

1599 p. 109; margin; kh-mc1599-p109-margin. Geber's friendship is subordinated to Nature's truth.

In this edition. The name is kept without assigning the citations to a particular Arabic or Latin Geber corpus, which the source does not identify.

[124] Both named occurrences are authorial margins. Their evidential status differs from modern attempts to reconstruct Khunrath's library.

See also. Turba; Bernard of Treviso; Geber, Ripley, and Paracelsus; Possibility of Nature.

Geber, Ripley, and Paracelsus

GEBER; Geber; Ryplœus; Paracelsus; magis amica NATVRæ VERItas

The word. These three names form an explicitly limited declaration of allegiance. They are friends, Khunrath says, but Nature's truth is a greater friend. The passage does not supply biographies, doctrinal summaries, or a claim that their entire bodies of writing agree.

In Khunrath. The triad stands in the margin of page 109 beside the rule that philosophical sayings must be interpreted according to Nature's possibility rather than bare verbal sound. The preceding part of the gloss calls that possibility the Artist's rule or straight-edge for both studying and labouring. Naming friends after establishing the rule makes the order of authority clear: respect for writers cannot authorize departure from the ground by which their writings should be understood.

Geber appears also in the page 10 margin, where Khunrath records the German-book form of the opening maxim under *Turba and Geber*: it is foolish to seek in a thing what it does not contain. That reference is more specific than the later gesture of friendship, but it remains a reported attribution in a textual chain. The book does not here identify a particular Geber work. Ripley and Paracelsus, by contrast, receive no comparably specific works in these passages.

The small cluster captures an important stance. Khunrath can display a lineage of learned companions without agreeing that a name ends a dispute. This

becomes explicit in the next pages: books stand good insofar as they agree with Nature, and what is said matters more than who says it. The article therefore provides an entry into the named authorities without making the lexicon an unsupported account of their systems.[125]

The places. Selected annotated passages.

1599 p. 10; margin; kh-mc1599-p010-margin. Geber shares the attribution of the German-book maxim against seeking what is absent.

1599 p. 109; margin; kh-mc1599-p109-margin. Geber, Ripley, and Paracelsus are called friends but subordinated to Nature's truth.

1599 p. 110; kh-mc1599-p110-body. The following rule accepts books within Nature-conforming interpretation.

1599 p. 111; kh-mc1599-p111-body. Attention is redirected from the speaker's identity to the truth of what is said.

In this edition. The source writes *Ryplæus*; 'Ripley' is the edition's English identification and a useful lookup form. The modern note explains the friendship maxim through an older classical tag. That explanation is not evidence that Khunrath names the classical source on this page or that he followed each of the three authors uncritically.

See also. Possibility of Nature; Consensus and monuments; Turba; Letter and spirit.

[125] The page 109 maxim is primary marginal text, not an editor's summary of Khunrath's influences. Its location beside the interpretive rule is part of its meaning.

Gift of God

DONVM DEI; DONVM DEI triunius Catholici triunum Catholicon; GABE; GOTTES Gaben

The word. The gift is not a loose synonym for a desirable discovery. On pp. 5–7 it names the Stone as Nature's highest good through Art and places its source, recipient, material, regimen and use in a repeated triune and universal pattern. The Latin and German statements stand together: the triune universal God gives a triune universal gift to a triune catholic human being, from the universal Son of the great World, through a triune regimen, towards a triune use and end.

In Khunrath. The p. 6 margin defines the recipient functionally. The catholic man is one who employs Nature's catholicism in acquiring the Stone; particularism is called a solecism. The title does not simply identify a religious denomination or an accomplished possessor. It names a way of proceeding consonant with the universal subject. The next page accordingly describes the gift both as a mirror of God, Nature and ourselves and as the highest medicine. Its value exceeds the particular acquisition of precious metals.

Gift and labour are not opposites here. Khunrath immediately calls for pains, chymical work and expenditure. What the gift excludes is the inference that labour or payment obliges God to deliver. The p. 128 margin joins prayer with the command to recognize Magnesia and search diligently within it; the gift arrives in God's time. On pp. 162–163 Khunrath applies this distinction to himself. Even if he never completed the Stone, he would retain recognition and be satisfied with what God had lent him, while praying and labouring for what remained.

Distribution also has an ethical rationale. The p. 32 margin says that the better things suit fewer people, lest misuse harm either recipients or others, and tells the reader to pray to be among that number. Later, the learned opponents who begrudge divine gifts to other diligent people are condemned for envy. The gift therefore imposes duties of gratitude, right use and restraint. It is neither a purchasable commodity nor a warrant for treating possession as proof of personal superiority.[126]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. The triune gift formula coordinates God, recipient, matter, regimen and purpose

1599 p. 7; kh-mc1599-p007-body. Thanksgiving accompanies the obligation to seek the gift by costly labour

1599 p. 32; margin; kh-mc1599-p032-margin. Restricted bestowal is justified by the danger of harmful misuse

1599 p. 128; margin; kh-mc1599-p128-margin. Every physico-chymist is to pray for the great gift while seeking within Magnesia

1599 p. 163; kh-mc1599-p163-body. Khunrath distinguishes the gifts already received from preparation still to be granted

In this edition. Keep *Donum Dei* available as a lookup form and translate *Gabe* as “gift.” “Achievement” would suppress the distribution and dependence on which the argument insists. The repeated *catholic* in the Latin formula belongs to universality; the unusual genitive

[126] The p. 6 Latin formula is referred by Khunrath to the circumference of the third Figure of his Amphitheatrum; the treatise supplies that cross-reference but does not reproduce the plate. At p. 163 the language of gifts “lent” to the author connects spiritual and intellectual benefit with the later image of the entrusted pound, without making every gift a monetary one.

triunius should not be silently regularized or used to invent a different theological scheme.

See also. God and the Father of Lights; Prayer and grace; Greed and stewardship; Preserver and Saviour.

Glass-ores

Glaßertzen; Glaß -

The word. Glass-ores are a named historical ore category in the embryonated-material argument. The source's glass-language does not itself identify the category with ordinary glass.

In Khunrath. Their associated subtle materials are discussed alongside red-gold ore, and the margin mentions whitenings of Venus. Both technical interest and the larger exclusion remain in view: a striking preparation does not supply the required first matter.[127]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. The glass-ore name occurs in the body catalogue.

1599 p. 76; margin; kh-mc1599-p076-margin. The uninterrupted marginal form links glass-ores with the whitening claim.

In this edition. No modern mineral species is substituted for the historical category. The uninterrupted marginal spelling is the clearest source-form for indexing.

See also. Red-gold Ore; Whitening of Venus; Metallic Embryos.

[127] The compound is interrupted in the body by the page's annotation anchor. That presentation feature does not indicate two different materials.

God and the Father of Lights

GOTT; IEHOVAH; Vater des Liechts; PATREM LVMINVM

The word. God is both the source of the inquiry and the giver of what inquiry seeks. The opening does not merely say that all things begin in God: it makes the investigation of all things begin there. Its Latin invocation identifies *IOVE* with *IEHOVAH*, then gives the German explanation. The following sentence names the Father of Lights and explicitly cites James in the margin. The biblical title therefore belongs to the initial warrant for studying Nature, not to an incidental devotional preface.

In Khunrath. The opening establishes a pattern that the rest of the treatise repeatedly tests. The Stone is the highest good of Nature attained through Art, yet neither natural availability nor diligent art gives the practitioner a claim upon God. On p. 15 the human agent may ask, search, work and wait; he cannot prescribe the time, place or measure of the gift. The marginal comparison with a nobleman's power over peasants makes the restriction particularly sharp. Social superiority gives no corresponding jurisdiction over God or Nature.

The Father of Lights returns at moments when understanding rather than material possession is at issue. In the p. 35 margin Khunrath asks forgiveness for those who blaspheme divine mysteries without knowing what they do. Here the invocation is directed towards opponents, while p. 173 directs it towards the practitioner himself: he must ask the true Giver for wisdom, right reading and good guidance. The same divine source is thus asked both to correct error and to complete preparation.

The name *IEHOVAH* likewise accompanies the movement into the Art at p. 12 and through its proper

door at p. 183. These occurrences prevent a separation between an independently operating natural philosophy and a blessing added after the event. In Khunrath's account, the world, the matter, the capacity to recognize it and the opportunity to work it all remain under divine government. This is the book's theological account of its own possibility, rather than evidence that any reader will receive the promised result.[128]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. The investigation is placed under IEHOVAH and the gift under the Father of Lights

1599 p. 15; margin; kh-mc1599-p015-margin. God cannot be assigned a time or commanded as a nobleman commands peasants

1599 p. 35; margin; kh-mc1599-p035-margin. The Father of Lights is asked to forgive the ignorant blasphemers of natural mysteries

1599 p. 173; kh-mc1599-p173-body. The practitioner invokes the Father of Lights as the true Giver of wisdom

1599 p. 183; kh-mc1599-p183-body. Entry through Magnesia is conditioned by the blessing of IEHOVAH

In this edition. Retain the divine name where Khunrath prints it, and keep "Father of Lights" distinct from the general word "God." The opening's *aller dinge erforschung* means the investigation of all things; omitting "investigation" would change the subject of the invocation. The identification of the classical opening with

[128] Khunrath supplies the James 1:17 reference in his own p. 5 margin. The p. 173 margin names James 1:5, so the two Father-of-Lights passages draw on the same biblical chapter. The p. 35 prayer adapts the words of forgiveness from the Crucifixion; that biblical identification is made explicit in the modern apparatus, not by a reference printed beside Khunrath's prayer.

a particular Virgilian line is supplied by the modern note, whereas Khunrath's identification of IOVE with IEHOVAH is explicit in the primary text.

See also. Gift of God; Prayer and grace; Spirit of Wisdom; Oratory and laboratory.

Gold and Silver

Silber; Gold; Solis; Lunæ; Metalla

The word. Silver and gold are the "upper" metals and the perfected metallic fruits central to Khunrath's special work. *Sol* and *Luna*, Sun and Moon, supply their Latin alchemical names. Yet passages about philosophical gold and silver can refer instead to principles hidden in *Magnesia*. The reader must decide which sense is active rather than treating every occurrence as ordinary metal.

In Khunrath. Khunrath's argument seems at first hostile to metals because pages 60–62 deny that universal first matter can be extracted from them. The reason is their accomplished nature: they are already specified, strongly coagulated fruits. Subtle preparation does not cancel that specification. Their perfection as metals is precisely what prevents them from being the universal, uncommitted starting ground.

The formal objection beginning on page 87 asks how this can agree with the Philosophers' teaching that the Art lies in metals. The answer grants a substantial role to them. Silver-ness and gold-ness exist in silver and gold, whether ripe or embryonated; like must beget like. Thus anyone seeking a silver-making or gold-making special medicine requires the corresponding metallic determination. What remains necessary is regeneration

through the appropriate catholic field, since ordinary metallic perfection is not yet more-than-perfection.

Gold and silver therefore occupy several positions in the argument: fruits of Nature's earlier generation, seeds for an artful regeneration, perfected metals to be exalted, and the upper kinds into which lower metals are allegedly transmuted. The same object can be a fruit in one relation and a seed in another. It cannot, however, serve as its own field merely because it contains its own seed.

Page 112 adds an interpretive caution. A philosophical author may call the Mercury and Sulphur hidden in *Magnesia* gold and silver. Or he may mean the actual metals employed for the special Stones. The distinction protects Khunrath's main claim against a literal reading of every apparently metallic authority.[129]

The places. Selected annotated passages.

1599 p. 60; kh-mc1599-p060-body. The metals are denied as a source of the universal first matter because they are specified.

1599 p. 61; kh-mc1599-p061-body. The already perfected metals are described as hard-coagulated fruits.

1599 p. 89; kh-mc1599-p089-body. Silver and gold remain necessary as the bearers of their own metallic natures.

1599 p. 95; kh-mc1599-p095-body. The metallic fruit now functions as seed in a regeneration field.

1599 p. 112; kh-mc1599-p112-body. Philosophical gold and silver may name the principles hidden in Magnesia.

[129] In the body of page 105, separating already present gold or silver from mixed materials is explicitly excluded from the discussion of transmutation. The presence of a precious-metal product alone therefore does not settle what kind of work has occurred.

1599 p. 120; kh-mc1599-p120-body. The whole metal, rather than sulphur alone, bears the relevant metallic character.

In this edition. Retaining both the metallic names and *Sol/Luna* makes the lexical equivalences visible, but "philosophical" must not be omitted where it changes their referent. The book does not give a modern compositional account of gold or silver; its statements are claims within a theory of generation and specification.

See also. Silver-ness and Gold-ness; Metallic Embryos; Universal and Special Stones; Seed, Field and Fruit; Mercury of the Philosophers.

Gold-quartz

Goldtquärtze

The word. Gold-quartz is named among the proposed subjects on page 34. The compound is retained because it locates a distinct historical candidate without establishing its precise mineral composition.

In Khunrath. The presence of gold in a material-name cannot itself prove the universal matter. Elsewhere the book distinguishes the source from which metals are generated from already metallic fruits and their associated ores.[130]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Gold-quartz is a separately named candidate.

1599 p. 61; kh-mc1599-p061-body. Already perfected metallic fruits are distinguished from first matter.

[130] This catalogue item should not be merged with the native washing-gold discussed on pages 75–76; the names and local arguments differ.

In this edition. Do not infer a particular modern quartz ore, concentration or extraction process from the translated compound.

See also. Gold and Silver; Embryonic Ores; Rejected Materials.

Golden Rule

quod tibi vis fieri, alteri feceris; CHRISTLICH

The word. The positive Golden Rule appears on p. 154 in the account of wealthy stewardship. What one would have done to oneself is to be done to another; the phrase specifies a duty to act, not simply a prohibition on injury.

In Khunrath. Khunrath places it within the reckoning for God's entrusted money. The question is whether the recipient has served God, the needy neighbour and his own household Christianly. The margin repeats that last qualification. Reciprocity is therefore applied to practical assistance, including money and other help, rather than left as a generalized moral ornament.

The setting also prevents an overly narrow reading in which the rule means only financing the author's Art. The preceding argument advocates costly natural inquiry, but this sentence names the neighbour in need more broadly. The same opening ethic of the treatise values one's own and the neighbour's welfare beside God's honour.

The supplied note identifies Matthew 7:12 and contrasts the positive form with a familiar negative maxim. The

Latin wording is primary; the reference is not printed beside it.[131]

The places. Selected annotated passages.

1599 p. 7; kh-mc1599-p007-body. The gift is to be sought with regard to the neighbour's welfare

1599 p. 154; kh-mc1599-p154-body. The positive rule forms part of the steward's accountable use of money

1599 p. 154; margin; kh-mc1599-p154-margin. "Christianly, I say" reinforces the ethical requirement

In this edition. Keep the positive construction. Recasting it as merely "do no harm" would weaken the active service required in the paragraph.

See also. Steward; Talent and pound; Greed and stewardship.

Greed and stewardship

Geitzhals; GeldNarr; Haußhalter; Talenti; Pfundes; Mammons Dienern; Speck

The word. Greed is not identical with every interest in metallic transmutation. Khunrath repeatedly allows that work its proper place. His target is the judgment that nothing certain or valuable has been obtained unless silver or gold can immediately be made. Against the miser and money-fool he sets wisdom, service to God and neighbour, and stewardship of entrusted resources.

In Khunrath. At pp. 150–151 he names the recognitions that Magnesia affords and prefers them to silver- and gold-making. This creates an obvious objection: why do

[131] The rule is not used here to calculate an equal exchange or authorize repayment. It is the measure for responsible help from what has been entrusted.

philosophical books say so much about transmutation? His answer on p. 152 is frankly strategic. Its promise is bacon tied to a trap, intended to draw wealthy people into costly inquiry that they would otherwise avoid. The margin compares children enticed into school with sugar, apples and pears. The inducement is defended by the higher work and its good end; it is not an admission that every projected operation is knowingly fictitious.

The address then turns directly to the rich. Their money is God's, committed to their stewardship, and they must account for its use at judgment. The talent or pound is to serve God, the neighbour who needs money and other help, themselves and their households Christianly. The positive Golden Rule accompanies the demand. Khunrath is not asking only whether patrons fund his preferred inquiry; he puts that expenditure within a wider responsibility for entrusted wealth.

There is an unresolved harshness in the means of address. The p. 152 description of people running with the "Jew's spear" is discriminatory period rhetoric; the modern note interprets it as an allusion to usury and sharp dealing. It should neither be endorsed nor silently cleaned into an innocuous phrase. The source's critique of wealth is made through images that can themselves stigmatize others.

The later attacks join greed to susceptibility. Money-worms are vulnerable to staged proofs; common laborants follow new gold-criers and lose their own money. Conversely, pp. 167–168 give the true philosopher a ground of satisfaction before transmutation: the higher theosophical and medicinal uses remain. Stewardship

thus governs the intended use of success, while resistance to greed governs the search itself.[132]

The places. Selected annotated passages.

1599 p. 150; kh-mc1599-p150-body. The money-fool's reduction of certainty to gold-making is rejected

1599 p. 152; kh-mc1599-p152-body. The transmutation promise is defended as bacon on a trap for reluctant wealthy supporters

1599 p. 152; margin; kh-mc1599-p152-margin. The schoolchild's sweets supply a second image of inducement

1599 p. 153; kh-mc1599-p153-body. The rich are addressed as stewards accountable for entrusted wealth

1599 p. 154; kh-mc1599-p154-body. Talent, pound and Golden Rule define Christian use for God and neighbour

1599 p. 167; kh-mc1599-p167-body. Higher theosophical and medicinal uses are set above the money-craving world's demand

In this edition. Keep the coarse materiality of "bacon" and "trap"; "incentive" alone would remove the force of the figure. "Steward" better conveys *Haußhalter* in this account of another's entrusted property than the merely domestic "householder." Biblical identifications of the several talent, pound and stewardship allusions are supplied by the modern notes where no primary reference is printed.

See also. Gift of God; Calling and perseverance; False philosophers; Birds and beasts of controversy; Prayer and grace.

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[132] The p. 154 pairing *Talenti oder Pfundes* is related by the editor to different gospel parables. The primary passage itself combines the two monetary images without naming the chapters. At p. 181 the author applies the entrusted pound to his own obligation to speak for truth. The stewardship figure is therefore not limited to wealthy patrons' money.

Green Stone and Sanguine Essence

Lapidis fusi; viridantis Essentia sanguinea; grünen Stein; Salis Tartari

The word. The green stone and its sanguine essence occur within the tartar portion of the laboratory catalogue. The combination of a green body and blood-coloured essence belongs to the source's material vocabulary; it should not be expanded into a modern chemical identification.

In Khunrath. Page 68 distinguishes this preparation from volatile salt of tartar and associates it with the purest fixed salt. The primary margin adds that much wonder lies in this green stone. Khunrath therefore singles it out favourably even while discussing the family of ordinary metallic preparations whose universal pretensions he will deny.

The list's conclusion on page 70 matters especially here. An enthusiastic marginal statement about a material's properties is not a disclosure that it is the universal *Magnesia*. The preparations remain, in the author's account, possible medicines rather than the requisite first matter. The neighbouring discussion of misleading colours similarly warns against taking visual richness as sufficient proof of the philosophical work.

A textual caution further limits the inference. The supplied editor prints *fusi*, read as molten, while recording uncertainty in the word between *Lapidis* and *viridantis*. The article retains that editorial state rather than pretending to settle the underlying types. The more secure facts are that the body relates a sanguine essence to fixed tartar salt and a greening stone, and that the margin praises the green stone.

This name is consequently valuable as evidence of Khunrath's discriminating laboratory interests, but inadequate as a key to the hidden subject or as a basis for rebuilding an operation.[133]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. The sanguine essence is named in the fixed tartar-salt phrase.

1599 p. 68; margin; kh-mc1599-p068-margin. The green stone is said to contain much wonder.

1599 p. 70; kh-mc1599-p070-body. The catalogue's products are denied first-matter status despite conceded value.

1599 p. 72; kh-mc1599-p072-body. Colours alone are rejected as sufficient proof of the right philosophical road.

In this edition. "Green" and "sanguine" are retained as distinct colour-terms. The word *fusi* follows the supplied edition's uncertain reading and is not independently re-collated here. No modern salt or dye is asserted to be the intended material.

See also. Tartar Preparations; Colours and peacock's tail; Metallic Medicines; Rejected Materials.

Grey Silver Cobalts

GRAWEN Silber Kobolten

The word. Grey silver cobalts are a historical ore category in Khunrath's discussion of wild silver ores and mountain

[133] The marginal transcription gives *firen* where its supplied English explanation reads fixed. The body's *fixi* supplies the clearer support for the fixed-state description; the margin should not be silently offered as an unproblematic exact German adjective.

kinds. “Cobalt” here must not be assumed to name modern elemental cobalt.

In Khunrath. The materials are rejected as a pri-material ground because they are already specified and may contain foreign mineral or metallic spirits. Their place in the mountain and their immature appearance do not secure the universality being sought.[134]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. Grey silver cobalts are named with wild silver ores.

1599 p. 77; kh-mc1599-p077-body. Specification and possible admixture explain the objection.

In this edition. The full three-part name is retained. Collapsing it to cobalt erases the historical silver-ore context and imports a modern identification.

See also. Embryonic Ores; Metallic Embryos; Arsenic.

Hallelujah and Amen

HAllelu-IAH; AMEN

The word. Three Hallelujahs appear in the p. 187 subscription after the invocation of the Spirit of Wisdom. Amen follows the dismissal of the Devil, so the ending combines praise, opposition and assent rather than presenting an uninterrupted sequence of praise words alone.

In Khunrath. Amen also closes earlier thanksgivings and prayers, including the final petition for preservation with the true Magnesia on p. 185. The recurring assent belongs

[134] Khunrath describes possible admixture as a concern, not as an analysis proving the composition of every specimen in this category.

to what the speaker has just asked or acknowledged; it is not a technical sign of a laboratory stage.

The triple praise on p. 187 is visually and verbally answered by the three Floreats beneath the closing owl. The correspondence is a feature of the ending's construction. The source does not itself explain the repetitions as a separate numerical doctrine, so a Trinitarian decoding should not be substituted for description.[135]

The places. Selected annotated passages.

1599 p. 32; kh-mc1599-p032-body. Amen closes a thanksgiving for divinely granted recognition

1599 p. 185; kh-mc1599-p185-body. Amen concludes the final petition

1599 p. 187; kh-mc1599-p187-body. Triple Hallelujah and concluding Amen frame the subscription's praise

Closing emblem; kh-mc1599-emblem. The three Floreats provide a subsequent echo

In this edition. Preserve the repeated Hallelujahs rather than reducing them to one for stylistic economy. The primary spelling splits off IAH; no new etymological theory is needed here.

See also. Hallelujah and subscription; Spirit of Wisdom; Floreat; Fie upon the Devil.

[135] The subscription's order matters: Phy Diabolo comes after the triple praise and before Amen.

Hallelujah and subscription

HAllelu-IAH; Phy Diabolo; AMEN; HENRICVS KHVNRATH, LIPS.; Theosophiæ amator; utriusque Medicinæ; Anno Christi, 1599.; FLOREAT

The word. The p. 187 subscription summarizes how the author claims to have spoken, gives thanks for assistance, rejects the Devil and supplies his name and titles. It is not another argumentative chapter. Three Hallelujahs and the subsequent three *Floreat* acclamations beneath the owl emblem make the ending a repeated act of praise and affirmation.

In Khunrath. The opening lines of the subscription say the discourse has been Nature-conforming, alchemical and rightly philosophical through theosophical assistance. *RVACH HHVCHMAH-EL* recalls the Spirit of Wisdom invoked near the beginning, while preserving a spelling different from the p. 9 form. The three Hallelujahs follow; “Fie upon the Devil” then prevents the devotional close from becoming detached from the controversy that has shaped the book. Amen ends that sequence.

The signature identifies Heinrich Khunrath with the Latin style *LIPS.*, as a lover of Theosophy and Doctor of both Medicines, in the year of Christ 1599. These are the claims the page makes. It does not supply a life history or explain a curriculum for the two medicines. In particular, the Leipzig style is not sufficient evidence that Leipzig was his birthplace; the supplied introduction itself reports disagreement over that biographical question.

The later *Floreat* formula wishes flourishing to the catholic Magnesia discussed in this treatise. It accompanies the owl motto rather than the personal signature. The echo of threefold praise gives continuity across the intervening Errata page, but one should not

derive a new doctrine of the Trinity merely from the number of acclamations. The book has an explicit triune gift formula elsewhere; the ending does not explain its repetition in that way.

The page's effect is therefore cumulative: a declaration of method, gratitude for inspiration, continued opposition to the Devil and a signed professional self-description. It closes the author's voice before textual repair, visual admonition and the book-trade statement bring the physical volume to an end.[136]

The places. Selected annotated passages.

1599 p. 9; kh-mc1599-p009-body. The opening invocation supplies the earlier spelling of the Spirit of Wisdom's name

1599 p. 187; kh-mc1599-p187-body. Method, assistance, triple praise, devil-dismissal and authorial titles form the subscription

Closing emblem; kh-mc1599-emblem. Three Floreats affirm the Magnesia treated in the book

Closing colophon; kh-mc1599-colophon. The trade statement follows the author's and emblem's closings

In this edition. Keep the distinctions among praise, signature and colophon. "Of Leipzig" renders the author's style without turning it into a birthplace claim. "Doctor of both Medicines" should remain literal unless separately evidenced explanation is supplied. Line-break hyphens in the printed signature may be rejoined for indexing, but the distinct HHVCHMAH spelling should remain.

[136] The modern note describes the subscription as centred and records its mixed typographic treatment. Those are editorial observations about the witness, not additional professional titles or declarations in the text.

See also. Spirit of Wisdom; Theosophy; Devil and scaly brood; Blindness and the spectacled owl; Colophon and book trade.

Hand-grips and Instruments

Handgriffe; instrumentē; Werckgezeuge

The word. Hand-grips are practical manipulations, while instruments and work-tackle are the material means of performance. Khunrath acknowledges useful manipulations but denies that their display automatically proves recognition of the universal matter.

In Khunrath. On pages 36–37 he says he has learned good handlings for many materials from laborants. It does not follow that every material he has handled is *Magnesia*. Practical acquaintance and identification of the catholic subject are different claims.

Page 161 directs spectators to observe a tinging-man's swift handlings together with instruments and all other work-tackle. The warning belongs to the attack on alleged proofs from raw matter. It calls for attention to concrete performance, not trust in verbal assertion or spectacle.

Pages 171–172 turn against boastful appeals to much labour and clever handling where natural grounding, observation and reflection are absent. The point is not that manual skill is worthless. It is that dexterity needs the right matter and an account of what the operations demonstrate.[137]

[137] The warning on page 161 refers readers to a separately printed admonition associated with Khunrath's Confession. Its detailed contents are not supplied by this reference and should not be reconstructed here.

The places. Selected annotated passages.

1599 p. 37; kh-mc1599-p037-body. Useful manipulations of many materials are acknowledged without identifying those materials with Magnesia.

1599 p. 161; kh-mc1599-p161-body. Handlings and apparatus are to be scrutinized during the proposed proof.

1599 p. 171; kh-mc1599-p171-body. Boasted manipulations and labour are criticized without natural understanding; the sentence continues on page 172.

In this edition. “Hand-grips” preserves the concrete register of *Handgriffe*. It can describe legitimate skill or suspicious dexterity according to context; automatically translating it as sleight of hand would prejudge every occurrence.

See also. Art and Artist; Projection; Demonstration and the tinging-man; Rejected Materials.

Hellebore

O capita Helleboro digna

The word. The exclamation “O heads deserving of hellebore” answers the inference that every material Khunrath has worked upon must therefore be his Magnesia. It occurs on p. 37 immediately before his emphatic choice of one subject alone.

In Khunrath. The preceding sentences distinguish many useful manipulations learned from laborants from recognition of the one universal matter. The cry marks the proposed inference as outrageous; the following claim attributes the choice to Nature and the Spirit of Wisdom.

The modern apparatus explains hellebore as a traditional purge for madness and describes the expression as proverbial. That context accounts for the insult's medical colouring. The occurrence is not a recommendation to dose an opponent, a disclosed ingredient of Magnesia or evidence of a procedure Khunrath actually performed.[138]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. The account of work with many materials begins

1599 p. 37; kh-mc1599-p037-body. The hellebore apostrophe rejects the inference from former practice to the true subject

In this edition. Keep the short Latin phrase available for lookup and explain its figurative use. No present-day therapeutic claim follows from this historical insult.

See also. Birds and beasts of controversy; Busybody; Spirit of Wisdom.

Hermaphrodite

Hermaphrodito; Hermaphroditischen; Man vnd Weib; wirckendes vnnd leidendes

The word. Hermaphroditic describes the Son of the great World as bearing complementary principles within one subject. The opening applies the term alongside triune and universal. Later, the paired language of man and wife, working and suffering, gives the clearest internal guide to the kind of complementarity intended.

[138] The modern note suggests classical parallels; Khunrath does not name a classical author beside this exclamation.

In Khunrath. The phrase at p. 6 refuses a choice between one, two and three. The one catholic subject is hermaphroditic and triune because these words describe different relations within its unity. The triune universal gift derives from this Son under a triune regimen, for a triune use and end. The opening does not yet unpack all those correspondences, but it establishes that unity must not be mistaken for featureless singleness.

The numbered account at pp. 53–54 makes the dual relation explicit. The Philosophers' one is their catholic crude Mercury; their two are man and wife, active and passive, Rebis and twofold Mercury, further explained as Mercury with the Philosophers' sulphur. These are not two foreign substances which the Artist may choose independently. They are naturally comprehended and catholicly hidden in the one subject already supplied by Nature. The following triad and four elements extend that analysis without cancelling the pair.

The hermaphroditic designation also belongs to the Son whose relation to the greater world is later defined through seed and substance. It sits at the meeting point of generation, composition and theological analogy. The text does not, however, offer a separate anatomical description or a social theory of gender. Its local work is to name complementary generative principles and their conjunction in the subject.

The later distinction between true Rebis and a supposed double Mercury extracted from metals guards this account against an easy material shortcut. A thing is not the required pair simply because two constituents can be named or combined. The proper duality belongs to the pri-material field itself. The article therefore reads "Hermaphrodite" through the book's internal explanations, while leaving the larger history of

alchemical hermaphroditic figures outside the evidence provided here.[139]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. Hermaphroditic qualifies the triune catholic Son of the greater World.

1599 p. 50; kh-mc1599-p050-body. The Son is generated from the world's seed and substance.

1599 p. 53; kh-mc1599-p053-body. The one crude Mercury introduces the numerical unfolding continued on p. 54.

1599 p. 54; kh-mc1599-p054-body. Man and wife, working and suffering, explain the pair within the one subject.

1599 p. 121; kh-mc1599-p121-body. The true Rebis is distinguished from double Mercury sought in corporeal metals.

In this edition. The supplied English retains "Hermaphroditic" rather than converting it into a modern identity label. Its note treats the term as cosmological, chymical and Christological together; the primary wording securely establishes the first two relations and places the title within the book's wider theological analogy.

See also. Son of the World; Twofold Mercury and Rebis; Monas, Dias, Trias and Tetractys; Body, spirit and soul.

[139] "Working and suffering" renders an active/passive opposition in the material pair. It need not imply pain, and should be read with the explanatory Mercury-and-sulphur formula that follows.

Hermes and the Emerald Table

Tabulæ Smaragdinæ HERMEtis; Miracula REI VNius; Hermes; quod habet apud vulgus

The word. Hermes is a named witness at several different points, and the Emerald Table is explicitly named once. The local references concern the miracles of the One Thing, the ordinary name withheld from process-books, and the goodness of the philosophical sea. They should not be flattened into a general claim that every doctrine in the treatise is copied from one Hermetic source.

In Khunrath. At page 93 Khunrath invokes the Emerald Table when describing the catholic subject provided by God through Nature. By it the many miracles of the One Thing are to be wrought. His explanatory parenthesis associates that One Thing particularly with the Son of the greater World made more-than-perfect and elevated physico-chymically to glorification. The authority is thereby drawn into the treatise's precise distinction between the natural subject and its exalted state. The reference endorses a relation between unity and manifold effects rather than listing those effects as independent substances.

On page 107 Hermes is invoked in the phrase for the thing's name among ordinary people. The point is the scarcity of that name, and of clear instruction on true resolution and use, in process-books. Knowing an ordinary designation and recognizing its philosophical significance remain distinct. Hermes here supports a vocabulary of concealment rather than delivering the concealed word.

Page 129 reports that Hermes commended the goodness of the great philosophical sea, within a sentence citing the Wise Man through Hamuel son of Zadith and Senior. The

chain of names is not bibliographically transparent, but its immediate function is clear: the sea already identified as Magnesia is associated with compounded, congealed water enduring fire. These dispersed appearances give Hermes several rhetorical roles. None warrants importing an uncited complete Emerald Table text or reconstructing a historical author's biography from the citations alone.[140]

The places. Selected annotated passages.

1599 p. 93; kh-mc1599-p093-body. The Emerald Table is named for the miracles of the One Thing, which Khunrath relates to the exalted world-son.

1599 p. 107; kh-mc1599-p107-body. Hermes accompanies the expression for the matter's ordinary name, rarely disclosed in process-books.

1599 p. 129; kh-mc1599-p129-body. Hermes is said to commend the goodness of the philosophical sea in the Senior–Hamuel citation.

In this edition. The translation rightly preserves the title and the One Thing formula instead of substituting a familiar modern version of the Emerald Table. Khunrath's parenthetical interpretation is part of this treatise's argument. The source does not present a complete or independently collated Hermetic text.

See also. Senior and Hamuel son of Zadith; Concealment and names; Son of the World; Omnia; Medicine and Transmutation.

[140] The adjective 'Hermetic' in the titles associated with Bernard on pages 10 and 64 need not designate a separate direct quotation of Hermes. A book-title reference and a named speaking authority are different kinds of evidence.

Herod and the Magi

Herodis; Kindlein IHSuh; Weisen; Matth: 2.

The word. Herod and the Wise distinguish the ends of an inquiry whose outward diligence may look the same. On p. 33 Khunrath says that many people want to learn what Magnesia is: some towards a good end, others out of envy and slander. Herod also searched diligently for the child, yet for a different end from the Wise. Matthew 2 is supplied in the margin.

In Khunrath. The comparison directs attention to motive before the catalogue of guesses begins. In the following pages opponents confidently name many candidate materials but cannot support their claims with sufficient reasons. The Herod passage adds another warning: even an earnest search is not thereby an upright one. Persistent questioning can be a form of persecution rather than a love of truth.

Magnesia's place in this scene is explicit. It is the true likeness of the child IHSuh in the divine great World-book of Nature. That likeness makes the narrative a compact instance of the analogical harmony announced on p. 30 and expanded at pp. 56–57. The same object may be sought under radically different intentions; the philosophical quest is judged by its end as well as by its proposed subject.

The distinction also explains why the author's limited disclosure cannot be measured solely by whether information has been requested. The book later withholds additional identifying conditions and refuses indiscriminate public disclosure. The Herod example gives that withholding an ethical context, although the p. 33 passage itself does not formulate a complete rule of secrecy or report an identifiable persecutor. It is a

typological warning addressed to the kinds of seekers Khunrath describes.

The “Wise” here are the Wise of the biblical scene, whom an English index may also call the Magi. The word’s proximity to the alchemical “Wise” strengthens the scene’s applicability, but the lexicon should not turn the overlap into a claim that Khunrath gives those biblical figures laboratory biographies.[141]

The places. Selected annotated passages.

1599 p. 30; kh-mc1599-p030-body. The announced Christological harmony prepares the narrative application

1599 p. 33; kh-mc1599-p033-body. Herod and the Wise distinguish malicious from upright searching for the child’s natural likeness

1599 p. 33; margin; kh-mc1599-p033-margin. Matthew 2 is the printed reference

1599 p. 55; kh-mc1599-p055-body. Further identifying conditions are expressly withheld

1599 p. 145; kh-mc1599-p145-body. Indiscriminate disclosure is refused within a doctrine of chosen recipients

In this edition. Translate *Contrafect* as “likeness,” so that the child comparison remains an assertion of authentic correspondence. “Magi” is an English lookup identification for the biblical Wise, not an extra Latin name supplied by the p. 33 German. The later secrecy passages provide context, not additional occurrences of Herod.

[141] The primary margin cites Matthew 2 as a chapter. The modern note expands the reference to the enquiry and slaughter narrative; no individual verse is printed beside the passage.

See also. Likeness; Analogical harmony; Oath and conscience; Truth and hatred.

Highest good of Nature

NATVRAE BONVM; SVMMVM; summum Naturæ, per artem, BONVM; SVMMVM Naturæ, per ARTEM, BONVM

The word. The highest good of Nature is the Philosophers' Stone as attained through the help of Art. Khunrath's wording expressly qualifies the domain and means: highest in Nature, through Art, rather than an unqualified identification of the Stone with God.

In Khunrath. The book opens by placing the Stone under this title immediately after the assertion that every good and perfect gift comes from above. Human Art is necessary to bring the natural good about, while its attainment remains a divine gift. On pp. 6–7 the corresponding uses include recognition of God, Nature and oneself, as well as the highest medicine.

At p. 55 the title is repeated in the description of the physical Denarius, the more-than-perfected Catholic Stone. This usage concerns an achieved state, not a claim that every raw piece of the true matter already performs the finished work. The distinction returns in the rejection of raw-matter transmutation.

The conclusion directs philosophical hunger and thirst toward this good and calls Magnesia the first-material door through which it may be attained. First matter and highest good are therefore related as necessary beginning and wished-for end. The title joins the work's material aim to its valuation, while the repeated dependence on

divine blessing prevents it from becoming a self-sufficient human achievement.[142]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. The Stone is first named the highest good of Nature through Art.

1599 p. 7; kh-mc1599-p007-body. The gift is valued for knowledge and medicine.

1599 p. 55; kh-mc1599-p055-body. The achieved Denarius is equated with that highest natural good.

1599 p. 179; kh-mc1599-p179-body. Philosophical desire is directed toward the highest good in Nature.

1599 p. 183; kh-mc1599-p183-body. Magnesia is the door to attaining it, with the sentence continued on p. 184.

1599 p. 185; kh-mc1599-p185-body. The final prayer asks that this good be attained through Art.

In this edition. The wording per artem belongs inside the title's claim. The primary text distinguishes the natural gift from its divine giver; it does not give the Stone the unrestricted theological identity of God.

See also. Gift of God; Denarius; More-than-perfection; Magnesia Catholica; Philosophers' Stone.

Historical, physical, and theosophical proof

historicè; physicè; Theosophicè; historicè, Physicè & Theosophicè

The word. The recurring triad gathers ways of investigating and confirming the matter. Historically, physically, and theosophically name related approaches

[142] The p. 5 primary margin repeats the complete formula, making "through Art" integral to the title rather than a translator's explanatory addition.

in Khunrath's programme, not three self-contained disciplines with formal definitions supplied once and for all. The adverbs can characterize inquiry, demonstration, and recognition.

In Khunrath. On page 12 they belong to the instruction to search diligently under the divine Light of Nature before beginning work. The right subject must be investigated at once through these modes until recognition is attained. In the margin of page 137 the triad returns as a claim about Khunrath's doctrine: Magnesia can be substantially demonstrated historically, physically, and theosophically because it comes from good natural foundations. The same combination on page 167 describes certainty before achieved or witnessed transmutation.

Their local contents emerge across the book. Written monuments and reported experience provide inherited and contemporary testimony; natural reasoning and observation in the world and laboratory discriminate material claims; divine illumination and scriptural-natural harmony contribute a theological apprehension of the subject. These are contextual connections, not an exact dictionary equivalence that the author lays down. In particular, *physicè* is not simply 'by doing the final experiment', since the point at page 167 is that certainty can precede the displayed end.

The triad also differs from the three routes listed on pages 135–136: direct divine disclosure, human instruction, and illuminated reading and natural observation. One group describes modes in which claims are grounded; the other describes ways a person may come to know. They overlap but should not be mechanically aligned item by item. Keeping both visible shows why Khunrath can honour witnesses and teachers

while insisting that the truth they communicate has a natural and theosophical ground.[143]

The places. Selected annotated passages.

1599 p. 12; kh-mc1599-p012-body. The three adverbs define the combined inquiry required before the correct beginning.

1599 p. 135; kh-mc1599-p135-body. A separate list of ways of receiving knowledge begins, which should not be confused with the three proof-modes.

1599 p. 136; kh-mc1599-p136-body. Reading and observed workings provide context for the natural mode of inquiry.

1599 p. 137; margin; kh-mc1599-p137-margin. The triad is explicitly used for demonstrating Magnesia from sound foundations.

1599 p. 167; kh-mc1599-p167-body. Combined historical, physical, and theosophical recognition precedes witnessed transmutation.

In this edition. The English capitalization varies with the supplied text. Neither ‘historical’ nor ‘physical’ should silently be given a narrow modern professional sense. The modern note on page 137 helpfully glosses the modes, but its gloss is an editorial synthesis rather than a definition quoted from the primary prose.

See also. Light of Nature; Experience and testimony; Testimony; Certainty before achievement; Analogical harmony.

[143] The recurring triplet connects the beginning, the central self-defence, and the Conclusion. Its distribution gives a useful structural route through the treatise without implying that every page belongs to only one mode.

Horn-coloured Firestone

Hornfarber Fewerstein

The word. Horn-coloured firestone is a descriptive material-name reported on page 34. Both its colour qualifier and its fire-stone compound belong to the source wording.

In Khunrath. Khunrath gives no composition, specimen description beyond the name, or individual experiment. Its position among proposed candidates establishes the role securely even though a modern mineral identification remains unsettled here.[144]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. The descriptive firestone name is one of the claimants' proposed matters.

In this edition. Retain the literal historical compound rather than silently substituting a modern mineral name. The name alone does not establish a relation to Vulcan or essential fire.

See also. Rejected Materials; Fire and Vulcan.

Humiliation and glorification

in statu humiliationis aut exinanitionis; ad glorificationis statum; glorificatus

The word. The Stone's "state of humiliation or emptying-out" is Khunrath's own Latin description of the uncompleted but truly recognized subject at p. 168. Its counterpart is the language of glorification attached to the

[144] The surrounding list contains materially diverse proposals. Neighbouring names cannot safely supply this obscure term's missing identification.

Son of the great World and to the universal Stone. These terms give a theological form to the distinction between the matter as first possessed and the finished work.

In Khunrath. The most direct explanation occurs in the Simeon comparison. The patriarch knows whom he holds before the child has performed a miracle. Likewise, says Khunrath, a true chymical philosopher can recognize Magnesia without yet attaining or witnessing transmutation from it. The recognition is supported by divine inspiration, Scripture, Nature's book and reason. At the page turn into p. 168 that same subject is called the medicinal Saviour still in humiliation or emptying-out. The word "still" preserves a sequence: present lowliness does not exhaust the subject's possible perfected condition.

Earlier, p. 93 glosses the Son of the greater World as to be exalted physico-chymically to glorification. On pp. 98–99 regeneration and more-than-perfection issue, in Khunrath's account, in the glorified universal Stone. The theological language therefore belongs to a transformation that he insists requires preparation. It does not authorize skipping from bare possession to the perfected agent's effects.

There is also an ethical correspondence. The matter is externally mean and contemptible to the undiscerning at p. 45, while the margin tells its observer to put aside haughtiness. The reader who demands splendid appearances or immediate gold-making may misjudge what is before him. Still, the connection between low appearance and humiliation should be stated as a reading across these passages, not as a separate operation named by Khunrath. The source distinguishes recognizing the

worthy subject under an unimpressive form from successfully completing its work.[145]

The places. Selected annotated passages.

1599 p. 45; kh-mc1599-p045-body. The universally known subject is contemptible in the eyes of the undiscerning

1599 p. 93; kh-mc1599-p093-body. The Son of the greater World is to be elevated to the state of glorification

1599 p. 99; kh-mc1599-p099-body. The result of the universal path is expressly the glorified universal Stone

1599 p. 167; kh-mc1599-p167-body. Recognition before transmutation is defended through Simeon

1599 p. 168; kh-mc1599-p168-body. The recognized medicinal Saviour remains in humiliation or emptying-out

In this edition. “Emptying-out” preserves the force of *exinanitio* better than “emptiness”: the latter could suggest simple lack of substance. “Kenosis” is a useful theological lookup alias, but it is not the word printed here. The connection to Christ’s self-emptying is an interpretive identification, made through the book’s express Christological comparison, rather than a separately supplied biblical citation on p. 168.

See also. Simeon; Preserver and Saviour; Analogical harmony; Last trumpet and resurrection.

[145] No marginal biblical reference accompanies *in statu humiliationis aut exinanitionis* on p. 168. The modern introduction links the formulation to Philippians 2; that identification belongs to the editorial layer.

Humility

tolle supercilium; der kleineste; hoffertigen Geistere

The word. Humility concerns the reader's and practitioner's disposition towards knowledge, rather than the distinct technical-theological "state of humiliation" assigned to the Stone. The p. 45 margin tells the observer to lay aside haughtiness before the apparently contemptible Magnesia.

In Khunrath. The injunction follows the Emmaus explanation of failed recognition. Familiarity and low outward esteem have not disclosed the thing's treasure of wisdom. Lowering one's proud judgment is therefore appropriate to learning, although recognition still depends on divine goodness and mercy.

Khunrath also names himself the least among the few who receive the gift at p. 31. The phrase is part of his self-presentation and should be read beside the force of his certainty and invective, not taken as a summary of a uniformly modest style.

The contrary case appears at pp. 168–169: even learned and sometimes experienced men are called haughty spirits when they begrudge gifts to others. Their fault is not lack of every accomplishment, but making their own standing the measure of what others can receive.[146]

The places. Selected annotated passages.

1599 p. 31; kh-mc1599-p031-body. The author styles himself the least among the few receiving recognition

[146] The p. 45 Latin command is paired with an assertion that true wisdom and good knowledge dwell in Magnesia naturally and theosophically; humility is directed towards that claim.

1599 p. 45; margin; kh-mc1599-p045-margin. The observer is commanded to put aside haughtiness before Magnesia

1599 p. 168; kh-mc1599-p168-body. Haughty learned spirits introduce an accusation of envy

1599 p. 169; kh-mc1599-p169-body. Their resentment is directed at gifts bestowed on other diligent people

In this edition. Do not merge ethical humility with *humiliatio* of the material Saviour. The related English vocabulary covers different subjects and arguments.

See also. Humiliation and glorification; Election and worthiness; Gift of God.

Hypostatic union

Vnione hypostatica; idiomatibus

The word. “Hypostatic union” is the translation of Khunrath’s *Vnione hypostatica* at p. 97. He couples it with the communication of the properties of both natures. The expression describes the inseparable union of the catholic matter with silver or gold in the route to a specified Stone. It is not the name of a separate vessel, ingredient or additional operation.

In Khunrath. The preceding pages explain the sequence. Silver or gold, reduced through the first matter, is sown into its mother or field, and both are brought together towards a silver-making or gold-making Stone. The resulting medicines remain specified by the silvern or golden kind. On p. 97 the catholic matter receives this specification in the first artful composition and the natural mixture and union that follow. It then remains joined to its metal, the properties of the two being communicated on either side.

The phrase does two kinds of work. It insists that the resulting agent is not a casual juxtaposition whose terms subsequently separate; and it carries the theological vocabulary of the union of natures into the account of natural-artful preparation. The latter significance is not an invention of the modern translation: both the Latin term and the accompanying communication of properties are present in the primary passage. Nevertheless, the book gives no separate doctrinal exposition of hypostasis at this point. One should describe the transfer precisely rather than supply an entire Christological system on its behalf.

The contrast immediately following matters. The next route takes the purified catholic matter by itself, without silver or gold throughout. Thus hypostatic union here is not a generic synonym for any perfected Stone. The specified route has a particular union of catholic matter and metallic kind; the simple universal route is introduced by explicitly removing such an addition. The later indissoluble union in philosophical fermentation on p. 101 can be compared, but Khunrath does not repeat *Vnione hypostatica* there.[147]

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. Metal and first matter are treated together as seed and mother or field

1599 p. 96; kh-mc1599-p096-body. The product is a specified silver-making or gold-making Stone

1599 p. 97; kh-mc1599-p097-body. The two natures communicate their properties and remain in hypostatic union

[147] The direct occurrence is p. 97. The adjacent citations establish its immediate material context, not additional occurrences of the exact phrase.

1599 p. 98; kh-mc1599-p098-body. The contrasting universal route excludes every silvern or golden addition

1599 p. 101; kh-mc1599-p101-body. Later fermentation is described as an indissoluble union without repeating the hypostatic term

In this edition. Retain “hypostatic” rather than reducing it to “close” or “permanent.” The modern apparatus identifies the theological technical background; the primary passage itself supplies the expression but no historical account of its origin. The lookup phrase “communication of properties” should be kept beside the Latin so that the accompanying clause is not lost behind the better-known title.

See also. Analogical harmony; Christ and IHSVH; Humiliation and glorification.

Imitation of Nature

ARS teneatur imitari Naturam in principijs atq; seminibus naturalibus

The word. Art’s imitation of Nature concerns natural principles and seeds. Khunrath states this obligation explicitly while arguing about the legitimate use of silver and gold; imitation is a criterion of material relation, not merely visual resemblance.

In Khunrath. At pp. 89–90 he acknowledges that silverness and goldness belong to silver and gold and that like produces like. He then grants the maxim that Art must imitate Nature in principles and seeds. This concession does not settle the dispute. The question remains how those metals become regenerated and more-than-perfected rather than merely elaborately prepared.

The ensuing answer requires their return to the proper mother or fountain. Nature-conforming imitation preserves the relation of seed to field and of generated fruit to original ground. A clever manipulation cannot replace those relations simply because its product resembles another stage of the work.

The margin of p. 95 also limits how imitation may be argued. Metallic generation differs from vegetable and animal propagation, so analogies drawn from them cannot automatically prove the metallic case. Nature provides both the model and the restrictions upon its interpretation. The later apple example fails when it is used to make a metal its own field.[148]

The places. Selected annotated passages.

1599 p. 89; kh-mc1599-p089-body. Like-kind generation motivates the use of silver or gold.

1599 p. 90; kh-mc1599-p090-body. The obligation to imitate Nature in principles and seeds is expressly conceded.

1599 p. 92; kh-mc1599-p092-body. The proper maternal ground supplies the required regenerative relation.

1599 p. 95; margin; kh-mc1599-p095-margin. The difference between metallic and animal or vegetable generation limits analogy.

In this edition. The source prints principijs and pairs it explicitly with natural seeds. Rendering the maxim merely “follow Nature” would lose the material focus of this concession.

[148] The p. 90 maxim appears in Khunrath’s own affirmative response, not only in an opponent’s speech.

See also. Nature-conforming; Natural craft and human craft; Principles and things proceeding from principles; Seed, Field and Fruit; Limits of similitude.

Impregnation

imprœgniren; specificirē; Mixtione & Vnione

The word. Impregnation is the Artist's determination of catholic first matter toward the properties of silver or gold in the first composition of the two. The word gives the generative relation a precise place within the route to a specified Stone.

In Khunrath. The account begins with metallic seed sown into the fountain or mother-field. At pp. 95–96 the joined materials are brought toward more-than-perfected silver or gold, with effects still belonging to that particular kind. Page 97 then names what has happened to the first matter itself: the Philosopher impregnates and specifies it toward silvern or golden properties.

The temporal distinction is careful. The first composition is artful; the ensuing mixture and union are natural. Impregnation does not mean that any mechanical mixture successfully creates the required formative relation. The legitimate result is an inseparable union whose properties are communicated, acting according to the specified kind.

The following alternative confirms the term's limiting function. For the universal Stone, purified catholic Mercury is taken alone without silvern or golden addition. The contrast is not between activity and inactivity, since that matter also requires regeneration. It is between a

work specified by metallic impregnation and a universal work conducted from the subject by itself.[149]

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. Metallic seed and mother-field enter the work together.

1599 p. 96; kh-mc1599-p096-body. The result acts according to its specified silvern or golden kind.

1599 p. 97; kh-mc1599-p097-body. Impregnation and specification are named in the first artful composition and ensuing natural union.

1599 p. 98; kh-mc1599-p098-body. The universal way excludes silvern and golden additions.

In this edition. The hybrid German verb *imprægniren* is retained as a source form. It is paired with specifying, which clarifies its local material effect without reducing it to a synonym of every mixture.

See also. Specification; Communication of properties; Hypostatic union; Two Roads; Fountain and pri-material water.

Inceration

*INCERIRE; inceriret; Inceration*ē*; Inceriren; wachs flüssig*

The word. Inceration is the one operation that Khunrath pauses to define in a particularly plain marginal sentence: *Inceriren ist wachs flüssig machen*, making wax-fluid. The definition identifies a desired condition or behaviour; it does not tell the reader to add wax, and it does not disclose a recipe for bringing the hidden matter into that condition.

[149] The p. 97 passage describes impregnation of first matter; it does not relocate the universal regeneration field inside the metal alone.

In Khunrath. The term already closes the after-work list on page 46, where it follows composition, reunion, coagulation and fixation of the pure parts in their proper weight. Its position helps distinguish completed preparation from merely producing a dissolved or powdered substance. Khunrath does not treat the first visible change as the goal.

On page 95, inceration follows coagulation and fixation in the common preparation of metal and regeneration field. On page 98, it likewise completes the compressed list for the universal preparation without silver or gold. Its recurrence at both places confirms that the operation does not itself distinguish the special Stone from the universal one. That difference lies in what has been joined or excluded through the work.

The salt discussion supplies a related description: the regenerated and more-than-perfected silver or gold salt-stone is to be fixed, smokeless and wax-flowing. The combination is significant. The book is not simply opposing solid and liquid, nor treating fluidity as evidence that matter has become volatile. It can associate a fixed final medicine with wax-like flow.

Page 160 supplies the explicit definition in a polemical setting. Khunrath asks why the Philosophers would have undertaken so much preparation, including inceration, if raw matter could already make lasting transmutation. The gloss is therefore part of an argument for the necessity of work. It makes one term intelligible while withholding the material, quantities and handling that would make the list executable.[150]

[150] The definition belongs to the primary margin of page 160, not to an editor's dictionary. Its location gives the lexicon an unusually secure semantic anchor for a term otherwise delivered largely in operation lists.

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Inceration completes the listed after-work upon reunited pure parts.

1599 p. 95; kh-mc1599-p095-body. The special metallic preparation is coagulated, fixed and incerated together.

1599 p. 98; kh-mc1599-p098-body. Inceration also belongs to the universal preparation.

1599 p. 127; kh-mc1599-p127-body. Wax-flowing appears with fixed and smokeless in the description of the regenerated salt-stone.

1599 p. 160; margin; kh-mc1599-p160-margin. Khunrath himself defines inceration as making wax-fluid.

In this edition. “Incerate” preserves the technical headword, but it should be accompanied by the author’s own “wax-fluid” gloss. The modern note to page 46 paraphrases it as a waxy consistency; the later primary gloss is preferable when a precise definition is needed. Neither phrase authorizes an inference that literal wax is an ingredient.

See also. Fixation; Fore-work and After-work; Philosophical Salts; Philosophers’ Stone.

Inspired wisdom

Cabalâ Enthusiasticâ; Enthusiasticè; SOPHIA ENTHVSIASTICA; in speculo MENTIS

The word. Two related expressions must be distinguished. *Cabalâ Enthusiasticâ* and *Enthusiasticè* label the first source of knowledge at p. 135, direct divine inspiration and good-spiritual revelation. *Sophia Enthusiastica* at p. 173 names the wisdom for which the practitioner prays. The former describes inspired receiving; the latter the wisdom received or sought.

In Khunrath. The p. 135 argument answers the demand that no one may know the true matter before completing the Stone. Khunrath says that true philosophers knew, and then lists ways of knowing: special inspiration, secret visions and good-spiritual revelations; a well-knowing human schoolmaster; or enlightened study and observation of Nature. The two enthusiastic glosses belong beside the first way. They are not a contemptuous label attached to the opponents, nor a claim that the other routes are unnecessary.

The second occurrence is practical and prospective. The practitioner who has a sure subject must still invoke the Father of Lights in the oratory, asking to be enlightened by *Sophia Enthusiastica*, to see in the mirror of the mind or otherwise, and to be admonished in his reading. The sentence continues onto p. 174, where understanding the truth of preparation is joined to good promptings and right physico-chymical treatment in the laboratory. Inspired wisdom is not described as the mere possession of a vision detached from subsequent judgment and work.

“Mirror of the mind” specifies one possible mode, not an exclusive apparatus. The words “or otherwise” prevent turning the sentence into a fixed visionary technique. Likewise, *Cabala* here should not be made to supply a procedure of letter manipulation or a complete historical account of Jewish learning. The immediate text glosses its force through divine inspiration and revelation. The separate citation of cabalistic authorities beside Azazel concerns another issue and should not be used to merge the two passages into one undifferentiated doctrine.[151]

[151] The modern apparatus draws the receiving/received distinction between *Cabala Enthusiastica* and *Sophia Enthusiastica*. It is a useful editorial formulation grounded in the different grammar and contexts, not a definition quoted verbatim from Khunrath.

The places. Selected annotated passages.

1599 p. 135; margin; kh-mc1599-p135-margin. Cabala Enthusiastica and Enthusiasticè identify the first, inspired route of knowledge

1599 p. 135; kh-mc1599-p135-body. The inspired route is distinguished from human teaching and enlightened inquiry

1599 p. 136; kh-mc1599-p136-body. Reading, contemplation and observation complete the account of natural inquiry

1599 p. 173; kh-mc1599-p173-body. Sophia Enthusiastica is requested for mental vision and right reading

1599 p. 174; kh-mc1599-p174-body. The prayer continues into understanding and practising preparation

In this edition. “Enthusiastic” is affirmative in these occurrences: translating it as “fanatical” would confuse divine inspiration with the derided *Schwärmer*. Retain *Cabala* where the source prints it, but explain its local function rather than letting a modern category decide the sense in advance.

See also. Spirit of Wisdom; Oratory and laboratory; Theosophy; Azazel and the cabalistic witnesses; Swarm and fanaticism.

Jehovah

IEHOVAH; IEHOVAE ductu; benedicente IEHOVAH; A IOVE

The word. The name *IEHOVAH* governs the book’s beginning, the guidance of inquiry and the blessing of entry into the Art. Khunrath identifies the opening *IOVE* with this name instead of replacing the classical formula with an unrelated pious sentence.

In Khunrath. The opening identifies the source of investigating all things. At p. 12 *IEHOVAE ductu* qualifies the combined historical, physical and theosophical search for the proper subject. Near the end, entry through Magnesia as Nature's door is made under IEHOVAH's blessing. The name consequently spans the inquiry rather than appearing only in a first-page dedication.

A darker inflection occurs on p. 147: Azazel is subordinated to avenging IEHOVAH in the threat against contempt and broken obligations. The giver and guide is also the judge of misuse. The repeated name thus binds reception, practice and accountability without making them identical actions.

The p. 52 segmentation *MAGNES-IAH* may invite comparison with the divine name, but its full interpretation is supplied by the modern apparatus. The explicit identification in the opening is firmer evidence than a new etymology reconstructed from that segmentation.[152]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. IOVE is expressly identified as IEHOVAH

1599 p. 12; kh-mc1599-p012-body. The inquiry is undertaken under IEHOVAH's guidance

1599 p. 147; kh-mc1599-p147-body. The name appears within the attributed account of avenging judgment

1599 p. 183; kh-mc1599-p183-body. The true entrance is qualified by IEHOVAH's blessing

[152] The Virgilian provenance of the opening phrase is an identification made by the modern note. Khunrath's own *h. e.* makes the IOVE–IEHOVAH equation explicit regardless of that attribution.

In this edition. Preserve the printed name rather than translating every occurrence simply as “God.” “Jehovah” is the English lookup form; the source uses IEHOVAH and an inflected IEHOVAE.

See also. God and the Father of Lights; Azazel and the cabalistic witnesses; Prayer and grace.

Knowable disciplines

scibilibus; scibilium; scibili chymico

The word. *Scibile* designates something knowable, and the plural can gather fields or objects of knowledge. The translation’s ‘knowable disciplines’ stresses the learned domains in which an argument is being made. The word connects alchemy to a larger order of intelligible subjects without making every such subject materially identical.

In Khunrath. At page 17 Khunrath asks what universal means in Nature and in the other *scibilia*. The question is preparatory to a distinction: a principle’s presence in all things does not make its condition universal in each particular thing. The invocation of other knowable fields asks the reader to bring ordinary conceptual discrimination to the alchemical dispute. It is not an invitation to accept an equivocal use of ‘universal’ simply because the word is impressive.

Page 23 follows the series of one God, one world, one first matter, one Saviour, one faith, and one Church. These are different universals associated with different knowable subjects. Magnesia is said to bear universal testimony concerning them out of the great world. The passage both gathers and distinguishes: the repetitions of one give the argument force, but the phrase about

different *scibilia* prevents all the items from being read as the same kind of thing.

The singular returns on page 157 when claimants must be tested ‘in the chymical knowable discipline’. A successful display does not suspend the obligation to examine the performer’s account. As in other fields, one must distinguish grounds from assertion and truth from falsehood. The move places alchemy within the demand for intelligible judgement while preserving its own material and interpretive questions. This is a small term with a useful linking function: it allows Khunrath to appeal to general standards of knowing without dissolving the specificity of the Art.[153]

The places. Selected annotated passages.

1599 p. 17; kh-mc1599-p017-body. The meaning of universal is examined in Nature and in other knowable domains.

1599 p. 23; kh-mc1599-p023-body. Different universals of different scibilia are distinguished within the sequence of ones.

1599 p. 157; kh-mc1599-p157-body. The chymical scibile is a field in which claimants and spirits must be tested at Nature’s touchstone.

In this edition. ‘Discipline’ is an interpretive English choice, not a second word present in the Latin. Depending on the clause, ‘knowable subjects’ or ‘objects of knowledge’ can help a reader hear the range. The supplied rendering is retained as the headword to give a direct route back into the translation.

[153] The article does not infer a fixed scholastic classification of sciences from these three occurrences. The primary text uses the term in particular arguments rather than presenting a complete curriculum.

See also. Catholic and universal; Possibility of Nature; Causes and reasons; Demonstration and the tinging-man.

Labyrinth and right road

Labyrinth; Labyrintho errantium; rechten weg; rechten Thür; Thüer der Natur

The word. The wrong road, labyrinth and right door give spatial form to the consequences of a mistaken subject. The images concern orientation in Nature and in the philosophers' writings. They do not disclose a secret geographical destination at which Magnesia can be collected.

In Khunrath. At p. 11 the person who misses the due matter resembles a traveller bound from Nuremberg to Venice who instead goes by the Brocksberg towards the promontory Tabin, or someone seeking Rome in Moscovia or Tartaria. One must seek a thing where it is, not where one wishes. The example establishes the consequence of a false beginning before the lengthy exclusions of materials start.

The labyrinth occurs within more technical difficulties. The pp. 95–96 margin warns that the relations of mother, matrix and seed are easily confused, and that animal and vegetable likenesses do not fully establish the metallic case. At p. 108 the same spatial figure describes the apparent contradictions of philosophical writings. Right distinctions enable the reader to find a way out and select sound processes. At p. 178 it is the condition of those who follow pseudo-Magnesias and sophistical byways. *Labyrinthus errantium* is a name for their plight, not a cited book title.

The conclusion gives the right beginning architectural solidity. Magnesia is the firm first-material ground or rock from which the abiding water flows, and the gates of foolish and arrant Chymists cannot overpower one who builds there. At p. 183 the direct gospel-like address calls it the first-material door of Nature; anyone climbing into the Art by another route is a sophist and an erring person. The continuation promises unlocking, locking and finding what the philosophical heart desires.

The figures together make the argument consequential. A wrong turn propagates error; a correct entrance does not by itself make the journey unnecessary, but gives work its proper ground. The many obstructions, the need for guidance and the distinction between recognition and completion remain in force.[154]

The places. Selected annotated passages.

1599 p. 11; kh-mc1599-p011-body. Wrong destinations illustrate the consequences of missing the due matter

1599 p. 96; margin; kh-mc1599-p096-margin. Confusion over mother, matrix and seed leads into a dangerous labyrinth

1599 p. 108; kh-mc1599-p108-body. Right distinctions provide a way through apparently conflicting books

1599 p. 176; kh-mc1599-p176-body. The recognized subject becomes the firm rock supporting the practitioner's labours

1599 p. 178; kh-mc1599-p178-body. The labyrinth names the condition of adherents to false Magnesias

[154] The p. 183 adaptation changes the entrance from a sheepfold to the Art and the intruder from thief and murderer to sophist and erring man. The modern note identifies John 10 as the source of the cadence. The p. 176 rock-and-gates sentence continues onto p. 177. Its gates belong to the foolish and arrant Chymists, rather than being left as an unqualified quotation about the gates of hell.

1599 p. 183; kh-mc1599-p183-body. Magnesia is the right first-material door of Nature

In this edition. Keep the place-names as examples within the argument. The modern note identifies the Brocksberg and characterizes Tabin's geography, but those external claims are not established by Khunrath's sentence itself. The gospel identification of the door passage is also editorially explained; its altered wording belongs to the primary text.

See also. Leaven; Arg-Chymist; Biblical and macrocosmic theology; Calling and perseverance.

Last trumpet and resurrection

letzten Posaunen; Vnuerweßligkeit; Symbolicè; 1. Corinth: 15. vers 51. & 52.

The word. The last trumpet is invoked at pp. 101–102 to compare sudden metallic more-than-perfection with the transformation of humanity at the Last Day. Khunrath expressly marks the comparison as symbolic and supplies 1 Corinthians 15:51–52 in the margin. The moment is one of the treatise's most concentrated conjunctions of an operational distinction and scriptural analogy.

In Khunrath. Its exact place in the two routes matters. The universal Stone has already been prepared and can then be joined to selected materials through philosophical fermentation. Khunrath says that in this condition it exalts silver and gold to more-than-perfection in an instant, without the preceding reduction into first matter required in the earlier route. Only after stating that distinction does he introduce the comparison with the last-day change into incorruptibility.

The analogy therefore does not attach indiscriminately to every dissolution, putrefaction or regeneration. It helps characterize a sudden transformation by the completed universal agent. Reading it as a demand that all metallurgical operations be instantaneous would erase the carefully stated sequence; reading it as proof that raw Magnesia can already transmute would contradict the later rejection of precisely that boast.

The comparison runs across the page turn. Page 101 begins the symbolic reference; p. 102 names the Last Day, last trumpets and Paul's teaching, then returns to silver and gold as regenerated and more-than-perfect metals able to communicate from their perfection. The theological aside does not replace the technical assertion. It interprets the asserted natural-artful event through a scriptural pattern while preserving both subjects.

This is a useful limit on the general word "regeneration." Khunrath uses several figurative and technical descriptions of change, and they need not name an identical route at every occurrence. The resurrection passage has its own local subject: the completed universal Stone's momentary perfecting action in fermentation.[155]

The places. Selected annotated passages.

1599 p. 99; kh-mc1599-p099-body. The universal route yields the glorified Great Stone

1599 p. 101; kh-mc1599-p101-body. The completed Stone is said to perfect metals without the earlier preliminary reduction

1599 p. 101; kh-mc1599-p101-body. The symbolic last-day comparison begins at the end of the page

[155] The phrase rendered "in a Now and a Whisk" belongs to p. 101. Its paired immediacy is significant for the comparison and should not be moved into the longer preparation sequence at pp. 95–99.

1599 p. 102; kh-mc1599-p102-body. The last trumpets and incorruptibility complete the comparison before the return to metals

1599 p. 102; margin; kh-mc1599-p102-margin. Khunrath cites 1 Corinthians 15:51–52

In this edition. Translate *Vnuerweßligkeit* as "incorruptibility" or "incorruption," keeping its theological sense distinct from ordinary resistance to a particular laboratory treatment. The marginal citation is primary; the broader identification as resurrection imagery is the natural reading of the named Last Day and Pauline reference.

See also. Humiliation and glorification; Analogical harmony; Hypostatic union.

Leaven

fermento Pseudo chymicorum; fermento Pseudo-Chymicorum; Sawrteig; fermentum Vniuersale

The word. Leaven or sourdough names the influence against which the reader must guard in the margins of pp. 79 and 178. The Latin warning against the *fermentum* of pseudo-chymists is followed by Khunrath's own German against the sourdough of the Arg-Chymists. This negative metaphor must be distinguished from the positive universal ferment that the Stone itself is called on p. 101.

In Khunrath. The first warning accompanies a technical exclusion. Metallic embryonic products and their derived liquors are not the true mother or regenerative field of silver and gold, and sowing the metals into them will not attain the desired end. The marginal leaven warns that false instruction about such subjects can communicate

error to the reader. It is not an instruction to remove ordinary bread leaven from a preparation.

The second warning appears after the promise that a good man, joined to the reader by God, may teach something profitable. The reader can then forsake sophistical byways and leave the labyrinth of the erring, notwithstanding a vast crowd of blind laborants that cleaves to false Magnesias. The repetition turns the earlier local warning into a summary of the treatise's guiding purpose: avoid being absorbed into an erroneous practical tradition merely because it has numerous and confident followers.

The positive term has another object and operation. The universal Stone, as ferment, can enter unions with differently characterized materials and work according to the joined kind. Khunrath's shared vocabulary therefore depends upon the source of the transforming influence. The right agent gives legitimate transformation; the pseudo-chymists' teaching propagates false work. That interpretive parallel helps a reader hear the repeated word, but the book does not explicitly set out a theory comparing both fermentations side by side.

The warnings echo scriptural speech about leaven. The supplied apparatus identifies gospel and Pauline parallels. In the primary margins, however, Khunrath changes the named object to the pseudo-chymists and supplies no chapter or verse. A lexicon should not quietly turn the allusion into an exact quotation.[156]

[156] The modern notes point to Matthew 16 and 1 Corinthians 5. The primary warning's wording and its substitution of pseudo-chymists are the evidence used here; the chapters are not printed in these margins.

The places. Selected annotated passages.

1599 p. 79; margin; kh-mc1599-p079-margin. The first bilingual leaven warning accompanies the rejection of false regenerative fields

1599 p. 101; margin; kh-mc1599-p101-margin. The Stone is positively named the universal ferment, a separate application

1599 p. 178; kh-mc1599-p178-body. The reader is urged to escape the crowd's labyrinth and seductive byways

1599 p. 178; margin; kh-mc1599-p178-margin. The leaven warning is repeated as a summary of protective instruction

In this edition. Translate *Sawrteig* concretely as "sourdough" or "leaven" rather than the abstract "corrupt influence" alone. Keep the positive *fermentum Vniuersale* distinct in both index and discussion. The entry records a scriptural allusion whose precise source references are editorially identified.

See also. Arg-Chymist; Labyrinth and right road; False philosophers; Greed and stewardship.

Letter and spirit

nudum verborum sonum; secundum literam; Litera occidit, Spiritus viuificat; Todten Buchstaben; significata per similitudinem

The word. The bare letter is wording taken without the natural sense that should govern it. Spirit names what makes that wording intelligible and living within Khunrath's theological account of Nature. The opposition criticizes a manner of reading; it does not simply reject books, verbal precision, or the need to distinguish different subjects.

In Khunrath. Pages 109–110 construct a compact chain of authorities against literalism. Rhazes is cited for attending to what is signified by likeness rather than the surface. The *Turba* says that Philosophers set down many things they do not do. The *Liber Saturni* confines books to sons who understand their sayings and warns that following the letter in operations wastes riches and time. Avicenna is then made to recover the truth of the Art by returning to natural principles. The scriptural sentence that the letter kills and the Spirit gives life draws these examples into Khunrath's own explanatory register.

This is not a warrant to discard inconvenient authors. Page 110 explicitly lets their books stand good, in a Nature-conforming understanding and insofar as they agree with Nature. The analogy with theology continues onto page 111: the Fathers' writings are accepted as authentic where they agree with biblical Scripture. Each corpus is read under a governing standard. The practical concern is acute: the wrong interpretation costs labour and money, and may make a merely specified preparation appear to be the universal matter.

Khunrath supplies a worked example on pages 112–113. A statement about metals may concern philosophical metals hidden in Magnesia, the use of silver or gold for a specified Stone, or first matter considered pri-materially. It need not mean that common hard metals yield the universal matter by themselves. Such discriminations interpret a sentence within its possible object and end. They answer both the apparent conflict of authorities and the reader's temptation to turn every similar word into a material identification. The letter becomes misleading

when a shared name is mistaken for a shared state or function.[157]

The places. Selected annotated passages.

1599 p. 109; kh-mc1599-p109-body. A chain of authorities recommends natural possibility and signification by likeness rather than bare verbal sound.

1599 p. 110; kh-mc1599-p110-body. The Liber Saturni, Avicenna, and the letter–Spirit formula make literal operation a cause of loss.

1599 p. 111; kh-mc1599-p111-body. The analogy with Scripture completes the condition under which authorities are held authentic.

1599 p. 112; kh-mc1599-p112-body. Nature's touchstone replaces merely paper-and-book-conforming reading and opens the example of philosophical metals.

1599 p. 113; kh-mc1599-p113-body. The example distinguishes specified-Stone work from a reference to first matter itself.

In this edition. The translation's *dead and seducing letter* retains the source's evaluative force. It would be misleading to paraphrase this as a contrast between 'literal science' and 'spiritual symbolism': the interpretive test explicitly includes the material states and possible operations of the Art. Spirit and careful distinction cooperate here.

See also. Wax nose; Possibility of Nature; Rhazes; Liber Saturni; Objection and solution.

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[157] The formula *Litera occidit, Spiritus viuificat* is printed in the primary body and then restated in German. The modern note identifies its biblical place; that identification is apparatus, whereas the formula's alchemical application is Khunrath's own.

Liber Saturni

Libro SATVRNI; Philosophi non scripserunt suos libros, nisi filijs eorum; secundum intentionem literæ

The word. The *Book of Saturn* is quoted as an authority on who can read philosophical books and how. Its title should not be confused with the material called Saturn of the Wise. The cited passage defines the authors' sons by understanding and warns against operating after the letter.

In Khunrath. The quotation begins at the end of page 109 and continues on page 110. The Philosophers wrote their books for their sons, but sons are then defined as those who perfectly understand the sayings rather than read according to the letter. The definition makes the familial designation intellectual and pedagogical: merely having access to the writing does not yet constitute the kind of reader it requires.

The consequence is material, not just literary. Operation according to the letter dissipates wealth and wastes time. Khunrath places this warning after Rhazes and the *Turba*, and before Avicenna's return to natural principles and the statement that the letter kills. The book is thus made to testify against an indiscriminate literal use of authoritative books. This is compatible with the next paragraph's refusal to reject the philosophical corpus outright: the writings stand when understood in agreement with Nature.

The title supplies a witness to restricted transmission but does not justify the invention of a secret institutional membership or a particular author. Nor does it exempt the son of doctrine from giving reasons. Elsewhere Khunrath welcomes the pupil's modest objections and demands a solid account even from the supposedly

unlearned claimant. Understanding involves discrimination, not merely accepting the designation of son from a self-proclaimed master.[158]

The places. Selected annotated passages.

1599 p. 109; kh-mc1599-p109-body. The title introduces the claim that Philosophers wrote for their sons.

1599 p. 110; kh-mc1599-p110-body. The sons are defined by understanding beyond the letter, and literal operation is condemned as loss of riches and time.

1599 p. 104; margin; kh-mc1599-p104-margin. The welcome given to modest objections helps define the active, rather than passive, pupil envisaged elsewhere.

In this edition. The normalized title *Liber Saturni* is provided for lookup; the primary text uses the inflected *in Libro SATVRNI*. The supplied modern note calls attention to Latin alchemical circulation but does not establish an author in this passage. No author is assigned here.

See also. Son of doctrine and master; Letter and spirit; Rhazes; Turba; Concealment and names.

Light of Nature

LIECHT der NATVR; GOTTliche LIECHT der Natur; LIECHTS der NATVR; WVNDERLIECHT

The word. The Light of Nature is the intelligibility of created things as Khunrath believes it is disclosed under divine guidance. It gives natural reasoning authority while remaining God's light. The phrase should not be reduced either to unaided rational calculation or to a

[158] The primary print includes a full stop after *perfectè* in the middle of the quotation. The supplied translation follows the sense across it; the punctuation does not create a different definition of the authors' sons.

private revelation detached from books and observed works.

In Khunrath. At page 12 the reader must investigate the subject according to this light, historically, physically, and theosophically, until recognition is attained. The three adverbs identify a combined inquiry rather than three rival schools. Page 23 similarly makes Magnesia's universal testimony an occasion for knowing the Creator's goodness, wisdom, and power. Nature is legible, but her legibility does not cease to have theological significance.

The clearest account of practices comes at pages 135–136. After special divine disclosures and instruction by a knowledgeable human master, Khunrath describes a further way: out of the Light of Nature, through diligent reading, sound understanding, contemplation, meditation, and observation of workings in world and laboratory. This way also depends upon God's will and illumination. What distinguishes it is not the absence of God but the means through which knowledge is sought and articulated.

The light is also a critical standard. Page 137 says that the treatise's head-points must retain their place until they are overthrown by the truth of the Light of Nature and replaced with better, more certain grounds. Page 142 invokes it in the great and little worlds, joined to the analogical-harmonious agreement of biblical writings, and contrasts this foundation with reliance upon paper books alone. The first Philosopher, who could not have inherited a library of alchemical treatises, serves as the limiting case.

Read in this way, the metaphor does not remove the demand for evidence. It describes the source and orientation of an inquiry that still has to distinguish

genuine causes, sound observations, forced readings, and merely apparent proofs. The text's repeated confidence belongs to this historical union of illumination and reasoning, not to an independently demonstrated modern identification of Magnesia.[159]

The places. Selected annotated passages.

1599 p. 12; kh-mc1599-p012-body. The light directs historical, physical, and theosophical inquiry toward recognition of the correct subject.

1599 p. 23; kh-mc1599-p023-body. Magnesia bears witness through God's wonder-light to the Creator's goodness, wisdom, and power.

1599 p. 135; kh-mc1599-p135-body. The third stated route of knowledge begins with the Light of Nature and divine enlightenment.

1599 p. 136; kh-mc1599-p136-body. Reading, understanding, contemplation, and laboratory observation specify that route.

1599 p. 137; kh-mc1599-p137-body. The truth of the Light of Nature is the proposed ground on which a refutation must succeed.

1599 p. 142; kh-mc1599-p142-body. The divine light in great and little worlds joins biblical agreement as a basis beyond paper authorities.

In this edition. Capitalization varies markedly in the German; the translation's recurring *Light of Nature* makes a conceptual phrase legible without proving that every typographic form names a separate doctrine. The phrase is treated here epistemically. Its relation to divine Wisdom and inspiration belongs also to the theological articles.

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[159] The p. 136 marginal signature-note is primary evidence, unlike the modern explanatory note about the doctrine of signatures. Both are printed near this route of knowledge, but they have different evidential status.

See also. Causes and reasons; Book of Nature; Signature; Son of doctrine and master; Inspired wisdom.

Likeness

Contrafect; contrafectisch; Contrafactur; Symbolisches Effigiem; effigiem

The word. *Contrafect* and its related forms mean a likeness or portrait in these passages. They do not mean a modern counterfeit. The distinction is decisive because Khunrath's concern is to vindicate a true natural likeness while rejecting false proposed Magnesias. Giving "counterfeit" to the authentic likeness would reverse his claim at its most exposed point.

In Khunrath. The likeness first appears narratively at p. 33. Magnesia is the true likeness of the child IHSuh in the divine great World-book of Nature, while the seekers divide into those who resemble the Wise and those who resemble Herod. At pp. 56–57 the portrait vocabulary is incorporated into the extended formulation of analogical harmony. It describes the manner of comparison between natural matter and Christ, not a process of artificial fabrication.

The p. 139 margin makes likeness a discriminating relation. Only the proper matter bears the type and effigy of the other term in the requisite way. The vocabulary thus belongs to the claim that the correspondence singles out the true subject. In the conclusion the chymist's altered Simeon-song names what he sees as a true symbolic effigy and natural likeness of humanity's Saviour. On pp. 181 and 184 the same language returns when Khunrath defends his public confession and begins his final prayer.

Likeness should not be diluted into vague resemblance. It is part of an argument about the natural subject's unique capacity to bear witness to Christ. Yet it also keeps the difference between the two terms legible. The Stone is not called a second incarnate person; the text says that Nature supplies a symbolic comparison of the Son of God and Mary. That is why the descriptions of greater and lesser World, medicinal and eternal benefit, must remain attached to the corresponding terms.

The book also contains disputed similitudes, notably the opponents' apple comparison and rainbow inference. These show that "symbolic" is no blanket permission to make any comparison persuasive. The likeness article concerns the precise Christological vocabulary; its adequacy is what Khunrath argues, rather than an independent result established by the lexicon.[160]

The places. Selected annotated passages.

1599 p. 33; kh-mc1599-p033-body. Magnesia is the true Contrafect of the child in the World-book

1599 p. 56; kh-mc1599-p056-body. Contrafectisch identifies the natural likeness-wise comparison

1599 p. 139; margin; kh-mc1599-p139-margin. Effigy and likeness complete the claim of a uniquely adequate corresponding matter

1599 p. 165; kh-mc1599-p165-body. The chymist sees a true symbolic effigy and natural Contrafactur

1599 p. 184; kh-mc1599-p184-body. The final prayer calls Magnesia the symbolic likeness of Jesus of Nazareth

[160] The modern apparatus explains the relationship to *Konterfei* and portrait vocabulary. The interpretation is supported internally by Khunrath's repeated "true" and "natural," even without importing a larger etymological history.

In this edition. Translate the family consistently as “likeness,” “likeness-wise” and, where useful, “effigy.” Modern “counterfeit” belongs to fraud or substitution, not to these source forms. The malformed agreement in *ein wahres Symbolisches Effigiem* at p. 165 is a feature of the mixed German and Latin wording, not evidence that the likeness is doubtful.

See also. Analogical harmony; Herod and the Magi; Simeon; Christ and IHSVH; Rainbow and covenant.

Lilium

LILIVM; cor fidele; revelaret ei Artem

The word. *Lilium*, the Lily, is cited as a speaking authority at pp. 147–148: if God found a faithful heart, he would reveal this Art to it. The supplied edition does not establish which of several alchemical works called Lilium is meant.

In Khunrath. The saying follows the warning about contempt and violated promises, and precedes the psalmist’s person who keeps an oath to a neighbour. Its faithful heart belongs to that ethical sequence. Divine revelation is connected with trustworthy disposition, not merely with the capacity to conceal information.

The Latin statement begins on p. 147, its final word passes onto p. 148 and Khunrath then supplies the German. Reading both pages prevents the authority from being separated from the author’s own explanation. The maxim is a warrant within his exhortation; it is not a

independently demonstrated promise of success to any reader who declares himself faithful.[161]

The places. Selected annotated passages.

1599 p. 147; kh-mc1599-p147-body. Lilium introduces the faithful-heart maxim after the admonition

1599 p. 148; kh-mc1599-p148-body. The Latin completes and receives a German rendering before the oath-keeping comparison

In this edition. Retain Lilium as an unresolved title or named authority. Do not supply an author, edition or precise identification not established in the supplied corpus.

See also. Oath and conscience; Silence, hope and strength; Gift of God; Preceptor.

Lime-twig

Leimstengerische; Leymstenglischer Phantast; leimbstengler

The word. The lime-twig figure associates certain opponents with trapping birds. The p. 22 marginal Ardelio is lime-twig-like; a disputant in the apple argument is similarly mocked on p. 122; and the credulous crowd on pp. 170–171 can be caught by any such catcher.

In Khunrath. The image changes roles within the controversy. A boastful critic may be figured as a trapper, while the eager would-be gold-maker becomes the bird that cannot resist. What connects the instances is

[161] The source presents Lilium in the grammatical role of a speaker, like other book-titles cited in the treatise. That presentation alone does not identify a historical person called Lily.

inadequate reflection: sticky assertions seize attention before their natural grounds have been examined.

The metaphor is especially apt to the wandering projector of p. 170, whose cries empty others' purses. Yet the text does not describe an actual trap laid at a specific site or establish a named operator's identity. The fowling vocabulary is a way of depicting intellectual and financial susceptibility.[162]

The places. Selected annotated passages.

1599 p. 22; margin; kh-mc1599-p022-margin. The Ardelio receives a fowling epithet

1599 p. 122; kh-mc1599-p122-body. A disputant's inadequate apple analogy is answered with the lime-twig label

1599 p. 170; kh-mc1599-p170-body. The gullible crowd is described as readily caught, in a sentence continuing onto p. 171

1599 p. 171; kh-mc1599-p171-body. The catcher image completes before boasts of laboratory experience are attacked

In this edition. The supplied apparatus explains *Leimstange* as a limed rod used for birds. Retain a concrete bird-catching rendering rather than reducing every occurrence to the generic "swindler."

See also. Busybody; Birds and beasts of controversy; Featherless bird and gold-beetle.

[162] The varying printed compounds should be indexed as witnessed forms. Their shared image does not demonstrate that every occurrence attacks the same individual.

Limits of similitude

similia; Gleichnisse; Simile non est idem; vngleichen gleichnis

The word. A likeness is not an identity. Khunrath states this limit explicitly while employing generation, seed, field, mother, and rebirth throughout his account of metals. The warning prevents a familiar example from becoming a proof that different kinds of natural things must operate in precisely the same manner.

In Khunrath. The margin of page 95 says that metallic generation and propagation stand differently from those of plants and animals. Similitudes drawn from the latter cannot hold in every respect and seldom establish something sound in this matter. The body beside it nevertheless speaks of seed and mother or field. The juxtaposition is deliberate: an analogy can organize the account while still requiring distinctions about the kind of generation it describes.

The extended apple dispute gives a concrete case. The opponent on pages 114–115 says silver and gold contain their seeds as an apple contains kernels, then infers that seed and field are both inside each metal. Khunrath answers on pages 122–124 that cutting up gold does not reveal a separately lying kernel in the manner of an apple. Even the plant example points against the conclusion, since apple seeds are sown into common earth rather than back into the apple. If one insists on speaking of a metallic kernel, it must mean the purest of the whole metal, including sulphur, mercury, and salt, not isolated sulphur alone.

This passage does not simply reject analogy after relying on it. It revises the comparison by asking which relation is explanatory and which is accidental. Origin in

the appropriate field is retained; a separable seed hidden within a surrounding fruit is refused as an exact model of metal. The same caution helps with the broader interpretive problem of shared names. A natural likeness, philosophical designation, and ordinary material identity must not be collapsed merely because a verbal parallel can be made to fit. The separate Christological harmony has its own claims and qualifications; it should be read alongside, rather than used to erase, this explicit warning about natural similitudes.[163]

The places. Selected annotated passages.

1599 p. 95; margin; kh-mc1599-p095-margin. Metallic propagation is distinguished from plant and animal generation, ending with Simile non est idem.

1599 p. 114; kh-mc1599-p114-body. The opponent introduces apple kernels as a model of metallic seed.

1599 p. 122; kh-mc1599-p122-body. Khunrath calls the example an unlikeness and denies that division of gold exposes a separate kernel.

1599 p. 123; kh-mc1599-p123-body. Apple seeds belong in earth rather than back in the apple, redirecting the comparison.

1599 p. 124; kh-mc1599-p124-body. The permitted metallic kernel is the purest of the whole metal, which must be sown in its pri-material field.

In this edition. The translation's marked 'unlikeness' for the adverse example is useful because it shows Khunrath judging a comparison, not merely adding another picturesque one. The p. 95 margin is primary authorial

[163] The page 96 margin adds a related warning: confusion over mother, womb, and sperm leads into a dangerous labyrinth. The essential warning about likeness and the Latin maxim are on page 95.

caution; treating all the agricultural and obstetric vocabulary as literal mechanism would disregard it.

See also. Objection and solution; Seed, Field and Fruit; Mother and Womb; Analogical harmony.

Lion

LÖWEN

The word. The Lion marks the limit to which the *Rosarium* author is said to have seen the philosophical work. It is a named point in an argument about knowledge and observation, not an identified modern substance.

In Khunrath. Page 134 says that the author had seen no further than the Lion when he wrote his book. Khunrath asks what would become of that book's acknowledged authority if certainty required personally completed work. Page 135 gives the answer through the author's assertion that he knows what nature the work must necessarily reach. Observation can stop before the course whose necessity is understood.

The Lion's local importance therefore lies in the contrast between an observed limit and an intellectually apprehended continuation. The passage neither describes the Lion's appearance nor locates it by an explicit list of operations. To identify it confidently with a specific colour, compound, or named preparation would import information not given here.[164]

[164] This occurrence should remain distinct from any other leonine symbolism a reader knows from the wider alchemical tradition.

The places. Selected annotated passages.

1599 p. 134; kh-mc1599-p134-body. The Lion is the stated limit of the Rosarium author's firsthand view of the work.

1599 p. 135; kh-mc1599-p135-body. The claim to know the work's necessary development explains why the observational limit does not invalidate the book.

In this edition. The modern note calls the Lion a stage. That useful gloss does not supply the stage's composition or an exhaustive correspondence with terminology from other alchemical books.

See also. Rosarium; Certainty before achievement; Observation; Signs and evidence.

Living Mercury

MERcurius Philosophorum Animatus, Catholicus, Viuus; MATERIA PRIma CATholica limpidissimè depurata

The word. Living Mercury is the most limpidly purified catholic first matter, also named Azoth and the pri-material fountain. In the central passage "living" appears together with "ensouled" and "catholic," so it marks a qualified natural power rather than visible motion alone.

In Khunrath. At p. 97 this description opens the universal way. The purified matter is taken by itself, without silvern or golden addition, and the continuation describes its regeneration and more-than-perfecting. Living Mercury at this point is ready for that further work, not a declaration that the final Stone has already been attained.

The title should therefore be distinguished from the running Mercuries prepared out of metallic bodies. Those may flow in quicksilver form and receive elaborate treatment without becoming pri-material. Their

movement cannot substitute for the catholic animation of the required subject.

The argument also preserves continuity. At p. 98 the achieved Azoth is still ensouled catholic Mercury, now regenerated of itself and more-than-perfected. Life is not lost when preparation progresses, but the repeated noun does not erase the changed condition.[165]

The places. Selected annotated passages.

1599 p. 69; kh-mc1599-p069-body. Corporeal running Mercuries provide a contrasting kind of mobility.

1599 p. 97; kh-mc1599-p097-body. Purified first matter is explicitly ensouled, catholic and living Mercury.

1599 p. 98; kh-mc1599-p098-body. Further regeneration yields more-than-perfected ensouled catholic Mercury.

In this edition. “Living” renders *Viuus*; the surrounding terms are essential to its local sense. Treating it simply as a synonym of liquid quicksilver would collapse the distinction on which the passage depends.

See also. Azoth; Crude Mercury; Corporeal running mercuries; Fixed and more-than-perfected Mercury.

Lodging and flutter-spirit

Losament; einzulosiren; Materialische Herberge; Fladdergeist; Schwermament

The word. The Spirit’s “lodging” is the material dwelling God and Nature have already provided. Khunrath’s opponent imagines catching the most secret Spirit of the World from air or firmament and attracting it into a

[165] The word Viuus occurs in the initial description at p. 97; the outcome on p. 98 repeats Animatus and Catholicus with explicit regeneration and more-than-perfection.

matter arranged for the purpose. The reply on pp. 84–86 calls the imagined fugitive a flutter-spirit and mocks the proposed operation as needless quartering.

In Khunrath. The figure's premise is not that the Spirit is absent from Nature. On the contrary, Khunrath repeats Wisdom's assertion that the imperishable Spirit is in all things. The distinction is between its particular and its universal dwelling. To find it fit for the universal work, one must recognize the catholic lodging, which the author names Magnesia. Mere omnipresence gives no right to choose an arbitrary container and call the result universal.

The opponent's demand is dramatized: Doctor Khunrath is asked to catch it, and answers with nonsense syllables and the question whether it has rained fools. The continuation denies that one can attract, conjure or fetch the Spirit afresh in the proposed way. It has already chosen and prepared a material lodging under divine ordinance. The vocabulary of quartering thus sets the Artist's presumption against an arrangement already made.

The "flutter" and "swarm" images make the argument sound deliberately undignified. The Spirit being proposed by the opponent resembles that opponent's own hornet-fancies, and the firmament becomes his Swarmament. Khunrath does not thereby withdraw his positive claims about the Spirit of the World or inspired wisdom. He denies this proposed account of where and how the required agent is to be obtained.

The passage returns to action at p. 86: recognize the natural catholic dwelling, take it in hand and treat it chymically with divine grace. The alternative to fantasy is thus a rightly located subject and appropriate work, not

the abandonment of material practice for purely inward devotion. Nothing in the paragraph identifies a modern substance to collect from the atmosphere or provides a working method for doing so.[166]

The places. Selected annotated passages.

1599 p. 20; kh-mc1599-p020-body. The Spirit is granted to be in all things but catholic only in the one proper subject

1599 p. 84; kh-mc1599-p084-body. The proposal to catch it from air or firmament is reported and mocked

1599 p. 85; kh-mc1599-p085-body. The Spirit's prepared lodging is opposed to the imagined flutter-spirit and arbitrary new matter

1599 p. 86; kh-mc1599-p086-body. The scriptural presence in all things leads to the command to recognize the catholic dwelling

In this edition. Render *Losament* as lodging and *einzulosiren* as quartering or billeting to preserve the practical social figure. "Flutter-spirit" is a deliberately awkward equivalent for *Fladdergeist*. The doubtful word before "after his own kind" on p. 86 should not be used to establish a more precise technical relation.

See also. Swarm and fanaticism; Inspired wisdom; Spirit of Wisdom; Labyrinth and right road.

[166] The p. 86 citation is explicitly to Wisdom 12:1 and calls its speaker the Wise Man. Identifying that speaker as Solomon would be a traditional or editorial attribution, not a name supplied in the passage. The unresolved printed form *TSEIN* at p. 84 remains unresolved in the edition. Its uncertainty does not affect the clear reported proposal or the lodging argument that follows.

Loß-sophi

Loß-sophi

The word. *Loß-sophi* is the p. 168 marginal pun placed beside the title *Philosophi*. It discredits the people claiming that name before the body develops its long portrait of envy, greed, sloth and unstable opinions. The supplied edition explains the initial element by looseness, emptiness or worthlessness.

In Khunrath. The joke's position gives it a precise task: it challenges the entitlement to be called a lover of wisdom. The next pages measure that entitlement against conduct and grounds. Some learned men begrudge gifts bestowed on others; the larger rabble chases fresh gold-criers and continually changes its proposed matter. At p. 172 the missing requirement is observation joined to philosophical reflection.

The pun therefore concerns a title emptied by its bearer's behaviour. It should not be interpreted as a second positive school of philosophy or a formal name adopted by a group. Its point depends on the genuine philosophical ideal continuing to matter.

An English gloss helps orientation, but a newly coined English insult would inevitably rearrange the wordplay. The source form merits its own indexed headword precisely because the joke cannot be transferred without loss.[167]

[167] The word occurs once. The additional page citations explain the characterization that the marginal pun introduces; they are not further occurrences.

The places. Selected annotated passages.

1599 p. 168; margin; kh-mc1599-p168-margin. The coinage stands beside Philosophi and contests the title

1599 p. 169; kh-mc1599-p169-body. The ensuing discussion differentiates envy from the vagabond crowd's motives

1599 p. 172; kh-mc1599-p172-body. Observation and reflection provide the substantive standard behind the insult

In this edition. Retain *Loß-sophi* rather than presenting one interpretive English gloss as an exact translation. The supplied note records its Fraktur setting beside the equally Fraktur target word.

See also. False philosophers; School-fox; Greed and stewardship.

Macrocosmic microcosm

MICROCOSMVS macrocosmicus; non humanus; MICROCOSMVS Chymicorum non humanus, sed macrocosmicus

The word. The macrocosmic microcosm is the little world composed from the great world. Khunrath immediately specifies that this chymical microcosm is non-human. The phrase characterizes Magnesia's comprehensive natural constitution and must not be automatically transferred to the human being whenever the book speaks of a lesser world.

In Khunrath. At p. 50 Nature's subtle catholic separation and composition brings body, spirit and soul from the great world into one proper pri-material Chaos. The resulting subject is a little world because its constitution gathers the greater world's constituents in a single being.

It remains macrocosmic in origin and character: a world-derived world in miniature. The primary margin repeats the exclusion of a human interpretation, making it an emphatic authorial distinction.

This description follows the argument that the subject has its own catholic being, neither vegetable, animal, mineral nor metallic. The little world is therefore not a sample of one particular kingdom selected to represent the others by metaphor alone. Its comprehensive nature is precisely what supports its universal alchemical role. The next sentence calls it the Son of the great World, begotten from the world's seed and like its parent in first-world-beginning essence and matter. Microcosm and sonship describe related aspects of the same account: internal comprehensiveness and material derivation.

The numerical sequence then unfolds what this unity contains. One Mercury, a complementary pair, a triad of body, spirit and soul, and four ensouled elements are all in one natural subject. Although the word microcosm does not recur in that sequence, it provides a close explanation of why the subject can be described under several counts without becoming a mixture assembled by the Artist.

The larger theological comparison uses "lesser world" differently. At pp. 56–57 the lesser world is expressly the human race, whose Preserver and Saviour is Christ; the Stone's corresponding sphere is the greater world and its fruits. The reader must therefore distinguish the specifically chymical non-human microcosm from this anthropological lesser world. Their coexistence is part of Khunrath's analogical vocabulary, not a reason to cancel the explicit qualifier on p. 50.[168]

[168] The German phrase places the contrast in the body, while g502 repeats it in Latin in the margin. The interpretation does not depend on a translator's added qualification.

The places. Selected annotated passages.

1599 p. 49; kh-mc1599-p049-body. The subject has its own catholic being outside the specified kingdoms.

1599 p. 50; kh-mc1599-p050-body. Nature's composition is named a macrocosmic, non-human microcosm.

1599 p. 50; margin; kh-mc1599-p050-margin. The primary gloss repeats non humanus, sed macrocosmicus.

1599 p. 54; kh-mc1599-p054-body. Several numerical analyses are gathered within one natural subject.

1599 p. 56; kh-mc1599-p056-body. The larger analogy uses the lesser world for the human race, distinguished from the chymical microcosm.

In this edition. "Great-Worldly, not a Human, little World" preserves the deliberate compounds in the supplied English. The modern note contrasts this with customary human-microcosm language; the secure local point is Khunrath's explicit negation, which requires no wider historical generalization.

See also. Son of the World; Body, spirit and soul; Four elements; Universality and presence in all things; Analogical harmony.

Magnes-Iah

MAGNES-IAH; MAGNESIA siue MAGNES-IAH

The word. *Magnes-Iah* is Khunrath's hyphenated rearticulation of *Magnesia*. It occurs in the chain of names at p. 52, where the same subject is called universal first-material Chaos, Magnesia or Magnes-Iah, Saturn of the Wise and Mine of the Art. The spelling gives a theological resonance to the name without supplying the subject's common identity.

In Khunrath. The location is important. Khunrath has just argued that one natural being preserves catholic first matter and supplies the material ground from which Nature produces metals. At p. 51 the broader first matter of all material things is established; at p. 52 the inference is narrowed to the first matter of metals and gathered into philosophical names. Magnes-Iah therefore stands at a point of consolidation, not at the beginning of a fresh proof or recipe.

The modern note reads the division as disclosing IAH, the shortened divine Name, and as suggesting a magnet of IAH. This is an interpretation of Khunrath's visibly marked name, not an etymology independently established by the treatise. The author supplies no discursive derivation at this point. Its suggestiveness remains distinct from an explicit authorial explanation.

The surrounding book explains why such a reading is plausible within its own vocabulary. The subject is a gift set forth by God through Nature; its recognition reveals divine wisdom; and its analogy with Christ becomes a major evidential claim. Nevertheless, the hyphen does not authorize identifying the created material being with God. The p. 22 margin explicitly insists upon the first matter's created status.

Nor should the magnet-like reading be converted into an instruction to attract a spirit from the atmosphere. Khunrath later rejects precisely the fantasy that an Artist must catch the world-spirit into a self-chosen material lodging. The necessary dwelling has already been prepared by Nature. The name's theological

suggestiveness and the book's restrictions upon operative inference have to remain together.[169]

The places. Selected annotated passages.

1599 p. 22; margin; kh-mc1599-p022-margin. The first matter is expressly a created material being, an important limit on divinizing the name.

1599 p. 52; kh-mc1599-p052-body. The hyphenated form appears among the names concluding the material demonstration.

1599 p. 85; kh-mc1599-p085-body. The Spirit already has its natural lodging, resisting an operative attraction-reading of the name.

In this edition. The hyphen belongs to the primary text. The expansion "magnet of IAH" belongs to modern note n521 and is reported as that note's reading. It should not be presented as Khunrath's explicit prose gloss or as a historically secure derivation of the word Magnesia.

See also. Magnesia Catholica; Spirit of the World; Son of the World; Jehovah.

Magnesia Catholica

MAGNESIA CATHOLICA; MAGNESIA Philosophorum; MAGNESIA VNIVERSali

The word. *Magnesia* is the Philosophical name of the one natural subject from which Khunrath says the universal Stone must be prepared. *Catholica* specifies its universal condition and powers. The name identifies the subject within philosophical discourse without supplying the

[169] The source contains one substantive occurrence of the hyphenated form. The other cited places delimit its interpretation; they do not constitute additional occurrences.

ordinary public name by which the same thing is known outside that discourse. Its repetitions therefore do not progressively disclose a modern chemical identity.

In Khunrath. The opening establishes two distinct secrets: recognizing the matter and preparing it rightly. At p. 9 Magnesia is named as the Son of the great World and the true matter of the Catholic Stone; the work is devoted principally to making that recognition secure. Its central description at pp. 44–55 gives a series of conditions rather than a substance-name. The subject must be a natural thing not previously manufactured by the Artist, must contain everything constitutively necessary to the universal work, and must preserve a catholic first-material condition rather than belong to a vegetable, animal, mineral or metallic species. Nature has composed it from the great world's body, spirit and soul.

This universality is a positive qualification, not mere lack of form. Magnesia has its own outward appearance and name; Khunrath can even allow a metallic-looking shape, while denying that it is a metal. Nor is its uniqueness a claim that matter cannot be worked in other useful ways. His elaborate rejection of competing preparations repeatedly grants their other uses. What they cannot do, within his account, is supply the universal beginning.

The refusal to give the common name must be kept beside his insistence that the thing is familiar and obtainable. At pp. 44–45 everyone can see and name it, but few recognize it; at p. 59 he says it can be had abundantly enough for the work. The conclusion returns to the difference between possession, recognition and completed preparation. Magnesia can be rightly recognized before any transmutation has been performed, and its value includes knowledge of God,

Nature and oneself. The final emblem invokes its flourishing after the treatise's numbered pages have ended. The book thus closes upon the same named subject without converting the reader's conceptual guidance into an identification.[170]

The places. Selected annotated passages.

1599 p. 9; kh-mc1599-p009-body. The Philosophical name is attached to the Catholic Son of the great World and the Stone's true matter.

1599 p. 44; kh-mc1599-p044-body. The ordinary thing and its common name are visible, but recognition is withheld; the sentence continues on p. 45.

1599 p. 50; kh-mc1599-p050-body. Nature's composition makes a macrocosmic little world out of body, spirit and soul.

1599 p. 59; kh-mc1599-p059-body. Khunrath explicitly answers that the matter can be obtained.

1599 p. 167; kh-mc1599-p167-body. Recognition is defended even before the reader has achieved or witnessed transmutation.

Closing emblem; kh-mc1599-emblem. The repeated Floreat invokes Magnesia after the numbered argument ends.

In this edition. The source alternates feminine personification of Magnesia with the masculine Stone and Son. Retaining the Latin name avoids substituting a modern mineral or medicinal product. The edition's introduction and glossary offer orientation, but the

[170] The margin of p. 9 explicitly says that MAGNESIA is its name; this is a primary gloss, not a modern editorial identification. The distinction between the Philosophical name and the name used among the common sort returns explicitly at p. 107; the common name itself remains unstated.

conditions in the printed treatise, including its closing leaves, control this article.

See also. First matter; Catholic and universal; Chaos; Son of the World; Recognition; Preparation.

Medicine and Transmutation

Medicinaliter; transmutatoriè; MEDIcinae verè CATHOLICæ; Medicinischen

The word. Medicine and transmutation are related uses of the prepared matter, not equivalent measures of success. Khunrath applies a medicinal vocabulary both to human and animal bodies and to the restoration or exaltation of other natural things. His universal medicine is therefore broader than a human remedy, while his transmuting medicine is only one application within that wider claimed range.

In Khunrath. The opening asks physicians to seek the Stone as the highest medicine for God's honour and their neighbour's welfare. Page 96 gives the special Stones three domains of action: medicinally in human and other animal bodies, transmutatively upon lower metals, and restoratively or preservatively upon vegetables. Their action remains specified by their silvern or golden nature.

The universal Stone's alleged range on pages 99–100 is wider still. It renews natural things, exalts them to the being of their virtues and operations, restores and conserves them, and more-than-perfects metals. Vegetables, animals, stones, gems and minerals are explicitly named. Khunrath limits the exaltation to what Nature can achieve with the help of Art, although the text supplies no independently verified evidence of these effects.

Medical praise also occurs on a lower level: ordinary metallic preparations may be useful medicines without being the universal subject or a transmuting tincture. That concession matters because it separates the question “can this do anything useful?” from “is this the catholic ground of the Stone?” The treatise’s objections normally concern the second.

At the conclusion, the priority becomes an ethical rebuke. Page 167 says the money-craving world stares only at transmutations while setting aside far higher theosophical and medicinal uses. Khunrath does not thereby deny metallic transformation; he denies that it should control the whole pursuit. His physician’s and philosopher’s interests organize the hierarchy, even though the longest technical arguments concern metals.[171]

The places. Selected annotated passages.

1599 p. 7; kh-mc1599-p007-body. Physicians are addressed and the Stone is sought as highest medicine for welfare.

1599 p. 70; kh-mc1599-p070-body. Ordinary metallic preparations are granted medicinal value without first-matter status.

1599 p. 96; kh-mc1599-p096-body. The special Stones’ human, animal, metallic and vegetable applications are distinguished.

1599 p. 99; kh-mc1599-p099-body. The universal Stone’s catholic effects extend across natural kinds; the list continues on page 100.

[171] The vocabulary of conserving and restoring is not confined to diseased human bodies. Its extension to plants, stones, gems and minerals is one reason to retain the distinction between catholic medicine and a modern clinical universal cure.

1599 p. 167; kh-mc1599-p167-body. Theosophical and medicinal uses are explicitly elevated above the money-seeker's fascination with transmutation.

In this edition. Do not reproduce the supplied Introduction's fixed ranking "medicine first, transmutation third": page 96 actually lists medicinal action, metallic transmutation, then vegetable restoration or preservation. The supported conclusion is qualitative: page 167 expressly values theosophical and medicinal uses above transmutation. All efficacy statements remain claims of the historical author.

See also. Metallic Medicines; Universal and Special Stones; Transmutation; Philosophers' Stone; Preserver and Saviour.

Mercury of gold

Mercurio Solis; Mercurius Lunæ vel Solis

The word. Mercury of gold is the Mercury attributed to Sol, gold, within the discussion of metal-derived preparations. Its corporeal and running qualifications distinguish it from the universal philosophical Mercury.

In Khunrath. At pp. 69–70 Khunrath says that a subtle preparation of gold may readily be brought to a corporeal, running, revived Mercury of Sol by someone knowing the method. The example belongs to the preceding catalogue of metallic transformations; it is not a disclosure of Magnesia. The following judgement denies that these products by themselves are the true first matter, even the specified first matter of silver or gold.

A second context makes the evidential limit especially clear. At pp. 115–116 Khunrath questions whether extracting metallic sulphur truly leaves the metal's own

Mercury as pure clear water without foreign waters or spirits. He proposes examining what remains when the employed liquids are separated. The issue is whether the claimed product is actually established, not merely whether someone has given it a prestigious name.

Mercury of gold therefore belongs to particular metallic constitution and preparation. Neither its derivation from a noble metal nor its flowing appearance makes it the common mother of all metals.[172]

The places. Selected annotated passages.

1599 p. 69; kh-mc1599-p069-body. The Mercury of Sol is described as corporeal, running and revivable, with the verb continued on p. 70.

1599 p. 70; kh-mc1599-p070-body. The catalogue's preparations do not of themselves supply true first matter.

1599 p. 115; kh-mc1599-p115-body. The claim to obtain pure watery Mercury of the Moon or Sun is questioned.

1599 p. 116; kh-mc1599-p116-body. Khunrath asks what remains after the liquids used in preparation are removed.

In this edition. Sol is translated as gold where the metal is plainly intended. The explosive behaviour described before the Mercury phrase on p. 69 is a separate feature of the preceding preparation; a modern chemical identification is not needed to establish this entry's referent.

See also. Corporeal running mercuries; Metallic sulphurs; Specified first matter; Mercury of the Philosophers.

[172] The p. 69 Latin–German compound is broken across the page after reuifici-; the sentence completes on p. 70.

Mercury of lead

gemeinen Bleys; Mercurium currentem corporeum; Mercurij Saturni metallici corporei

The word. Mercury of lead is the corporeal running Mercury associated with common lead, named as Saturn in the metallic vocabulary. It is expressly distinguished from the viscous Mercury of Saturn of the Wise.

In Khunrath. The p. 52 margin anticipates confusion over the title Saturn. Where the Wise speak of Saturn's Mercury in relation to transmutation, Khunrath says they mean the philosophical subject just described, not the running corporeal Mercury of common lead. The gloss continues onto p. 53 and belongs to the universal-matter argument.

At pp. 81–82 corporeal metallic Mercury of Saturn appears again among materials associated with particular work, beside common Mercury and cinnabar workings. Its mention there does not retract the earlier distinction. The passage insists that the proper universal or specified regeneration field remains necessary to the intended result.

Separating the lead-derived name from Saturn of the Wise preserves two genuine textual referents. They are not merely alternative spellings of one substance, and the presence of Saturn in both phrases cannot decide the interpretation without the accompanying adjectives.[173]

[173] The body's genitive Mercurij Saturni metallici corporei at p. 81 keeps the metallic and corporeal qualifications attached to the phrase.

The places. Selected annotated passages.

1599 p. 52; margin; kh-mc1599-p052-margin. Common lead's running Mercury is explicitly excluded from philosophical Saturn's intended sense.

1599 p. 53; margin; kh-mc1599-p053-margin. The Saturn-Mercury gloss completes across the page break.

1599 p. 81; kh-mc1599-p081-body. Corporeal metallic Mercury of Saturn occurs within discussion of dependent particular works, continued on p. 82.

In this edition. The English can say lead because Khunrath himself writes "common lead" in the primary margin. That explicit identification does not extend to the separate Saturn of the Wise.

See also. Saturn of the Wise; Corporeal running mercuries; Common mercury; Particulars and Augmentations.

Mercury of the Philosophers

MERCVRIVS Philosophorum CATHOLICVS & Crudus; Mercurius Philosophorum Crudus; Mercurius Philosophorum coagulatus; MERcurius Philosophorum Animatus, Catholicus, Viuus

The word. Mercury of the Philosophers names the catholic material subject or its mercurial condition within the work. The qualifications crude, coagulated, ensouled, living and more-than-perfected distinguish aspects or states. They must not be dropped in favour of an undifferentiated "mercury" that silently equates philosophical Mercury with common quicksilver.

In Khunrath. The numerical account calls the Philosophers' one their catholic and crude Mercury. Its two is then Mercury with its sulphur, and its three can be

body, spirit and soul or Salt, Mercury and Sulphur. Mercury thus appears both as a name of the comprehensive subject and as a member of an analysis within that subject. The local level of description determines which use is active.

The discussion of crude Mercury clarifies what the natural beginning means. Nature has already worked on it a little, composing body, spirit and soul into a catholic mass and giving it an outward form, while leaving it imperfect. At p. 66 the margin calls this the coagulated Mercury of the Philosophers and derives from it the command to dissolve. “Crude” does not mean utterly unformed; “coagulated” does not imply that the Artist produced the starting subject.

When the subject has been most limpidly purified, pp. 97–98 name it Azoth or ensouled, catholic, living Mercury. Regenerated by itself and more-than-perfected, it yields the universal glorified Stone. This continuity does not abolish the difference between the natural beginning and the finished effect. Khunrath later rejects a raw matter claimed already to transmute: preparation remains necessary.

The negative comparisons are equally important. Common quicksilver is specified and unfit as the universal beginning. Corporeal running Mercuries prepared from metals may be subtle or useful, yet their appearance does not confer a pri-material state. The true Mercury is not established by liquidity, volatility or the prestige of the word. Its place within Magnesia and its catholic constitution carry the argument. Readers should therefore

treat each Mercurial adjective as part of the claim, rather than as an ornamental synonym.[174]

The places. Selected annotated passages.

1599 p. 53; kh-mc1599-p053-body. The one is identified as catholic and crude Mercury.

1599 p. 54; kh-mc1599-p054-body. Mercury appears in both the twofold and threefold analyses.

1599 p. 60; margin; kh-mc1599-p060-margin. Common quicksilver is rejected for this purpose despite proposed purifications.

1599 p. 65; kh-mc1599-p065-body. Nature composes and gives form to crude Mercury; the qualification continues on p. 66.

1599 p. 66; margin; kh-mc1599-p066-margin. Coagulated philosophical Mercury grounds the instruction to dissolve.

1599 p. 97; kh-mc1599-p097-body. Purified first matter is Azoth or ensouled, catholic, living Mercury, developed further on p. 98.

In this edition. The source retains Latin forms and repeatedly supplies explanatory equivalents. These are kept rather than translated into proposed modern chemicals. “Mercury” at the level of the whole subject is not interchangeable with “Mercury” as the spirit-member of the Salt–Mercury–Sulphur triad.

See also. Twofold Mercury and Rebis; Azoth; Salt, Mercury and Sulphur; First matter; Rejected Materials; Preparation.

[174] The p. 66 primary margin allows an outward form because the thing has a name and is called Magnesia. This is direct evidence against construing its universality as absolute formlessness.

Metallic Embryos

Embryonirte Metalla; Metallische Embryones; vnzeitige gebürtē; Embryoniret

The word. The metallic embryo is a specified but not fully ripened metal. Khunrath's phrases "embryonated metals" and "untimely births" place ores and their subtle products within a generative history. Their incompleteness is a stage after the pri-material beginning, not evidence that they still are first matter. An embryo is already on its way towards a determinate fruit.

In Khunrath. Pages 75–78 examine volatile materials associated with native washing-gold, red-gold and glass-ores, grey silver cobalts and related mountain kinds. The catalogue is part of an objection to promising candidates, not a list of acceptable starting substances. Khunrath gives two reasons for rejection. These materials are already specified towards silver or gold and strongly coagulated; they may also be mixed with foreign mineral or metallic spirits in the mountain.

Neither purification nor conversion to clear water removes the first difficulty. Page 78 insists that such liquids remain the solutions of metallic embryos. They require reduction through the first matter just as ripe metals do. Clear appearance and apparent immaturity therefore supply no escape from the doctrine that the regeneration field must be distinct from the specified fruit.

The term does not mean that the substances are useless. Khunrath grants them remarkable powers in preparing medicines and in other treatments of metals, and he recognizes silver-ness or gold-ness in embryonated as well as perfect metals. Their exclusion is purpose-specific: they

cannot stand in for the catholic mother from which metallic generation begins.

Page 105 supplies a second necessary boundary. Fixing embryonic silver or gold is only ripening, whereas extracting already present precious metal is separation. Neither is transmutation in the sense at issue. An observer may see a more stable or more valuable product without having witnessed the allegedly radical change effected by a regenerated Stone. The embryo thus helps Khunrath distinguish three processes too easily confused by a gold-seeking laborant: natural development brought to completion, recovery of a hidden product, and the claimed transmutation of one kind into another.[175]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. The ore-associated materials are already called embryonated metals.

1599 p. 77; kh-mc1599-p077-body. Specification and possible admixture are the two grounds of criticism.

1599 p. 78; kh-mc1599-p078-body. Even clear solutions remain products of embryos and need further reduction.

1599 p. 80; kh-mc1599-p080-body. The concession of useful powers begins here and continues on page 81.

1599 p. 89; kh-mc1599-p089-body. Embryonated metals can nevertheless bear silver-ness or gold-ness.

1599 p. 105; kh-mc1599-p105-body. Fixing embryonic precious metals is classified as ripening, not transmutation.

In this edition. “Embryonated” retains the author’s developmental metaphor; replacing it by “primitive”

[175] The paired descriptions of metallic corporeal spirits and spiritual bodies on page 77 do not undo specification. Khunrath can describe a substance as spiritual in form while denying that it is pri-material in origin or power.

would suggest the very pri-material status he denies. Historical ore-names are retained without equating each one to a modern mineral species, an identification the argument neither needs nor establishes.

See also. Ripening; Gold and Silver; Silver-ness and Gold-ness; Dissolution and Reduction; Rejected Materials; Embryonic Ores; Grey Silver Cobalts; Orpiment.

Metallic Medicines

MEDICINAE; Artzneyen; Artzney; MEDICINæ

The word. Metallic medicines are preparations whose medicinal value Khunrath can praise while denying that they are the first matter or the transmuting Stone. They make an essential distinction in the negative argument: rejection for one purpose is not rejection for every purpose. These are historical therapeutic claims, not a finding that the named materials are effective or safe medicines.

In Khunrath. The detailed catalogue on pages 67–69 describes powders, extracts, liquors, spiritual waters and running corporeal mercuries produced from silver and gold. Page 70 then asks what all such preparations are and answers that, after appropriate treatment, they are costly and excellent medicines for internal and external diseases. The concession is immediately followed by the denial that they are consequently first matter, even the specified first matter of the metals.

The same structure recurs with embryonic metallic materials. Pages 80–81 grant them powers in preparing metals for medicines and other purposes, yet deny that they supply the universal ground required for the Stone. Their practical interest does not repair the conceptual

difficulty: they have already moved beyond the pri-material state.

The salt discussion repeats the concession on page 125. Silver and gold salts obtained by laborants are allowed to remain high medicines useful to human health, but the following argument distinguishes that claim from the force of a regenerated tinctorial salt. A product's being called medicinal therefore does not prove that it can transmute, and its failure as a transmuting agent does not, for Khunrath, settle its medicinal worth.

This distinction prevents a crude reading of the book as a dismissal of all ordinary laboratory practice. Khunrath knows and acknowledges multiple preparations even while attacking the claim that they independently yield the universal subject. It also prevents the reverse mistake, in which his praise of medicines is taken as experimental validation of the broader Stone doctrine. The treatise supplies no clinical evidence, dosing framework or present-day safety basis for using these products.[176]

The places. Selected annotated passages.

1599 p. 67; kh-mc1599-p067-body. The catalogue begins with metallic preparation by corrosive waters and further operations.

1599 p. 69; kh-mc1599-p069-body. The range of resulting forms includes liquors, powders and corporeal running mercuries.

1599 p. 70; kh-mc1599-p070-body. Medicinal excellence is conceded while first-matter status is denied.

[176] The catalogue contains toxic and corrosive materials as well as compounds whose historical names do not securely identify a modern substance. Its value here is evidential for the argument's concessions and boundaries, not practical guidance for making or taking a remedy.

1599 p. 80; kh-mc1599-p080-body. Useful medicinal powers are conceded to embryonic materials; the statement continues on page 81.

1599 p. 125; kh-mc1599-p125-body. Prepared metallic salts receive a similar medicinal concession.

1599 p. 126; kh-mc1599-p126-body. The subsequent argument distinguishes stains and ordinary preparations from transmuting salts.

In this edition. “Medicine” retains the breadth of *Medicina* and *Artzney* in the author’s vocabulary. The lexicon consistently attributes therapeutic praise to Khunrath rather than turning it into advice. Historical descriptions of internal use, purification or sweetening must not be read as establishing that a substance is harmless to ingest.

See also. Medicine and Transmutation; Philosophical Salts; Cleansing and Sweetening; Reviving Salts; Rejected Materials.

Metallic sulphurs

Sulphur Argenti; Sulphur Lunæ & Solis; extraction Sulphurum; in Sulphure Lunæ vel Solis

The word. Metallic sulphurs are the sulphur-components of silver or gold discussed in the threefold analysis of metals. Khunrath grants their extraction while denying that sulphur alone is the complete seed or that its extraction automatically reveals the true first matter.

In Khunrath. The opponent at pp. 113–115 identifies sulphur with soul and proposes sowing it into the metal’s Mercury and salt. This would make the metal both its own seed and its own field. Khunrath begins his answer with a concession: the sulphurs of Moon and Sun can be

extracted. The denial concerns what follows from that success.

Even if the three parts could all be obtained separately, they would remain parts of specified metallic fruits. At p. 120 silverness or goldness is said to reside in Mercury and Salt as well as Sulphur, whole in the whole. No one constituent can monopolize the identity which the work is supposed to propagate.

The apple-kernel dispute then makes the correction memorable. If metallic seed is to be called a kernel at all, it is the purest whole of Sulphur, Mercury and Salt together. The metallic sulphur is a genuine constituent in the discussion, but not an independently sufficient principle of the proposed regeneration.[177]

The places. Selected annotated passages.

1599 p. 113; kh-mc1599-p113-body. The opponent equates extracted sulphur with soul.

1599 p. 115; kh-mc1599-p115-body. Khunrath grants extraction of metallic sulphurs while contesting further inferences.

1599 p. 117; kh-mc1599-p117-body. Separated metallic constituents remain things principiated.

1599 p. 120; kh-mc1599-p120-body. Metallic identity is not confined to sulphur.

1599 p. 123; kh-mc1599-p123-body. The kernel is identified with the purest whole, completed on p. 124.

In this edition. Moon and Sun are silver and gold in this exchange. The philosophically named sulphur hidden in Magnesia at p. 112 should not be silently substituted for these extracted metallic sulphurs.

[177] The transition Hæc illi, “thus far they,” on p. 115 ends the opponents’ proposal before Khunrath’s explicit concession begins.

See also. Sulphur of the Philosophers; Salt, Mercury and Sulphur; Mercury of gold; Principles and things proceeding from principles; Seed, Field and Fruit.

Mine of the Art

MINERA ARTIS; Mineram artis; Minera Artis

The word. The Mine of the Art is Magnesia as the natural source in which the Artist is to work. *Minera* can be rendered mine or ore in the supplied edition. Its function is to direct inquiry toward the universal material ground, not to identify that ground as an ordinary metallic ore.

In Khunrath. The name appears at p. 52 among the conclusions drawn from the long description of the subject. The catholic first-material Chaos is Magnesia, Magnes-Iah, Saturn of the Wise and Mine of the Art. The accompanying argument has already excluded vegetable, animal, mineral and metallic specification. Calling it a mine therefore cannot silently retract that exclusion.

At pp. 63–65 the title gains a clearer causal direction. Nature has separated and composed the due subject in the universal laboratory, and the matter from which she generates metals is called the first universal matter of metals and the Mine of the Art. Nature has worked upon crude Mercury enough to compose a catholic mass and give it an outward form. What the Artist receives is a naturally furnished beginning, not a metal from which universality can simply be extracted.

The interpretive passage on philosophical metals makes the relation explicit. At p. 112 Khunrath asks whether references to silver and gold may mean the philosophical Mercury and Sulphur hidden in Magnesia, which is the Mine of the Art. The title locates the philosophical

constituents in their proper subject. It does not license looking for all such terms in common ores or in the products of a metallic separation.

Later, the expression becomes a criterion of competent speech. At pp. 157–158 a would-be knower's philosophy of Magnesia, the Mine of the Art, must agree with the Nature-conforming doctrine developed in the treatise. Displayed transmutation alone is not sufficient. Thus the image combines material source, field of inquiry and test of understanding. Its force lies in where one begins and what one understands that beginning to contain, rather than in mining as a literal technical procedure.[178]

The places. Selected annotated passages.

1599 p. 52; kh-mc1599-p052-body. Mine of the Art belongs to the concluding sequence of names for the universal subject.

1599 p. 64; kh-mc1599-p064-body. The title is equated with the first universal matter of metals.

1599 p. 65; kh-mc1599-p065-body. Nature composes crude Mercury into a catholic mass and Mine of the Art.

1599 p. 112; kh-mc1599-p112-body. Philosophical Mercury and Sulphur are hidden in Magnesia, named as the Mine.

1599 p. 112; margin; kh-mc1599-p112-margin. The primary gloss tersely repeats MAGNESIA. Minera Artis.

1599 p. 157; kh-mc1599-p157-body. A claimant's philosophy of the Mine becomes a test of understanding, continued on p. 158.

[178] The distinction between matter above the earth and metals generated within it at pp. 51 and 67 further cautions against reading Minera as a straightforward instruction to mine metallic ore.

In this edition. The supplied body often says “Mine” while the note at p. 112 says “Ore.” Both preserve a productive ambiguity of the source noun. Neither should be expanded into a modern geological identification, especially against the book’s explicit exclusion of a specified mineral subject.

See also. Magnesia Catholica; Chaos; Mercury of the Philosophers; Saturn of the Wise; Due matter and subject.

Mirror and self-knowledge

speculum cognitionis Dei; Nostri ipsius; in speculo MENTIS; deiner selbst

The word. Two mirrors appear in the book’s account of knowledge. The Stone is a mirror of God, Nature and ourselves on p. 7; the mind is the mirror in which inspired seeing is requested on p. 173. The first names what the gift allows to be known, the second a possible mode of apprehension.

In Khunrath. The p. 7 body and margin place the threefold knowledge beside the highest universal medicine. The gift is consequently not valuable only as an external instrument producing effects. It also turns inquiry towards the inquirer. The series on pp. 150–151 makes this explicit: knowing what one is belongs with knowledge of the Creator, Christ, the World’s beginning and Nature.

The p. 173 request does not prescribe a reflective apparatus or an obligatory visual exercise. The practitioner asks to be allowed to see in the mirror of the mind “or otherwise,” and continues by asking for theosophical admonition while reading. The expression

locates a receptive mental act within prayer, reading and eventual right handling.

The two mirrors are therefore related without being simply the same object. Neither occurrence authorizes a modern psychological theory, and neither should be reduced to a literal looking-glass in the laboratory.[179]

The places. Selected annotated passages.

1599 p. 7; margin; kh-mc1599-p007-margin. The Stone mirrors knowledge of God, Nature and oneself

1599 p. 150; kh-mc1599-p150-body. Self-knowledge is one of the higher recognitions preferred to money-making

1599 p. 151; kh-mc1599-p151-body. Magnesia is called a means of knowing the listed objects

1599 p. 173; kh-mc1599-p173-body. Mental vision is requested alongside other possible forms of illumination

In this edition. Distinguish *speculum* from *speculo mentis*: the former is the Stone's function, the latter the mind's receptive setting. Rejoin the printed *specu-* / *lo* for lookup without erasing the source's actual expression.

See also. Theosophy; Enthusiastic Sophia; Gift of God; Blindness and the spectacled owl.

Monas, Dias, Trias and Tetractys

MONAS; VNAri-us siue VNum; DIAS; Binarius. Duo.; TRIAS; Ternio; Ternarius; Tria.; Tetractys; Quaternarius; Quaternio; Quatuor.

The word. Monas, Dias, Trias and Tetractys are the primary margins' names for one, two, three and four.

[179] The p. 173 "or otherwise" is important negative evidence against treating the mirror phrase as an exclusive technique that the reader must reproduce.

Each has Latin companions, while the body supplies the corresponding material descriptions. The series analyzes one catholic subject under several counts; it does not list four successive phases of preparation.

In Khunrath. The one at p. 53 is the catholic crude Mercury of the Philosophers, naturally comprehended and catholicly hidden in the subject. At p. 54 the two is the pair of man and wife, working and suffering, Rebis or Mercury with philosophical sulphur. The three is body, spirit and soul, followed by Salt, Mercury and Sulphur. The four is earth, water, air and fire ensouled with fifth essence. The sentence then explicitly gathers all in one natural subject, and the margin repeats that unity.

The numerical sequence therefore allows differences of relation without multiplying the universal beginning. Dual complementarity, triadic constitution and elemental fourfoldness coexist. This matters because the earlier argument has rejected several universals in alchemy. The many terms on these pages do not reverse that conclusion: they describe what the single subject contains. Conversely, singleness does not mean the absence of internally distinct powers or constituents.

The next page moves to the real physical Denarius produced through lawful preparation, and the margin turns to Philo’s praise of ten. The modern apparatus explains the numerical pattern as one plus two plus three plus four making ten and identifies its Pythagorean form. That elucidation helps the reader, but the primary evidence consists of the sequence itself, the resulting Denarius, the Philo reference and the insistence on return to unity.

The division between body and margin is especially significant here. A reader following the English body

alone sees one, two, three and four, but not all the Greek-derived technical labels. Their fuller vocabulary belongs to Khunrath's accompanying glosses. Restoring those labels to an index should preserve that location rather than make them appear to have been spoken in the body. The article treats the whole page as designed argument while keeping its two textual layers visible.[180]

The places. Selected annotated passages.

1599 p. 53; kh-mc1599-p053-body. The one is catholic crude Mercury.

1599 p. 53; margin; kh-mc1599-p053-margin. Monas and its unary equivalents label the first number.

1599 p. 54; kh-mc1599-p054-body. Two, three and four receive paired, triadic and elemental explanations.

1599 p. 54; margin; kh-mc1599-p054-margin. Dias, Trias and Tetractys are supplied beside the insistence on one subject.

1599 p. 55; kh-mc1599-p055-body. The real physical Denarius succeeds the numerical sequence.

1599 p. 55; margin; kh-mc1599-p055-margin. Philo's ten and the movement from and toward one frame the conclusion.

In this edition. The source's modern note says the numbers are aspects rather than stages, an interpretation directly supported by "ALL in ONE Natural SVBIECTO." The Pythagorean designation and explanation of the triangular figure of ten are editorial contextualization, not named authorial citations on pp. 53–54.

[180] The p. 53 authorial erratum supplies Catholisch before verborgen: the oneness is tied not just to hiddenness, but to catholic hiddenness within the subject.

See also. Denarius; Twofold Mercury and Rebis; Body, spirit and soul; Four elements; Catholic and universal.

More-than-perfection

Plusquamperfection; plusquamperfectum; PLVSquamperfect; mehr dann Vollkommenheit; Plusquamperficiren

The word. More-than-perfection names the condition beyond ordinary natural perfection that enables the Stone's extraordinary effects. The unusual English form is warranted by Khunrath's own explanatory German, "more than perfection." It cannot be replaced by very pure or fully mature without losing the distinction between a perfect metal and a metal capable of imparting its perfected kind.

In Khunrath. Silver and gold are already perfected metallic fruits when the negative argument begins. That completed ordinary condition does not make them the special Stones. They must become regenerated and more-than-perfected. Pages 95–96 attach the resulting state to their silvern or golden action in medicine, plants and other metals.

The universal road makes the same distinction within first matter. Page 98 contrasts purified, perfect catholic matter with that same matter regenerated and more-than-perfected. The starting subject's perfection as the appropriate natural ground is therefore not equivalent to completion of its artful preparation. The universal Stone is also called glorified, but the operation's end is not reached merely by applying that elevated name to raw matter.

Pages 100–102 explain what the higher state is meant to confer. More-than-perfected silver or gold can impart to lower metals from its own higher condition, in form and being at the root, and can multiply fruits of its own kind through projection. The language defines a surplus of communicable power, not simply a greater degree of visible metallic beauty.

The polemic against raw transmuting matter on page 159 depends on exactly this boundary. Without regeneration, more-than-perfecting and further qualification, the matter cannot already effect lasting transmutation. A claim of instant efficacy would make the substantial work named on page 160 pointless.

At the same time, the completed universal Stone is said to confer more-than-perfection on metals suddenly through fermentation. The suddenness belongs to its alleged action after its own completed preparation, not to an unrestricted promise that the initial matter requires no labour.[181]

The places. Selected annotated passages.

1599 p. 61; kh-mc1599-p061-body. Ordinary metals are already perfected fruits, establishing the lower baseline.

1599 p. 96; kh-mc1599-p096-body. Regenerated and more-than-perfected silver and gold become specified Stones.

1599 p. 98; kh-mc1599-p098-body. Perfect catholic matter is distinguished from more-than-perfected catholic matter.

[181] The marginal adverb *Plusquamperfectè* on page 96 qualifies both the silvern/silver-making and golden/gold-making designations. It reinforces that the operative power belongs to their transformed condition, rather than to ordinary precious metals as such.

1599 p. 101; kh-mc1599-p101-body. The completed universal Stone is said to confer the higher condition suddenly.

1599 p. 102; kh-mc1599-p102-body. The condition permits communication of form and being to lower metals.

1599 p. 159; kh-mc1599-p159-body. The absence of prior more-than-perfecting invalidates the boast about raw matter.

In this edition. The translation should retain the awkward comparative structure, because Khunrath deliberately needs a state beyond an already acknowledged perfection. “Glorified” is a related designation of the universal Stone, not a warrant to collapse metallic ripening, completion of preparation and theological glorification into one undifferentiated event.

See also. Regeneration; Ripening; Universal and Special Stones; Multiplication; Fermentation.

Morienus

Morienus; Opus nostrum non intrat gatip; id est, aliquid aliud

The word. Morienus is named in a brief marginal saying excluding something other from the work. Khunrath glosses the obscure word *gatip* as something else. The immediate concern is contamination of seemingly useful metallic materials by foreign mineral or metallic spirits.

In Khunrath. The page 77 body describes embryonic metallic materials as already specified by particular formative reasons and substantially dried or coagulated. It then gives a second objection: they may not be pure volatile silver or gold, but mixed with foreign spirits that

run together according to the character of the mountain. Morienus's marginal maxim stands beside that second concern. It supplies an inherited verbal rule for the exclusion of inappropriate admixture.

The larger argument does not say that every addition in every phase of every work is forbidden. Khunrath elsewhere distinguishes the universal subject worked alone from specified-Stone work involving silver or gold, and distinguishes what enters constitutively from what is employed for preparation. The marginal saying must therefore be read within its local object and the treatise's distinctions. It rejects a foreign element as a substitute for the proper ground; it does not authorize a reader to erase every qualified use of auxiliaries or metals.

Because the occurrence is confined to a single gloss, its interpretive reach should remain modest. The page names no book and gives no account of Morienus's life. The maxim is significant as a compressed rule embedded beside a technical warning, not as evidence for an extensive direct dependence on an independently identified work.[182]

The places. Selected annotated passages.

1599 p. 77; margin; kh-mc1599-p077-margin. Morienus's saying excludes something other from the work beside the warning about foreign spirits in metallic materials.

1599 p. 77; kh-mc1599-p077-body. The local issue is the possible mixture of nominal silver or gold with foreign mineral and metallic spirits.

In this edition. The obscure *gatip* is left as printed and glossed through Khunrath's own *id est, aliquid aliud*. This

[182] The primary margin, not the modern note, provides the explanation *something else*. It is therefore possible to state the local sense while leaving the transmitted form uncertain.

article offers no invented etymology or silent emendation. A normalized paraphrase, ‘foreign matter’, conveys the local issue without pretending to resolve the difficult word.

See also. Concealment and names; Metallic Embryos; Separation and Composition; Two Roads; Consensus and monuments.

Moses and first creation

MOSIS; Ersten buchs MOSIS; Ersten zweyen capitulen

The word. The first two chapters of the first book of Moses are introduced at pp. 43–44 as a source from which the first matter of the great material World could be demonstrated. The reference begins a structured proposal, not an exposition of every detail in the creation narrative.

In Khunrath. The first proposed demonstration concerns what the world’s first matter is. The second identifies one unworked natural thing; the subsequent argument asks how that thing is related to the universal material origin and to present metallic generation. Scripture therefore enters at a definite logical step in the construction of the subject’s claim.

The direction of application matters. It is not only Nature furnishing an illustration of a biblical doctrine: the named biblical chapters are offered as evidence concerning the matter under investigation. The later account of God creating first matter from nothing supplies the author’s cosmological continuation.

The passage does not assign specific days, creatures or verses to a sequence of laboratory operations. Supplying

such a scheme would go beyond the two-chapter reference and the actual propositions laid out.[183]

The places. Selected annotated passages.

1599 p. 43; kh-mc1599-p043-body. The proposal begins with the first two chapters of the first book of Moses

1599 p. 44; kh-mc1599-p044-body. The first proposed question concerns the material World's first matter

1599 p. 49; kh-mc1599-p049-body. The subsequent cosmological account names creation by God from nothing

In this edition. Use Genesis as a familiar English alias while retaining the source's first-book-of-Moses designation. Do not turn its broad chapter reference into invented individual verse citations.

See also. Biblical and macrocosmic theology; Jehovah; Gift of God.

Mother and Womb

MVTTER; Mutter Leib; Matris; Matricis; MVTTER oder ACKER

The word. The mother or mother's body is the pri-material medium that makes true corruption and new generation possible. Womb-language adds the receiving and generative relation. Khunrath sometimes pairs mother and field, but he also explicitly warns that mother, womb and sperm must be kept intelligible within their proper terms. Their function is causal as well as figurative.

[183] The numbered marginal demonstrations are part of Khunrath's printed organization. They show the inferential role of the scriptural reference without supplying a full commentary on Genesis.

In Khunrath. Page 75 describes metals entering destruction and dissolution in their mother's body so that they can reach new birth. Page 92 makes the identification explicit: the mother's body is first matter, the pri-material fountain or water given through Nature in the chaos of *Magnesia*. The mother is not the ordinary metal's remaining parts after its sulphur has been removed.

The first constructive road treats seed and mother or field together. Page 95 adds that in natural metallic generation the universal mother, seeded by special sparks of Nature, becomes the fruit herself. The text therefore envisages the receiving ground's participation in the generated product. It is not simply an inert container in which a separate metallic object changes.

The subsequent objection makes that distinction necessary. If sulphur, mercury and salt are all essential parts of silver or gold, then calling two of those parts the mother does not establish a return to the source from which the whole metal was generated. Pages 119–121 insist upon a common mother outside the ordinary metals and distinguish the true pri-material Rebis from one fetched out of corporeal metallic bodies.

The language should not be reduced to a loose fertility ornament, but neither should its argumentative necessity be converted into literal human anatomy. The page 95 marginal caution says that analogies from animal and vegetable generation do not fully prove metallic processes. The mother image specifies dependence upon a suitable source and the passage through productive corruption; the treatise does not describe a biological mechanism.[184]

[184] The phrase *Matris, Matricis & Spermatis* belongs to the primary margin of page 96. It is a compact instruction to remain within the terms, not an editor's later taxonomy of alchemical gender.

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. The mother's body is the place of destruction and new birth.

1599 p. 92; kh-mc1599-p092-body. The mother is expressly identified as the first matter's pri-material fountain.

1599 p. 95; kh-mc1599-p095-body. The seeded mother participates in becoming the metallic fruit.

1599 p. 96; margin; kh-mc1599-p096-margin. Confusion over mother, womb and sperm is said to lead into a dangerous labyrinth.

1599 p. 119; kh-mc1599-p119-body. The return into the common mother is distinguished from treating the metal's own parts as its ground.

1599 p. 121; kh-mc1599-p121-body. The true common mother is a pri-material Rebis, not the metal-derived substitute.

In this edition. "Mother's body" is preferable where the original says *Leib*, since translating every occurrence as womb hides the author's changing terms. The Latin *matrix* family can be indexed under womb without assigning an anatomical identity to the material. The text's own warning requires careful relational reading.

See also. Seed, Field and Fruit; Philosophers' Dung; Putrefaction; Regeneration; Twofold Mercury and Rebis.

Multiplication

Multiplication; MVLTIPliciren; multipliciende; in momento

The word. Multiplication names the production of further fruits of the prepared metal's own kind. In the central exposition it is connected with philosophical projection upon lower metals after the medicine has attained more-

than-perfection. It is not a general synonym for any increased yield, and the book does not supply a numerical multiplying factor.

In Khunrath. The negative argument on page 71 groups vegetation, regeneration, more-than-perfection and multiplication as ends for which ordinary metallic solutions are insufficient. A product can be subtle, liquid or apparently quicksilver-like without thereby acquiring the generative power needed for this series. The shared requirement is the proper relation to first matter.

Page 75 makes multiplication an outcome of the metal's new birth in its mother's body. Page 91 then locates the promised increase in philosophical projection, where the regenerated silver or gold is said to beget fruits of its own kind from lower metals with the help of Art. This is the context in which the principle that like comes from like operates.

The second road on page 100 makes the sequence especially clear. The universal Stone first more-than-perfects metals by fermentation; those metals afterwards possess power to multiply themselves in a moment by projection upon lower metals. The suddenness belongs to the asserted action of the prepared agent, not to its entire preparation or to ordinary metallic growth.

The following pages explain the higher condition as one from which form and being can be imparted at the root. Within the doctrine, multiplication therefore presupposes transmutation rather than merely counting more pieces of an unchanged substance. Conversely, the useful separations and ripenings excluded on page 105 should not be redescribed as the multiplication of the Stone simply because they improve a precious-metal return.

The word marks one of the promised effects that makes more-than-perfection more than an emphatic adjective. It also shows how deeply the work's agricultural vocabulary is qualified by the alleged powers of a prepared medicine.[185]

The places. Selected annotated passages.

1599 p. 71; kh-mc1599-p071-body. Ordinary metallic liquors are denied sufficiency for multiplication and its prior conditions.

1599 p. 75; kh-mc1599-p075-body. New birth is directed toward more-than-perfection and multiplication.

1599 p. 91; kh-mc1599-p091-body. Projection is described as the artful production of like fruits from lower metals.

1599 p. 100; kh-mc1599-p100-body. Fermentation precedes the metals' instant multiplication in projection.

1599 p. 102; kh-mc1599-p102-body. The higher state imparts form and being to lower metals.

1599 p. 105; kh-mc1599-p105-body. Profitable separation and ripening are excluded from the universal-derived operations under discussion.

In this edition. "Multiplication" should not imply a fixed yield, exponent or material balance supplied by the treatise. The text names neither quantity nor ratio. Its *in momento* describes an alleged sudden effect after preparation and should not be detached into a promise of instant manufacture.

See also. Projection; Fermentation; More-than-perfection; Particulars and Augmentations; Seed, Field and Fruit.

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[185] The word "fruits" on page 91 belongs to the statement of like-kind production. It is a local comparison within metallic work; the margin of page 95 expressly warns against treating vegetable generation as an identical mechanism.

Natural craft and human craft

vbi Natura desinit, ibi Ars incipit; Menschen-Handt; Meisterlichs der NATVR kunststück

The word. Nature's craft supplies the catholic subject; human craft prepares it toward the Stone. The maxim that Art begins where Nature leaves off marks this division of responsibility, without making the two kinds of work opposed.

In Khunrath. At p. 44 the proper starting thing has never received the help of human hands. The margin excludes artificially prepared candidates on that ground. Yet p. 50 calls Nature's own constitution of the subject a masterly art-piece: she subtly separates and composes the greater world's body, spirit and soul into one Chaos. "Art-piece" therefore need not imply prior manufacture by a human Artist.

The next distinction concerns completion. Nature has given crude Mercury its catholic mass and outward form but left it imperfect. The natural beginning is sufficiently constituted for its purpose while still requiring further preparation. Human Art assists the movement beyond that supplied state; it does not create the source's universality for the first time.

The distinction explains why the book can exclude prepared starting candidates and nevertheless demand extensive preparation afterward. The exclusion concerns what qualifies as the initial subject. It is not a blanket rejection of intervention, instruments or skilled manipulation.[186]

[186] The ban on human-made starting subjects belongs with the later permission for genuinely preparatory work; removing its temporal setting creates a contradiction the text does not require.

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. The subject precedes human preparation, and Art begins where Nature leaves off.

1599 p. 44; margin; kh-mc1599-p044-margin. Artificially prepared candidates are excluded as the original subject.

1599 p. 50; kh-mc1599-p050-body. Nature's own separation and composition is called a masterly art-piece.

1599 p. 65; kh-mc1599-p065-body. Nature has already worked on crude Mercury, with its imperfection explained on p. 66.

In this edition. The shared language of craft should be preserved: Khunrath does not restrict Kunst to human action in every sentence. The distinction follows the named agent and the stage of work.

See also. Nature; Universal laboratory; Crude Mercury; Imitation of Nature; Preparation.

Natural motion

MOTVS Naturalis principio; operante NATVRA

The word. Natural motion enters the parenthesis describing Nature's continuing work after the world's first creation. The phrase belongs to generation and propagation, not merely to changes of physical position.

In Khunrath. At p. 47 Khunrath distinguishes what God made from first matter at the world's beginning from later plants and animals arising through their own seeds. The parenthesis joins God's willing, Nature's working and the principle of natural motion. The sequence continues on p. 48 into the specific powers responsible for mineral and metallic generation.

The phrase helps preserve two different kinds of explanation. God remains the source and governor of the order, while Nature continually effects particular generations within it. Motion does not mean that the original creation must be performed anew whenever a plant or animal comes to be.

Khunrath does not develop an independent taxonomy of motion here. The adjacent account supplies the operative meaning: ongoing, ordered becoming according to kind. Its relevance to Magnesia lies in the contrast between that specification and the catholic condition of the chosen subject.[187]

The places. Selected annotated passages.

1599 p. 47; kh-mc1599-p047-body. Natural motion is named in the parenthesis governing subsequent propagation.

1599 p. 48; kh-mc1599-p048-body. The account continues with seed-properties and mineral or metallic formative powers.

In this edition. The Latin retains *principio* in the parenthetical construction. The supplied English reads it as “by the principle of Natural Motion”; no additional named philosophical authority is cited at this point.

See also. Natural origin; Nature; Seminal reasons.

[187] The phrase is singly attested in this passage; it should not be expanded into a comprehensive mechanics absent from the treatise.

Natural origin

Mundi - primordialiter; erst-Weldt-anfenglich; ex propagatione; MOTVS Naturalis principio; aus NICHts

The word. Natural origin covers several modes of coming-to-be that Khunrath carefully distinguishes: divine creation of first matter, initial specification into kinds, and subsequent generation or propagation. They belong to one cosmological account, but their difference is what prevents every present thing from counting as catholic first matter.

In Khunrath. At p. 18 the Stone's alleged universal scope is explained through the origin of all natural things: some arose from catholic first matter at the beginning of the world, others subsequently through propagation with Nature working. At pp. 47–49 the distinctions become fuller. First matter was created out of nothing and universally ensouled. The several vegetables, animals, minerals and metals were then determined toward particular kinds. Plants and animals subsequently reproduce through their own seeds, while mineral and metallic generation is described through the special formative reasons of the World-Soul.

The present existence of Magnesia is not an assertion that every particular product can be treated as though specification had never happened. The selected natural subject preserves its own catholic first-material condition. Khunrath can therefore appeal to the world's beginning while requiring a definite, obtainable thing in the present world.

The vertical language is especially distinctive. The relevant matter lies above the earth and is that from which Nature begets metals within the earth. This claim recurs across pp. 51, 63–64 and 67. It reverses the

opponent's search inside finished metals for a universal source extracted from them. The direction of dependence runs from mother-matter to metallic fruits. The location is a relational clue in the argument, not a disclosed geographical address or invitation to name a mineral deposit.

The account of generation also governs analogy. On p. 95 the universal mother, seeded with special silvern or golden sparks, becomes the fruit. Yet the margin warns that the generation and propagation of metals differ from those of animals and plants. The same vocabulary of seed, mother and fruit does not make their processes identical. Natural origin supplies a structural comparison and an ordered causal direction; it does not license literal transplantation of every agricultural example into metallurgy.[188]

The places. Selected annotated passages.

1599 p. 18; kh-mc1599-p018-body. Primordial material origin is distinguished from subsequent propagation.

1599 p. 47; kh-mc1599-p047-body. Creation, specification and continued generation are separated in the developing account.

1599 p. 48; kh-mc1599-p048-body. Ongoing mineral and metallic generation depends upon special formative reasons.

1599 p. 49; kh-mc1599-p049-body. First matter's creation from nothing and universal ensouling are stated.

1599 p. 67; kh-mc1599-p067-body. The defining matter lies upon the earth and is the source of metals generated within it.

[188] The modern introduction summarizes the source as what lies upon earth from which Nature generates metals in earth; this is grounded in the p. 67 primary formulation, not an identification of a modern substance.

1599 p. 95; margin; kh-mc1599-p095-margin. Khunrath warns that metallic generation cannot be proved by every plant or animal analogy.

In this edition. “First-world-beginning” retains the source’s compounded emphasis without collapsing all later uses of “first-material” into a date. The edition’s note to p. 51 says the above-earth claim is not returned to; the body at pp. 63–64 and 67 repeats the contrast, and those primary passages take precedence.

See also. First matter; Nature; Seminal reasons; Specification; Son of the World; Seed, Field and Fruit.

Nature

NATVR; NATVRA; Vicaria; Laborantin; NATVRA nunquam est otiosa

The word. Nature is both the universal formative power linked with the World-Soul and the active worker who supplies the Artist’s proper subject. Khunrath repeatedly gives her feminine agency: she specifies, separates, composes, begets and teaches. At p. 62 she is God’s *Vicaria* in natural affairs and a capable woman-labourer.

In Khunrath. This agency fixes the boundary of the work. The maxim at p. 44 says that Art begins where Nature leaves off. The immediately relevant consequence is not that Art replaces Nature, but that its initial subject must already be a natural thing to which human preparation has not yet contributed. Nature has performed a subtle separation and composition of body, spirit and soul into the catholic Chaos. The Artist does not recreate the universe or manufacture universality by mixing specified things.

Khunrath develops the relation in his image of the great world as God's universal laboratory. Nature works there continually; the margin says she is never idle. She has already set out the due subject without useful assistance from the Artist. Recognition precedes human intervention because a subject supplied by Nature must be distinguished from one invented according to an operator's preferences. This priority also explains why Nature knows the determinate weights and measures of mineral and metallic generation.

Art nevertheless has real work to do. The natural subject is complete for its role as the beginning, but not yet the more-than-perfected Stone. The discussion of crude Mercury says that Nature has worked upon it a little, giving it a catholic mass and outward form while leaving it imperfect. Khunrath can therefore combine a fully qualified subject with an unfinished result. Preparation assists an ordered natural development; it does not make the initial subject appropriate by arbitrary ingenuity.

Nature is also an interpretive authority. Philosophers' writings are to be read according to what Nature makes possible, and books are accepted insofar as they agree with her. A manipulation can be skilful and its product useful, yet fail the relevant natural criterion. The persistent phrase "Nature-conforming and artful" binds those two demands. Khunrath's Nature is neither an inert supply of ingredients nor a rhetorical alternative to all laboratory action.[189]

[189] The declaration that Nature is never idle stands in the primary margin of p. 63, not merely in the modern translator's description.

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. Where Nature leaves off, Art begins; the chosen subject has not previously been manufactured.

1599 p. 48; kh-mc1599-p048-body. Nature alone knows the determinate weights and measures of ongoing generation.

1599 p. 50; kh-mc1599-p050-body. Nature composes the catholic Chaos from the greater world's three constituents.

1599 p. 62; kh-mc1599-p062-body. Nature is God's deputy and appointed woman-worker in the universal laboratory; the sentence continues on p. 63.

1599 p. 65; kh-mc1599-p065-body. Nature's limited working produces crude Mercury, with its imperfection explained on p. 66.

1599 p. 112; kh-mc1599-p112-body. Nature supplies the touchstone for interpreting philosophical writings.

In this edition. "Woman-Labourer" preserves the gender and activity of *Laborantin*; reducing it to an impersonal process would lose the deliberate reversal in which Nature works while the Artist contributes nothing to the subject's origin. The broader cosmological identification with World-Soul remains distinct from each local personification.

See also. Natural origin; Soul of the World; Macrocosmic microcosm; Preparation; Light of Nature; Nature-conforming.

Nature-conforming

Naturgemeß; NATVRGEMEssen; Naturgemesser Vernunfft; vn-Naturgemeß; Papieren-buch-gemeß

The word. *Naturgemeß* means in agreement with Nature, her course, and her possibilities. It is a norm applied to working, reasoning, teaching, and reading. The opposite is not merely unusual or artificial: an un-Nature-conforming account lacks the ground required for the Art's proposed end. Khunrath can consequently combine Nature-conforming and artful without contradiction.

In Khunrath. The word guards the relation between Art and Nature. Art may refine or further what Nature supplies, but it cannot obtain an effect from a subject lacking the appropriate principle. This is why extensive manipulation of a metal cannot be called a return to first matter simply because it yields subtle parts. At page 118 the course of Nature, the testimony of true Philosophers, and Nature-conforming reason converge on the need for the common regenerative field. Conformity evaluates the explanatory structure of an operation, not just its outward appearance.

The same norm governs reading. Page 110 accepts the Philosophers' books insofar as their sense agrees with Nature; page 112 contrasts Nature-conforming understanding with merely paper-and-book-conforming interpretation. This does not grant freedom to make a text mean anything convenient. The wax-nose warning shows the opposite danger: a reader can bend verbal parallels toward any candidate. Khunrath answers with a restriction to natural possibility and with distinctions between ordinary and philosophical metals, universal and specified Stones, and essential parts and first principles.

Speech can also be assayed by the norm. The performer who displays a tincture must be heard, on page 157, to learn whether his account sings in accord with Nature. Page 159 rejects raw matter's supposed immediate transmutatory power because it contradicts necessary qualification and preparation. Finally the subscription on page 187 claims that the entire book has been spoken Nature-conformingly, alchemically, and philosophically. The adjective thus moves from operation to method and then to authorial accountability: Khunrath claims for his writing the same agreement that he requires from material processes and rival explanations.[190]

The places. Selected annotated passages.

1599 p. 110; kh-mc1599-p110-body. Books are accepted in a Nature-conforming understanding, only so far as they agree with Nature.

1599 p. 112; kh-mc1599-p112-body. Nature-conforming reading is opposed to paper-and-book-conforming adherence to the dead letter.

1599 p. 118; kh-mc1599-p118-body. Nature-conforming reason joins Nature's course and philosophical testimony in the argument about regeneration.

1599 p. 157; kh-mc1599-p157-body. The demonstrator's explanation is tested for Nature-conformity rather than accepted on the strength of display alone.

1599 p. 159; kh-mc1599-p159-body. Immediate transmutation by unprepared matter is rejected as contrary to Nature's truth, possibility, and will.

1599 p. 187; kh-mc1599-p187-body. The closing subscription applies the norm to Khunrath's own utterance of the treatise.

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[190] The agreement claimed by Khunrath is an internal criterion of this historical argument. Describing a preparation as Nature-conforming here does not independently validate its chemical feasibility or medical efficacy.

In this edition. The translation consistently uses the marked compound *Nature-conforming*, rather than flattening it to *natural*. That distinction matters especially where the German combines it with *künstlich*: the action is artful, yet answerable to Nature. The comic counter-formation *Papieren-buch-gemeß* at page 112 makes the chosen standard unusually visible.

See also. Possibility of Nature; Nature; Art and Artist; Letter and spirit; Demonstration and the tinging-man.

Nature's manner

stylo; jhrem vnwandelbaren stylo nach; ordentlichen Lauff

The word. Nature's *stylus* is her manner of proceeding. At p. 63 the Latin ablative *stylo* qualifies the unchangeable way in which she has generated and continues to generate metals.

In Khunrath. The expression belongs to a sentence extending from the account of the universal laboratory to metallic generation inside the earth. Nature's past and present work follow the same manner. The Artist is therefore asked to recognize an existing order rather than invent a new material route according to personal preference.

An earlier formulation at p. 51 describes Nature's ordinary course in nearly the same relation: she has always begotten metals from the universal matter and still does so. Together the passages give the book's appeals to Nature a temporal consistency. The required beginning is not merely a past accident whose later products can be reconstructed arbitrarily.

The word does not here mean literary style, even though Nature is elsewhere imagined as the writer of a

world-book. Its immediate object is generation. Keeping that local meaning prevents the two images, natural working and natural writing, from being confused.[191]

The places. Selected annotated passages.

1599 p. 51; kh-mc1599-p051-body. Nature's ordinary course governs the generation of all metals.

1599 p. 63; kh-mc1599-p063-body. Her unchangeable stylus joins past and present generation, completed on p. 64.

In this edition. "Manner" is the supplied English sense. The nominative stylus is useful for lookup, while the original form in this passage is stylo.

See also. Nature; Natural origin; Begetting and bearing witness; Imitation of Nature.

Nicodemus and hidden disciples

Nicodemisch; propter metum Judæorum

The word. "In good Nicodemus fashion" describes the doubting or reserved posture introduced at p. 25. The adjacent marginal comparison, begun on p. 24, says there are sons of chymical doctrine at court, in the schools and elsewhere who do not make themselves publicly known, like Christ's disciples who remain silent for fear. These connected but different statements should both remain visible.

In Khunrath. The body addresses persons of consequence by estate, office or profession who nevertheless lack understanding of this mystery. Some deny that the Stone

[191] The modern note to p. 63 distinguishes this older sense of stylus from a written hand; the primary sentence's repeated generation verbs establish the local context.

ever existed or can be attained; others carry doubt in Nicodemus fashion. Khunrath answers with his trumpets of truth, beginning with experience. The figure thus introduces the need for conviction in a socially exposed setting.

The margin prevents the account from becoming a universal condemnation of every person in those institutions. Khunrath expressly says he does not mean all: hidden sons of doctrine remain among them. Concealment may answer fear of vexation rather than sheer ignorance or bad faith. The text's repeated language of silence is awkward, and the Latin phrase describing release from harassment is insecure in the supplied witness. It should not be made to yield a more precise account of persecution than it contains.

Nicodemus is therefore a useful instance of the book's refusal to let public position directly settle inward knowledge. A respected office can coexist with ignorance; a concealed practitioner can possess understanding. Yet the body still calls the Nicodemus-like posture doubt, and the response seeks to move it towards assurance. Neither describing the whole passage as hypocrisy nor reducing it to a wholly approving portrait of private belief captures both registers.

The biblical scene helps Khunrath discuss reputation, fear and disclosure without naming contemporary individuals. It supplies a role into which people may fall, not an identification of a particular courtier, cleric or academic.[192]

[192] The supplied transcription has *pro redimenda vexa* in the margin. Its completion as a form of "vexation" is editorially proposed rather than securely read; the uncertainty should not disappear in an expanded quotation.

The places. Selected annotated passages.

1599 p. 24; kh-mc1599-p024-body. The discussion locates deniers among persons of consequence in several institutions

1599 p. 24; margin; kh-mc1599-p024-margin. Khunrath exempts concealed sons of doctrine from the general criticism

1599 p. 25; kh-mc1599-p025-body. Nicodemus-like doubt introduces the first trumpets of truth

1599 p. 25; margin; kh-mc1599-p025-margin. The hidden disciples' fear and silence complete the gloss begun on the preceding page

In this edition. Keep the adverbial character of *Nicodemisch*: "in Nicodemus fashion" is more exact than making Nicodemus a named alchemist. The modern note connects the allusion with several Johannine passages; the source's printed marginal words establish the fear-and-silence comparison but do not reproduce that full list of references.

See also. Herod and the Magi; Prayer and grace; Truth and hatred.

Oath and conscience

Gelöbtnis vnd Pflichte; Præceptori; Gewissen; in foro conscientiæ; vincula iniquitatis; ADMONITIO

The word. The oath passage concerns freely undertaken pledges and duties to a preceptor under ancient philosophical usage. It is not merely a demand that a reader obey every statement in the printed book. The marginal *ADMONITIO* on p. 146 introduces an obligation to keep equitable commitments sincerely, without fraud

or deceit, throughout life. The court of conscience tests those commitments beyond outward verbal compliance.

In Khunrath. Pages 144–145 have already reserved fuller demonstrations for their proper time, place and person, under honest conditions. Page 146 adds the moral force of such relations. Whoever has been allowed to recognize Magnesia must neither knowingly treat it with contempt nor hang voluntary obligations to the teacher forgetfully on the wall. Khunrath anticipates the objection that secrecy might be a bond to wrongdoing and denies it both in the body and margin: in this case there is equity rather than iniquity.

The threatened consequences on p. 147 are severe. Divine judgment and Azazel follow, while the positive alternative is to write the obligations on the heart and live according to them. The text then cites *Lilium* as saying that God would reveal the Art to a faithful heart. The continuation on p. 148 supplies the German rendering and joins it to the psalmist's man who swears to his neighbour and keeps the oath. Fidelity, not merely successful concealment, is the virtue being demanded.

The excuse that the tongue swore while the mind remained unsworn is rejected *in foro conscientiæ*. Khunrath connects deliberate contempt of Christ and self-interested evasion of honest duties with sins against the Holy Spirit. He applies the seriousness of that framework to Magnesia as Christ's natural symbolic effigy and to the teacher, who is to be revered like a parent. The commandment against misuse of God's name completes the warning.

These are Khunrath's normative and punitive claims, not a modern endorsement of coercive secrecy or of his determination of unforgivable sin. The passage shows the

institution he says governs transmission: voluntary obligations, paternal gratitude and conscience, backed by divine sanction. It gives no complete oath text, membership list or identifiable school constitution.[193]

The places. Selected annotated passages.

1599 p. 145; kh-mc1599-p145-body. Public disclosure is reserved and the conditions of transmission remain unlisted

1599 p. 146; kh-mc1599-p146-body. Voluntary obligations to the preceptor must be kept sincerely for life

1599 p. 146; margin; kh-mc1599-p146-margin. The admonition expressly denies that these are bonds of iniquity

1599 p. 147; kh-mc1599-p147-body. Divine sanction is followed by the Lilium maxim about the faithful heart

1599 p. 148; kh-mc1599-p148-body. The tongue-versus-mind evasion is rejected in the court of conscience

1599 p. 149; kh-mc1599-p149-body. Magnesia's symbolic status and the teacher's parental standing intensify the duty

In this edition. Keep *Praeceptor* or "preceptor" available beside "teacher," since the personal obligation is more specific than obedience to an author. The Latin title *Lilium* is quoted as a speaking authority, but the supplied apparatus does not securely identify which alchemical work it denotes. It should not acquire an invented author or bibliographical biography.

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[193] The p. 147 *Lilium* sentence runs over the page: the final Latin *hanc* and the German explanation stand on p. 148. A quotation or citation should acknowledge that continuation. The p. 148 maxim about a sworn tongue is identified with Euripides in the modern apparatus. Khunrath prints the Latin but does not name Euripides in the primary passage. The original p. 149 margin cites Exodus 20:7. Modern confessional numbering of the commandment should not be substituted for the reference actually printed.

See also. Azazel and the cabalistic witnesses; Prayer and grace; Likeness; Greed and stewardship; Truth and hatred.

Objection and solution

OBIECTIO; SOLVTIO; in thesi & affirmativa; in antithesi & negativa; posito hoc, non tamen simpliciter concesso; Hæc illi

The word. Objection and solution are recognizable stages in the book's disputation. A rival claim is set out, sometimes at length and with technical detail, before Khunrath distinguishes what can be granted from what does not follow. The marginal labels are aids to recognizing changes of speaker and argumentative responsibility.

In Khunrath. The first formal pair occurs on page 87. An opponent observes that philosophical writings place the Art in the metals and asks how Khunrath can maintain his account. The answer does not deny the cited teaching outright. If the intended end is a specified silver- or gold-working medicine, silver or gold must indeed be employed: silverness and goldness are found in them. What remains necessary is their regeneration through first matter. The reply narrows the scope of the assertion and supplies an omitted condition.

A second marked objection begins on page 113 and runs through pages 114–115. The proposed worker separates a metal into sulphur, mercury, and salt, treats them as seed and field, and expects transmuting tinctures. The phrase *Hæc illi*, thus far they, closes the reported case. Khunrath grants that sulphurs and salts can be extracted but questions the alleged pure watery mercury. Then he grants the larger claim hypothetically: even if all three

parts could be obtained as described, they would still be the essential parts of a specified metallic product, not three pri-material principles. The words on page 116, ‘posited, yet not simply conceded’, preserve that crucial distinction between an argumentative assumption and an accepted fact.

The certainty dispute of pages 129–137 uses question and answer without depending everywhere on the same marginal labels. It turns the opponent’s standard back on accepted authors and on the hypothetical first Philosopher. Across these exchanges, the mode supports the earlier demand that knowledge be demonstrated affirmatively or defended through a forceful refutation. The book’s abuse can obscure how much of its reasoning proceeds by carefully limited concession. Reading the speaker changes correctly is essential: a technical sequence in an objection is not automatically a process Khunrath endorses.[194]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. Affirmative demonstration and negative refutation are paired duties of a claimant to knowledge.

1599 p. 87; margin; kh-mc1599-p087-margin. Objection and solution mark the transition between the metals objection and Khunrath’s conditional reply.

1599 p. 113; margin; kh-mc1599-p113-margin. A second objection introduces the proposed separation of metals into their three parts.

[194] The concise formula on page 87, that the wise distinguish while the fool confuses, belongs to the primary marginalia. It provides a more precise account of the disputation’s method than the surrounding polemical nicknames alone.

1599 p. 115; kh-mc1599-p115-body. Hæc illi closes the opponent's account before the answer grants some extractions and questions another.

1599 p. 116; kh-mc1599-p116-body. The larger claim is assumed for argument without being simply conceded.

1599 p. 130; kh-mc1599-p130-body. Question and answer extend the disputational method to certainty before completed work.

In this edition. The supplied translation usefully retains *Thus far they* and the Latin hypothetical qualification. Their small size should not conceal their importance: without them, a reader could wrongly attribute the opponent's laboratory programme to the author. The margin's *Qui bene distinguit, bene docet* on page 87 identifies good distinction as good teaching.

See also. Unless; Causes and reasons; Certainty before achievement; Principles and things proceeding from principles; Limits of similitude.

Observation

obseruiren; obseruationes; Arbeiten; Nachdencken

The word. Observation attends to what natural workings actually bring forth and teach. Khunrath distinguishes it from merely accumulating operations or boasting of experience. It belongs with sound understanding and philosophical reflection, while extending from the great world to the laboratory.

In Khunrath. At page 136 observation forms part of the route to knowledge through the Light of Nature. Diligent reading and sound understanding are joined to theosophical contemplation, meditation, and observation of wonderful natural effects. The effects occur both in the

wider world and in manifold, sometimes very dangerous laboratory works. The danger is an admitted condition of historical labour, not evidence that a perilous operation is philosophically sound.

Pages 171–172 give the negative definition. Opponents boast of manipulations, long labour, exercises, and excellent experiences. Khunrath responds that cooking, burning coal, and spoiling valuable materials do not advance recognition when natural grounds and reasonable observations are absent. The relevant observation is of what the works produce and teach, followed by right philosophical reflection. Repetition without this interpretive attention can increase costs without improving knowledge.

The attack on colour-proofs illustrates the same distinction. Seeing blackness or iridescence is an observation; inferring the Stone from that sight is an additional claim requiring further grounds. Observational competence therefore includes noticing that similar appearances arise in different preparations. The text does not oppose seeing to reasoning. It asks seeing to become discriminating, and reasoning to answer to the actual work rather than to a wished-for result.[195]

The places. Selected annotated passages.

1599 p. 136; kh-mc1599-p136-body. Observation spans the great world and the chymical laboratory within the route through the Light of Nature.

1599 p. 171; kh-mc1599-p171-body. Boasted manual practice and extensive labour are denied sufficiency for recognition.

[195] The statement that laboratory works can be very dangerous on page 136 belongs to the primary body. This companion treats those historical workings as evidence of the author's setting, never as an invitation to reproduce them.

1599 p. 172; kh-mc1599-p172-body. Reasonable observations of what the works teach and philosophical reflection complete the missing conditions.

1599 p. 72; kh-mc1599-p072-body. Experienced chymists know that similar colours occur in many different preparations, limiting the inference from sight.

In this edition. The source uses both a vernacularly inflected Latin verb and the Latin noun *obseruationes*. Preserving the term is useful, but modern ‘experimental method’ would be broader than the explicit formulation. Khunrath describes discriminating attention under a natural-theological framework, not a fully specified protocol of controlled experiment.

See also. Experience and testimony; Contemplation and inquiry; Colours and peacock’s tail; Three-hundred-letter collection; Causes and reasons.

Ocular demonstration

Augenschein; Augenscheinlich zeigen; im Wercke vnd Augenschein; probirte; gezeigte Probam

The word. Ocular demonstration is showing something in the work or to the eye. It can strengthen conviction, but Khunrath distinguishes what is seen from what the sight proves. This makes the term a useful companion to his rejection of unsupported spectacle.

In Khunrath. The extended proposition on pages 43–46 includes a hypothetical demonstration of one natural thing set visibly before the observer. Its visibility does not make recognition automatic: everyone already has the thing before the eyes, while only very few know it for its philosophical significance. Showing the subject and explaining its constitution therefore work together.

Pages 57–58 combine philosophical account with instruction shown in the work and to the eye, in the discussion of Magnesia's properties and analogical harmony. The truth-loving conscience is envisaged as satisfied by this combination. Yet pages 144–145 reserve fuller demonstrations for proper times, persons, places, and previously agreed conditions. The present printed assertion that something can be shown is not itself the same as delivering every demonstration to the reader.

The public tinging-man supplies the cautionary counterpart. Page 157 says not to trust the displayed proof alone; pages 160–161 require attention to preparations, hands, and instruments. Even a genuine effect may establish only possession of a tincture, not knowledge of its manufacture. Khunrath values sight while refusing to let it settle a larger proposition than it supports. The natural subject, the accomplished effect, and the performer's philosophical understanding each demand their own account.[196]

The places. Selected annotated passages.

1599 p. 45; kh-mc1599-p045-body. Visible demonstration is placed beside the paradox of a familiar but unrecognized thing, continuing page 44.

1599 p. 58; kh-mc1599-p058-body. Philosophical account and instruction in the work and to the eye are presented together.

1599 p. 144; kh-mc1599-p144-body. Public answers about achievements are suspended pending appropriately situated fuller demonstrations.

[196] The p. 58 statement of previously assayed truth supplies no named observers or protocols. The distinction between a reported demonstration and an inspectable record should remain visible.

1599 p. 157; kh-mc1599-p157-body. The displayed proof must not be trusted alone as a judgement of the performer.

1599 p. 161; kh-mc1599-p161-body. The observer is directed to attend carefully to hands, instruments, and equipment.

In this edition. The supplied translation's 'to the eye' conveys *Augenschein* without making it equivalent to modern experimental verification. The word can describe the mode of presentation; the historical assertion that a demonstration satisfied its audience remains an assertion made by Khunrath.

See also. Demonstration and the tinging-man; Recognition; Colours and peacock's tail; Experience and testimony; Concealment and names.

Omnia

OMNIA; Nomen eius apud Philosophos; Ex vno omnia; omnia in & ad VNVM

The word. *Omnia*, all things, is a philosophical name for universal Magnesia. At p. 111 Khunrath says that all things can be predicated of it because it is that from which all material things come. The name expresses universal material derivation and also explains a danger in reading the philosophers' descriptions.

In Khunrath. The passage is embedded in a warning about interpretive flexibility. Written law is said to have a wax nose which can be turned at will; the writings about Chaos or Magnesia seem equally capable of being made to fit every matter in the world. Khunrath does not answer by denying the extraordinary range of predication. He

explains it: the universal subject can be called all things because of what proceeds from it.

Two directions must therefore be kept apart. If all material things have their beginning in Magnesia, many descriptions may truthfully converge upon that one subject. It does not follow that every subject to which one of those descriptions can be bent is itself Magnesia. The surrounding argument makes Nature's possibility, rather than the bare letter, the standard of interpretation. Omnia magnifies the need for that standard.

Earlier pages supply the material basis. The universal first matter precedes the differentiation of natural kinds, and the numerical description gathers one, two, three and four into a single natural subject. The p. 55 margin's movement from one to all and toward one belongs with this account, though it is not a second explicit statement that Omnia is the matter's name. The common origin and comprehensive constitution make the later name intelligible.

The opening requirement that Magnesia contain everything needed for the universal Stone is related but not identical. That claim concerns constitutive sufficiency for the work, whereas p. 111 concerns the range of predication and the origin of all material things. Keeping those claims distinct prevents the name from becoming an empty synonym for totality. It also prevents converting "all things" into permission to add arbitrary materials. The book's universal subject is one natural thing, and its multiple names never annul that restriction.[197]

[197] The name's one explicit local exposition is p. 111. The earlier citations explain its conceptual setting rather than supplying additional occurrences of Omnia as a title.

The places. Selected annotated passages.

1599 p. 45; kh-mc1599-p045-body. The subject contains all it needs for the universal Stone, a constitutive claim continued on p. 46.

1599 p. 47; kh-mc1599-p047-body. All material things derive from the first matter before their differentiation.

1599 p. 54; kh-mc1599-p054-body. The numerical plurality is present in one natural subject.

1599 p. 55; margin; kh-mc1599-p055-margin. The movement from one to all and toward one anticipates the logic of the name.

1599 p. 111; kh-mc1599-p111-body. Universal predication explains Omnia while exposing interpretive abuse.

1599 p. 111; margin; kh-mc1599-p111-margin. OMNIA appears as the concise marginal headword.

In this edition. The primary text ascribes the name to the Philosophers rather than claiming Khunrath invented it. The modern note's description of the argument as grammatical usefully highlights predication; the article also preserves the stated material reason for that grammar.

See also. Magnesia Catholica; Catholic and universal; Monas, Dias, Trias and Tetractys; First matter; Letter and spirit.

Oratory and laboratory

ORATORIVM; LABORATORIVM; in ORATORIO; in LABORATORIO; Theoricè & Practicè

The word. *Oratorium* and *Laboratorium* name the paired settings of the final practical exhortation. In the oratory the philosopher asks for illumination and right understanding; in the laboratory he must handle

Magnesia rightly in a physico-chymical way. The source's marginal headings, rather than a modern reconstruction of a building, establish the pair.

In Khunrath. The sentence begins on p. 173 after the claim that the due subject provides a sure ground. This possession does not end the need for guidance. The Father of Lights must be invoked in spirit and truth to give inspired wisdom, insight in the mirror of the mind or otherwise, and admonition while reading philosophical books. The continuation on p. 174 makes the desired result specific: recognize where the truth about preparation has been written, receive good promptings from the Good Spirit, and govern the handling of the matter rightly.

The two settings are therefore connected by one petition. Prayer is directed towards the practical problem of preparation; labour is to be conducted under the guidance requested in prayer. The margin's "theoretically and practically" reinforces this conjunction. Neither a self-sufficient laboratory technique nor prayer without treatment of the proper subject is the programme described.

The term laboratory also has a larger occurrence at pp. 62–63. The whole wide World is God's universal laboratory, where Nature continually prepares the natural subject without the Artist's useful hand. The practitioner's laboratory does not replace that prior work. It begins with what has already been furnished and asks for the right way to continue. This distinction helps explain why taking a false subject cannot be cured merely by increasing labour or devotion.

The pair is sometimes imagined as a symmetrical visual arrangement. This treatise supplies a more modest and

more exact material fact: the headings stand on consecutive pages of one running argument. They are to be read through a page turn, with the prayer passing into its practical object.[198]

The places. Selected annotated passages.

1599 p. 62; kh-mc1599-p062-body. The great World is named the universal laboratory of God

1599 p. 63; kh-mc1599-p063-body. Nature's continuing work prepares the due subject before the Artist intervenes

1599 p. 173; margin; kh-mc1599-p173-margin. ORATORIVM labels the mind's conjunction with God

1599 p. 174; kh-mc1599-p174-body. The prayer asks for right handling of Magnesia in the laboratory

1599 p. 174; margin; kh-mc1599-p174-margin. LABORATORIVM is accompanied by the theoretical-and-practical gloss

In this edition. Translate the settings as "oratory" and "laboratory," keeping the Latin headings available. These pages do not describe room dimensions, equipment or an architectural plan. The modern note correctly observes that pp. 173–174 occupy the two sides of one leaf, not facing pages. The damaged end of the laboratory gloss should not be completed conjecturally.

See also. Inspired wisdom; Prayer and grace; Spirit of Wisdom; Theosophy.

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[198] The p. 174 laboratory gloss becomes illegible after a word beginning *Muric-*. The edition marks the loss; no missing authority or maxim should be reconstructed from the fragment. James 1:5 in the p. 173 margin and 2 Timothy 2:7 in the p. 174 margin support the two parts of the petition for wisdom and understanding.

Orpiment

Auripigmentum

The word. Orpiment is separately named beside arsenic in the primary margin of page 76. Both are brought under the objection to materials that are already beyond the primaterial beginning.

In Khunrath. The separate name matters: the text does not use it merely as a second spelling of arsenic. The marginal addition extends the body's discussion of ore-associated products and alleged corporeal mercuries, without identifying any of them as the catholic field.[199]

The places. Selected annotated passages.

1599 p. 76; margin; kh-mc1599-p076-margin. Orpiment is included under the same objection as arsenic and the ore-associated materials.

In this edition. The ordinary English follows the supplied edition. The source does not require a modern formula, purity or preparation to make its distinction.

See also. Arsenic; Embryonic Ores; Metallic Embryos.

Paracelsus

Paracelsus

The word. Paracelsus is explicitly named in the page 109 margin as a friend whose authority remains below Nature's truth.

In Khunrath. The placement is exact: the Artist should let natural possibility govern study and labour, and the

[199] This evidence is marginal. An inventory of body-text substance names alone would miss the author's explicit inclusion of orpiment.

reader should understand philosophical sayings through that possibility rather than through their bare sound. Naming Paracelsus does not release his followers from this rule. The gloss includes Geber and Ripley on the same terms.

This is a small but important boundary for interpretation of the treatise. A reader may recognize vocabulary associated elsewhere with Paracelsian traditions, but the single named occurrence does not make Khunrath's entire argument a quotation from Paracelsus or establish direct dependence for each technical expression. The primary evidence is an avowal of friendship qualified by a stronger allegiance.[200]

The places. Selected annotated passages.

1599 p. 109; margin; kh-mc1599-p109-margin. Paracelsus is the third named friend in the maxim subordinating authors to Nature's truth.

In this edition. No Paracelsian work is titled here. This article deliberately separates the primary naming from a broader historical classification of Khunrath, which would require sources beyond the supplied passage.

See also. Geber, Ripley, and Paracelsus; Nature-conforming; Authenticity of books.

Particulars and Augmentations

PARTICVLARIA; Augmenta; ELIXEIRIA minora

The word. *Particularia* are genuine limited works dependent upon the same ground as the universal Stone; *Augmenta* names the silver or gold increases associated

[200] Calling an author a friend is neither a rejection of him nor a claim that everything bearing his name is genuine and correct.

with certain such works. Khunrath refuses to let “particular” mean any profitable operation involving metals. The term’s legitimacy turns on a relation to the universal, not merely on a modest scale of gain.

In Khunrath. The qualified concession on pages 74–75 is the first important place. Fine preparations of silver and gold may contribute to tinctures, elixirs and particulars, but only after they are brought into the proper primaterial field. Khunrath does not deny that preliminary labour can have use. He denies that its products, taken simply in themselves, furnish the indispensable ground of regeneration.

Pages 81–82 connect special Stones and lesser elixirs with particulars, mentioning cinnabar workings and operations involving corporeal metallic mercuries as possible examples associated with augmentations. The passage remains conditional within his doctrine: these do not bypass the catholic field, and the fact that a metallic material has useful powers does not identify it with that field.

The summary on page 103 then states the dependency in its strongest form. All true transmuting tinctures, elixirs and particulars flow from the ground of the universal, each in its own manner. “Universal” here is a common foundation, not a claim that each particular itself acts universally. The next pages use that principle to discriminate rather than merely to prohibit.

Page 105 excludes two profitable practices: separating silver or gold already present in minerals or metals, and fixing embryonic precious metals. The former brings something out rather than bringing it in; the latter is only ripening. Khunrath says these are not properly particulars because they are no particles of the universal. That verbal

explanation is his own rule of usage. It explains why financial success, a recovered precious metal or a larger stable yield cannot by itself prove possession of the kind of particular the book defends.[201]

The places. Selected annotated passages.

1599 p. 74; kh-mc1599-p074-body. Preparations are conditionally admitted as useful for tinctures, elixirs and particulars.

1599 p. 75; kh-mc1599-p075-body. The condition is entry into the pri-material field of regeneration.

1599 p. 81; kh-mc1599-p081-body. Possible particular workings and lesser elixirs are named before the augmentation clause continues on page 82.

1599 p. 103; kh-mc1599-p103-body. Every true particular is said to flow from the universal foundation.

1599 p. 105; kh-mc1599-p105-body. Separation and ripening are excluded from the proper meaning of particulars.

In this edition. “Particulars” preserves the technical noun. “Augmentations” should not be flattened into a modern claim of yield improvement: the original is embedded in a disputed account of silver- and gold-making. Khunrath’s explanation through “particles of the universal” is reported as his conceptual distinction, not offered as an independently established etymology.

See also. Universal and Special Stones; Ripening; Projection; Transmutation; Metallic Embryos.

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[201] The cautious “as perhaps” introducing examples on page 81 matters. It prevents a list of named operations from becoming an unconditional endorsement of every process circulating under those labels.

Pebbles

Kiselsteinen

The word. Pebbles translate the *Kiselsteinen* named by some claimants in the page 34 catalogue. The word identifies a proposed ordinary material, without disclosing a particular mineral species.

In Khunrath. Khunrath follows the list by challenging the claimants' reasons. A stone-like appearance is not itself evidence that a thing is the material of the Philosophers' Stone, whose name has a different technical function.[202]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Pebbles occur among the rival proposed subjects.

In this edition. The English follows the supplied translation. It should not be sharpened into a specific modern silicate or into the unidentified word KJEsen on page 124.

See also. Rejected Materials; Philosophers' Stone.

Philo

Philo; de Decalogo; Denarium; Numerorum DEO familiarissimum; Nota mysterium

The word. Philo is named once, in the margin beside the real physical denarius. The cited *De Decalogo* supplies praise of the number ten as familiar to God, perfect, and comparable to the whole of wisdom. The reference

[202] The separate difficult KJEsen reading occurs in a bird-and-nut insult. Similar spelling alone does not establish that the same pebble material is meant there.

enlarges the numerical account without making Philo an authority for a chemical recipe.

In Khunrath. Pages 53–54 enumerate the Philosophers' one, two, three, and four within a single natural subject. Page 55 brings those constituents through resolution and lawful composition to the real physical ten, identified with the more-than-perfected highest good of Nature through Art. The adjoining marginal citation then asks the reader to note the mystery. Its place encourages the relation of a physical completion to a number associated with perfection and divine familiarity.

The distinction between text and gloss remains important. The body states the physical denarius and the Stone's ruddy diadem; the margin brings in Philo and the interpretive instruction. Nothing in that division makes the marginal voice less authorial, but it clarifies what proposition the named writer is being made to support. Khunrath is not claiming that the cited book contains the preparation just described. He uses it to give the numerical culmination a wider learned resonance.

The passage also stands near another marginal formula, out of one all things and all things in and unto one. The sequence is therefore not merely an isolated fascination with ten. Unity, articulation, and reunion frame the account. A reader can follow that structure without inferring an undisclosed numerical recipe, weights, or durations.[203]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Two, three, and four are gathered within one subject before the physical denarius is introduced.

[203] *Nota mysterium* is Khunrath's instruction to the reader in the marginal gloss. It should not be presented as part of a verified quotation from Philo.

1599 p. 55; kh-mc1599-p055-body. Resolution and composition yield the real physical denarius and the perfected Stone.

1599 p. 55; margin; kh-mc1599-p055-margin. Philo's De Decalogo is cited for ten's perfection and proximity to God, followed by the instruction to note the mystery.

In this edition. The modern note supplies a more precise section range in Philo and explains the one-plus-two-plus-three-plus-four relation. The primary margin names the book but no sections. This article keeps the difference between an authorial citation and the edition's expanded locator visible.

See also. Denarius; Catholic and universal; Four elements; Signature; Consensus and monuments.

Philosopher

Philosophus; Weisheit liebenden; Weißheitliebender; wahrer Philosophus; Philosophum liberum

The word. Khunrath supplies his own definition: the Philosopher is a lover of wisdom. It is a normative identity, tested through the aim and grounds of inquiry, rather than a title earned simply by producing silver or gold. The word encompasses learning, natural understanding, chymical work, and the recognition of divine wisdom in creation.

In Khunrath. Page 7 interprets Philosophers as wisdom-lovers who should pursue the Stone as a mirror of God, Nature, and themselves. Their desired good already exceeds a metallic effect. Page 86 makes the identity more exact: recognize the world-spirit's catholic dwelling and seek it in that place, rather than imagining an arbitrary way to catch it from the air, and one is a Philosopher. The

name here depends upon discriminating the proper subject and being prepared to work upon it.

The later defence makes the distinction from the successful operator explicit. A person with an acquired tincture can display transmutation without possessing the knowledge to prepare it. Conversely, someone with grounded recognition may not yet have achieved the finished Stone. Page 154 returns to the definition of wisdom-lover and orders the Philosopher's work toward true wisdom through the art of fire; transmutation belongs among the other benefits that may follow. Pages 155–157 then make a claimant answer through the coherence and natural grounding of his speech.

Khunrath's personal use culminates at page 162. Even if perfect preparation never came, he would retain recognition and remain a true Philosopher. This is not a dismissal of labour: the next page couples his admitted incompleteness with prayer and continued working. It is a defence of the identity's principal object and epistemic ground. The closing door-image similarly insists that entry must be through the right matter. Wisdom-loving is therefore neither vague benevolence nor mere intellectual refinement; it requires a right beginning, an account of causes, and a proper ordering of ends.[204]

The places. Selected annotated passages.

1599 p. 7; kh-mc1599-p007-body. Khunrath explicitly glosses Philosophers as lovers of Wisdom and relates their inquiry to recognition of God, Nature, and self.

[204] The mocking *Loß-sophi* in the margin of page 168 deforms the honoured designation of Philosopher. It belongs with the book's polemical vocabulary, not with a separate historical school.

1599 p. 86; kh-mc1599-p086-body. Recognition and pursuit of the world-spirit in its proper catholic dwelling define the Philosopher in the local dispute.

1599 p. 154; kh-mc1599-p154-body. Wisdom-loving is distinguished from loving silver or gold, and the labour's chief end is stated.

1599 p. 157; kh-mc1599-p157-body. A true Philosopher should accept examination of his Nature-conforming account.

1599 p. 162; kh-mc1599-p162-body. Khunrath claims that he would remain a true Philosopher without perfect preparation.

1599 p. 183; kh-mc1599-p183-body. The Philosopher must enter the Art by its right pri-material door.

In this edition. Capitalized *Philosopher* preserves the translation's distinction of the claimed identity without authenticating everyone Khunrath includes or excludes. His definition is given within a polemical argument; this lexicon records its criteria rather than deciding historically who actually possessed the Stone.

See also. Recognition; Certainty before achievement; Art and Artist; Son of doctrine and master; Philosophical liberty.

Philosophers' Dung

FIMVS; fimus equinus; Mercurius Catholicus; Mercurius Catholicus prima-

The word. The dung of the Philosophers is the putrefactive agency located in the catholic pri-material fountain. In the primary margin across pages 119–120, its secret horse-dung name is explicitly applied to the living pri-material catholic Mercury. This local definition

prevents the phrase from being read as an unqualified instruction to add ordinary manure.

In Khunrath. Page 83 rejects the sufficiency of corporeal metallic mercuries dissolved into water. They have not passed through the proper fountain, in which alone lies the dung that brings about the required putrefaction. That corruption destroys the former state in a way from which a new generation and regeneration can arise. The material name therefore belongs to a doctrine of productive destruction, not to every offensive or decaying substance.

The margin on page 119 begins by saying that first matter causes the true putrefaction in this work. Its continuation on page 120 identifies the living pri-material catholic Mercury as the secret horse-dung of the Wise and adds that one who understands this is wise. The page break can obscure the identification if the tail is quoted alone; read continuously, the subject is explicit.

This account sits beside the dispute over a metal's own separated constituents. Silver and gold need the proper common field, not a purported field built out of their own mercury and salt. Calling the true agent dung emphasizes its role in the necessary corruption; it does not permit an opponent to substitute any materially similar-looking putrefactive aid.

The name also shows why literal and philosophical registers must be distinguished case by case. The treatise elsewhere uses dung as abuse in the warning against a false substitution, "dung for balsam." That pejorative phrase is not a second definition of the philosophical dung. Here the apparently low name designates the

required and valued agency within the stated regeneration.[205]

The places. Selected annotated passages.

1599 p. 83; kh-mc1599-p083-body. Only the catholic pri-material fountain contains the dung for the true regenerative putrefaction.

1599 p. 119; margin; kh-mc1599-p119-margin. First matter is named as the cause of the relevant putrefaction; the Mercury gloss begins.

1599 p. 120; margin; kh-mc1599-p120-margin. The continued gloss expressly identifies living pri-material catholic Mercury as the secret horse-dung.

1599 p. 179; kh-mc1599-p179-body. A separate abusive dung-for-balsam phrase begins at the page end and continues on page 180.

In this edition. Retain “dung” and “horse-dung” rather than euphemizing them, but keep the primary identification beside the term. The divided form *prima- / terialis* should be rejoined in explanation, while the original page break remains visible in the places. No laboratory ingredient or modern chemical identity is inferred.

See also. Putrefaction; Mercury of the Philosophers; Mother and Womb; Seed, Field and Fruit; Regeneration.

[205] The margin’s concluding *Sapit/qui hoc intelligit* makes understanding the designation part of the wisdom claimed for the reader. It does not provide a material test by which literal dung can be converted into the required subject.

Philosophers' Stone

LAPIS Philosophorum; LAPIDEM MIRIFICVM; STEIN

The word. *Lapis Philosophorum*, the Stone of the Philosophers, is the treatise's promised end, while *Magnesia* chiefly names the subject from which that end is prepared. "Stone" is a technical name with several qualified forms, not permission to identify the unnamed subject with an ordinary mineral. Khunrath also calls the prepared end a wonder-working Stone, a high medicine and, in its universal form, the great Elixir.

In Khunrath. The opening places the Stone within a hierarchy of goods: it is Nature's highest good attained with the help of Art, and a divine gift to be sought both as a means of recognition and as medicine. From the outset, therefore, its value exceeds gold-making. The discussion of the two secrets on pages 7–8 distinguishes knowing its true matter from preparing that matter rightly. The Stone cannot be used as a synonym for every unprepared material bearing one of its names.

Pages 95–103 give the indispensable distinction within the headword. There are special Stones, silvern and silver-making or golden and gold-making, whose powers are specified by their metallic seeds. There is also the glorified universal Stone, prepared from the catholic matter alone, whose claimed reach extends across the kinds of natural bodies. Calling the latter great and the former little does not describe their physical size. It distinguishes the range and condition of their powers.

The book also speaks prospectively. At the conclusion, the matter already recognized is named the Stone still in a state of humiliation. Such language does not abolish preparation: pages 159–160 expressly deny that the raw matter can already perform lasting transmutation. The

Stone can thus be named in its ground, its preparation and its completed efficacy, provided the reader does not collapse those states.

Finally, Khunrath separates the truth he claims about the Stone from a claim to have completed it personally. He insists that he would remain a Philosopher even if he never perfected its preparation. The lexicon therefore records an asserted object and its argumentative roles, rather than treating the book as a report of demonstrated manufacture.[206]

The places. Selected annotated passages.

1599 p. 5; kh-mc1599-p005-body. The opening defines the Stone as Nature's highest good through Art.

1599 p. 8; kh-mc1599-p008-body. Knowledge of matter is distinguished from its due preparation.

1599 p. 96; kh-mc1599-p096-body. The special silver and gold Stones are named and their uses specified.

1599 p. 99; kh-mc1599-p099-body. The universal Stone is distinguished as great, with catholic powers.

1599 p. 160; kh-mc1599-p160-body. The wonder-working Stone is the end of a substantial preparation, not the raw subject.

1599 p. 162; kh-mc1599-p162-body. Khunrath refuses to make completed preparation the condition of his philosophical standing.

In this edition. Capitalized "Stone" helps preserve the technical headword without assigning a modern material identity. The language of a Stone already present in humiliation on page 168 is a theological way of naming

[206] The text's frequent *Deo volente* and related qualifications accompany its claims of successful preparation. Retaining them matters: the book asserts a Nature-conforming possibility under divine permission, not an unconditional guarantee to every laborant.

the recognized subject's promise; it should be read alongside, not instead of, the strict raw/prepared distinction.

See also. Universal and Special Stones; Two Roads; Physical-artificial Wonder-working Being; More-than-perfection; Medicine and Transmutation.

Philosophical liberty

Philosophum liberum ita oportet liberè Philosophari; Menschen authoritates

The word. The free Philosopher must philosophize freely: the page 142 margin gives this compact maxim beside an account of knowledge founded in Nature rather than merely human books. Its liberty is an intellectual freedom from making inherited written authority the ultimate ground. The passage does not announce freedom from natural or divine truth.

In Khunrath. The main argument begins on page 141 with Khunrath's assertion that his demonstrations do not rest on paper books alone or on mere supposition. The first Philosopher could never have read any predecessor's written account. Page 142 names instead the divine Light of Nature in the great and little worlds and the harmonious agreement of Scripture. One gloss says that human authorities have little foundational weight in his proof; the other supplies the maxim of liberty. Their proximity defines what the freedom is for.

The assembled book of natural letters then exemplifies inquiry conducted through travel, expense, and chymical reading. Khunrath can judge ordinary learned books by what Nature teaches rather than use them to forbid further investigation. Yet the neighbouring pages do not

dissolve standards: his account must give reasons, distinguish genuine from false material, and submit its propositions to natural examination. Nor does freedom mean a universal right to disclose every secret, which pages 144–145 refuse.

Pages 163–164 offer a related personal claim without using the same maxim. Another author may postpone writing until completion or death; Khunrath need not follow him, because gifts and divine promptings differ. The freedom defended therefore includes the authority to perform one's own assigned intellectual work. It remains a situated, theologically governed liberty, rather than a modern declaration that all choices or interpretations are equally valid.[207]

The places. Selected annotated passages.

1599 p. 141; kh-mc1599-p141-body. The defence refuses to rest the demonstration on paper books alone.

1599 p. 142; margin; kh-mc1599-p142-margin. The free-Philosopher maxim stands beside the disclaimer of primary reliance on human authorities.

1599 p. 143; kh-mc1599-p143-body. Natural letters are said to teach more truth than many badly written books.

1599 p. 163; kh-mc1599-p163-body. Khunrath refuses to make another author's delayed publication a rule binding his own writing.

In this edition. The maxim is on page 142, not page 143. It is primary marginal text. The translation's 'free' should retain the relation to philosophical inquiry supplied by

[207] The same author who asserts philosophical liberty requires loyalty to freely undertaken equitable obligations toward a preceptor. Intellectual independence and that particular form of fidelity are not treated as mutually exclusive.

the page, without importing a political programme or the rejection of all obligation.

See also. Philosopher; Book of Nature; Authenticity of books; Causes and reasons; Calling and perseverance.

Philosophical metals

Metallis Philosophicis; Argento & Auro; Mercurio & Suphure Philosophorū; occultis in MAGnesia

The word. Philosophical metals are silver and gold read, in some philosophical passages, as the Mercury and Sulphur hidden in Magnesia. Khunrath proposes this distinction to prevent every mention of metals from being treated as a reference to common metallic bodies.

In Khunrath. The discussion at p. 112 follows the command to interpret according to Nature's possibility. Khunrath asks whether the Philosophers sometimes intend the hidden philosophical constituents when they speak of metals. Magnesia is the Mine of the Art in which these are found. The suggestion directly answers readers who use isolated metallic sayings to deny the necessity of the catholic subject.

He does not replace every literal silver or gold with an allegorical one. The sentence continues on p. 113 with alternative readings: a passage may concern real silver or gold in the preparation of special Stones, with the aid of first matter, or it may concern the catholic first matter primaterially. The intended end determines the appropriate reading.

Thus the category creates a discriminating question, not a free substitution rule. The reader must establish whether a passage concerns the universal subject, specified metallic work, or a misreading of either.

Philosophical metals preserve the comprehensive source against an exclusively metallic interpretation while leaving the legitimate special route intact.[208]

The places. Selected annotated passages.

1599 p. 112; kh-mc1599-p112-body. Hidden Mercury and Sulphur are offered as the sense of some references to philosophical silver and gold.

1599 p. 112; margin; kh-mc1599-p112-margin. Magnesia is named as the Mine of the Art.

1599 p. 113; kh-mc1599-p113-body. Literal specified metallic work and pri-material universal meaning are distinguished as possible readings.

In this edition. The source prints *Suphure* without its first l. The source-form list preserves that attested spelling; the English reads Sulphur, with the typographical defect recorded in the apparatus.

See also. Mine of the Art; Sulphur of the Philosophers; Mercury of the Philosophers; Letter and spirit.

Philosophical Salts

SAL metallorum; SALIS Sapientiæ; SAL Maris CATHOLICON; SALTZ

The word. Salt occurs in several different relations: as an essential constituent, an ordinary laboratory material, a product drawn from a metal, and a philosophical name for the regenerated end or its universal source. The dictum that the salt of metals is the Philosophers' Stone therefore requires interpretation. Khunrath accepts the

[208] Khunrath frames the interpretation as a rhetorical question, then develops alternatives. It is stronger than a casual suggestion but narrower than an assertion that all metals in alchemical books are symbolic.

saying while attacking ways in which laborants make it authorize the wrong work.

In Khunrath. Pages 125–126 consider metallic salts obtained through prolonged operations and treatment with waters. Some products are granted high medicinal value; others are criticized for the corrosive additions that make them sharp and capable of staining skin or wood. Neither a salt-like form nor a coloured mark establishes the tinctorial power to change a lower metal into an upper one. Ordinary colouring is not the required transformation.

Page 127 gives the positive condition. The salt of metals belongs to the work when it has been regenerated and more-than-perfected by the catholic pri-material twofold Mercury. Khunrath describes the resulting silver and gold salt-stones as fixed, smokeless and wax-flowing, sapphirine and rubine respectively. Their alleged efficacy comes from the regenerated whole metal, not from treating an extracted constituent as an independent universal principle.

The question then moves behind these specified salts to their source. The salt-fountlet of the Salt of Wisdom is in *Magnesia Catholica* and is the fountlet both of metals generally and of the universal Stone. When the maxim directs the laborant to work in salt, Khunrath asks which salt and where it is found. His answer on page 128 is the catholic salt of the sea, found in the Philosophers' catholic ocean, which is *Magnesia*.

The sea is therefore a philosophical designation of the universal source, not an instruction to substitute ordinary sea-salt. That ordinary material already appears among the reagents of the earlier catalogue. The distinction exemplifies the book's wider rule: the same familiar word

may name a specified product or a universal philosophical ground, and its place in the argument determines which.[209]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. Ordinary salts, including sea-salt, belong to the catalogue of metallic preparation materials.

1599 p. 125; kh-mc1599-p125-body. The metal-salt dictum is introduced and literal preparations are discussed.

1599 p. 126; kh-mc1599-p126-body. Sharp staining products are denied the force of transmuting tinctorial salts.

1599 p. 127; kh-mc1599-p127-body. Regenerated salt-stones and the universal salt-fountlet are described.

1599 p. 128; kh-mc1599-p128-body. The catholic sea-salt is located in the Philosophers' sea identified as Magnesia.

1599 p. 129; kh-mc1599-p129-body. The sea is described as a compounded congealed water enduring fire.

In this edition. Do not translate every *Sal* as one modern chemical salt, or identify the philosophical sea with a geographical sea. "Sapphirine" and "rubine" preserve comparative colour-language without asserting that the products are sapphire or ruby. The conditional positive passage is a doctrinal account, not a validated account of medicinal or transmuting efficacy.

See also. Reviving Salts; Water of Permanence; Cleansing and Sweetening; Silver-ness and Gold-ness; Inceration; Catholic Sea; Salt of the Metals; Salt of Wisdom; Sapphirine and Rubine Salt-stones.

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[209] The primary margin on page 125 explicitly asks how the salt-of-metals saying is rightly understood. Its presence confirms that the article's distinction between literal salt products and philosophical salt is the author's stated interpretive problem.

Philosophical Sowing

geseihet; seihen; Philosophisch geseihet

The word. The historical verb *seihen* in these passages means to sow. It does not mean to strain the metal through a filter. The associated field, seed and apple-pip argument settle the local sense, even though the spelling can mislead a modern reader.

In Khunrath. Page 75 describes metallic preparations sown into their watery regeneration field. Page 95 then speaks of metallic seed and mother or field as together in the work. The operation-word identifies their generative relation, not a disclosed mechanical handling.

The objection on pages 114–124 gives the term argumentative force. Opponents would sow a metal's sulphur into its own other parts. Khunrath rejects that purported field and insists that the whole metallic nature must be sown into the external pri-material ground appointed for it. His apple example makes the sense concrete: pips are sown in common earth, not back in their fruit.

The term therefore belongs to the book's technical analogy without furnishing a literal botanical process.[210]

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. Metallic preparations are sown into the proper watery field.

1599 p. 95; kh-mc1599-p095-body. Seed and field are described as philosophically joined.

[210] Sowing is predicated of the whole metal whether its essential parts remain together or have been separately prepared, as pages 120–121 specify. It is not confined to isolated sulphur.

1599 p. 120; kh-mc1599-p120-body. The verb accompanies the explicit distinction of seed from field.

1599 p. 123; kh-mc1599-p123-body. Apple pips establish that sowing, rather than straining, is intended.

In this edition. Render the verb as sow in these contexts. The supplied editor proposes a regional explanation of the spelling; that philological suggestion need not be accepted to establish the contextual sense.

See also. Seed, Field and Fruit; Mother and Womb; Regeneration.

Physical-artificial Wonder-working Being

Ens Physico-artificiale MIRIFICVM; ENS MIRIFICVM; Wunderthetigen STEIN

The word. The *Ens Physico-artificiale MIRIFICVM* is the Stone as a physical and artfully prepared wonder-working being. The full phrase occurs in the primary margin of page 25; the shorter *Ens mirificum* continues the body's argument on page 26. "Artificial" refers to Art's contribution, not falsity, and "being" does not mean an independently described person or spirit.

In Khunrath. The term first appears in the defence of the Stone's existence. Khunrath alleges repeated contemporary experience of a powerful high medicine used, and sometimes misused, by various people. The pages do not name the persons and places. His next inference is that even where a possessor did not prepare the wonder-working being himself, someone must previously have prepared it. The object cannot, he says, simply have sprung out of the air.

This is a claim about the relation of possession to manufacture, not documentation of either. The later argument returns to the same distinction from the other direction: a tingent can possess a tincture without knowing its matter or being able to prepare it again. The term therefore belongs to an important separation between the prepared agent, the act it is said to perform and the knowledge of its current user.

Page 55 calls the final catholic Stone wonder-working after lawful composition with Vulcan's help. Page 160 again gives the wonder-working Stone as the end of many preparations, opposing those who claim lasting metallic transformation from raw matter. Its wonderful powers do not remove the need for work; the description presupposes a rightly prepared subject.

The phrase also helps hold natural and theological registers together without confusing them. Khunrath's Stone is claimed as Nature's highest good through Art and compared with sacred wonder-working elsewhere. Yet the technical adjective identifies an artful natural preparation. A historical account should preserve that ambitious claim without validating the alleged wonders or replacing the practical argument with a purely spiritual allegory.[211]

The places. Selected annotated passages.

1599 p. 25; margin; kh-mc1599-p025-margin. The full physical-artificial wonder-working designation is applied to the Stone.

[211] The supplied modern note on page 26 records a conjectural reading in the German clause about whether each possessor prepared the object. The argument's broad contrast remains clear, but exact quotation of that clause should retain the edition's uncertainty.

1599 p. 25; kh-mc1599-p025-body. The term accompanies a claim of contemporary experience of the powerful medicine.

1599 p. 26; kh-mc1599-p026-body. Possession without personal preparation is used to infer an earlier preparer.

1599 p. 55; kh-mc1599-p055-body. The wonder-working catholic Stone is the outcome of lawful composition with Vulcan's help.

1599 p. 156; kh-mc1599-p156-body. Possession of a tincture is distinguished from the ability to prepare it again.

1599 p. 160; kh-mc1599-p160-body. Extensive preparation is required before the wonder-working Stone can be invoked against the raw-matter boast.

In this edition. The hyphenated "physical-artificial" reproduces the conjunction in the Latin; "artful natural being" can explain it but should not replace the indexed form. "Wonder-working" is an attributed capacity in the historical claim. The unnamed contemporary examples on pages 25–26 must not be converted into independently verified experiments.

See also. Philosophers' Stone; Art and Artist; Metallic Medicines; Demonstration and the tinging-man; Fire and Vulcan.

Pico della Mirandola

Pico Mirandulæ Comite

The word. Pico is named as Count of Mirandola in the p. 147 marginal list of witnesses. The supplied editor identifies him as Giovanni Pico della Mirandola.

In Khunrath. The list supports the adjacent assertion that Azazel, subordinate to avenging IEHOVAH, punishes the contemptuous oath-breaker under an attributed Hebrew doctrine. No book, chapter or quotation from Pico is supplied. His name should therefore be used to explain the authority Khunrath claims for this particular point, not to reconstruct an individual doctrine from absent evidence.

The occurrence does not stand beside the main Christological harmony and should not be reassigned there simply because Pico is classified as a Christian-cabalistic writer by the modern apparatus.[212]

The places. Selected annotated passages.

1599 p. 147; margin; kh-mc1599-p147-margin. Pico is the first of four witnesses to the adjacent punitive claim

In this edition. Keep the count's title in the source-form index. The fuller personal identification is editorial information, while the printed witness name and its location are primary.

See also. Azazel and the cabalistic witnesses; Capnio and Reuchlin; Scalichius; Oath and conscience.

Plato

Platone attestante

The word. Plato is named as a witness that nothing under the sun comes into being without a preceding legitimate cause.

[212] The demonstrative in "attesting this" attaches the witnesses to a local assertion; it is not a general endorsement of every proposition in the treatise.

In Khunrath. The statement on page 36 follows Aristotle's demand for teaching through causes and certain principles. It strengthens Khunrath's requirement that a claimant give a sufficient why for the proposed matter. The margin's demand for a cause makes clear that this is a rule of explanation, not merely learned ornament.

No dialogue is named, and the sentence is not used to present a complete Platonic theory. The local sequence moves from causal teaching to causal priority and then to the happiness of recognizing causes, before dismissing groundless claims as Amadis-like trifles. Plato's function is one distinct link in that sequence.[213]

The places. Selected annotated passages.

1599 p. 36; kh-mc1599-p036-body. Plato is explicitly cited for the causal priority underlying Khunrath's demand for explanation.

1599 p. 36; margin; kh-mc1599-p036-margin. The demand that a cause be supplied gives the citation its immediate practical force.

In this edition. The article records an attribution by Khunrath. It does not authenticate the sentence as a verbatim passage from a particular Platonic work.

See also. Causes and reasons; Aristotle; Classical teachers and Amadis.

[213] The friendship maxim at page 109 is linked by the modern note to a classical maxim involving Plato, but Khunrath does not name Plato there.

Possibility of Nature

NATVRAE possibilitatem; Naturæ possibilitas; ex possibilitate NATVræ; norma; Richtscheid; Mügligkeit vnd Willen der Natur

The word. Nature's possibility is what Nature can do under the principles Khunrath attributes to her. It is not the reader's openness to any imaginable marvel. In the marginal rule of page 109, this possibility becomes the Artist's *norma* or *Richtscheid*, the rule or straight-edge by which both study and labour must proceed.

In Khunrath. The phrase enters a dispute about what authorities mean. An opponent may quote as much as he likes from the Philosophers, but their sayings must be understood according to natural possibility, rather than the bare sound of their words. Khunrath strengthens the point with an unusually explicit ranking of loyalties: Geber, Ripley, and Paracelsus are friends, but Nature's truth is a greater friend. Named allegiance therefore remains subordinate to the criterion that gives a claim its intelligibility.

Pages 111–112 explain why this is needed. Since innumerable predicates can be applied to the universal matter, an interpreter can make selected sayings appear to identify almost any substance. Verbal fit is therefore insufficient. Reasoning from what Nature permits is safer than reasoning from a book's bare letter. In the surrounding argument, Nature's possibility is expressed through limits: specified things do not simply lose their specification; a seed is not its own field; separating essential components does not make them primordial principles. Those distinctions give content to the rule. They are not permissions for an unrestricted allegory.

The criterion also tests claims that appear to bypass the bookish problem altogether. At pages 158–160, the would-be demonstrator promises lasting transmutation with still raw matter. Khunrath rejects the claim before accepting the spectacle as evidence, because regeneration and other qualifications must first have occurred. His appeal to Nature is thus both enabling and excluding: it explains why the Art can be pursued, and why some proposed shortcuts cannot belong to it. The reader can recognize here a tension rather than dissolve it. Experience is praised, but the meaning and credibility of an experience remain governed by a prior account of natural order.[214]

The places. Selected annotated passages.

1599 p. 109; kh-mc1599-p109-body. The Philosophical rule subordinates the interpretation of sayings to Nature's possibility.

1599 p. 109; margin; kh-mc1599-p109-margin. The Artist's straight-edge governs study and labour, and Nature's truth outranks named friends among the authorities.

1599 p. 112; kh-mc1599-p112-body. Reasoning from natural possibility is judged safer than proceeding from the bare letter of books.

1599 p. 117; kh-mc1599-p117-body. Essential parts must not be confused with pri-material principles, giving the interpretive rule a specific ontological application.

1599 p. 159; kh-mc1599-p159-body. The unprepared matter's alleged immediate efficacy is ruled contrary to Nature's possibility and will.

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[214] The adjacent marginal formula on page 110, *Extra Naturam, in Physico Artificialibus, nulla est Salus*, extends the same restriction to the physical arts. Its theological vocabulary belongs to Khunrath's argument; it is not a general modern definition of scientific method.

In this edition. Keeping *possibility* is important: *probability* would turn the rule into a judgement of likelihood, while *natural law* would supply a terminology the passage does not use. The source joins possibility to truth and will, and gives it the practical image of a straight-edge. Those are the terms by which its force should be explained.

See also. Nature-conforming; Geber, Ripley, and Paracelsus; Wax nose; Objection and solution; Demonstration and the tinging-man.

Prayer and grace

im Geist vnd in der Warheit; in Spiritu ac Veritate; Gnade; ORA DEVM; GOttes gnedigen willen

The word. Prayer in this treatise asks for recognition, right preparation, perseverance and the fitting use of the result. Grace names God's free assistance and bestowal. Neither is merely an ornamental blessing around a programme that otherwise claims to compel its outcome.

In Khunrath. The first sustained instruction appears on pp. 14–15. Recognition permits beginning, but many impediments may intervene. With diligent labour and a good purpose, the Artist is to call upon God in spirit and truth, beg, seek and wait patiently. God will provide when, where and how he wills. Khunrath adds that the outcome does not rest on willing or social estate, and the margin denies that God and Nature can be commanded like a nobleman's peasants. This places a real limit on the practitioner's expectations.

The p. 128 margin makes the same order concrete: pray for the great gift, first learn to recognize Magnesia, and seek diligently within it. Christ's injunction to seek and

find is cited in support of a directed search, not indiscriminate experimentation. The oratory-and-laboratory passage later asks that prayer lead to understanding the preparation and handling the subject well.

Khunrath applies these requirements to his own unfinished work. On pp. 162–164 he would retain true recognition even if perfect preparation never came within his lifetime. He thanks God for what he has, prays for what remains, and labours alongside. The further prayer that he be as a craftsman's hand to God represents his writing and service as an instrument under divine direction.

The concluding petition on pp. 184–185 asks to be preserved constantly with the recognized Magnesia and to attain Nature's highest good through Art. It retains grace and blessing before attainment. Prayer can also be offered for opponents: the p. 42 margin asks that God's countenance shine upon those who theorize and labour against the truth. The same book that threatens punishment and deploys harsh invective therefore also petitions for their illumination. Those registers coexist in the source and should not be smoothed into a uniformly gentle devotional voice.[215]

The places. Selected annotated passages.

1599 p. 15; kh-mc1599-p015-body. Prayer, diligent search and patient waiting replace any claim to dictate God's time

[215] The p. 15 margin says "Not in Mammon's fashion." Its placement makes the purpose of the prayer part of the contrast between philosophical use and money-directed desire. The p. 185 prayer is addressed directly to God. The earlier Simeon passage first describes what the chymist may say and then places a prayer in his mouth; the two rhetorical situations differ.

1599 p. 42; margin; kh-mc1599-p042-margin. Khunrath asks illumination for opposing theorists and laborants

1599 p. 128; margin; kh-mc1599-p128-margin. Prayer for the gift is joined to learning and seeking in the true subject

1599 p. 163; kh-mc1599-p163-body. The author prays and labours for preparation while thanking God for existing gifts

1599 p. 164; kh-mc1599-p164-body. The author asks to serve God as a craftsman's own hand

1599 p. 185; kh-mc1599-p185-body. The closing prayer makes grace and blessing prior to attainment

In this edition. Keep "in spirit and in truth" consistent across its German and Latin occurrences. The phrase is directed towards the quality of invocation, not an alternative name for a laboratory substance. "Grace" should not be weakened to good luck, since divine freedom and moral disposition are explicit parts of the argument.

See also. God and the Father of Lights; Gift of God; Oratory and laboratory; Oath and conscience.

Preceptor

Præceptori; Præceptore; wolwissenden Meister; parentis loco

The word. The preceptor is a person who knows and communicates the Art under an obligation of gratitude and fidelity. Khunrath also calls his own instructor a knowledgeable master. These descriptions provide evidence of personal teaching, but do not identify a particular teacher by name.

In Khunrath. At pp. 41–42 the author says he has been instructed by God, Nature and a well-knowing master, to whom he wishes eternal good. Page 135 names a human schoolmaster as one route by which the philosophers came to know. Later the p. 177 margin makes the narrative personal again: God has indeed joined such a helpful man to Khunrath.

The oath sequence adds the relationship's moral structure. Voluntary promises are made to the preceptor under ancient philosophical usage, and p. 149 says he is to be revered in a parent's stead. The accompanying warning against forgetting a benefit makes gratitude more than a polite compliment. Recognition is received through a relation that continues to bind the learner's conduct.

The teacher's role does not eliminate divine assistance or the testing of reasons. The book invokes both alongside human instruction. Nor does it supply a school register, curriculum or complete oath from which a formal institution could be reconstructed.[216]

The places. Selected annotated passages.

1599 p. 42; kh-mc1599-p042-body. The knowledgeable master completes the author's stated sources of instruction

1599 p. 135; kh-mc1599-p135-body. A human schoolmaster is one of the routes to knowledge

1599 p. 146; kh-mc1599-p146-body. Voluntary duties to the preceptor are required to be kept

1599 p. 149; kh-mc1599-p149-body. The preceptor is to be honoured in a parent's place

[216] The wish for the master's eternal welfare begins in a sentence crossing pp. 41–42. It is not a printed death notice from which the teacher's date of death can be inferred.

1599 p. 177; margin; kh-mc1599-p177-margin. Khunrath explicitly says that such helpful instruction has happened to him

In this edition. Do not replace the unnamed master with a biographical candidate drawn from outside the passage. “Preceptor” retains the personal and ethical authority that the narrower word “instructor” can lose.

See also. Oath and conscience; Court of conscience; Gift of God.

Precipitation

Niederschlagung; Niederschlagē; prœcipitation; niedergeschlagen

The word. Precipitation is one of the acknowledged ways in which the laborant transforms or recovers prepared metallic material. The German throwing-down vocabulary stands beside Latin forms. Its occurrence shows real differentiation among operations, but a precipitated product is no more automatically first matter than a dissolved or extracted one.

In Khunrath. Page 67 names drawing-off or precipitation before further sweetening and powder preparation. The connective “or” matters: Khunrath is describing varied laboratory practices, not prescribing one obligatory chain of actions. Page 69 gives a particular gold preparation as an example of subtle material, while also reporting its violently reactive character.

The passage continues into page 70 with a broad judgement on prepared mercuries after precipitation, whether of themselves or by foreign waters. Their medicinal value is granted within Khunrath’s historical

account. Their immediate identification with the first matter is denied.

Page 74 returns to precipitations among the Artist's possible helps to Nature. Some such prior preparations can be useful in work towards tinctures or particulars, provided the material subsequently enters the rightful pri-material regeneration field. This conditional concession is stronger evidence for the operation's place in the book than either treating it as a wholly rejected trick or turning its mention into a recommended recipe.

The repeated catalogue on page 90 includes a precipitation example among many possible prior forms of silver or gold. Khunrath's conclusion again concerns the necessity of regeneration, not the mere appearance or existence of the prepared precipitate.[217]

The places. Selected annotated passages.

1599 p. 67; kh-mc1599-p067-body. Precipitation appears as an alternative to drawing-off in the metallic preparation catalogue.

1599 p. 69; kh-mc1599-p069-body. A gold precipitate is described as subtle and violently reactive.

1599 p. 70; kh-mc1599-p070-body. Prepared mercuries after precipitation are denied first-matter status.

1599 p. 74; kh-mc1599-p074-body. Precipitations can have a conditional preparatory use before proper regeneration.

1599 p. 90; kh-mc1599-p090-body. The operation reappears in the repeated catalogue of possible prior metallic treatments.

[217] The contrast on page 70 between precipitation of itself and by foreign waters means the category is not tied in this text to one external reagent or one specified way of proceeding.

In this edition. “Precipitation” preserves the technical distinction from dissolution and separation without adding a modern reaction mechanism. The unstable gold example is a historical warning-sign, not an identification or a direction for making it.

See also. Violent Gold Preparation; Cleansing and Sweetening; Dissolution and Reduction; Metallic Medicines.

Preparation

debita PRAEPARATIO; rechte Zubereitung; Præparatione

The word. Preparation is the second of the Art’s two secrets, following recognition of the matter. It is neither dispensable labour nor something whose complete method follows automatically from knowing the subject. Khunrath’s book defends the priority of the first secret while acknowledging what remains to be learned in the second.

In Khunrath. Page 8 makes the order explicit: nothing can be prepared before one knows what to prepare. Pages 14–15 nevertheless warn that a right beginning does not remove every hindrance. Diligent work, prayer and patient expectation of counsel remain necessary.

The operation lists provide real content without a reproducible recipe. Page 46 divides preparation into fore-work and after-work; page 98 describes the universal matter’s regeneration; page 160 refutes claims for raw matter by recalling the substantial preparations demanded by the Philosophers. The lists identify relations and kinds of work while omitting practical quantities and conditions.

Pages 105–108 isolate recognition and true resolution as neglected foundations amid many process-books. Pages 162–163 then separate Khunrath's philosophical certainty from a claim that his own preparation is complete. He would retain recognition even if he never finished, and speaks of what is still lacking in preparation as a hoped-for gift alongside continuing labour.

Preparation consequently links understanding and practice without making them interchangeable. Its unfinished state can coexist with claimed knowledge of the matter, but the raw subject cannot simply be credited with all the completed Stone's effects.[218]

The places. Selected annotated passages.

1599 p. 8; kh-mc1599-p008-body. Due preparation is the second secret, dependent upon knowing the matter.

1599 p. 14; kh-mc1599-p014-body. A right beginning leaves possible hindrances and further work.

1599 p. 46; kh-mc1599-p046-body. The two divisions of preparation are stated.

1599 p. 106; kh-mc1599-p106-body. True resolution and purification form a foundational practical requirement.

1599 p. 160; kh-mc1599-p160-body. The many operations refute the claim of transmuting raw matter.

1599 p. 163; kh-mc1599-p163-body. Khunrath acknowledges what remains lacking in his own preparation.

In this edition. "Due" means the right preparation for the proper matter, not a debt or deadline. The conditional claim on page 162 should not be inflated into a

[218] The book is more explicit about the necessity and order of preparation than about its executable details. Calling it either a complete recipe or wholly without process obscures that distinction.

documented assertion that Khunrath never completed the Stone at any point in his life.

See also. Two secrets; Fore-work and After-work; Prepared and Unprepared; Certainty before achievement.

Prepared and Unprepared

præpariret; vnpræpariret; rohen materia; vnpræpariret

The word. Prepared and unprepared describe the state of a matter relative to human work. Neither adjective by itself decides whether the substance is the proper subject. The true starting matter is naturally supplied before the Artist acts, but a prepared version of that same ground is needed for the alleged final powers.

In Khunrath. Page 44's untouched natural thing establishes the priority of Nature's provision. Page 46 then requires substantial dissolution, cleansing and recomposition. The two statements concern different moments, not a contradiction between refusing and demanding preparation.

On page 98, the exclusion of every silvern or golden addition from the universal route is reinforced by a margin specifying bodily or spiritually prepared, and unprepared. That gloss qualifies the excluded additions; it does not say the catholic matter lies beyond every prepared/unprepared distinction. The body itself begins from purified matter and describes its further preparation.

Pages 158–160 draw the strongest boundary. Opponents claim a proof of lasting transmutation from still-raw matter. Khunrath answers that regeneration, more-than-perfecting and further qualification must have preceded

such a power. The raw subject's promised potential is not completed efficacy.

At the same time, pages 90–91 allow many prior preparations of silver or gold to stand as possible starting conditions for the special work. Their failure to be universal matter does not make them unusable for every subsequent purpose. The headword consequently requires both a subject and a stage to make sense.[219]

The places. Selected annotated passages.

1599 p. 44; kh-mc1599-p044-body. The initial natural subject has not previously received human artful treatment.

1599 p. 46; kh-mc1599-p046-body. The Artist must then prepare that subject through divided works.

1599 p. 90; kh-mc1599-p090-body. Silver and gold may enter further discussion in many already prepared states.

1599 p. 98; margin; kh-mc1599-p098-margin. Prepared and unprepared qualify the excluded silvern or golden additions.

1599 p. 159; kh-mc1599-p159-body. Raw matter lacks the qualifications necessary for lasting transmutation.

1599 p. 160; kh-mc1599-p160-body. The operation list reinforces the need for preparation.

In this edition. The page 98 modern apparatus misapplies the gloss to the catholic matter. This entry follows the anchor beside the silvern and golden additions and the syntax of the primary body. "Raw" is a stage-description, not an independent identity for the hidden substance.

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[219] The claim that an unprepared subject is recognizable should not be confused with proof that it already performs the completed Stone's effects. Khunrath's defence of recognition before achievement depends on maintaining that difference.

See also. Fore-work and After-work; Two Roads; Physical-artificial Wonder-working Being; Constitutive and Destructive Additions.

Preserver and Saviour

SERVATOR; SALVATOR; HEILAND; suo modo; Medicinische sage Ich

The word. Khunrath distinguishes *Servator*, Preserver, from *Salvator*, Saviour. At p. 56 the two titles describe both sides of his analogy, but the Stone's saving role carries the qualification *suo modo*, in its own manner. The German *Heiland* then gives the devotional force of "Saviour," while "medicinal" marks the application to the great World. Translating both Latin words simply as "Saviour" would erase a deliberate distinction.

In Khunrath. The Stone is already called the natural and Nature-conforming artful *Servator* of the great World at p. 42. At pp. 56–57 preservation and salvation are assigned to the greater World and its fruits, while Christ's corresponding work is assigned to the human race. The margin reinforces the restriction with "Medicinal, I say." This is not a statement of modern therapeutic efficacy; it is Khunrath's claim about the universal reach and theological significance of his medicine.

The titles also account for why transmutation cannot be the sole measure of the Art. At pp. 99–100 the universal Stone's asserted operations include renewal, restoration and conservation across kinds of natural beings. The medicinal language reaches beyond a treatment of human bodies to a preservation and elevation of the created World. The conclusion makes the priority explicit: the money-craving world disregards the higher theosophical

and medicinal uses when it asks only whether metals have been transmuted.

The apparent difficulty is that the chymist can hold this "Saviour" before he has completed the Stone. Simeon's recognition of the infant Christ supplies Khunrath's answer. On pp. 165–168 the natural likeness is already recognized while still in the condition of humiliation or emptying-out. The title therefore concerns the recognized subject and its promised perfected office, not proof that an unprepared substance already performs every finished operation. The preparation argument of pp. 158–160 expressly denies the claim that raw matter can already give the requisite transmutation. This distinction keeps the devotional language from being misread as an immediate operational assertion.[220]

The places. Selected annotated passages.

1599 p. 42; kh-mc1599-p042-body. The Stone is called the natural and artful Servator of the great World

1599 p. 56; kh-mc1599-p056-body. Servator and Salvator are paired, with suo modo qualifying the natural subject

1599 p. 56; margin; kh-mc1599-p056-margin. The marginal "Medicinal, I say" specifies the saving office intended

1599 p. 99; kh-mc1599-p099-body. Universal medicinal operations extend across natural kingdoms, continuing onto p. 100

1599 p. 167; kh-mc1599-p167-body. Theosophical and medicinal uses are preferred to transmutation

[220] "Greater World" and "lesser World" are not unglossed abstractions in the principal passage: p. 56 lists the former's fruits and identifies the latter as the human race. The statement that the universal Stone restores or conserves natural beings is attributed to Khunrath's text and is not offered as a medical recommendation.

1599 p. 168; kh-mc1599-p168-body. The medicinal Saviour is recognized in the state of humiliation

In this edition. The English distinction “Preserver”/“Saviour” should be maintained even when the same sentence applies both titles to Christ and to the Stone. The short modern gloss on p. 42 offers “Saviour or Preserver” for *Servator*; the explicit pairing on p. 56 supplies the better governing distinction for the lexicon.

See also. Analogical harmony; Gift of God; Humiliation and glorification; Simeon; Christ and IHSVH.

Principles and things proceeding from principles

principia Pri-materialia tria; principiata tria; partes Essentiales tres

The word. Principles are beginnings from which something is constituted; things principiated are products proceeding from those beginnings. Khunrath makes this distinction explicit when he challenges the claim that separating a metal into three essential parts restores its first matter. The distinction concerns the parts’ condition and origin, not merely their number.

In Khunrath. The objection begins with an apparently persuasive technical account. The Artist extracts sulphur or soul, displays Mercury or spirit as clear water, and brings out salt or body. The parts can then supposedly become seed and field for one another. Khunrath disputes the ease of obtaining the alleged pure Mercury, but he does not let the argument depend solely upon that practical objection. At p. 116 he conditionally grants the threefold separation in order to test what would follow.

His answer on p. 117 is that the three are essential parts of ripe metallic fruits, not three pri-material principles. Silver and gold originated from first matter already specified toward their respective kinds. A separation performed upon those products does not reverse the history and condition of their formation. Their parts remain un-pri-material even if the division is skilful and the products look subtle.

For the three properly to be pri-material principles, they must actually possess the pri-material state. The required first matter subsists as something separate outside the metals. It is not obtained from them; they are generated from it. Thus Khunrath's causal direction underwrites the terminological distinction. The means of returning a thing to its beginning must not be confused with a fragment extracted from the completed thing.

The following exchange about metallic seeds develops the consequence. All three essential parts belong to silver or gold, and none can simply stand as the common field of the others. Metallic identity is present throughout the whole. The true field is the catholic first matter, not the metal's own residue after an extraction. The philosophical vocabulary of principles therefore imposes a material criterion upon analysis. Khunrath can accept that a decomposition reveals genuine essential parts while denying the much stronger conclusion that it has recovered the original universal beginning.[221]

The places. Selected annotated passages.

1599 p. 113; kh-mc1599-p113-body. The opponent proposes that a threefold separation returns metals to their first matter; the proposal continues on p. 114.

[221] The conditional concession at p. 116 is essential to attribution: the hypothetical threefold extraction should not be quoted as Khunrath's unrestricted approval of an operative recipe.

1599 p. 116; kh-mc1599-p116-body. Khunrath grants the separation conditionally rather than affirming it as achieved.

1599 p. 117; kh-mc1599-p117-body. Essential parts are explicitly called principiata, not pri-material principia.

1599 p. 118; kh-mc1599-p118-body. The external first matter remains necessary for regeneration.

1599 p. 119; kh-mc1599-p119-body. The three essential parts all belong to metallic identity.

1599 p. 120; kh-mc1599-p120-body. The whole metal cannot be its own seed and field simultaneously.

In this edition. “Things principiated” is literal but awkward; this headword expands its sense without translating it simply as “principles.” The author’s errata adjust the list of Sulphur, Salt and Mercury at p. 116, but do not alter the principia–principiata opposition on p. 117.

See also. First matter; Salt, Mercury and Sulphur; Specification; Dissolution and Reduction; Due matter and subject.

Prognostication

PROGNOSTICON; Augenscheinlichen Beweiß; Theologia

The word. *PROGNOSTICON* labels a prediction in the p. 183 margin. Khunrath foresees a time when theology from the great World-book of Nature will be cited beside biblical theology as visible proof and will carry substantial weight against quarrelsome, self-willed opponents. The word marks a forecast about the reception of natural theological evidence, not a dated astrological calculation.

In Khunrath. Its position gives it particular force. The body asks what good God may establish by Khunrath's public confession of the Son of the great World in the present contentious age: perhaps the teaching of God's Son will be confirmed to doubters from Nature as well. The margin enlarges that possibility into a prediction. The repeated "beside" relation is essential. The expected change is an increased public force for natural testimony alongside Scripture, rather than Scripture's displacement.

The prediction gathers threads already developed. At p. 139 the natural book is said to testify of Christ; at p. 151 the two divinely delivered theologies are expressly joined. Thus the *Prognosticon* is not the sudden introduction of an esoteric future doctrine. It projects into a future controversy the evidential role already claimed for Magnesia in the present treatise.

The same page places the forecast next to the image of the right door. The philosopher is to enter the Art through its pri-material subject under IEHOVAH's blessing. Another gloss changes the familiar operational sequence into future verbs: he will dissolve, coagulate and fix. These two marginal futures are related by confidence in the right ground, but they should not be conflated. One predicts the standing of natural theology; the other describes the work promised to the properly entering philosopher. Neither supplies a calendar or makes the completion historically verifiable from this book alone.[222]

The places. Selected annotated passages.

1599 p. 139; kh-mc1599-p139-body. Natural Magnesia is said to testify universally of Christ

[222] The p. 183 margin contains two distinct glosses. *Soluet; Coagulabit; & Figet* is not part of the wording headed *PROGNOSTICON*, although their placement invites the reader to hear both in a forward-looking register.

1599 p. 151; margin; kh-mc1599-p151-margin. The conjunction of biblical and macrocosmic theology prepares the prediction

1599 p. 183; kh-mc1599-p183-body. Public confession may confirm the doctrine of the Son to doubters through Nature

1599 p. 183; margin; kh-mc1599-p183-margin. PROGNOSTICON predicts the future weight of natural theology beside Scripture

In this edition. “Prognostication” keeps the printed heading’s predictive sense without importing a particular divinatory technique. “Ocular proof” or “visible proof” renders *Augenscheinlichen Beweiß* more exactly than a modern experimental programme. The claim about what will happen remains Khunrath’s forecast.

See also. Biblical and macrocosmic theology; Analogical harmony; Truth and hatred; Labyrinth and right road.

Projected books

de Veritate, Antiquitate & Præstantia LAPIDIS Philosophorum, ac ALCHYMIAE; Apocalypsis; Harmonia analogica MAGNESIAE Philosophorum Catholicæ cum IHSVH CHRISTO; Tractatum meum de Athanore Philosophico

The word. The treatise repeatedly points beyond its present boundaries. Some references promise fuller proof or name books held in hand; another cites a separate Athanor tract. These are different degrees of bibliographical commitment, and they should not all be converted into either completed publications or permanently unwritten works.

In Khunrath. Page 31 promises that a book on the truth, antiquity, and excellence of the Stone and alchemy will give fuller and more than sufficient proof in its own time. The margin specifies the question that will be proved: that there is a Philosophers' Stone. The present argument does not disclose the ordinary name of the matter under cover of that promise. It postpones the scale of demonstration, not merely a missing title-page.

Pages 57–58 name two great wonder-books, an *Apocalypsis* or revelation of hidden catholic Magnesia, and a book on its analogical harmony with Christ, and conversely. Khunrath says he has them in hand and prays to finish them. Their foundations are to be the world-book of Nature together with biblical Scripture. The titles distribute two subjects that the *Magnesia* itself brings together: recognition or disclosure of the matter and the elaboration of the reciprocal theological analogy.

The page 98 margin, by contrast, simply tells the reader to see his tract on the Philosophical Athanor. The body on page 95 has described his Athanor's unburnable wick. A separate treatment is asserted, but this supplied text neither reproduces it nor gives its publication status. The cross-reference is evidence of an authorial claim to another work, not enough to reconstruct that work's constructional details.

Taken together, these references make deliberate incompleteness part of the book's architecture. Khunrath has more to prove and explain, and reserves different topics for different forms of writing. The promises also remain conditional upon divine help and time. The

primary pages cannot establish what he later completed, published, abandoned, or left in manuscript.[223]

The places. Selected annotated passages.

1599 p. 31; kh-mc1599-p031-body. Fuller proof is promised in a book on the Stone's truth, antiquity, and excellence.

1599 p. 31; margin; kh-mc1599-p031-margin. The projected proof is explicitly described as proof that the Stone exists.

1599 p. 57; kh-mc1599-p057-body. The Apocalypsis and the book of analogical harmony are named, with the second title continuing onto page 58.

1599 p. 58; kh-mc1599-p058-body. Khunrath says the two books are in hand and prays to finish them.

1599 p. 95; kh-mc1599-p095-body. The author names his Athanor with the unburnable wick.

1599 p. 98; margin; kh-mc1599-p098-margin. A separate Philosophical Athanor tract is cited without a publication statement.

In this edition. The modern Introduction makes stronger statements about nonappearance and noncomposition of certain projects. Those retrospective assertions do not follow from the promises alone. This article deliberately distinguishes 'in hand', 'shall be proved', and 'see my tract', which are the primary text's actual kinds of reference.

See also. Amphitheatrum; Confessio; Trumpets of Truth; Concealment and names; Athanor; Analogical harmony.

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[223] The two wonder-book titles are printed both in the running discussion and across marginal continuation at pages 57–58. The repetition emphasizes the projected division of subjects without proving that either project ever reached a finished state.

Projection

PROIECTIONE Philosophica; Proiectione Philosophica; PROIECTIONE philosophica; Proiectio

The word. Projection is the application of the prepared metallic medicine upon lower metals. It is an act directed upon a material, whereas transmutation names the change alleged to follow. Khunrath's distinction is explicit in the syntax of page 160: projection upon the lower metals, transmutation into the upper. Neither is simply another word for fermentation.

In Khunrath. Page 89 connects philosophical projection with more-than-perfected silver or gold. The principle that like begets like requires silvern or golden determination, while the qualification "more-than-perfected" denies that ordinary metal already has the needed efficacy. Page 91 repeats the relation as the production of like fruits out of lower metals with the help of Art.

In the second road, page 100 orders the operations carefully. Fermentation first raises metals into the higher condition; projection then allows them to multiply their kind in a moment. A description of a projected material is therefore incomplete unless one also asks how it was prepared and from what ground it came.

The later polemic complicates the evidential value of a visible projection. Pages 155–156 distinguish having a tincture from knowing its matter and preparation; a person might display a transmuting work only for as long as his supply lasted. The passage also expressly sets dishonest projections aside as a further problem. It does not claim that every display is fraudulent, but it refuses to make a display alone proof of the operator's philosophical knowledge.

Pages 158–161 target a more specific boast: that still-raw matter already produces lasting transmutation. Khunrath counters with the labour required to attain the wonder-working Stone and warns the onlooker to attend to handlings and instruments. The operation-name must consequently be read with its qualifications. “Projection” can identify a genuine application within the doctrine, an improperly interpreted performance, or a deceitful display; the mere report of a casting-on does not decide which.[224]

The places. Selected annotated passages.

1599 p. 89; kh-mc1599-p089-body. Projection depends upon more-than-perfected silver or gold.

1599 p. 91; kh-mc1599-p091-body. Like fruits are said to be produced from lower metals in philosophical projection.

1599 p. 100; kh-mc1599-p100-body. Projection follows fermentation and effects multiplication of kind.

1599 p. 156; kh-mc1599-p156-body. Possession of a tincture and dishonest projections are distinguished from knowledge of preparation.

1599 p. 160; kh-mc1599-p160-body. Projection upon lower metals is grammatically distinguished from transmutation into upper metals.

1599 p. 161; kh-mc1599-p161-body. The spectator is warned to inspect the performer’s handlings and apparatus.

In this edition. “Projection” is retained rather than rendered as a vague “transmutation.” The explanatory “casting-on” clarifies the act without supplying

[224] The contrasts upon/into on page 160 are load-bearing: they distinguish the operation’s target from its proposed result. A translation that makes both clauses simply “changing metals” loses this precision.

instructions for quantities, materials or handling. The epistemic limits of performance belong to the reading of the word, not to a modern demonstration that any reported metallic change actually occurred.

See also. Fermentation; Transmutation; Multiplication; More-than-perfection; Demonstration and the tinging-man.

Properties and requisites

Proprietates; Qualitates; Conditiones; Requisita; Qualificatio; Qualificiret, Conditioniret

The word. The linked vocabulary describes what a proposed subject must be like, what belongs to it, and what is required for its intended work. Khunrath does not supply a formal dictionary separating each noun. Their cumulative force is to demand an adequate account of the candidate in all relevant respects.

In Khunrath. Page 40 insists that every stated property, quality, and condition must fit the reader's material without force. The repetition of all is aimed against selective resemblances: one striking colour or useful operation cannot excuse a contradictory feature. Page 138 returns to the language of being qualified, conditioned, and natured throughout when Khunrath says he has found no rival subject satisfying the Philosophers' description.

Page 55 creates an important limit on the published evidence. Further requisites, conditions, qualities, and properties exist in the philosophical writings, but Khunrath deliberately refrains from listing them. The present description is therefore not announced as an exhaustive catalogue. Its all-properties rule means all the

relevant requirements must hold, while its public disclosure leaves some requirements unstated. This tension belongs to a work intended to guide qualified recognition while preserving restricted knowledge.

Qualificatio on page 159 adds a different temporal dimension. The raw matter cannot already do the fully transmutatory work because regeneration, more-than-perfecting, and further necessary qualification have not preceded the effect. Here a requirement concerns a state acquired through preparation, not merely a defining feature of the raw natural subject. Distinguishing those two uses prevents the reader from demanding the completed Stone's powers as an immediate identification test of unprepared Magnesia. The natural candidate and its properly qualified product are connected, but they are not interchangeable stages.[225]

The places. Selected annotated passages.

1599 p. 40; kh-mc1599-p040-body. All properties, qualities, and conditions must agree without forced interpretation.

1599 p. 55; kh-mc1599-p055-body. Further requisites and properties are explicitly withheld from the public account.

1599 p. 138; kh-mc1599-p138-body. Khunrath asserts that no other subject agrees throughout in the required qualifications and conditions.

1599 p. 159; kh-mc1599-p159-body. Necessary qualification must precede the fully transmutatory action attributed to the prepared Stone.

In this edition. The translation preserves the series rather than rendering every noun as 'characteristics'. That

[225] The p. 159 distinction is a useful answer to a modern misreading: a property attributed to the perfected Stone need not be visibly present as an active power in the raw subject.

preserves the range from description to requirement. It would nevertheless be unsafe to impose a rigid technical hierarchy of the four nouns without further evidence; their combined rhetorical force is clearer than a formally defined taxonomy.

See also. Touchstone and the all-properties test; Concealment and names; Signature; Preparation; Demonstration and the tinging-man.

Proximate matter

materia proxima omnium metallorum

The word. Proximate matter is the immediately generative matter of all metals named in the p. 54 description of moist unctuous vapour. The expression specifies a relation to the products rather than introducing another universal beginning alongside Magnesia.

In Khunrath. It occurs at the end of the chain explaining the Philosophers' two: Mercury with philosophical sulphur, ensouled Mercury, unctuous humidity, sulphureous Mercury and moist unctuous vapour. The subsequent triad and four elements are then all gathered within one natural subject. The proximate matter consequently belongs to the same catholic constitution.

The phrase adds useful precision to "first matter." First points to priority and universal origin; proximate points to the relation in which metals are generated. Khunrath does not here articulate a separate hierarchy of several intervening materials. The adjectives should be distinguished without turning their difference into an unsupported catalogue.

The later statement that Nature generates metals within the earth from the matter above it supplies the broader causal setting. The close generative relation is asserted for the chosen subject, not for any early-looking mineral or metallic embryo.[226]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Unctuous moist vapour is expressly called the proximate matter of all metals.

1599 p. 67; kh-mc1599-p067-body. The above-earth subject is defined by Nature's generation of metals from it within the earth.

In this edition. "Proximate" is retained rather than replaced with "raw" or "primitive." The source's one explicit occurrence supports a focused relational definition, not a separate substance identification.

See also. Unctuous humidity and vapour; First matter; Natural origin; Twofold Mercury and Rebis.

Pseudo-Magnesia

Pseudo-Magnesiam pro genuina; Pseudo-Magnesias; Pseudo-magnesiæ

The word. Pseudo-Magnesia is a false candidate taken for genuine Magnesia. It names a failure of identification and suitability, not one particular substance with a stable chemical identity.

In Khunrath. At p. 43 the reader is warned that a candidate disagreeing with Khunrath's Nature-grounded

[226] The universal genitive "of all metals" is part of the primary phrase; omitting "all" would weaken its distinction from a merely specified precursor.

doctrine is being held as false Magnesia in place of the genuine one. The preceding test requires all the stated properties and conditions to fit without force. A successful resemblance in one respect cannot make the whole identification secure.

At pp. 138–139 Khunrath says that no other matter satisfies the required conditions and analogical harmony as his chosen subject does; he therefore rejects the others as pseudo-Magnesias. The label thus covers diverse proposals rather than supplying an alternative material doctrine.

The conclusion specifies the practical consequence. Great expense, diligence and labour upon a false ground cannot produce what is absent from it. Many rejected materials are specified into vegetable, animal, mineral or metallic kinds. Their defect is relative to the catholic end: elsewhere Khunrath can grant other uses to preparations which fail as universal beginnings.

His declared aim at pp. 178–179 is to help readers distinguish the true subject from these substitutes. Pseudo-Magnesia belongs to that corrective purpose, while the book still withholds the true matter's common public name.[227]

The places. Selected annotated passages.

1599 p. 40; kh-mc1599-p040-body. All the stated properties must agree without forced interpretation.

1599 p. 43; kh-mc1599-p043-body. Pseudo-Magnesia is explicitly opposed to the genuine subject.

[227] The p. 34 list of candidate materials records other people's guesses. Pseudo-Magnesia does not identify any item from that list as Khunrath's concealed true subject.

1599 p. 139; kh-mc1599-p139-body. Alternative materias are rejected under the plural name.

1599 p. 175; kh-mc1599-p175-body. Labour and expense cannot make a false ground yield the desired result.

1599 p. 177; kh-mc1599-p177-body. Specified kinds are named among the misleading substitutes.

1599 p. 179; kh-mc1599-p179-body. Distinguishing genuine Magnesia from substitutes is the stated purpose of the instruction.

In this edition. The mixed Latin and German forms are retained as names of erroneous attribution. “Pseudo” should not automatically imply that every mistaken practitioner deliberately perpetrates fraud; the term also covers sincere error.

See also. Magnesia Catholica; Due matter and subject; Touchstone and the all-properties test; Specification; Rejected Materials.

Putrefaction

Putrefactionē; Putrificiren; Putrescendo; Putredinem

The word. Putrefaction is the corrupting or destructive passage through which a new generation becomes possible. It is not merely decay observed in any mixture. Khunrath insists upon a true putrefaction of this work, caused by the proper pri-material matter. The distinction lets him use death-and-rebirth language while refusing to accept every darkened or decomposed preparation as evidence of regeneration.

In Khunrath. Page 75 joins destruction, dissolution and putrefaction in the mother’s body. Metals must enter the watery field so that they may pass into new birth and more-than-perfection. The negative force matters:

preparations made without the universal first matter cannot fulfil that purpose simply because they have been made subtle.

The fountain passage on page 83 identifies the relevant productive corruption more closely. In the catholic pri-material fountain alone lies the Philosophers' dung, putrefactive for the work. Such putrefaction is mother of the corruption and destruction from which a new generation, and consequently regeneration, arises. "Destruction" here is not an ultimate annihilation; it is a necessary loss of the former constituted state within the promised generative transformation.

The universal route on page 98 also includes putrefaction, followed in the stated list by coagulation, fixation and inceration. This broadens the term beyond the treatment of added silver and gold: the catholic matter itself must be regenerated and more-than-perfected. It is therefore a feature of the account of transformation, not a synonym for corroding ordinary metal.

Opponents can borrow the same verb. Pages 113–115 report a proposal to putrefy separated metallic constituents in digestion and subsequently coagulate and fix them. The reply rejects the ground of that work. In the margin of pages 119–120, Khunrath makes his own causal claim explicit: the first matter causes true putrefaction, and the living pri-material catholic Mercury is the secret horse-dung of the Wise. Reading the verb alone, detached from the matter, would reproduce the literalism the book attacks.[228]

[228] The statement about the secret horse-dung crosses a page break in the margin: *Mercurius Catholicus prima-* on page 119 continues as *terialis viuus* on page 120. Omitting the first portion obscures the subject of the definition.

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. Right putrefaction in the mother's body mediates new birth.

1599 p. 83; kh-mc1599-p083-body. The pri-material fountain contains the Philosophers' dung for the relevant corruption.

1599 p. 98; kh-mc1599-p098-body. Putrefaction is included in the universal matter's preparation.

1599 p. 114; kh-mc1599-p114-body. Putrefaction in the opponents' proposed metallic process is reported, not endorsed.

1599 p. 119; margin; kh-mc1599-p119-margin. First matter is named as the cause of true putrefaction; the gloss continues on page 120.

1599 p. 160; kh-mc1599-p160-body. Putrefying belongs to the work required before the wonder-working Stone can be claimed.

In this edition. The translation's "putrefying," "corruption" and "destruction" preserve related but nonidentical words. None should be converted into an identification with a modern biological fermentation or a specified chemical decomposition. The text argues a causal and generative role without disclosing the material procedure.

See also. Philosophers' Dung; Mother and Womb; Regeneration; Fermentation; Dissolution and Reduction.

Quicklime

Calx viua

The word. Quicklime is named in Latin as Calx viua among the claimants' candidate substances. The adjective

belongs to that material-name; it is not a claim that this is the Philosophers' living Mercury.

In Khunrath. The catalogue supplies no preparation using it. Read with the demand for proper grounds on page 35, its role is to show another proposed identification that cannot stand on a familiar name alone.[229]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Calx viua appears as a named rival candidate.

In this edition. The ordinary English quicklime follows the supplied translation, while the exact Latin retains the name's apparent living-language for comparison.

See also. Rejected Materials; Living Mercury; Calcination and Reverberation.

Rainbow and covenant

Bundzeichen; Regenbogen; Pfawen; Stahl Schweffel

The word. The rainbow's covenant-sign appears in a position Khunrath reports and rejects at pp. 72–73. Certain otherwise good people imagine the Spirit of God giving its outward power fire-wise down through the air, with an earthy seed remaining upon water. They connect this with the peacock's tail and the sulphur of steel and identify it as the catholic matter. The marginal label is "Opinion."

In Khunrath. The surrounding argument concerns the insufficiency of colours. Various metallic preparations can display blackness and peacock-tail colours, including appearances upon the sides of glass vessels, without

[229] Do not infer from calx that Khunrath is here prescribing calcination. The page lists a material, not an operation.

having been reduced through the universal first matter. Colour alone therefore cannot demonstrate the right natural road. The rainbow account is an example of a theological-looking inference that does not meet the necessary natural conditions.

This gives the passage an important place beside the *Harmonia analogica*. Khunrath does not accept a claim merely because it uses God, a biblical sign or a striking likeness. His answer is that the philosophers' universal matter and peacock's tail have another meaning than the one the proponents imagine; the margin directs them to the better ground supplied in this treatise. The disagreement is over the adequacy of the proposed subject and interpretation.

The report should also retain its charitable qualification. These are "otherwise good people," unlike the deliberately fraudulent and malicious opponents elsewhere. Error can belong to a sincere reader who mistakes an impressive appearance for decisive proof. The account is not a modern distinction between religion and experiment; it is Khunrath's internal discrimination between a warranted symbolic-natural relation and an inadequate inference.

The lexicon cannot settle the material observation by supplying an unasked modern chemical identification. In particular, the edition's explanation of the sulphur-of-steel appearance is editorial. The primary passage says how the proponents use the image and how Khunrath rejects their conclusion.[230]

[230] "Colours are insufficient" does not mean that every colour elsewhere in the treatise is meaningless. The red diadem of the perfected Stone and the colours of other described products occupy different argumentative contexts.

The places. Selected annotated passages.

1599 p. 71; kh-mc1599-p071-body. Blackness and peacock-tail colours in preparations introduce the disputed signs

1599 p. 72; kh-mc1599-p072-body. Colours are insufficient and the rainbow theory is introduced as another party's belief

1599 p. 72; margin; kh-mc1599-p072-margin. Opinio marks the following account as a reported position

1599 p. 73; kh-mc1599-p073-body. Khunrath denies the inference to the universal matter

1599 p. 73; margin; kh-mc1599-p073-margin. The reader is redirected to a better ground within the treatise

In this edition. Keep the whole rainbow account in reported speech. It is not Khunrath's own positive cosmology. The modern apparatus identifies Genesis 9:13; the source passage calls the rainbow a covenant-sign but does not print that verse reference in its margin.

See also. Analogical harmony; Likeness; Lodging and flutter-spirit.

Recognition

Erkendtnus; Erkentnis; Erkennen; kennen; Agnitionis MAGNESIAE CATHOLICAE

The word. Recognition is knowing the matter for what it is and for what it can become. Khunrath repeatedly distinguishes this from ordinary acquaintance with a thing, including the ability to give its familiar name. The distinction is local and argumentative: it should not be expanded into a rigid dictionary rule governing every occurrence of German *wissen*, *kennen*, or Latin *cognitio*.

In Khunrath. At the beginning of the treatise, knowledge of the matter is the first of the Art's two secrets; due preparation is the second. Their order is necessary. One cannot fetch the appropriate thing and work upon it unless one first knows which thing to fetch. The warning on page 12 therefore makes recognition a condition of beginning, rather than the reward that can be demanded only after the completed operation. Pages 32 and 44–45 sharpen the difference: the world already has the thing before its eyes and can name it, yet very few recognize it. Familiarity and rarity of knowledge coexist without contradiction.

Recognition has both an intellectual and a providential structure. It requires grounds in Nature and discrimination among competing materials, but Khunrath also says that God grants or withholds it. The Emmaus comparison explains how a visible, familiar person or thing may remain unrecognized. It does not disclose the identity of the matter. Nor does the insistence on divine assistance remove the demand that a claimant give reasons: the candidate still has to answer to the treatise's stated properties.

The later defence enlarges what recognition yields. At pages 150–151 it enables knowledge of the Creator through the creature, of the world and of oneself; at page 162 it remains a possession worth retaining even in the hypothetical event that perfect preparation is never achieved. The marginal title opening the Conclusion, the fruits and uses of *Agnitionis*, confirms that the treatise's promised benefit is already present before a successful projection. Recognition is thus at once the threshold of the

work, a standard for judging claims, and an end with its own worth.[231]

The places. Selected annotated passages.

1599 p. 8; kh-mc1599-p008-body. The two secrets distinguish recognition of the matter from its right preparation, with the first logically preceding the second.

1599 p. 32; kh-mc1599-p032-body. The German explicitly adds recognizing to knowing, despite the costly study and labour of those from whom the matter is withheld.

1599 p. 45; kh-mc1599-p045-body. The visible and contemptible thing is known to everyone but recognized by very few, continuing the Emmaus comparison from page 44.

1599 p. 150; kh-mc1599-p150-body. Recognition opens onto Creator, creation, self, and Nature rather than requiring immediate transmutatory power.

1599 p. 162; kh-mc1599-p162-body. Khunrath would retain recognition and the standing of a Philosopher even if perfect preparation never came.

1599 p. 165; margin; kh-mc1599-p165-margin. The heading makes the fruits and uses of recognition the announced subject of the Conclusion.

In this edition. The translation's repeated *recognize* usefully keeps the contrast audible. Page 8, however, pairs Latin *MATERIAE cognitio* with German *Erkendtnus*: the conceptual distinction cannot simply be mapped onto two invariant Latin nouns. The opening on page 12 is also awkward in the supplied English, which renders *neben dem können* as 'besides the being able'; the clear

[231] The conditional formulation on page 162 is not, by itself, a complete autobiographical record of Khunrath's experiments. Page 163 more precisely states that something remains lacking in the preparation.

knowing/recognizing pair on page 32 provides a firmer lexical anchor.

See also. Certainty before achievement; Touchstone and the all-properties test; Son of doctrine and master; Concealment and names; Book of Nature.

Red diadem

diademate rubicundissimo; perfectionis summæ SIGNATVRA

The word. The most ruddy diadem adorns the completed Catholic Stone in the description of the physical Denarius. Khunrath explicitly calls it the signature of highest perfection.

In Khunrath. At p. 55 the crowned Stone concludes the passage from the one natural subject through lawful resolution, purification and composition. The diadem therefore marks the achieved dignity and condition of the work, not the identity of every red preparation.

Its force must be read beside the later warning that colours alone are deceptive signs. Many other materials display wonderful colours without proving that the Artist has found the natural road. The author can name a red signature of the perfected Stone while denying that any observed redness authenticates a candidate.

The image consequently combines recognition and valuation. A crown belongs to the perfected result in this description; it does not replace the preceding material and procedural qualifications.[232]

[232] The diadem is described verbally on p. 55; the closing owl emblem is a different image and does not depict this crown.

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. The ruddy diadem is explicitly called the signature of highest perfection.

1599 p. 72; kh-mc1599-p072-body. Colours alone are denied decisive evidential force in preparations.

In this edition. “Diadem” preserves the crown-image, and “most ruddy” the Latin superlative. The wording describes the perfected Stone without giving a numerical colour test.

See also. Denarius; Signature; Philosophers’ Stone; Colours and peacock’s tail.

Red-gold Ore

Rothgülden; Rotgülden Ertzē

The word. Red-gold ore belongs to the page 76 group associated with subtle volatile products. Its historical name is not treated as a complete modern mineral identification.

In Khunrath. The margin links it with glass-ores in the remark about fine whitenings of Venus. The body nevertheless classifies the relevant materials as already embryonated and specified. Such handlings cannot make them the common pri-material field.[233]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. Red-gold occurs in the ore-associated materials discussion.

[233] The volatile substances are described as separated from the ores. The syntax does not say that these ores are made from an isolated volatile substance.

1599 p. 76; margin; kh-mc1599-p076-margin. Red-gold and glass-ores are linked to the whitening-of-Venus remark.

In this edition. The distinct spellings in body and margin are retained; neither is silently replaced with a modern species-name.

See also. Glass-ores; Whitening of Venus; Embryonic Ores.

Regeneration

REGENERATION; Widergeburt; Newgeboren; Wiedergeborne; Regeneriret

The word. Regeneration is a new or repeated birth through which the matter is raised beyond its former constituted state. Khunrath's German compounds explicitly accompany the Latin term. The metal's previous natural generation is not enough: to become the active medicine of the special work it must become a new, more-than-perfected metal.

In Khunrath. The generative account on page 75 couples watery field, mother's body, destruction, putrefaction and new birth. Metallic preparations can contribute to the work only when brought into this proper relation. Dissolution by itself does not establish rebirth, and the clear liquids derived from metallic embryos remain inadequate as its field.

The formal answer on pages 91–94 again makes regeneration necessary for the promised metallic medicine. Silver and gold must return into their mother's body, identified as the first matter's pri-material fountain. The mother causes corruption and destruction in the relevant sense, and consequently a new generation. The

vocabulary is not decorative: it determines why the field must be different from the already produced fruit.

Regeneration is also said of the catholic matter prepared alone. Page 98 describes its passage through putrefaction, coagulation, fixation and inceration to the universal glorified Stone. This usage keeps the headword from meaning only a return of ordinary gold to its earlier state. It denotes the transformative reconstitution from which the claimed higher powers arise.

The second road adds an essential qualification. The completed universal Stone is said to exalt metals through fermentation without their preceding reduction, and page 102 still calls the result regenerated and more-than-perfect silver or gold. Thus the book offers two relations through which regeneration is reached, not an exception in which the catholic ground becomes dispensable.

Against the opponents' self-contained metal theory, pages 119–124 insist that a metal cannot be both its seed and its own mother or field. Regeneration requires an origin capable of doing the regenerating, not merely a rearrangement of the metal's already specified constituents.[234]

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. Putrefaction in the proper mother mediates new birth.

1599 p. 92; kh-mc1599-p092-body. The mother's body is identified as the pri-material fountain.

1599 p. 98; kh-mc1599-p098-body. The catholic matter itself is regenerated in the universal preparation.

[234] The margin of page 96 warns that confusion over mother, womb and sperm leads into a dangerous labyrinth. This is Khunrath's own warning that the family and agricultural terms carry discriminations, not freely interchangeable poetic images.

1599 p. 101; kh-mc1599-p101-body. The completed Stone offers the alternative to preceding metallic reduction.

1599 p. 102; kh-mc1599-p102-body. The metals exalted by that route are still called regenerated.

1599 p. 119; kh-mc1599-p119-body. The seed's return into a mother distinct from its own constituents is reaffirmed.

In this edition. "New birth," "rebirth" and "regeneration" preserve the paired vernacular and learned registers. They should not be normalized into purification or restoration alone. The comparison with the resurrection at pages 101–102 is explicitly symbolic, while the chymical argument remains an assertion about the work's matter and agency.

See also. Mother and Womb; Putrefaction; Two Roads; More-than-perfection; Last trumpet and resurrection.

Rejected Materials

Wißmuth; Rüß; Salpeter; Bolus; Vitriolum; Arsenicum; Antimonij; Pseudo-Magnesijs; Kiselsteinen; Rote Erden; Rötelstein; Calx viua; Ziegelstein; Sterngeschoß; Hornfarber Fewerstein; Antimonij Ertz; Goldtquärtze; Blutstein; Zinck; Queck silber

The word. The rejected materials are substances proposed as the catholic subject, or employed in preparations mistakenly claimed to yield it. They are not a single class of useless or fraudulent things. Khunrath's rejection is usually relational: the candidate is already specified, artificially prepared, or supported only by hearsay rather than adequate grounds.

In Khunrath. Page 34 stages a deliberately miscellaneous roll-call. Claimants name bismuth, chimney soot, pebbles, saltpetre, common or red earth, ruddle, quicklime, brick,

vitriol, arsenic, star-shot, horn-coloured firestone, antimony ore, gold-quartz and bloodstone. Page 35 asks why these are thought to be *Magnesia* and finds only reports of what someone heard, worked on or demonstrated. The catalogue exposes the weakness of nomination without an account of causes.

The exclusion is made more systematic in the margins of pages 49–50, which warn against confusing the universal subject with zinc, vitriol, antimony, quicksilver or their preparations. The point is their already determinate character in contrast with the catholic natural being. It is not an invitation to find the answer by choosing whatever substance the list fails to mention.

Pages 67–69 provide a different kind of list: materials and menstrua used to prepare silver and gold. Among them are urine-derived spirit and salt, tartar preparations, spirit of wine and several familiar salts. Their presence demonstrates the range of laboratory work Khunrath is willing to discuss. It does not recommend a preparation or identify a modern composition for a historically variable name.

The decisive qualification comes on page 70: many resulting preparations are granted medicinal usefulness while denied first-matter status. Later, pages 175–177 group mistaken substitutes as pseudo-magnesias, specified upon vegetable, animal, mineral or metallic kinds. No expenditure of labour changes the consequence of beginning from the wrong ground. The practical lesson within the treatise is to test the candidate’s full set of

properties and relations, not merely its evocative name, colour or history of manipulation.[235]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. The diverse candidate list shows how widely the name Magnesia is misapplied.

1599 p. 35; kh-mc1599-p035-body. Hearsay and isolated manipulations fail to justify those identifications.

1599 p. 50; margin; kh-mc1599-p050-margin. Zinc, vitriol, antimony, quicksilver and preparations from them are expressly excluded from confusion with the subject.

1599 p. 68; kh-mc1599-p068-body. A distinct catalogue names materials employed in ordinary metallic preparations.

1599 p. 70; kh-mc1599-p070-body. Medicinal usefulness is conceded without granting first-matter status.

1599 p. 177; kh-mc1599-p177-body. Pseudo-magnesias are grouped by their already specified natural kinds.

In this edition. Historical names are indexed as the supplied text gives them without mapping every ore or substance to a modern species. In particular, a modern note's proposed identification of star-shot is not treated as Khunrath's own definition. The medicine and reagent lists are evidence of an argument, not recommended materials for experiment or treatment.

See also. Metallic Medicines; Specification; Metallic Embryos; Philosophical Salts; Recognition; Bismuth; Star-shot; Antimony; Vitriol; Zinc.

[235] Khunrath reports on pages 36–37 that he has worked in many materials and learned useful manipulations from many laborants. He expressly denies that every material he has handled is therefore his Magnesia; this rebuts an inference from his laboratory biography to the secret subject.

Reviving Salts

Salia resuscitatiua; Sal Tartari; Sal Armeniaci

The word. The “reviving salts,” *Salia resuscitatiua*, occur in a primary marginal gloss on page 69. Rightly prepared Salt of Tartar and *Sal Armeniaci* are named as good salts of this kind. The label gives a small but significant example of the laboratory’s life-and-death vocabulary outside the universal regeneration itself.

In Khunrath. The gloss accompanies a discussion of running corporeal mercuries and a subtle preparation of gold said to be capable of being brought to a revivified flowing metallic form. The context supports the sense of restoring a metal to an active or mobile condition after previous preparation. It does not identify the salts with the universal first matter.

That limit is established immediately by the continuation. Page 70 grants the family of described preparations excellent medicinal value, yet denies that they are therefore first matter, even the specified first matter of silver or gold. Page 71 adds that neither a quicksilver-like state nor long digestion makes them adequate for regeneration and multiplication. A local “reviving” therefore must not be enlarged into the full new birth alleged of the properly prepared Stone.

The entry is also textually useful. The supplied edition adopts Khunrath’s own correction from *Sol* to *Sal* in the marginal material name. A mistaken reading as Sun would falsely turn a salt-name into a solar or golden designation. The corrected reading keeps the gloss within the catalogue of laboratory aids.

For the lexicon, the phrase demonstrates that Khunrath does not dismiss every conventional preparation or every

piece of working terminology he reports. He can acknowledge a useful salt and still deny that it supplies the universal ground. The distinction is between its conceded role in a limited preparation and the much larger claim made for a regenerated catholic medicine.[236]

The places. Selected annotated passages.

1599 p. 69; margin; kh-mc1599-p069-margin. The phrase names rightly prepared tartar and ammoniac salts as reviving salts.

1599 p. 69; kh-mc1599-p069-body. The adjacent account describes corporeal running mercuries and revivification; its last word continues on page 70.

1599 p. 70; kh-mc1599-p070-body. The resulting preparations are denied first-matter status despite their asserted medicinal usefulness.

Closing errata; kh-mc1599-errata. The authorial correction restores Sal rather than Sol in the page 69 margin.

In this edition. “Reviving” keeps the deliberate animation-language while avoiding the suggestion of a clinical resuscitation. The original-language form *Sal Armeniaci* is indexed as printed in the corrected gloss; familiar English aliases aid lookup without pretending that the primary text standardizes its salt nomenclature.

See also. Philosophical Salts; Metallic Medicines; Mercury of the Philosophers; Regeneration.

[236] The closing errata are primary evidence for the Sal/Sol correction. The supplied modern note explains their application, but the authority to correct this particular word is Khunrath’s own correction list.

Rhazes

RAsis; Libro perfecti Magisterij; significata per similitudinem

The word. Rhazes is the authority named for reading beneath the surface and attending to what is signified by likeness. Khunrath cites the *Book of the Perfect Magistery*. The local role is hermeneutic: this witness helps explain how a philosophical text is to be read, not what ordinary substance Magnesia is.

In Khunrath. The citation on page 109 follows the rule that the Philosophers' sayings must be understood according to Nature's possibility rather than bare verbal sound. Rhazes adds the distinction between surface and what is signified through similitude. The next sayings, from the Philosophers generally and the *Turba*, explain why literal reading can be particularly deceptive: apparent plain speaking may conceal the Art, and many things are written that are not actually done. The *Liber Saturni* continues the chain over the page-turn.

Rhazes's place in this sequence is therefore specific. He is not invoked to authorize arbitrary symbolism. The comparison has to be governed by natural possibility, and the later wax-nose warning explains why otherwise a clever reader could make the writings support almost any material. A likeness must direct attention to the right relation or process, not merely provide a suggestive image.

The name and book title are enough to make this citation discoverable. The passage does not provide a biographical identification, an original-language source, or a basis for deciding the historical authorship of the work circulating under the Latin name. Those questions

should not be settled by familiarity with the famous name alone.[237]

The places. Selected annotated passages.

1599 p. 109; kh-mc1599-p109-body. RAsis and the Book of the Perfect Magistery support interpretation by signified likeness rather than surface wording.

1599 p. 112; kh-mc1599-p112-body. The later Nature-touchstone rule constrains the interpretive freedom that the Rhazes citation might otherwise appear to grant.

In this edition. The supplied English uses *Rhazes* for the printed *RAsis*, while the modern note supplies the identification al-Rāzī. That conventional lookup association is retained, but it does not by itself authenticate the Latin alchemical work's attribution. The article remains anchored to Khunrath's cited wording.

See also. Letter and spirit; Liber Saturni; Turba; Wax nose; Limits of similitude.

Ripening

ZEJTJGVNG; Embryonischen; zeitig; figirungē

The word. Ripening is the completion of an embryonic metallic condition. It is explicitly distinguished from transmutation on page 105. The distinction is narrower than a rejection of the work: fixing immature silver or gold may be useful, but it brings an already determined kind to completion rather than turning a different kind into that precious metal.

[237] The title appears in an inflected Latin citation, *in Libro perfecti Magisterij*. A normalized title in an index is a reader's aid, not a claim that the treatise provides a full bibliographical description.

In Khunrath. The preparatory argument begins with the account of metallic embryos on pages 76–78. Such materials have already been specified towards silver or gold; their incompleteness does not make them the universal first matter. Their later development therefore cannot, by itself, exhibit the universal regenerative power Khunrath requires for the Stone.

Page 105 places ripening beside the separation of silver or gold out of mixed minerals and metals. Separation brings out something already present; ripening completes the development of something already silvern or golden. Neither is the transmutation of a lower metal into an upper metal described elsewhere. Khunrath consequently refuses to call them proper particulars, since they are not particles of the universal in his technical sense.

This is a useful limit on the evidence of outcomes. An operation may deliver more recoverable or more settled precious metal without establishing either a change of kind or possession of the Stone. The distinction concerns what has happened, not merely whether money has been made. His rebuke to gold-sick speech asks practitioners to name their activities according to their natural relations.

Ripening must also be kept distinct from more-than-perfection. Ordinary silver and gold are already called perfected metallic fruits, yet their alleged transmuting medicines must go beyond that perfection. An embryonic metal's movement to ripeness reaches the baseline from which the further problem begins. The terms thus separate incomplete generation, completed ordinary

metal and the higher regenerated condition claimed for the special Stone.[238]

The places. Selected annotated passages.

1599 p. 76; kh-mc1599-p076-body. Embryonated metals are already specified towards a precious-metal kind.

1599 p. 78; kh-mc1599-p078-body. Their immaturity is distinguished from a pri-material beginning.

1599 p. 96; kh-mc1599-p096-body. The special Stone is more-than-perfected, not merely completed ordinary metal.

1599 p. 105; kh-mc1599-p105-body. Fixing embryonic silver or gold is named ripening and excluded from transmutation and proper particulars.

In this edition. The capitalized source spelling *ZEJTJGVNG* is retained for lookup. “Ripening” preserves the developmental image more accurately than a generic “refining.” No modern metallurgical mechanism is assigned to the activity: the passage’s secure distinction is between bringing a pre-existing kind to maturity and allegedly changing kind.

See also. Metallic Embryos; Transmutation; Particulars and Augmentations; More-than-perfection; Gold and Silver.

[238] The two exclusions on page 105 should be read together but not merged. Separation concerns an already present constituent; ripening concerns an already determined but incomplete metallic state. Khunrath denies both the particular status claimed for the Stone’s products.

Ripley

Ryplæus

The word. Ripley is the edition's identification of the Latinized *Ryplæus* in a single marginal maxim.

In Khunrath. Page 109 includes him among the friends Geber, Ripley, and Paracelsus while declaring Nature's truth a greater friend. The name expresses respect without granting unconditional authority. The surrounding rule makes natural possibility the standard for both study and labour, and the body requires interpretation beyond bare verbal sound.

No work by Ripley is titled or quoted individually here. The passage therefore warrants a distinct lookup entry for the named authority, but not the attribution of a particular operation, sequence, or doctrine to him within this book. His role is clearest as an example of a valued author whom the reader must nevertheless understand under the common rule.[239]

The places. Selected annotated passages.

1599 p. 109; margin; kh-mc1599-p109-margin. Ryplæus is named in the friendship maxim governed by Nature's truth.

In this edition. The original form belongs in the lemma list; *Ripley* is the readable English name supplied by the edition. It should not be expanded into a claim that a particular Ripley text is the source of the surrounding rule.

[239] The source does not give a first name, title, date, or biographical episode for Ryplæus.

See also. Geber, Ripley, and Paracelsus; Possibility of Nature; Authenticity of books.

Rock and gates

Fels der Natur; Pforten der Albern; permanens unda

The word. Magnesia becomes the firm first-material ground and, as it were, rock of Nature on p. 176. The person who builds there is not overcome by the gates of foolish and arrant Chymists. The metaphor describes stability under seductive alternatives.

In Khunrath. The abiding water flows from this same ground. Rock does not therefore identify a newly disclosed ordinary stone or mineral: it is an image of the foundation from which the required philosophical water is said to proceed. The argument immediately contrasts this with specified vegetable, animal, mineral and metallic pseudo-Magnesias.

The gate sentence crosses onto p. 177, where its full adversarial object becomes clear. Reading only p. 176 risks importing the familiar biblical wording without noticing Khunrath's substitution. The accompanying p. 176 margin affirms the Church–Magnesia analogy and the Lord's enduring truth, reinforcing the source's scriptural register.

This image promises resistance to misdirection, not completion without labour. The next paragraph still allows the need for a good teacher who can further the practitioner's understanding.[240]

[240] The source does not give a biblical chapter next to the rock-and-gates body passage. The recognition of a gospel echo is an interpretive observation, unlike the explicit psalm reference in the margin.

The places. Selected annotated passages.

1599 p. 176; kh-mc1599-p176-body. The first-material foundation is compared to Nature's rock and source of abiding water

1599 p. 176; margin; kh-mc1599-p176-margin. Enduring truth and the ecclesial analogy accompany the foundation

1599 p. 177; kh-mc1599-p177-body. The gates are completed as those of foolish and arrant Chymists

In this edition. Keep the limiting "as it were" and the page-spanning object of "gates." A familiar scriptural allusion should not replace the altered application actually printed.

See also. Labyrinth and right road; Church and faith; Door and entrance.

Rosarium

Rosario Philosophorum; ROSARII; AVTHORI ROSARII Philosophorum; ROSARII Authorem; LÖWEN

The word. The *Rosarium Philosophorum* is an unnamed author's book repeatedly cited as an authoritative witness. Within this treatise it supports two different distinctions: Magnesia's outward metallic figure does not make it a common metal, and an author may understand the work without having seen it completed.

In Khunrath. Pages 65–66 quote a description of crude philosophical mercury as something Nature has worked upon a little, composed into a mass, given a metallic form, and left imperfect. Khunrath supplies explanatory clauses to distinguish external shape from being a metal or mineral. The book's wording thus becomes a site of interpretation: *metallic form* must not undo the claim that the universal matter remains unspecific in the relevant

sense. Denis Zachaire is then brought forward as an interpreter of the cited dictum.

At page 134 the authority returns in the certainty dispute. Khunrath says that many excellent people rely on the *Rosarium*'s testimonies, yet its author expressly reported seeing the philosophical work no further than the Lion. If complete practical achievement were necessary to credible writing, the accepted book would lose its standing. Page 135 quotes its answer: the author knows that the work must come to such a nature. The claim is to understanding of necessary development beyond the stage personally seen.

The Lion is not here a licence to reconstruct a detailed sequence of colour-stages or substances. Its argumentative function is the limit of observation. The two appearances of the *Rosarium* are connected by a broader habit: Khunrath preserves an authority while insisting that its words and claims be properly delimited. He rejects both the literal inference that the matter is an ordinary metal and the retrospective demand that an author must have observed every end he describes.[241]

The places. Selected annotated passages.

1599 p. 65; kh-mc1599-p065-body. The Rosarium describes crude mercury as only slightly worked by Nature, beginning a quotation that continues onto page 66.

1599 p. 66; kh-mc1599-p066-body. Outward metallic figure is distinguished from a metal, and Zachaire is invoked as interpreter.

[241] Khunrath's explanatory parentheses within the earlier Latin passage do interpretive work of their own. The article records the passage as he deploys it, rather than presenting the entire wording as an independently checked quotation from a Rosarium witness.

1599 p. 134; kh-mc1599-p134-body. The author's reported observation only to the Lion tests the demand for completed practical experience.

1599 p. 135; kh-mc1599-p135-body. The author's certainty concerning the necessary future nature of the work answers that demand.

In this edition. The supplied modern note characterizes the *Rosarium* historically and interprets the Lion as a stage. The primary passage itself uses the Lion to delimit what was seen; it does not identify that limit with a modern chemical substance. The anonymous designation should not be silently replaced with a named author.

See also. Denis Zachaire; Certainty before achievement; Bonus of Ferrara; Mercury of the Philosophers; Form, essence and substance.

Ruddle

Rötelstein

The word. Ruddle is the supplied English rendering of Rötelstein in the proposed-material catalogue. The modern note calls it red ochre; the primary body does not elaborate its composition.

In Khunrath. Its separate position after Bolus preserves a distinction between named earthy materials. Khunrath gives no individual procedure for it, and the later demand for reasons applies to the identification rather than to an observed operation.[242]

[242] A colour-bearing name does not place the material within a defined colour-stage of the work. No such connection is made on the cited page.

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Rötelstein is a separately named candidate after red earth or Bolus.

In this edition. “Red ochre” is an editorial aid, not an independently established identification of a particular specimen.

See also. Bolus and Red Earth; Bloodstone; Rejected Materials.

Sal Ammoniac

Armeniaci; Sal Armeniaci

The word. Sal ammoniac is named among the salts used in metallic preparation and, when rightly prepared, among the reviving salts. The supplied translation uses the historical English form Sal Armoniac. The primary corrected margin’s *Sal Armeniaci* should remain available for lookup without forcing its spelling into a different local meaning.

In Khunrath. Page 68 lists the material alongside common salt, sea-salt and nitre, under a broad division between bodily and spiritual salts used in preparation. Nothing in that enumeration makes it the catholic salt sought later in the book. Page 128 explicitly locates that salt in the Philosophers’ sea identified as *Magnesia*.

The margin on page 69 gives the more specific statement: rightly prepared tartar salt and sal ammoniac are good reviving salts. The qualifying phrase is important. The note makes a claim about a prepared aid in a local metallic context, not about every sample sold under the common name.

The errata repair a particularly consequential misprint in that gloss, changing the solar-looking *Sol* to *Sal*. Without the correction, a reader might construct a false association with gold or the Sun. The primary correction instead preserves the parallel between two salt names.

As with the other catalogue materials, conceded activity is not the same as universality. The next body page denies that the associated preparations are first matter. The term's value in the lexicon is its precise local use and textual correction, not its ability to decode the universal subject.[243]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. The salt appears among several materials used in preparing metals.

1599 p. 69; margin; kh-mc1599-p069-margin. Right preparation qualifies its designation as a reviving salt.

Closing errata; kh-mc1599-errata. The authorial correction replaces Sol with Sal in the margin.

1599 p. 128; kh-mc1599-p128-body. The distinct catholic sea-salt is located in Magnesia.

In this edition. The article's familiar English headword serves retrieval; the exact historical forms remain in the form list. The Sal/Sol correction is authorially directed rather than a conjectural modern expansion, and must not be ignored for a supposed solar pun.

See also. Reviving Salts; Tartar Preparations; Catholic Sea; Philosophical Salts.

[243] The form "Sal Armoniac" in the English translation should not be confused with a new philosophical salt distinct from the *Sal Armeniaci* of the corrected source gloss.

Salt, Mercury and Sulphur

SAL, MERCVRIVS; SVLPHVR NATVRAE, SAPIENTIAE & SAPIENTVM; Sulphur, Sal; Mercurius

The word. Salt, Mercury and Sulphur provide a chymical threefold analysis which stands beside body, spirit and soul. Their philosophical significance depends upon the condition of the matter in which they are present. Naming three constituents does not by itself establish that they are the required pri-material principles.

In Khunrath. At p. 54 the triad appears within the sequence of one, two, three and four, all contained in one natural subject. Body, spirit and soul are followed by Salt, Mercury and Sulphur of Nature, Wisdom and the Wise. This setting makes the triad an articulation of an already comprehensive unity. It is not a list of three ordinary products to be separately bought and combined in order to manufacture Magnesia.

The later objection shows how easily a similar vocabulary can conceal a different material situation. At pp. 113–116 some Artists claim to extract metallic sulphur as soul, reveal Mercury as spirit in clear water, and recover salt as body. They would then sow those sulphurs into their own mercuries and salts and complete the work by further operations. Khunrath grants some of the proposed separations and questions others, but his decisive answer does not depend on disproving every manipulation. Even if all three were separately available, they would remain essential parts of specified silver or gold.

At p. 117 he calls these parts things principiated rather than pri-material principles. Their constitution derives from an already generated fruit, so division alone does not restore the original condition. The universal first

matter, separately subsisting outside the metals, remains necessary to the regeneration claimed here.

This account also prevents isolating metallic identity in sulphur alone. Silverness or goldness is in the other parts too, whole in the whole. The seed, if that analogy is used, is the purest whole of Salt, Mercury and Sulphur together, and must be sown in its proper field rather than back into itself. The triad consequently serves both constructive cosmology and critical analysis: it explains unity, yet cannot authenticate a work unless origin, specification and relation to the field are also right.[244]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. The chymical triad follows body, spirit and soul within one natural subject.

1599 p. 113; kh-mc1599-p113-body. The opponent begins an account of metallic separation under the soul–sulphur equation.

1599 p. 114; kh-mc1599-p114-body. Mercury–spirit and salt–body complete the opponent's threefold scheme.

1599 p. 117; kh-mc1599-p117-body. The separated parts are things principiated, not restored pri-material principles.

1599 p. 120; kh-mc1599-p120-body. Metallic identity is present throughout the triad rather than in sulphur alone.

1599 p. 124; kh-mc1599-p124-body. The purest whole of all three is the appropriate metallic seed.

In this edition. The genitives "of Nature, of Wisdom and of the Wise" may grammatically qualify all three or Sulphur alone; the supplied English leaves the ambiguity

[244] "Tria prima" is a useful conventional English lookup label here; the central primary phrasing is the enumerated three, with the later explicit distinction between principia and principiata.

open. The authorial errata also correct the conjunction and order of the three terms at p. 116. No modern chemical identity is imposed on the philosophical triad.

See also. Body, spirit and soul; Principles and things proceeding from principles; Twofold Mercury and Rebis; Specification; Seed, Field and Fruit.

Salt of the Metals

SAL metallorum est Lapis Philosophorū; SAL METALLORVM; Saltz Steine

The word. The salt-of-metals dictum is accepted only under a regenerative interpretation. Khunrath does not deny that salt-like preparations can be made from silver or gold. He denies that producing them by ordinary metallic manipulation fulfils the saying that the salt of metals is the Philosophers' Stone.

In Khunrath. Page 125 announces the problem in both body and margin. Workers read the saying as an authorization to transform the metals into coloured salt-crystals through prolonged preparation. Khunrath grants such products medicinal standing, but that concession does not grant them transmuting power.

The next page distinguishes salt-products associated with corrosive additions. Their sharpness and their staining of wood or skin are not the claimed tinctorial effect upon lower metals. The argument therefore concerns more than whether a substance looks crystalline or dissolves: origin, preparation and the kind of action attributed to it remain decisive.

Page 127 then gives the positive condition. The salt of metals is suited to the philosophical purpose when regenerated and more-than-perfected through the pri-

material twofold catholic Mercury. The purest of the whole metallic mass, rather than an isolated salt-fraction treated as self-sufficient, belongs in the account. The proposed result is described as fixed, smokeless and wax-flowing, sapphirine for silver and rubine for gold.

This separates metallic salt as an extracted essential part from the name applied to a regenerated metallic whole. Without that distinction, the same word appears to license the very self-contained metal process the preceding objection has rejected.[245]

The places. Selected annotated passages.

1599 p. 116; kh-mc1599-p116-body. Khunrath grants that a salt can be obtained from a metal.

1599 p. 120; kh-mc1599-p120-body. Silver-ness and gold-ness belong throughout the essential parts of the whole.

1599 p. 125; margin; kh-mc1599-p125-margin. The dictum is explicitly marked as requiring right interpretation.

1599 p. 126; kh-mc1599-p126-body. Corrosive staining is denied the significance of metallic transmutation.

1599 p. 127; kh-mc1599-p127-body. The positive salt-stone depends upon regeneration through catholic first matter.

In this edition. Do not translate the philosophical salt-stone as an identified modern crystalline compound. Its colours and wax-flowing description are properties asserted of the proposed regenerated end, not sufficient analytical criteria for recognizing an unknown specimen.

[245] The page 125 medicinal concession and the page 127 transmuting claim concern different statuses. The former does not prove the latter, and neither supplies present-day medical validation.

See also. Philosophical Salts; Salt of Wisdom; Inceration; Silver-ness and Gold-ness.

Salt of Wisdom

SALIS Sapientiæ; FONTINLEIN; SVLPHVR NATVRAE, SAPIENTIAE & SAPIENTVM

The word. The Salt of Wisdom is named through its salt-fountlet on page 127. The fountlet belongs to the prima-material twofold mercurial source found in *Magnesia*, and supplies both metals generally and the universal Stone. The designation connects an origin shared by many products with the Art's single catholic ground.

In Khunrath. The phrase comes at the constructive turn of the metallic-salt debate. Khunrath has rejected the inference from ordinary salt preparations to the Stone, then states that the regenerated metal salt must be obtained through the appropriate catholic Mercury. The salt-fountlet of Wisdom identifies that necessary source rather than providing one more ordinary additive to a finished metallic salt.

The parenthesis is important: the fountlet concerns all metals in general as well as the universal Stone. It therefore stands prior to the different silvern and golden outcomes described around it. Those specified salt-stones cannot simply be substituted for their universal origin.

The earlier triadic account on page 54 associates body, spirit and soul with salt, mercury and sulphur and with Nature, Wisdom and the Wise. The syntax of the Latin genitives there should not be forced into a more rigid taxonomy than the text gives. Page 127 offers the more secure explicit local occurrence of Wisdom's salt.

The following answer about the catholic sea clarifies where this source is to be sought within the discourse: in the Philosophers' sea that is *Magnesia*. Wisdom's salt is consequently a relational philosophical name. The diminutive fountlet emphasizes the source from which the work proceeds, not a disclosed measure or volume.[246]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Salt appears in the triadic articulation with mercury and sulphur and the language of Nature and Wisdom.

1599 p. 127; kh-mc1599-p127-body. The Salt of Wisdom's mercurial fountlet is source both of metals generally and of the universal Stone.

1599 p. 128; kh-mc1599-p128-body. The philosophical salt is located in the catholic sea identified as Magnesia.

In this edition. The body has the genitive *SALIS Sapientiæ*, not a freestanding recipe heading. Preserve that governing relation when explaining the salt-fountlet. The Latin on page 54 leaves some scope ambiguity among the genitives; this entry does not resolve it by fiat.

See also. Catholic Sea; Philosophical Salts; Salt of the Metals; Fountain and pri-material water; Salt, Mercury and Sulphur.

Saltpetre and Nitre

Salpeter; Nitri

The word. Saltpetre appears as a proposed Magnesia; nitre appears among salts used in metallic preparation.

[246] The primary compound combines German salt-language with the conspicuous *FONTINLEIN*. The supplied modern note explains the mixed typography, but the philosophical source-relation is already explicit in the body.

The paired headword follows the supplied edition's customary English naming without implying identical composition in every historical usage.

In Khunrath. The two occurrences have different functions. Page 34 reports a mistaken candidate identification; page 68 acknowledges a preparation material. Neither makes it the catholic salt later located in Magnesia's philosophical sea.[247]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Saltpetre is named as a candidate proposed by others.

1599 p. 68; kh-mc1599-p068-body. Nitre is included among ordinary preparation salts.

In this edition. No modern formula, purity or manufacture is supplied. The name's practical occurrence does not endorse the universal claim.

See also. Common Salt and Sea-salt; Philosophical Salts; Rejected Materials.

Sapphirine and Rubine Salt-stones

Saphyrisch; Rubinisch; Wachsflüssiges; Saltz Steine

The word. Sapphirine and rubine qualify the proposed regenerated salt-stones of silver and gold respectively. They are described as fixed, smokeless and wax-flowing, after transformation through the proper catholic source.

In Khunrath. The description follows the rejection of ordinary coloured metallic crystals as sufficient for the Stone. Its force lies in the whole preparation and source,

[247] The ordinary salt list and the philosophical salt answer should remain separate: the latter expressly identifies its sea as Magnesia on page 128.

not colour alone. These are asserted properties of a philosophical end, not proof that sapphire or ruby has literally been made.[248]

The places. Selected annotated passages.

1599 p. 127; kh-mc1599-p127-body. The regenerated silver and gold salt-stones receive their paired colour and condition descriptions.

In this edition. Use the comparative colour terms rather than substituting the gemstone nouns. No compositional identification follows.

See also. Salt of the Metals; Inceration; Fixation; Colours and peacock's tail.

Saturn of the Wise

SATVRNVS sapientum; SATVRNVS Sapientum; Saturni Mercurium viscosum; Mercurio Saturni

The word. Saturn of the Wise is one of the names of Magnesia in the culminating description at p. 52. Its Mercury is characterized in the margin as viscous. Khunrath immediately excludes the running corporeal Mercury of common lead from the intended sense. The distinguishing phrase "of the Wise" carries the local meaning.

In Khunrath. The name follows the argument that the subject is catholic first matter, a natural Chaos composed from the great world. It stands beside Magnesia, Magnes-Iah and Mine of the Art, so its immediate function is to gather the same universal subject under another

[248] Wax-flowing and fixed occur together. Their conjunction cautions against treating fixedness as a simple denial of every form of fluid behaviour.

philosophical designation. It does not introduce lead as an alternative beginning.

The accompanying margin is unusually useful because it anticipates the reader's most tempting substitution. Where the Wise speak of Saturn's Mercury for transmuting metals, Khunrath says that they mean this philosophical, viscous Mercury, not a running corporeal Mercury of common lead. The gloss continues into p. 53. It distinguishes referents rather than banning the name Saturn from all literal metallurgical discourse.

That distinction matters when the treatise later allows other kinds of metallic work. At pp. 81–82 it mentions preparations involving corporeal metallic Mercury of Saturn and common Mercury within its discussion of particulars and the need for a true pri-material ground. Such an occurrence does not repeal the earlier exclusion. The same traditional vocabulary can appear in different operations, and the specific purpose under discussion determines its relevance.

The broader reading rule at p. 112 explains how to proceed: philosophical mentions of metals may mean Mercury and Sulphur hidden in Magnesia rather than common metallic bodies. This rule does not authorize unrestricted symbolic substitution. Khunrath tests meanings by the requirements of Nature and by the argument's universal or specified end. For Saturn, the safe local identification is consequently the authorial equation at p. 52 and its explicit negative gloss. Planetary mythology, colour sequences or modern chemical theories are unnecessary to establish what this passage says.[249]

[249] "Viscous" belongs to the p. 52 marginal description of Saturn's Mercury; it is not a supplied laboratory measurement or identification.

The places. Selected annotated passages.

1599 p. 52; kh-mc1599-p052-body. Saturn of the Wise is named in the same sequence as Magnesia and the universal Chaos.

1599 p. 52; margin; kh-mc1599-p052-margin. Common lead's corporeal Mercury is excluded; the gloss continues on p. 53.

1599 p. 81; kh-mc1599-p081-body. Corporeal metallic Mercury of Saturn occurs in a different discussion, continuing on p. 82.

1599 p. 112; kh-mc1599-p112-body. The reading of philosophical metals is distinguished from automatically literal metallic interpretation.

In this edition. "Saturn of the Wise" preserves the qualification which prevents a misleading replacement with "lead." The modern note makes that warning explicit, but it is already present in the primary margin. A separate Book of Saturn cited at pp. 109–110 is a textual authority, not another occurrence of this substance-title.

See also. Magnesia Catholica; Mercury of the Philosophers; Mine of the Art; Philosophical metals; Letter and spirit.

Saul and Ananias

Saulo; Ananiam; schupen der blindheit; Actor. 9.

The word. Saul's change from persecutor to preacher supplies the pattern for an opponent's hoped-for conversion on pp. 41–42. The source names Saul, Ananias, the heavenly illumination and the falling scales; its margin cites Acts 9. The application is to a change of judgment about Magnesia, not merely to recovery of physical sight.

In Khunrath. The comparison follows the test proposed on pp. 39–40. Readers are to weigh whether all the stated properties and conditions appear in their imagined matter without forcing the fit. If they find the required agreement, their premature boasting and calumny should give way to shame and repentance. Saul illustrates that reversal. He had persecuted Christ ignorantly, but after the Lord appeared and the divine command came through Ananias he preached the Son of God.

Khunrath then moves directly to his critics. When Nature's light shines on them through mercy, and they receive his well-grounded admonition, the scales will fall from the eyes of their defiant mind. They will recognize Magnesia as the Son of the great World and the sole true subject, distinguish it from sophistical substitutes, adhere to it and help defend and propagate the teaching.

The sentence also contains a limited autobiographical claim: Khunrath says he has been instructed by God, Nature and a knowledgeable master, to whom he wishes eternal good. That triad supports his role in the admonition, but the passage does not identify the master or say that the author simply is Ananias. The structural likeness is more exact than an imposed one-to-one cast list.

A marginal prayer asks mercy and illumination for the opponents. Thus the imagery of defeated error is accompanied by the possibility that enemies become defenders. It contrasts with passages in which stubborn adversaries remain a devilish swarm. The conversion scene keeps change of mind open while requiring more than outwardly conceding a name.[250]

[250] The p. 42 prayer is identified by the modern apparatus with the Aaronic blessing. Khunrath prints the prayer there, but no Numbers reference accompanies it.

The places. Selected annotated passages.

1599 p. 40; kh-mc1599-p040-body. The proposed test of candidate properties prepares the hope of repentance

1599 p. 41; kh-mc1599-p041-body. Saul's persecution, illumination and Ananias's message supply the narrative model

1599 p. 41; margin; kh-mc1599-p041-margin. Acts 9 is the printed biblical reference

1599 p. 42; kh-mc1599-p042-body. The falling scales are applied to the opponents' mental sight and future defence of Magnesia

1599 p. 42; margin; kh-mc1599-p042-margin. A prayer asks illumination for those opposing the doctrine

In this edition. Keep the primary name "Saul" rather than replacing it everywhere with "Paul." "Scales" must retain its concrete image before its mental application. The Devil's scales elsewhere share the vocabulary but have a different immediate use: the conversion passage concerns blindness that can be removed.

See also. Emmaus; Blindness and the spectacled owl; Devil and scaly brood; Prayer and grace.

Scalichius

Scalichio

The word. Scalichius is the final witness named in the p. 147 list. The modern editor identifies the printed *Scalichio* with Paulus Scalichius, also called Pavao Skalić.

In Khunrath. The list follows the statement that the deliberate offender will be devoured by Azazel according to the doctrine attributed to the Hebrews. Its local placement establishes the use Khunrath makes of the

name. It does not quote Scalichius or identify a particular work as the source.

A source-limited dictionary entry is therefore more appropriate than an expanded biography or a summary of writings never named here. The name is significant as part of the authority claimed for an ethical threat, not because the treatise provides a separate exposition of this witness's philosophy.[251]

The places. Selected annotated passages.

1599 p. 147; margin; kh-mc1599-p147-margin. Scalichio closes the group of four witnesses beside the Azazel claim

In this edition. Preserve the inflected source form and distinguish the modern identification from words printed by Khunrath. No independent historical identification has been undertaken for this companion.

See also. Azazel and the cabalistic witnesses; Pico della Mirandola; Capnio and Reuchlin.

School-fox

Schulfüchse; sophistisch ratiocinirende

The word. The School-fox is the sophisticated academic opponent whose argument outruns first-hand knowledge. On p. 28 the plural describes men who reason sophistically, lack experience of Nature and throw fantastic objections against the philosophers' unanimous testimony.

In Khunrath. Khunrath's answer is not that reasoning is useless. He argues that reputable, truthful men ought not

[251] The modern note's further biographical labels are not necessary to establish this occurrence's role and are not used here as primary evidence.

to be assumed deliberate liars in this one important matter when they are believed elsewhere. The continuation tells the objectors that what cannot immediately enter their heads should not for that reason be dismissed; they must continue learning.

The animal name therefore attacks a particular use of schooling: sharp argument that mistakes its own limitations for the limits of what others can know. It differs from the wandering laborant's claim that much furnace work alone establishes understanding. Both fail to unite proper grounds with a teachable disposition.

A reader should hear the learned force of *ratiocinirende* beside the coarse animal epithet. Flattening the whole phrase into "ignorant men" loses the contrast between argumentative sophistication and inadequate knowledge.[252]

The places. Selected annotated passages.

1599 p. 28; kh-mc1599-p028-body. School-foxes are charged with sophistical objections and lack of experience

1599 p. 29; kh-mc1599-p029-body. The reply demands modest judgment and continuing willingness to learn

In this edition. "School-fox" preserves the institutional and animal components. It is an insult directed by Khunrath, not a neutral name for all school-trained philosophers.

See also. Busybody and School-fox; Busybody; False philosophers.

[252] The single principal occurrence stands in the body, whereas Ardelio and its verbal derivative occur in the margins. Their distribution is part of the book's mixed rhetorical texture.

Search the Scriptures

Joh. 5. Vers: 39.; in Symbolico intellectu; Göttlichen Schrifft des grossen Weldtbuchs

The word. The injunction to search the Scriptures is transferred at p. 139 to the divine writing of the great World-book. Khunrath says Magnesia testifies naturally and universally of Christ and asks why readers will not come to it. His own margin cites John 5:39 “in a symbolic sense.”

In Khunrath. The continuation on p. 140 joins two promised findings: testimony of eternal life and the wholesome catholic medicine of temporal life. The paired objects preserve the natural and theological offices of the subject without collapsing them into one undifferentiated salvation.

The marginal qualification is essential. It belongs to the primary text and tells the reader how the scriptural address is being reapplied. The passage does not pretend John named Magnesia literally. Equally, the symbolism is presented as consequential evidence, not a casual ornament without bearing on the true subject.

The appeal immediately precedes the defence to theologians: the Fathers and biblical teachers themselves explain faith by natural similitudes. The search injunction is thus the hinge between the positive claim of testimony and the defence of its interpretive method.[253]

The places. Selected annotated passages.

1599 p. 139; kh-mc1599-p139-body. The World-book is searched for testimony of Christ

[253] The symbolic qualification must not be attributed solely to the modern editor: it is part of Khunrath’s own marginal direction.

1599 p. 139; margin; kh-mc1599-p139-margin. John 5:39 is explicitly qualified by a symbolic reading

1599 p. 140; kh-mc1599-p140-body. Eternal testimony and temporal medicine complete the application

In this edition. Render *von … zeugen* as “testify of” in this passage. The construction is testimonial, unlike the generative “beget” used elsewhere in the work.

See also. Biblical and macrocosmic theology; Analogical harmony; Ancient Fathers and Tertullian.

Seed, Field and Fruit

SAME; ACKER; AGER; TERRA MAGNESIAE; Sahmen; Kern

The word. Seed, field and fruit articulate the relations required for metallic regeneration. A ripe fruit can become a seed in a further work, but seed and field cannot simply be the same thing. The field is the appropriate pri-material ground; the seed carries the particular silvern or golden determination. These distinctions are the argumentative point of the agricultural language.

In Khunrath. Pages 52–53 call the catholic subject the regeneration field of silver and gold in its natural or Nature-conformingly prepared conditions. Page 75 describes metals as sown into a watery field for destruction, vegetation and rebirth. On page 95, seed and mother or field are worked together, with the statement that in natural metallic generation the seeded mother herself becomes fruit. The imagery thus describes a changing relation, not three permanently separate ingredients.

The major objection on pages 113–124 proposes that a metal contains both seed and field. Its sulphur would be seed, its own mercury and salt the receiving ground. An apple is offered as a model because its pips lie inside the fruit. Khunrath answers first that metallic character resides in the whole metal rather than sulphur alone. The whole purified metallic nature is the seed, whether its essential parts remain joined or have been separated.

He then reverses the apple comparison on its own terms. One does not sow pips back into the apple, but into the common earth from which the tree itself grew. Moreover, cutting up gold does not expose a separable kernel as cutting an apple does. If the word kernel is used, it must refer to the purest of the whole metal. The common field remains outside the already produced metallic fruit.

The figure is nevertheless qualified by Khunrath himself. The margin on page 95 warns that metallic generation differs from animal and vegetable propagation: a likeness is not identity. The apple argument should therefore be read as a test of the opponents' proposed relation, not a claim that metals possess botanical seeds or follow an identical growth mechanism.[254]

The places. Selected annotated passages.

1599 p. 53; kh-mc1599-p053-body. The subject is named the regeneration field of silver and gold.

1599 p. 75; kh-mc1599-p075-body. Metallic preparations must be sown in the watery field.

[254] The page 124 margin names *Terra Magnesiae* and praises one who can plough and prepare it Nature-conformingly. This is a philosophical place-name attached to the field, not evidence for a geographical source of the substance.

1599 p. 95; kh-mc1599-p095-body. Seed and field are worked together, and the seeded mother is said to become fruit.

1599 p. 95; margin; kh-mc1599-p095-margin. Khunrath warns that plant and animal similitudes do not fully hold for metallic generation.

1599 p. 120; kh-mc1599-p120-body. Seed and field are distinguished, and metallic character is assigned to the whole metal.

1599 p. 123; kh-mc1599-p123-body. The apple is turned against the opponents: its seed goes into common earth, not back into the apple; the metallic kernel explanation continues on page 124.

In this edition. The verb *seihen* in these passages means sow, not strain: the apple argument establishes the sense even where the spelling is unfamiliar. “Field” and “ploughland” preserve the agricultural force of *Acker*. None of these words licenses a modern botanical or chemical identification of the hidden matter.

See also. Mother and Womb; Silver-ness and Gold-ness; Vegetation and Growth; Regeneration; Principles and things proceeding from principles; Philosophical Sowing.

Seek first Magnesia

suchet für allen dingen; derselbigen natur - gemesse Solution

The word. The p. 106 margin tells Artists to seek before all things catholic Magnesia and its Nature-conforming solution; everything else will then fall to them. The familiar scriptural cadence is adapted to the two requirements being joined in the body.

In Khunrath. Page 105 has stressed recognition of the first matter, and p. 106 adds knowing how to resolve and purify it into the flowing pri-material fountain. The marginal exhortation therefore does not say that naming the subject alone completes the Art. It coordinates recognition and the initial right treatment as the ground from which further works depend.

The promise also orders desire. Seeking the principal ground comes before chasing derivative tinctures, elixirs and particulars. The body immediately identifies the two hidden things as the foundation of those results, so the "all else" is not an unrestricted promise of every possible worldly wish.

The modern note identifies Matthew 6:33 behind the cadence. Khunrath prints the adapted command itself without a corresponding chapter reference in this margin.[255]

The places. Selected annotated passages.

1599 p. 105; kh-mc1599-p105-body. Recognition of the catholic first matter opens the summary

1599 p. 106; kh-mc1599-p106-body. The knowledge of nature-conforming resolution supplies its second requirement

1599 p. 106; margin; kh-mc1599-p106-margin. The seek-first adaptation orders the Artist's pursuit

In this edition. Translate the actual inserted objects, Magnesia and its solution, rather than restoring the gospel's familiar wording. The adaptation is the evidence for its use in this treatise.

[255] This injunction shares a page with "Wash and be clean," but the two glosses are separately printed and perform different applications.

See also. Prayer and grace; Gift of God; Greed and stewardship.

Seminal reasons

Rationibus Seminarijs; Rationum Seminariarum specialium; Samhafften krefften; special füncklein

The word. Seminal reasons are the formative, seed-bearing powers through which universal matter becomes a particular natural kind. Khunrath explains the Latin expression through German language of powers and seeds, and pictures its particular manifestations as fiery sparks. “Reasons” here therefore names causative principles, not merely arguments offered in a dispute.

In Khunrath. At p. 21 the special sparks of the universal fiery Spirit or Soul specify first matter in each particular material thing. Their properties and kinds determine the resulting being. Magnesia is distinguished by receiving a synoptically catholic spark instead: it has nature and animation without being confined to a vegetable, animal or mineral kind. The contrast is between different determinations of power, not between animated natural things and wholly inert matter.

The mineral and metallic account on p. 48 makes the same relation unusually explicit. Special reasons of the catholic World-Soul specify universal first matter thus or thus, in determinate weights and measures known to Nature alone. The reasons are neither a list of ingredients nor numerical instructions available to the reader. They explain how Nature’s ordered activity can produce diversity out of one material ground while preserving the uniqueness of that ground.

Silver-making and gold-making reasons recur in the account of embryonic metals. Their action has already directed matter toward silverness or goldness, even when the result remains imperfect and volatile. This is why incomplete metals are not automatically first matter. The passage also prevents identifying a metal's seed with a detachable kernel or with sulphur alone. Later, Khunrath says that the formative identity is present throughout the metal's essential parts; the purest whole must be considered in the work.

The positive account uses the same vocabulary rather than abandoning it. In the earth, universal mother-matter seeded with special sparks becomes the fruit; in the art, first matter may be specified toward silver or gold. After universal preparation, the perfected Stone may likewise unite with the special sparks of metallic or other prepared materials. Seminal reasons thus connect natural generation to the distinction between universal and special alchemical outcomes.[256]

The places. Selected annotated passages.

1599 p. 21; kh-mc1599-p021-body. Particular sparks are the cause of particular specification.

1599 p. 48; kh-mc1599-p048-body. Mineral and metallic seed-bearing powers operate according to Nature's determinate measures.

1599 p. 77; kh-mc1599-p077-body. Silver- and gold-making reasons have already specified embryonic metallic bodies.

[256] The p. 21 margin states that form gives a thing its being and that the formed thing follows the form; this primary gloss gives a concise conceptual frame for the fiery-spark language.

1599 p. 95; kh-mc1599-p095-body. The universal mother becomes the fruit when seeded with the appropriate special sparks.

1599 p. 100; kh-mc1599-p100-body. Special sparks specify the perfected universal matter in its later applications.

1599 p. 120; kh-mc1599-p120-body. Silverness or goldness is not confined to sulphur but belongs to the whole.

In this edition. “Seminal reasons” preserves a technical phrase for which Khunrath supplies his own explanatory German. The apparatus associates it with Stoic and Augustinian traditions; that genealogy is editorial context, not a source attribution made by these printed passages.

See also. Specification; Soul of the World; Natural origin; Salt, Mercury and Sulphur; Seed, Field and Fruit.

Senior and Hamuel son of Zadith

Hamuelem filium Zadith; interpretem Senioris; Aqua composita; Aqua permanens in Operis initio & fine

The word. The primary text’s designation is Hamuel son of Zadith, interpreter of Senior. It is a problematic chain of attribution, which the supplied modern note compares with the differently ordered traditional name Senior Zadith son of Hamuel. A lexicon must retain the primary wording while making the conventional lookup form available.

In Khunrath. The passage begins on page 129 as the continuation of the preceding answer about the salt of the philosophical sea. The Wise Man is cited through this named witness for Magnesia as compounded, congealed water that withstands fire. The sea is then called broad, great, and good, its goodness commended by Hermes.

Khunrath closes the assertion before turning to the question of how one can be certain which matter is the true subject.

The margin adds that the permanent water is at both the beginning and the end of the work. That is the immediate interpretive point for Khunrath: continuity of the proper subject across the work, not a genealogical claim about the named authorities. The crowded chain of names gives the statement inherited authority but does not make its textual transmission clear.

The inversion cannot be repaired silently. Nor can one infer from this page whether Khunrath inverted the names, followed an intermediary that already did so, or intended a different relation among them. The supplied witness permits the reader to see the attribution problem and the proposition it supports. It does not settle the provenance of the sentence.[257]

The places. Selected annotated passages.

1599 p. 128; kh-mc1599-p128-body. The preceding page identifies the relevant salt with the catholic sea of Magnesia, setting up the cited statement.

1599 p. 129; kh-mc1599-p129-body. The Wise Man, Hamuel son of Zadith, Senior, and Hermes appear in a chain of testimony about congealed fire-enduring water.

1599 p. 129; margin; kh-mc1599-p129-margin. Permanent water is placed at the work's beginning and end.

In this edition. The modern note identifies the familiar Latin authority-name and the *Tabula Chymica*. That

[257] No independent source collation is undertaken here. The fact that the naming is reversed relative to the modern note's conventional form should be treated as a textual problem, not as proof of which author or copy introduced it.

apparatus identification is kept distinct from the printed *Hamuelem filium Zadith, interpretem Senioris*. The normalized alias allows searching; it is not an emendation of Khunrath's words.

See also. Hermes and the Emerald Table; Water of Permanence; Catholic Sea; Consensus and monuments.

Separation and Composition

Abscheide; Componire; REVNIRE; Scheidung; Composition; Mixtione & Vnione

The word. Separation divides or removes; composition and reunion bring together. In Khunrath these are both operations of the Artist and terms for Nature's prior constitution of the catholic subject. Their significance depends on what is separated, what is retained and what is united. An identical operation-name does not make two starting materials equivalent.

In Khunrath. Page 46 gives the central artful sequence: separate superfluities, then rightly compose and reunite the pure parts. The constitutive rule keeps the work tied to one subject, while the marginal qualification distinguishes an auxiliary's removable destructive role from a contribution to the finished composition. The pair thus defines ordered purification and reunion rather than arbitrary assembly.

The description of *Magnesia* on page 50 uses the same vocabulary on another level. Nature's masterpiece is a catholic separation and composition of body, spirit and soul out of the greater world into a pri-material chaos of its own. Pages 62–63 insist that Nature has already accomplished this for the Artist. Human preparation begins from a compound supplied by Nature, although the

subject is universal rather than specified as an ordinary kind.

The opponents' analysis of metals imitates this structure without satisfying its condition. They separate sulphur, mercury and salt and propose to reunite them for regeneration. Khunrath answers that a metal's separated essential parts remain products of a prior generation. Merely dividing them does not make them first principles. The controversy is about the status of the terms in the operation, not a flat rejection of analysis and recombination.

Finally, the initial composition of catholic matter with silver or gold on page 97 differs from the universal subject's self-contained preparation. Here the subsequent natural mixture and union specify the field by its seed. That distinction explains how the book can insist on one constitutive subject for the universal Stone while admitting a joined metallic determination for the special Stones.[258]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. Separation of excess and recomposition of pure parts define the paired work.

1599 p. 46; margin; kh-mc1599-p046-margin. The constitutive rule is qualified for a removable destructive auxiliary.

1599 p. 50; kh-mc1599-p050-body. Nature's own separation and composition constitute the macrocosmic little world.

1599 p. 63; kh-mc1599-p063-body. The natural composition is already supplied to the Artist.

[258] Page 55 calls the recomposition lawful after sufficient purification. The adjective marks conformity to the stated order; it is not a reference to legal permission or an independently described experimental protocol.

1599 p. 97; kh-mc1599-p097-body. Initial composition with metallic seed produces specification and enduring union.

1599 p. 117; kh-mc1599-p117-body. A metal's separated parts are denied the status of pri-material principles.

In this edition. "Compose" and "reunite" should remain separate verbs where Khunrath lists both, without inventing a method that distinguishes them mechanically. The word "separation" also covers the recovery of existing precious metals on page 105; that profitable operation is expressly outside his present account of transmutation.

See also. Fore-work and After-work; Hypostatic union; Principles and things proceeding from principles; Universal and Special Stones; Ripening.

Signature

SIGNATVRA; perfectionis summæ SIGNATVRA; Rerum Naturalium SIGNATVRA

The word. A signature is a mark by which something about a natural thing becomes intelligible. The treatise uses *signatura* sparingly and in two distinct settings: the finished Stone's ruddy diadem and the reading and observation of natural things. Neither occurrence by itself supplies a full catalogue of signatures or a method for identifying the unnamed matter.

In Khunrath. Page 55 calls the Stone's most ruddy diadem the signature of highest perfection. The phrase concludes the numerical and operative account in which the one subject contains the Philosophers' one, two, three, and four and yields a real physical ten. The visible mark therefore belongs to the account of completion and perfection. It should not be transferred without

qualification to the raw matter or treated as an isolated colour that proves success.

The second occurrence stands in the margin of page 136. Khunrath is explaining how true Philosophers can know the Art before fully completing it: diligent reading and sound understanding of truthful books, theosophical contemplation and meditation, and observation of natural workings in the great world and the laboratory. ‘Hither belongs the signature of natural things’ attaches signature to this complex of practices. It names something to be considered within educated observation, rather than a shortcut that cancels reading, judgement, or divine illumination.

The restriction becomes clear beside pages 71–73, where blackness and peacock’s-tail colours are explicitly denied sufficient evidential force. Many preparations can exhibit similar colours. A sign must therefore be understood in relation to its subject and to the natural account of what has happened to it. The red diadem can be called a signature in Khunrath’s affirmative description without licensing the inference that every red product is the Stone. The two passages illustrate the book’s larger rule: resemblance is not recognition until its grounds are supplied.[259]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. The most ruddy diadem is called the signature of highest perfection at the close of the one-through-ten account.

[259] The supplied Introduction mentions a separate work associated with natural signatures. That bibliographical statement is editorial background; this article’s account of the term rests on the two occurrences in the 1599 treatise.

1599 p. 72; kh-mc1599-p072-body. Colour alone is a fallible sign because many other preparations display similar appearances.

1599 p. 136; margin; kh-mc1599-p136-margin. The signature of natural things is assigned to the account of reading, contemplation, and observation in the body text.

In this edition. The supplied edition retains *Signature*, preserving the recognizable Latin term while leaving its particular object to the passage. Its modern note explains a general doctrine of signatures; the primary margin here states only that signature belongs to the process being described. A detailed claim about how every thing displays its virtue would need evidence beyond these two occurrences.

See also. Colours and peacock's tail; Light of Nature; Recognition; Book of Nature; Denarius.

Signs and evidence

Zeichen; beweisungen; SIGNATVRA; LIECHT der Warheit

The word. A sign can direct understanding without being sufficient proof by itself. Khunrath makes this difference particularly clear where colours are called seductive signs and fallible proofs. The question is not simply whether something is visible, but what the visible thing warrants one in claiming.

In Khunrath. Pages 71–72 deny that blackness and many-coloured appearances establish the right material or the road to a transmuting agent. Other preparations exhibit similar effects. This is an argument about a sign's lack of exclusivity: the appearance does not belong only to the process it is being asked to prove. It is therefore necessary to know more about the subject and its natural grounds.

The same reasoning applies to a visible transmutation in pages 155–157. Even where the effect is granted, it need not establish the performer's knowledge of preparation. The observer must not confuse evidence for possession of an effective substance with evidence for the Art of producing it. Conversely, the ruddy diadem on page 55 can be named a signature of highest perfection within a full affirmative account; that does not turn every red appearance into proof of the Stone.

The entry's common thread is inferential restraint. Khunrath asks what a sign discriminates, what alternate explanations remain, and whether the claim concerns a subject, a product, or a person's knowledge. These distinctions allow signs to retain a role without becoming self-interpreting guarantees.[260]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. The red diadem signifies perfection within the specified account of the Stone.

1599 p. 72; kh-mc1599-p072-body. Colours are called seductive signs and fallible proofs because comparable appearances occur elsewhere.

1599 p. 155; kh-mc1599-p155-body. A displayed effect does not by itself establish recognition or knowledge of preparation.

1599 p. 157; kh-mc1599-p157-body. The demonstration must be supplemented by examination of the claimant's account.

In this edition. The source distinguishes *Zeichen* from the act of proving even when it uses both in the same

[260] The restriction concerns the inference from a sign, not the denial of the observed appearance. Colour may be real while the conclusion drawn from it is mistaken.

discussion. The English label ‘diagnostic’ is a modern reading aid, not a technical term supplied by Khunrath.

See also. Signature; Colours and peacock’s tail; Ocular demonstration; Demonstration and the tinging-man; Touchstone and the all-properties test.

Silence, hope and strength

In silentio & Spe; FORTITVDO; Symbolicè q. d. erit vobis ELIXEIR

The word. The margin running from p. 147 to p. 148 reads Isaiah’s promise of strength in silence and hope symbolically as a promise of Elixir. The source explicitly labels the reinterpretation *Symbolicè* and directs the reader back to p. 88, where Elixir is explained through strength.

In Khunrath. Its setting is the admonition about obligations and a faithful heart. The reader is warned against contempt and instructed to keep promises, while the adjacent *Lilium* saying makes divine revelation responsive to fidelity. The strength gloss places patient hope beside this moral account of reception.

The page turn matters because the biblical phrase begins on p. 147 but the identification with Elixir and the page reference follow on p. 148. Quoting only the first fragment would make the gloss appear merely devotional; quoting only the continuation would conceal its scriptural basis.

The passage does not order permanent silence about every doctrine. Khunrath later insists on public confession of truth. Silence here is part of a particular symbolic-

scriptural application in the discussion of faithful restraint and expectation.[261]

The places. Selected annotated passages.

1599 p. 147; margin; kh-mc1599-p147-margin. The Isaiah phrase begins with silence, hope and promised strength

1599 p. 148; margin; kh-mc1599-p148-margin. The continuation explicitly reads the promise as Elixir and cites p. 88

1599 p. 88; kh-mc1599-p088-body. The earlier account explains the Great Elixir through fortitudo

In this edition. Preserve the distinction between the biblical phrase and Khunrath's explicitly symbolic gloss. Do not silently print "Elixir" as though it were Isaiah's own noun.

See also. Arm of God; Oath and conscience; Lilium; Prayer and grace.

Silver-ness and Gold-ness

Argenteitas & Aureitas; Silberkeit; Goldigkeit; Argenteitatem vel Aureitatem

The word. *Argenteitas* and *Aureitas*, glossed by *Silberkeit* and *Goldigkeit*, name the determinate silvern or golden character of a thing. The deliberately abstract English "Silver-ness" and "Gold-ness" keeps them distinct from either a lump of metal or a visible silver or gold colour. These are terms of kind and generative determination, not modern elemental composition.

[261] The primary margin cites Isaiah 30 as a chapter; the modern apparatus supplies verse 15.

In Khunrath. Page 77 places them in a developmental account. The special seminal reasons of Nature specify universal first matter towards silver-ness or gold-ness, so that silver or gold may come to be. Embryonated metals are consequently already determined in kind, even if their metallic development is incomplete. Their immaturity cannot make them universal again.

On page 89 the same terms govern the necessity of actual silver or gold in a specified work. Khunrath says that their natures are nowhere to be found except in the corresponding metals, whether fully metallic or only embryonated. This claim is consistent with his rejection of those metals as universal matter: a thing's aptitude to impart its own species is different from its being the common ground of all species.

The later dispute over an allegedly self-contained metallic seed makes the distinction sharper. Opponents isolate sulphur as the seed and propose to sow it into the remaining mercury and salt. Khunrath answers that silver-ness and gold-ness reside not in sulphur alone but also in the other essential parts, the whole in the whole. The whole metal, either still united or already separated into its parts, is what must enter the proper field.

The abstract nouns thus serve two contrary-looking but compatible arguments. They explain why a special Stone needs metallic seed, and why extracting one portion of a metal cannot produce an independent universal principle. The specificity distributed through the metal survives changes of outward form. Neither a clear liquid nor a

subtle powder escapes it simply by looking unlike ordinary silver or gold.[262]

The places. Selected annotated passages.

1599 p. 77; kh-mc1599-p077-body. Nature's seminal reasons specify matter toward silver-ness or gold-ness.

1599 p. 89; kh-mc1599-p089-body. The two determinations are located in their respective ripe or embryonated metals.

1599 p. 97; kh-mc1599-p097-body. Initial composition communicates the properties of silver or gold to the catholic matter.

1599 p. 120; kh-mc1599-p120-body. Metallic character is distributed through sulphur, mercury and salt, rather than confined to sulphur.

1599 p. 123; kh-mc1599-p123-body. The metal's kernel is redefined as the purest of the whole; the explanation continues on page 124.

In this edition. The hyphenated translations may sound unfamiliar, but substituting "silver" or "gold" would erase the contrast between a nature and its bearer. Conversely, "silveriness" could misleadingly suggest appearance. The Latin and German abstractions should remain available in the form index.

See also. Gold and Silver; Specification; Seed, Field and Fruit; Metallic Embryos; Universal and Special Stones.

[262] The expression "the whole in the whole" on page 120 is part of Khunrath's reply to the sulphur-seed theory. It should not be imported as a modern claim that any separated fraction retains the complete chemical composition of a metal.

Simeon

Simeon; Nun lessestu deinen Diener; in friede laboriren

The word. Simeon supplies both the voice and the argument of the Conclusion. The chymist who receives and recognizes Magnesia may speak a transformed version of his canticle; the patriarch's recognition of the child before seeing a miracle then defends knowledge of the true matter before witnessing transmutation. The passage occupies pp. 165–168 and is explicitly referred to Luke 2:29 in the margin.

In Khunrath. The opening alteration is decisive. The servant is permitted to labour in peace upon the Stone rather than to depart in peace. His eyes have seen the medicinal Saviour of the great World, expressly identified as the true symbolic effigy and natural likeness of the Saviour of humanity. The continuation makes the promised light illuminate those who err in physical and hyperphysical, or theosophical, mysteries. The people praised are those who honour the Lord's works in Nature and set aside worldly vanities.

Khunrath then changes from the chymist's prayer to an address to the scoffer. Simeon had seen no miracle, yet knew by the Holy Spirit and biblical Scripture whom he held. The true philosopher similarly knows what he holds by inspiration and teaching, the macrocosmic book, Nature's light and reason. The analogy does not simply substitute revelation for natural inquiry; the chymist's grounds are expressly plural.

The conclusion on p. 168 calls the Stone still in humiliation or emptying-out. Recognition concerns its identity and office under that condition, not a completed display of its effects. This is the answer to the demand that Khunrath must first transmute before speaking certainly.

The money-craving world is rebuked for making that single result decisive while disregarding higher theosophical and medicinal uses.

Simeon also gives the Conclusion a posture of grateful commencement. The newly assured practitioner is set to work, and the margin calls for perseverance instead of constantly changing one's opinion about the matter. The canticle is therefore adapted to a beginning whose ground is secure, not presented as a certificate that preparation has ended.[263]

The places. Selected annotated passages.

1599 p. 165; kh-mc1599-p165-body. The Conclusion rewrites the canticle as permission to laborate in peace

1599 p. 166; kh-mc1599-p166-body. The promised light and people are recast through theosophical understanding of Nature

1599 p. 166; margin; kh-mc1599-p166-margin. Luke 2:29 identifies the scriptural passage

1599 p. 167; kh-mc1599-p167-body. Simeon's certainty before miracles is compared with recognition before transmutation

1599 p. 168; kh-mc1599-p168-body. The recognized subject is still in humiliation or emptying-out

In this edition. Use "Simeon" and "Nunc dimittis" as distinct lookup terms for the figure and the canticle. Do not translate the altered prayer back into a familiar biblical version: *laboriren* is the very change on which the

[263] The marginal biblical reference stands on p. 166 although the adapted canticle begins on p. 165. Citations should not move the reference itself onto the preceding page. The modern apparatus compares Khunrath's wording with Luther's version; those detailed verbal comparisons are editorial, while the altered prayer and Luke reference are primary.

application turns. The scriptural cadence is retained while its application is repeatedly revised.

See also. Humiliation and glorification; Preserver and Saviour; Likeness; Prayer and grace; Calling and perseverance.

Socrates

Socrate

The word. Socrates is invoked as an example of lifelong learning rather than as an alchemical authority.

In Khunrath. On page 29 Khunrath tells the doubter that he does not yet know everything and must learn with wise Socrates until the grave. The neighbouring maxim denies that one person's ignorance forbids knowledge to others. Nature's world-book is inexhaustible, and the son of doctrine is someone willing to be instructed and to reconsider. Socrates thus helps distinguish modest uncertainty from the presumption that an unfamiliar claim must be false.

The page does not make Socrates a possessor of the Stone or cite a particular dialogue. A later saying on page 157, asking a person to speak so that his character may be heard, is identified as Socratic in the modern note, but the primary text there does not name him.[264]

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. Socrates exemplifies continued learning alongside the son of doctrine.

[264] The edition's association of the p. 157 maxim with a Socratic apophthegm is explanatory apparatus, not an added authorial attribution.

1599 p. 157; kh-mc1599-p157-body. The speak-and-be-heard maxim offers a related judgement of character, though Socrates is not named on this page.

In this edition. The distinction between named presence and editorially identified echo is important: only page 29 explicitly gives the name.

See also. Son of doctrine and master; Book of Nature; Classical teachers and Amadis.

Solve, Coagula, Fige

Solue; Coagula; Fige.; SOLVE; Soluet; Coagulabit; & Figet.

The word. The three-command formula means dissolve, coagulate, fix. Khunrath sets it in the primary margin of page 46, then returns at the close to the corresponding future forms: he will dissolve, coagulate and fix. The grammatical change turns operational command into an assurance about the right entrant into the Art.

In Khunrath. On page 46 the compact formula accompanies the fuller division of fore-work and after-work. It should not replace that body account, which also requires cleansing, separation, right composition, reunion and inceration. The formula compresses the work rather than exhausting its details.

Page 66 singles out the command dissolve beside the description of the Philosophers' coagulated Mercury. This gives the imperative a subject: the naturally provided philosophical matter, not any substance a reader happens to make liquid.

At page 183, the future-form margin stands beside the promise to the Philosopher who enters through *Magnesia*, the right pri-material door. The same verbs now

participate in the concluding rhetoric of a secure foundation. Their recurrence binds the earlier operational sketch to the later promise while still supplying no quantities or complete method.[265]

The places. Selected annotated passages.

1599 p. 46; margin; kh-mc1599-p046-margin. The three imperatives accompany the body's fuller operation account.

1599 p. 66; margin; kh-mc1599-p066-margin. Dissolve is attached to the Philosophers' coagulated Mercury.

1599 p. 183; margin; kh-mc1599-p183-margin. The verbs recur as future indicatives beside the right-door promise.

In this edition. The source prints *Solue* in the first formula and *SOLVE* in the second occurrence. Both are indexed. The future *Soluet* is not silently rewritten as another command, since its changed force matters at the conclusion.

See also. Dissolution and Reduction; Coagulation; Fixation; Fore-work and After-work; Door and entrance.

Son of doctrine and master

filius doctrinæ; Doctrinæ filio; doctrinæ filijs; Lehrmeister; Meister; Præceptori

The word. The son of doctrine is a teachable participant in the Art, not simply a novice defined by lack. The familial expression connects understanding, disciplined receptiveness, and the transmission of knowledge. A

[265] Inceration is present in the page 46 body but absent from the three-word marginal formula. Its omission is compression, not evidence that the body's fourth named finishing operation is unnecessary.

master or preceptor is one means by which recognition and practical progress may be received.

In Khunrath. On page 29 the son of doctrine lets himself be instructed and thinks better of his position; the nearby Socratic example requires learning to continue until death. Page 38 rejects a different appeal to modest status: claiming to be an unlearned layman does not exempt a speaker who asserts certainty from giving a solid account. Teachable ignorance and unaccountable confidence are thus sharply separated. The ideal pupil can reconsider and can also ask questions. At page 104 Khunrath's margin expressly welcomes the well-intended, modest objections of sons of doctrine.

Khunrath places himself within the relationship. Pages 41–42 say that God, Nature, and a knowledgeable master instructed him; the master is unnamed and wished well in eternity. Page 135 lists human teaching as one route to knowledge, alongside special divine disclosure and illuminated reading and observation. Page 177 imagines a good man being brought to the reader, one who has worked in the right matter or is close to the true preparation; its margin says that this has happened to Khunrath himself. Instruction need not therefore imply that every teacher possesses every completed result. Knowing how to hear and learn from partial but well-grounded expertise is itself a benefit of prior recognition.

The filial title also governs reading. The *Liber Saturni* passage on pages 109–110 calls the authors' sons those who understand their sayings rather than operate by the letter. A son is constituted by understanding, not by mere inheritance of books or names. The obligations to the preceptor in pages 146–149 give the relationship an ethical seriousness, treated elsewhere in this companion. Within the epistemic argument, the relation opposes both

intellectual isolation and passive reliance on an impressive claimant: a learner receives instruction while remaining answerable to the same natural grounds.[266]

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. The son of doctrine is defined by willingness to receive instruction and reconsider, near the example of lifelong Socratic learning.

1599 p. 42; kh-mc1599-p042-body. Khunrath acknowledges an unnamed knowledgeable master, completing the statement begun on page 41.

1599 p. 104; margin; kh-mc1599-p104-margin. Modest and well-intended objections by sons of doctrine are expressly welcomed.

1599 p. 110; kh-mc1599-p110-body. The Liber Saturni defines the authors' sons through understanding rather than literal operation.

1599 p. 135; kh-mc1599-p135-body. A well-knowing human master is named as one route of philosophical knowledge.

1599 p. 177; kh-mc1599-p177-body. A good practitioner may help the reader advance; the adjoining margin says this happened to Khunrath.

In this edition. The translation alternates 'son of doctrine', 'son of the Doctrine', and 'Children of the Teaching', keeping a family metaphor that 'student' alone would lose. The phrase should not be treated as a documented institutional membership. The primary pages neither name Khunrath's master nor supply a biography that would securely identify him.

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[266] The injunction on page 149 to revere the preceptor in a parent's place makes the familial language explicit. Its ethical force exceeds ordinary classroom courtesy, but it does not identify a particular historical teaching organization.

See also. Recognition; Liber Saturni; Certainty before achievement; Concealment and names; Oath and conscience.

Son of the World

MACROCOSMI FILIVS; Mundi maioris FILIO; SOHN der grossen Welt; ὁμοούσιος; coessentialis atq; consubstantialis

The word. The Son of the World is Magnesia considered as begotten from the greater world's seed and substance. Its sonship expresses a material relation to its parent and also makes it available for Khunrath's sustained analogy with Christ. The text connects, without simply identifying, these natural and theological uses.

In Khunrath. The designation is already present in the opening account of the Stone as a triune universal gift: the gift comes from the triune, hermaphroditic, catholic Son of the greater World. At p. 9 Khunrath tells the reader that the Son's Philosophical name is Magnesia. Sonship is consequently part of the initial definition, not a decorative epithet added after the substance has been independently identified.

Its natural rationale appears on p. 50. Nature has composed one catholic Chaos from the body, spirit and soul of the great world. This macrocosmic microcosm comes from the world's seed and is coessential and consubstantial with its parent in first-material essence and matter. The primary margin defines a son as what is generated from the father's seed and substance. The claim is thus grounded in derivation and likeness of constitution. The Greek and Latin theological vocabulary sharpens rather than replaces the material argument.

The Son also has a developmental history. In the reading of the Emerald Tablet at p. 93, the miracles of the one thing are associated especially with the more-than-perfected Son of the greater World, to be raised through physico-chymical work to glorification. The same subject can therefore be named by its natural origin and by the perfection toward which preparation tends. The title alone does not prove that the completed Stone is already present in an operative state.

Near the end, Khunrath hopes that his confession and teaching of the Son of the great World may confirm the teaching of God's Son from Nature. The comparison retains its two sides. The broader Christological argument also involves likeness, salvation, humiliation and glory. Reading sonship materially without its theology, or theologically without the qualifying relation to the world, would each discard language Khunrath has made explicit.[267]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. The universal gift derives from the triune hermaphroditic Son of the great World.

1599 p. 9; kh-mc1599-p009-body. Magnesia is given as the Son's Philosophical name.

1599 p. 50; kh-mc1599-p050-body. Seed, essence and matter explain the Son's likeness to its cosmic parent.

1599 p. 50; margin; kh-mc1599-p050-margin. Sonship is defined through generation from paternal seed and substance.

1599 p. 93; kh-mc1599-p093-body. The Son is named in relation to more-than-perfection and glorification.

[267] The p. 50 margin supplies a definition of sonship, not a named citation from a Church Father or council.

1599 p. 183; kh-mc1599-p183-body. Teaching the worldly Son is hoped to confirm teaching about God's Son.

In this edition. The supplied note identifies *homoousios* with the Nicene vocabulary. That historical identification is editorial; Khunrath's primary text itself supplies the Greek and the Latin equivalents. "Like its begetter" should therefore be read with the stronger coessential and consubstantial language, not as a merely visual resemblance.

See also. Macrocosmic microcosm; Hermaphrodite; Magnesia Catholica; Analogical harmony; Humiliation and glorification.

Soul of the World

MVNDI ANIMA; ANIMAE MVNDI; SEHLE; SEELE der WELD

The word. The Soul of the World names Nature's universal ensouling and formative power. It is regularly linked with the most secret Spirit of the World, but it also has a distinctive role as the source to which mineral and metallic seminal reasons belong. The relation between this universal Soul and its particular formative reasons is central to Khunrath's account of generation.

In Khunrath. The opening dispute aligns the names Nature, Spirit of the World and World-Soul. What matters is not choosing one exclusive label, but explaining how a universal power can operate in specified things without making each thing a universal subject. Khunrath answers through special fiery sparks. The universal Soul has formative reasons which determine the first matter toward particular natural kinds. Magnesia's catholic

ensouling is distinguished from that ordinary specification.

The extended account at pp. 47–49 locates this activity in the present as well as at the world's beginning. Minerals and metals are still produced from catholic first matter by special or specific mineral and metallic reasons of the catholic Soul. This is the grammatical hierarchy of the passage: catholic belongs to the Soul, while the reasons are explicitly special. Reversing those relations would reverse the argument.

The distinction is restated during the rejection of metallic embryos. At pp. 76–77 silver-making and gold-making reasons have already specified the matter toward silverness or goldness. The World-Soul is called a many-formed Spirit, and its manifold powers explain the resulting differentiation. Subtle or unfinished metallic bodies have therefore not escaped species merely because they look less complete than mature metals. They already belong to the process by which universal matter becomes a determinate fruit.

The triadic account must be read alongside this universal usage. Soul also names a constituent joined to body by spirit within one subject. The text moves between the animation of the world and the composition of its little-world counterpart, using corresponding terms at both scales. This makes the microcosmic parallel intelligible without requiring every mention of soul to be reduced to an identical local function. The article's distinction of scales is a reading aid grounded in those passages, not a separate system imposed upon Khunrath.[268]

[268] The primary passage uses the Greek πολυποικίλος and immediately supplies the Latin multiformis. The supplied English "many-coloured" should be read with that authorial explanation.

The places. Selected annotated passages.

1599 p. 17; kh-mc1599-p017-body. The World-Soul is placed beside Nature and the most secret Spirit.

1599 p. 21; kh-mc1599-p021-body. Special fiery sparks account for specification, while Magnesia is left catholic.

1599 p. 48; kh-mc1599-p048-body. Special formative reasons belong to the catholic Soul of the World.

1599 p. 49; kh-mc1599-p049-body. Universal ensouling distinguishes first matter from specified kinds.

1599 p. 54; kh-mc1599-p054-body. Soul is the triadic constituent joined to body through spirit.

1599 p. 77; kh-mc1599-p077-body. The many-formed World-Soul specifies metallic matter through silver- and gold-making reasons.

In this edition. The modern note to p. 77 usefully explains that *CATHolicæ* agrees with *ANIMAE MVNdi*, not with the explicitly special reasons. Its identification of the Greek adjective with Ephesians is an editorial parallel; Khunrath does not cite that verse in this sentence.

See also. Spirit of the World; Seminal reasons; Body, spirit and soul; Macrocosmic microcosm; Specification.

Specification

SPECIFICATIO; specificiret; gewiß-geartet; speciales siue specificati

The word. Specification is the determining of universal matter toward a definite kind. Khunrath repeatedly glosses it with *gewiß-geartet*, fixed in kind, and with the formula “thus or thus.” It concerns the formative constitution and powers of a thing, not merely the label attached to it or the visible shape it happens to have.

In Khunrath. The early refutation turns upon the persistence of kind: as the seed, so the fruit. Particular things may yield philosophical Stones, but those Stones remain special or specified. Gold gives a gold-Stone, silver a silver-Stone, and so with the other instances. Only universal Magnesia yields the universal Stone. Nature's special fiery sparks or seminal reasons supply the formative determination which makes this inference hold.

The distinction is especially exact in the explanation of minerals and metals. Their formative reasons are special or specific, while the Soul of the World to which those reasons belong is catholic. Universal source and particular power are therefore neither confused nor separated into unrelated systems. Nature continually produces differentiated things out of first matter according to determinate measures. Magnesia, however, is left catholic and ensouled with a comprehensive universal spark.

Changing a metal's texture, liquidity or apparent subtlety does not remove its specification. The sustained argument beginning at p. 60 allows many elaborate preparations but denies that they recreate either universal first matter or even the true specified first matter of silver and gold. At p. 117 their separated essential parts remain derived products. This is why an operator cannot infer an original state from a clear liquor or a threefold separation.

Specification is nevertheless not an evil to be avoided in every operation. In the legitimate special way, first matter is impregnated and specified toward silver or gold, and the resulting union acts according to that kind. The universal Stone may likewise be specified after preparation. The concept distinguishes ends and routes, rather than prohibiting all determinate products. The late rejection of pseudo-Magnesias concerns offering specified

things as the catholic beginning. It does not retract the positive account of specified Stones.[269]

The places. Selected annotated passages.

1599 p. 19; kh-mc1599-p019-body. Specified seeds yield specified Stones, not a universal result.

1599 p. 21; kh-mc1599-p021-body. Special sparks specify ordinary things while Magnesia is left catholic.

1599 p. 48; kh-mc1599-p048-body. Mineral and metallic seminal reasons determine matter toward particular kinds.

1599 p. 60; kh-mc1599-p060-body. Preparation does not simply separate specification away from a metal; the argument continues on p. 61.

1599 p. 97; kh-mc1599-p097-body. Legitimate impregnation specifies the catholic matter toward silver or gold.

1599 p. 100; kh-mc1599-p100-body. The completed universal Stone can receive subsequent specification, continued on p. 101.

In this edition. “Specified” is kept distinct from merely “specific” in the modern sense of precisely described. Conversely, the *species* allowed to Magnesia at p. 66 is explicitly glossed as outward form or figure, not the generative narrowing that the treatise rejects.

See also. Catholic and universal; Seminal reasons; First matter; Mercury of the Philosophers; Principles and things proceeding from principles.

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[269] The p. 60–61 marginal gloss insists that specification must be reckoned with; its polemical image makes this a decisive consideration, rather than an incidental vocabulary choice.

Specified first matter

specificirte materia prima; MATERIA; PRIMA, etiam specificata

The word. Specified first matter is first matter considered under the determining kind of silver or gold, rather than as the universal source of all metals. Khunrath invokes this narrower category when he argues that common metallic preparations fail even a more limited claim.

In Khunrath. At pp. 60–61 his refutation has two steps. Preparations of already specified metals cannot provide universal catholic first matter; moreover, the described preparations of Sol and Luna are not even their own specified first matter. The second objection would be redundant if specified and first-material were simply contradictory terms.

The distinction returns in the account of embryos. Those imperfect metallic products are not still in a specified pri-material or silver- or gold-initial state, much less in the universal state. They have already progressed far enough to need true reduction through first matter. Looking unfinished or being converted to clear water does not reverse that development.

The expression accordingly distinguishes kind from generative condition. Something can be considered first-material with respect to a determinate metal without thereby becoming universal. Conversely, an early or subtle specified product need not genuinely retain that pri-material condition. The broader distinction is essential to understanding why Khunrath repeatedly adds “not

even the specified one” after rejecting a claim to universal first matter.[270]

The places. Selected annotated passages.

1599 p. 61; kh-mc1599-p061-body. The second objection denies even specified first matter to the described metallic preparations.

1599 p. 70; kh-mc1599-p070-body. The denial is repeated with etiam specificata.

1599 p. 76; kh-mc1599-p076-body. Embryonic products are distinguished from a specified pri-material initial state.

1599 p. 78; kh-mc1599-p078-body. Clear water and metallic incompleteness do not establish either specified or universal first matter.

In this edition. “Specified first matter” keeps both technical terms. Replacing it with “ordinary raw metal” would erase the more exact state which Khunrath says the disputed preparations do not achieve.

See also. First matter; Specification; Metallic Embryos; Corporeal running mercuries; Dissolution and Reduction.

Spirit of the World

SPIRITVS MVNDI; SPIRITVS MVNDI secretissimus; GEIST; GEist der WELD

The word. The Spirit of the World is the hidden natural power whose presence animates the material world. Khunrath places its name beside Nature and the Soul of the World, and connects it to the Lord’s imperishable

[270] The category does not grant that a metal already contains a separately recoverable universal regeneration field; pp. 117–121 expressly reject that inference.

Spirit cited from Wisdom. Its secret character is compatible with bodily and natural dwelling.

In Khunrath. The word first becomes decisive through an opponent's inference. If the Spirit is in everything, that opponent argues, the universal Stone may have several possible beginnings. Khunrath's answer preserves the Spirit's all-pervading presence while distinguishing its universal dwelling from its specified manifestations. Particular fiery sparks determine particular bodies; only Magnesia carries the Spirit in the synoptically catholic manner required for universal work.

The description at pp. 49–50 makes this presence constitutive rather than a force the artist must add. First matter is universally ensouled by the hidden Spirit or Soul of the World, and Nature composes the chymical microcosm out of the great world's body, spirit and soul. In the triadic analysis at p. 54, however, spirit is one member beside body and soul: it is the soul's vehicle and nearest dwelling, and the bond between soul and body. A reader must follow scale and context, rather than assume every occurrence of *Spiritus* has precisely the same analytic role.

The air-catching digression tests the doctrine against an alleged practice. Some artists would draw the Spirit from air or the heavenly firmament into a prepared recipient. Khunrath rejects the premise: the Spirit is already caught, without their intervention, in a lodging fitted to it by divine ordinance. The task is recognition and chymical handling of the correct natural dwelling. Calling the Spirit hidden does not mean it is waiting in an unlocalized state to be trapped by human ingenuity.

Its relation to growth becomes explicit in the account of the mother of metals. The fifth essence is also named as

the most secret Spirit of the World that makes all things vegetate. The Spirit thus grounds both the continuity of living natural action and the special efficacy Khunrath attributes to Magnesia. His claim remains a historical cosmological account; the book does not provide a modern physical mechanism for this action.[271]

The places. Selected annotated passages.

1599 p. 17; kh-mc1599-p017-body. Spirit, Nature and World-Soul appear together in the opponent's premise.

1599 p. 20; kh-mc1599-p020-body. Khunrath accepts the imperishable Spirit's presence in all things with an essential qualification.

1599 p. 49; kh-mc1599-p049-body. The hidden Spirit or Soul of the World universally ensouls first matter.

1599 p. 54; kh-mc1599-p054-body. Within the triad, spirit mediates between soul and body.

1599 p. 85; kh-mc1599-p085-body. The material lodging precedes the artist's intervention.

1599 p. 92; kh-mc1599-p092-body. The world-spirit is linked with fifth essence and the growth of all things, continued on p. 93.

In this edition. "Most secret" preserves *secretissimus*, whose force is not merely invisible. Capitalization and Latin forms keep the source's emphases, but do not settle all relations between the cosmological Spirit, the triadic spirit and the divine Spirit invoked in prayer.

See also. Soul of the World; Universality and presence in all things; Body, spirit and soul; Fifth essence; Ensouling and genaturing.

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[271] The edition renders the pun on Firmament and schwärmen at p. 85 as "Swarmament"; the ridicule targets the proposed catching, not the existence of the world-spirit.

Spirit of Truth

Geist der Warheit

The word. The Spirit of Truth speaks within two different rhetorical situations: an exhortation to the children of doctrine to hear, and the hostile challenge adapted from Zedekiah. In each, spiritual authority is inseparable from the question of who can rightly recognize and communicate truth.

In Khunrath. At the turn from p. 108 to p. 109, after advising the reader how to distinguish good from bad processes, Khunrath asks those with ears to hear what the Spirit of Truth says to the children of teaching. The following argument insists on interpreting philosophical sayings according to Nature's possibility. Hearing is thus directed towards a disciplined reading, not an exemption from that rule.

At p. 180 the phrase appears in the opponent's mouth: has the Spirit of Truth departed from him to speak with Khunrath? The challenge assumes that the other's claim threatens one's own possession of authority. Khunrath's response leaves vindication to God and time while maintaining the truth of his doctrine.

The same title can therefore characterize the instruction the author endorses and be appropriated in the presumption he condemns. The phrase's mere utterance does not settle its speaker's authority within the dialogue.[272]

[272] The modern apparatus identifies the p. 180 substitution against the biblical original. The primary text supplies both the new wording and the reference to 1 Kings 22:24.

The places. Selected annotated passages.

1599 p. 109; kh-mc1599-p109-body. Children of doctrine are called to hear the Spirit of Truth

1599 p. 109; margin; kh-mc1599-p109-margin. Nature's possibility is the rule for reading and labouring

1599 p. 180; kh-mc1599-p180-body. The adapted prophetic challenge disputes whose speech bears the Spirit of Truth

In this edition. Keep "Truth" in the p. 180 adaptation instead of restoring the familiar biblical "Lord." The witnessed German expression is the primary lookup form; no Latin equivalent is supplied here.

See also. Zedekiah and Micaiah; Truth and hatred; Inspired wisdom.

Spirit of Wine

Spiritu vini

The word. Spirit of wine is named once in the main laboratory catalogue as a material employed in preparing silver and gold. The occurrence is specific but limited: the treatise neither describes its making nor assigns it the role of universal subject.

In Khunrath. Page 68 places it among several kinds of preparation media, after the tartar materials and before other bodily and spiritual salts. The governing activities are extraction, dissolution and preparation. The list then turns to the many forms in which silver and gold may be obtained, including coloured liquids and spiritual waters.

The argumentative conclusion arrives on page 70. Such preparations may be costly and excellent medicines in Khunrath's judgement, yet they are not thereby first

matter. Spirit of wine consequently belongs to the practical repertoire he acknowledges, rather than being a hidden exception to his denial.

Its name also cautions against reading every occurrence of spirit metaphysically. In this local phrase, a named preparation material bears the word; elsewhere spirit identifies an essential principle, the soul's vehicle or the universal Spirit of the World. The senses must be related through their actual contexts, not fused because their English translations share a noun.

The single occurrence is worth an indexed destination because readers often approach the material catalogue looking for an ordinary ingredient that solves the book's secret. The text supplies no such identification here. Its point is that even varied and effective media do not independently return the specified metal to the universal beginning.[273]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. Spirit of wine is included among the media of metallic extraction and preparation.

1599 p. 70; kh-mc1599-p070-body. The general judgement denies first-matter status to the products of the preceding catalogue.

In this edition. "Spirit of wine" preserves the historical name without specifying a concentration, production method or modern solvent grade. Its conventional familiarity should not be allowed to imply more compositional precision than the source gives.

[273] This is a subordinate material-name in a catalogue, not a heading of an endorsed formula. The adjoining items are alternatives or varied practices, not instructions to combine them.

See also. Corrosives and Menstrua; Tartar Preparations; Metallic Medicines; Body, spirit and soul.

Spirit of Wisdom

RVACH HHOCHMAH-EL; RVACH HHVCHMAH-EL; Geistes der Weißheit GOTtes; SPIRITVM BONVM

The word. Khunrath invokes *RVACH HHOCHMAH-EL* and immediately gives its German meaning, the Spirit of the Wisdom of God. The name opens his promised discourse on p. 9 and, with the spelling *HHVCHMAH*, returns in the final subscription. Its framing position makes inspired assistance a claim about the writing as well as about the knowledge described within it.

In Khunrath. At p. 9 the assistance is sought for a philosophically grounded exposition, limited to what it is fitting to explain in that place. On p. 37 the claim becomes personal: Nature chose and set before him the one matter, and the Spirit of Wisdom showed it to him both mediately and immediately. The two forms of showing are asserted together. It would be misleading either to reduce the passage to an unsupported private vision or to remove the immediate claim and retain only mediated learning.

The treatise later distinguishes divine inspiration, instruction by a knowledgeable human teacher, and enlightened study of Nature as routes of knowledge. All occur under God's gracious will. The Spirit's role therefore extends across the divisions rather than being confined to a rival source of information that excludes teachers or observation. At pp. 173–174 the practitioner asks for inspired wisdom, insight while reading, good promptings and right governance in handling Magnesia. The "Good Spirit" in this prayer is not the mocked flutter-spirit

imagined by opponents as something to catch out of the air.

At p. 187 Khunrath says that he has spoken Nature-conformingly, alchemically and philosophically through theosophical assistance. The name is followed by three Hallelujahs and a rejection of the Devil. This ending joins the inquiry's natural and devotional registers as the opening had done. The invocation tells the reader how Khunrath authorizes and gives thanks for his discourse; it does not independently establish the truth of his account of inspiration.[274]

The places. Selected annotated passages.

1599 p. 9; kh-mc1599-p009-body. The divine name and its German gloss introduce assistance for the discourse

1599 p. 37; kh-mc1599-p037-body. Khunrath claims both mediate and immediate showing of the one matter

1599 p. 135; kh-mc1599-p135-body. Divine inspiration is distinguished from other routes within a divinely governed account of knowledge

1599 p. 174; kh-mc1599-p174-body. The Good Spirit is asked to guide the actual treatment of Magnesia

1599 p. 187; kh-mc1599-p187-body. The variant spelling returns in the author's final thanksgiving

In this edition. Keep both attested spellings in the forms index. Do not silently correct the final *HHVCHMAH* to the earlier *HHOCHMAH*. The modern note supplies a normalized Hebrew transcription, but the lexicon's

[274] The source breaks the final name across lines as *RVACH HHVCH-* / *MAH-EL*. Its spelling is a real variation, unlike the ordinary line break that divides the name. At p. 37 *mediatè & immediatè* are Khunrath's explicit terms. Identifying every particular medium or every supposed visionary event would go beyond what the passage reports.

primary evidence is Khunrath's printed name and his own gloss. No new Hebrew derivation is required.

See also. Inspired wisdom; God and the Father of Lights; Theosophy; Oratory and laboratory; Lodging and flutter-spirit.

Star-shot

Sterngeschoß

The word. Star-shot is a vernacular material-name in the rival candidate list. The primary passage neither defines it nor identifies its biological or mineral nature.

In Khunrath. The supplied modern note associates the name with material believed to follow a meteor fall and identifies it as Nostoc. Those explanations belong to the apparatus, not to Khunrath's own wording. The present entry preserves their status rather than using them to decode Magnesia.[275]

The places. Selected annotated passages.

1599 p. 34; kh-mc1599-p034-body. Sterngeschoß occurs as one candidate without an accompanying definition.

In this edition. Nostoc is included as an editorial lookup alias only, not as an independently verified identification or an endorsement of the candidate.

See also. Rejected Materials; Spirit of the World.

[275] The later argument against catching the World Spirit from the air is distinct. This single name does not prove that its proponents held that specific theory.

Steward

Haußhalter; Haußgehalten; SEINES

The word. The *Haußhalter* is the wealthy person as steward of God's property. Pages 153–154 deny that riches were given solely to magnify the recipient and his own household in worldly affairs. Their use is subject to a final reckoning.

In Khunrath. Khunrath's emphatic "HIS" makes ownership the crux: money is entrusted by God and put into human hands. The steward must answer whether it has served God, those needing financial or other help, and his own circle Christianly. The positive Golden Rule accompanies the question.

The address follows the defence of transmutation as bait for potential supporters of costly natural inquiry. Yet the stewardship criterion reaches beyond patronage of alchemy. The named needy neighbour is not reduced to a practitioner seeking funding, and self and household remain legitimate objects of service within the wider obligation.

The passage therefore criticizes exclusive private aggrandizement rather than simply possession of wealth. Calling someone a steward changes the purpose and accountability of possession.[276]

The places. Selected annotated passages.

1599 p. 152; kh-mc1599-p152-body. The preceding bait argument seeks wealthy support for costly inquiry

[276] The English translation supplies "an account" to complete the sentence's sense. The German's construction and the judicial setting establish the reckoning even though that noun is not separately printed.

1599 p. 153; kh-mc1599-p153-body. Rich people are called stewards over God's entrusted money

1599 p. 154; kh-mc1599-p154-body. The reckoning includes service to God, neighbour and household

In this edition. Use "steward," not merely "householder," where the property belongs to another and must be accounted for. The Gospel stewardship identification is supplied by the modern note.

See also. Greed and stewardship; Talent and pound; Golden Rule; Bacon and bait.

Stichblat

Stichblat; auff diesem Spiele

The word. *Stichblat* occurs in the margin continuing from p. 60 to p. 61. Specification must be attended to because it is no negligible piece in this game. The figure reinforces the technical argument that sophisticated treatment of a specified metal has not thereby supplied catholic first matter.

In Khunrath. The body immediately denies that a preparation, however subtle, can be the universal first matter simply through the foreign waters and manipulations under discussion. The marginal image marks specification as decisive rather than as a incidental label that can be disregarded after dissolution.

The supplied note gives the word's concrete sense as a sword-hilt guard-plate, while observing that the reference to a game carries the figurative force. A lexicon should preserve that editorial explanation without forcing the whole passage into a fully worked fencing or card-playing allegory. The later phrase about a similitude not holding

the thrust at p. 95 is related vocabulary, but the note expressly cautions that it need not be the same figure.

The isolated word is worth retaining because its unforced translation is uncertain and its argumentative weight is not.[277]

The places. Selected annotated passages.

1599 p. 60; margin; kh-mc1599-p060-margin. The gloss begins by directing attention to specification

1599 p. 61; margin; kh-mc1599-p061-margin. Stichblat gives specification weight within the figurative game

1599 p. 95; margin; kh-mc1599-p095-margin. A later thrust idiom limits the adequacy of biological likenesses

In this edition. Retain Stichblat with a contextual gloss such as “decisive piece.” Do not present the editorial guard-plate explanation as a new laboratory implement.

See also. Labyrinth and right road; Likeness.

Sublimation

sublimiret; Sublimiren

The word. Sublimation is named among the preparations by which metals are brought into subtle forms. The treatise’s immediate concern is the warrant of the resulting product, especially when foreign corrosive materials have participated. It does not give a general definition sufficient to identify the process with every modern use of the word.

[277] The continuing gloss repeats *in* at the page turn. This compositor’s repetition has no significance for the metaphor and should not be expanded into a separate technical expression.

In Khunrath. Page 90 places subliming among several possible prior treatments of silver and gold, alongside liquors, the still-head, sweetening and other operations. This is part of a concession: whether the metals remain bodily or have been elaborately prepared, their intended more-than-perfect state still requires the appropriate regeneration.

Pages 125–126 focus upon workers who would turn the metals into salt by raising them with corrosive waters and poisonous materials into very loose, light powders. Khunrath attributes the products' sharpness to what was added and carried up with them. Their staining effects do not establish the claimed power of silver- or gold-making salts.

The criticism is thus directed at an inference from subtle raised powder to philosophical tincture. Material change and fine texture are not denied; the larger claim is. This place belongs beside the discussion of separated principles, where an altered outward state likewise fails to cancel the starting metal's specification.

The term also helps distinguish the conceded laboratory repertoire from the book's positive operation lists. Page 160 does not repeat every operation previously mentioned. Its list has a different argumentative function, opposing claims for raw matter. Sublimation's earlier presence should neither be erased nor mechanically added as another mandatory step in an imagined complete recipe.[278]

[278] The description of what is carried upward with the metal is part of Khunrath's causal objection. It is not a license to treat every named powder as a pure metal constituent.

The places. Selected annotated passages.

1599 p. 90; kh-mc1599-p090-body. Subliming belongs to the catalogue of possible prior metallic preparations.

1599 p. 125; kh-mc1599-p125-body. The metallic-salt interpretation being criticized is introduced.

1599 p. 126; kh-mc1599-p126-body. Raised powders produced with foreign corrosive and poisonous additions are denied tinctorial efficacy.

In this edition. Retain “subliming” at the historical level of the passage. The text does not establish a modern identity for the powder or a particular apparatus, temperature or route. The distinction between subtle form and philosophical status is firmer than any reconstructed technical definition.

See also. Corrosives and Menstrua; Salt of the Metals; Prepared and Unprepared; Distillation and the Helm.

Sulphur of Steel

Stahl Schweffel

The word. Sulphur of steel appears within the opponents’ account of a fiery heavenly power leaving an earthy seed upon water. They appeal to a chymical colour manifestation as evidence for the catholic matter.

In Khunrath. Khunrath rejects their understanding of both universal matter and the Philosophers’ peacock’s tail. The phrase is consequently a reported element of a rival explanation, not his own identification of Magnesia.[279]

[279] The corresponding magical comparison concerns the peacock’s tail. The text distinguishes modes of alleged manifestation without endorsing their proposed common inference.

The places. Selected annotated passages.

1599 p. 73; kh-mc1599-p073-body. The steel-sulphur comparison belongs to the theory being reported and rejected.

In this edition. No modern steel alloy, sulphur compound or procedure is identified. The voice of the reported claim must remain clear.

See also. Colours and peacock's tail; Rainbow and covenant; Rejected Materials.

Sulphur of the Philosophers

Sulphure Philosophorum; Mercurius cum suo sulphure; SVLPHVR NATVRAE, SAPIENTIAE & SAPIENTVM

The word. Philosophical Sulphur is the complementary sulphureous principle in the twofold Mercury and a member of the triadic constitution. Its qualification marks a relation within Magnesia, rather than an unrestricted reference to ordinary sulphur or sulphur extracted from a finished metal.

In Khunrath. At p. 54 twofold Mercury is explained as Mercury with the Philosophers' Sulphur. The same chain calls it ensouled Mercury and unctuous humidity, that is, sulphureous Mercury. Sulphur is therefore integral to the pair's living and generative description. The triad which follows names Salt, Mercury and Sulphur of Nature, Wisdom and the Wise within the one natural subject.

The marginal continuation at pp. 76–77 makes the possessive relation explicit: catholic duplex Mercury has its own sulphur, philosophical rather than common. At p. 112 hidden Mercury and Sulphur in Magnesia supply a possible meaning of references to philosophical metals.

These passages locate the principle within the required universal ground.

The later metallic-sulphur debate imposes a limit. Extractable sulphur of silver or gold remains specified and is not the entire metallic seed. Sharing the word Sulphur does not erase differences in source and condition.[280]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Philosophical sulphur explains the complement within twofold Mercury and recurs in the triad.

1599 p. 77; margin; kh-mc1599-p077-margin. The continued gloss specifies Mercury with its own philosophical sulphur.

1599 p. 112; kh-mc1599-p112-body. Mercury and Sulphur are hidden in Magnesia under the reading of philosophical metals.

1599 p. 120; kh-mc1599-p120-body. Extracted metallic sulphur is not the sole bearer of metallic identity.

In this edition. At p. 54 the genitives Nature, Wisdom and Wise may qualify Sulphur alone or the preceding triad together. The ambiguity is preserved rather than used to manufacture three different sulphurs.

See also. Twofold Mercury and Rebis; Unctuous humidity and vapour; Metallic sulphurs; Philosophical metals.

[280] The primary gloss beginning on p. 76 and continuing on p. 77 explicitly contrasts philosophical sulphur with the common sort.

Swarm and fanaticism

Hummel-schwarm; Hummelsgrillen; Schwermament; Schwermer; schmechhummeln; schmeiß-fliegen

The word. The swarm joins noise, numbers and wayward imagining. Khunrath's hornets buzz in opposition to the one true subject; the fanciful collector of the World-Spirit has hornet-fancies in his own head. The coinage *Schwermament* at p. 85 turns the supposed firmament into an arena of this swarming or raving. The English "Swarmament" preserves the pun.

In Khunrath. The image first expands around the denial of multiple universals. On p. 24 the babbling fanatic is told to call off his Beelzebubian swarm before those who understand Nature. At pp. 31–32 slander-hornets and clinging blow-flies become the enemies vexed that God still grants recognition to a few. The swarm's numerical abundance does not strengthen its natural argument.

The p. 64 margin is an especially forceful performance of that point. The true Chaos remains what it is despite the sophists' swarm, however much they come, buzz, shout, growl, grumble, swear and revile. The piling-up of sounds represents the response as noise unable to unsettle the subject's identity. This does not mean every objection is rejected without hearing: elsewhere Khunrath explicitly welcomes modest, well-intended objections. The swarm is his characterization of an unproductive kind of opposition.

At pp. 84–86 the same language enters the discussion of catching the Spirit from air or firmament. The imagined flutter-spirit resembles the opponent's own hornet-fancies. God and Nature have already provided its lodging, whereas the proposed collector fantasizes that he can billet it in a chosen matter. Here the swarm names

both a disputing crowd and the intellectual disorder of its proposed operation.

This pejorative enthusiasm must be distinguished from *Enthusiasticè* and *Sophia Enthusiastica*. Khunrath praises inspired reception while mocking the *Schwärmer*. Conflating them would remove his own distinction between divinely given insight and self-generated fantasy. The polemical vocabulary is historically charged, but the present book does not justify identifying each occurrence with a single religious party or recoverable adversary.[281]

The places. Selected annotated passages.

1599 p. 24; kh-mc1599-p024-body. The fanatic's Beelzebubian swarm is ordered to stop before those who know Nature

1599 p. 31; kh-mc1599-p031-body. The slander-hornets gather around the claim of continuing divine gifts

1599 p. 32; kh-mc1599-p032-body. Blow-flies continue the collective imagery

1599 p. 64; margin; kh-mc1599-p064-margin. A sequence of noisy verbs makes the swarm unable to alter the true subject

1599 p. 85; kh-mc1599-p085-body. Hornet-fancies and Schwermament mock the projected catching of the Spirit

In this edition. Keep the recurrent insect imagery consistent rather than varying it into unrelated animals for stylistic effect. "Swarmament" is an English coinage made to retain Khunrath's own pun. The heavily inked marginal epithet at p. 84 cannot be reconstructed merely from its partially legible swarm ending.

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[281] The supplied note relates *Schwermament* to *Firmament* and *schwärmen*. The primary juxtaposition "Firmament … Schwermament" makes the pun visible even where its wider confessional history is not independently supplied.

See also. Devil and scaly brood; Lodging and flutter-spirit; Inspired wisdom; Arg-Chymist; False philosophers.

Swarmament

Schwermament; Firmament; Hummelsgrillen

The word. Swarmament renders Khunrath's *Schwermament*, the p. 85 distortion of Firmament. The source immediately juxtaposes the two words while mocking an opponent who imagines drawing the World-Spirit down from the heavens.

In Khunrath. The correction "your Swarmament" relocates the supposed celestial operation into the opponent's fantasy. His flutter-spirit resembles his own hornet-fancies; Nature has already established the Spirit's proper material lodging. The pun therefore performs an argument about agency and location. It is the imagined collector who invents a new place and route, not the Spirit that lacks a dwelling.

The word belongs to a larger vocabulary of swarming adversaries, but has a distinctive function: where Hummelschwarm figures a crowd or noisy assault, Schwermament turns the claimed cosmic source into that crowd's mental projection. This is why keeping only "firmament" in translation would lose the rebuttal.

No cosmological region called a Swarmament is positively taught here. The term exists as a polemical correction within reported disagreement.[282]

[282] The supplied apparatus connects the word with both swarming and raving. The immediate pairing with Firmament is primary and makes the verbal deformation clear.

The places. Selected annotated passages.

1599 p. 84; kh-mc1599-p084-body. The opponent proposes catching the Spirit from air or firmament

1599 p. 85; kh-mc1599-p085-body. Firmament is corrected into the opponent's Schwermament

1599 p. 86; kh-mc1599-p086-body. The answer redirects search to the already existing catholic dwelling

In this edition. "Swarmament" is an English coinage matching a German coinage. Identify it as such instead of treating it as an inherited technical name.

See also. Lodging and flutter-spirit; Fanatic; Swarm and fanaticism.

Synoptic-catholic concentration

Synopticè-Catholicè; Synopticè-Catholica scintillula; Kurtz-begrifflich

The word. *Synopticè-Catholicè* names the comprehensive manner in which the world-spirit dwells in Magnesia. Khunrath explains *synopticè* through the German *Kurtz-begrifflich*: comprehended-in-brief. "Concentration" describes this gathering of universality in a determinate subject, not a measured chemical strength.

In Khunrath. The adverb supplies the positive half of the distinction on p. 20. The Spirit is present in all things, yet catholic in none except Magnesia. The following page explains why: ordinary formative sparks specify matter toward kinds, while a synoptically catholic spark ensouls Magnesia without making it vegetable, animal or mineral.

This condition is not absolute formlessness. At pp. 49–50 the subject occupies its own being and is naturally composed into a macrocosmic little world. At pp. 92–93

the same comprehensive presence is expressly bodily and natural. The term therefore binds universal scope to a material lodging rather than opposing universality to embodiment.

Its recurrence at p. 63 also connects cosmology to the Artist's beginning. Nature has already supplied a synoptically catholic due subject; the Artist must recognize and prepare it, not devise another receptacle for the Spirit. The compact expression distinguishes a complete universal constitution from a mere sum of particular specimens.[283]

The places. Selected annotated passages.

1599 p. 20; kh-mc1599-p020-body. The adverb distinguishes Magnesia's mode of spiritual dwelling.

1599 p. 21; kh-mc1599-p021-body. Khunrath supplies the German gloss and connects it with catholic ensouling.

1599 p. 49; kh-mc1599-p049-body. The universal spark animates a subject possessing its own being.

1599 p. 63; kh-mc1599-p063-body. The due natural subject is called synoptically catholic.

1599 p. 93; kh-mc1599-p093-body. The comprehensive dwelling is expressly bodily and natural.

In this edition. The Latin and German are both authorial. The translation preserves their sequence, so the explanatory German is not a second independent technical doctrine.

See also. Universality and presence in all things; Universal fiery spark; Macrocosmic microcosm.

[283] The page-20 Latin is adverbial; the page-21 phrase qualifies the spark. The change in grammar follows what is being described.

Talent and pound

Talenti; Pfundes; Pfund

The word. Talent and pound describe what has been entrusted, not what the possessor may consume without account. Khunrath combines the monetary terms on p. 154 when addressing wealthy stewards, and returns to the pound at p. 181 when defending his own obligation to speak for truth.

In Khunrath. For the rich, the issue is whether God's money has served God, the needy neighbour, oneself and one's household Christianly. The image makes possession a charge that will be judged. It is not a calculation of a patron's required cash contribution or a sum to be paid for the Art.

In the later passage the entrusted pound supports authorship: should ingratitude cause someone to stop helping truth according to the capacity God has lent? Khunrath answers by refusing the role of a dumb dog. The figure has moved from monetary stewardship to the exercise of a gift or ability.

Keeping both uses reveals a shared ethic without reducing every gift to money. What the recipient has received must be put to its proper service rather than hoarded for private advantage or suppressed through fear of an ungrateful response.[284]

The places. Selected annotated passages.

1599 p. 153; kh-mc1599-p153-body. The rich are made accountable for entrusted property

[284] The p. 154 doubling is interpreted by the editor through Matthew's talent and Luke's pound or mina. The p. 181 wording uses only the pound.

1599 p. 154; kh-mc1599-p154-body. Talent and pound name the resources under Christian stewardship

1599 p. 181; kh-mc1599-p181-body. The pound is applied to the author's duty to help truth

1599 p. 182; kh-mc1599-p182-body. The refusal of silence completes the later application

In this edition. Retain both "talent" and "pound" where paired. The modern notes relate them to distinct gospel parables; Khunrath's passage does not give a conversion between monetary units.

See also. Steward; Golden Rule; Dumb dog; Gift of God.

Tartar Preparations

Sale Tartari volatili; Salis Tartari purissimi & fixi; oleo Tartari; Sal Tartari

The word. Tartar appears through several differentiated preparations: volatile salt, pure fixed salt associated with a green stone and sanguine essence, oil, and rightly prepared reviving salt. These labels are not interchangeable. Khunrath names them in different laboratory relations without defining their complete material composition.

In Khunrath. Page 68 distinguishes volatile salt of tartar from the sanguine essence associated with the pure fixed salt's green stone. The margin remarks that the latter contains much wonder. That favourable comment concedes unusual properties; it does not identify the material as *Magnesia*, since the surrounding catalogue culminates in denial of first-matter status.

Page 69 uses oil of tartar in describing a particular gold preparation, while another margin calls rightly prepared

tartar salt, together with sal ammoniac, good reviving salts. The oil and salt references therefore have separate grammatical and practical functions. The repeated gold-treatment catalogue on page 90 gives another occurrence of the oil expression.

The text's discrimination among forms helps explain why a familiar base name is insufficient for interpretation. It is not enough to find "tartar" and assume that every associated preparation is the same thing, or that a favourable marginal remark reverses the main argument. The terms belong to a field of limited preparations whose possible usefulness Khunrath grants while withholding the universal status claimed by opponents.

None of these occurrences supplies a manufacturing recipe or establishes that a tartar preparation is a safe remedy. The historical medicinal concession on page 70 concerns the author's judgement of the prepared products and must remain attributed to him.[285]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. Volatile and fixed tartar preparations are separately named.

1599 p. 68; margin; kh-mc1599-p068-margin. The fixed green stone of tartar salt is said to contain much wonder.

1599 p. 69; kh-mc1599-p069-body. Oil of tartar occurs in the description of a particular gold preparation.

1599 p. 69; margin; kh-mc1599-p069-margin. Rightly prepared tartar salt is included among reviving salts.

1599 p. 90; kh-mc1599-p090-body. The oil expression returns in the catalogue of prior metallic treatments.

[285] The green-stone phrase contains an uncertain reading discussed by the supplied editor. Its uncertainty should not be used to collapse the securely printed distinction between volatile and fixed tartar preparations.

In this edition. Retain volatile, fixed, oil and salt as the source distinguishes them. Assigning one modern formula to the whole family would erase the textual differences and import an identification the book does not make.

See also. Green Stone and Sanguine Essence; Reviving Salts; Violent Gold Preparation; Precipitation.

Tertullian

Tertullianus; DEVM ex Mundi huius òpificio cognosci

The word. Tertullian is named at p. 151 for the distinction between knowing God from the World's workmanship and recognizing him from the preaching of his Word. The statement joins the natural and verbal sources of theology without making either a mere duplicate of the other.

In Khunrath. Khunrath says Tertullian often wrote this; he does not give a title, chapter or exact quotation. The report follows the appeal to Paul's account of what may be known of God from visible created things, and the margin joins biblical and macrocosmic theology. This is the sentence's immediate function.

The supplied editor accordingly treats it as a paraphrase rather than matching it to a single verbatim patristic sentence. An entry should record the reported teaching and its argumentative use instead of manufacturing a precise bibliographical source.[286]

[286] The absence of a single identified source sentence is an apparatus caution, not evidence that Khunrath intended a false quotation; his own "often wrote" is a reported general teaching.

The places. Selected annotated passages.

1599 p. 151; kh-mc1599-p151-body. Tertullian's reported distinction supports the coordination of natural and verbal knowledge of God

1599 p. 151; margin; kh-mc1599-p151-margin. The accompanying gloss joins biblical and macrocosmic theology

In this edition. Keep the distinction of *cognosci* and *recognosci* perceptible as knowing and re-knowing or recognizing. "Both reveal God" would erase the phrasing Khunrath has chosen.

See also. Ancient Fathers and Tertullian; Biblical and macrocosmic theology.

Testimony

bezeugen; Zeugnissen; Monumenta; Mendacium ex professo; Warheit-liebenden

The word. Testimony is the bridge between another person's knowledge or experience and the reader's warranted belief. Khunrath makes both the character and competence of witnesses relevant. A person's status alone does not establish authority, and a claim of certainty without grounds does not deserve complete credence.

In Khunrath. The reports of experience on pages 25–26 are mediated through people and places not named in the printed account. The reader is directed to honour- and truth-loving members of the Art. Pages 27–28 make a parallel case for written witnesses: the Philosophers' surviving works testify with alleged unanimity, and honest learned men should not casually be presumed to lie deliberately to their neighbours' harm and their own dishonour. The moral presumption supports trust but

does not replace the reader's duty to understand what is testified.

The restriction on page 38 is striking beside that defence. No person, whoever he is and whatever his estate, should receive complete credence for or against the matter unless he gives a sound account. The simple layman's assertion that he knows cannot excuse the lack of reasons. Similarly, the effective tingent's possession of a substance does not make him an infallible oracle concerning its preparation. Witnessing an effect and possessing the knowledge behind it are different qualifications.

Testimony thus remains structured by the proposition at stake. Experience may support that a power exists, while causal explanation is required to judge whether this claimant understands its subject. The book's trust in ancient writers is not simple indiscriminate deference; its named authorities are repeatedly read under Nature's possibility. At the same time, the reader should distinguish these declared standards from independently verified evidence that the particular unnamed witnesses met them.[287]

The places. Selected annotated passages.

1599 p. 26; kh-mc1599-p026-body. The uninformed reader is directed to truthful members of the Art for reports of experience.

1599 p. 27; kh-mc1599-p027-body. Surviving writings act as witnesses to matter, preparation, manifestations, and use.

[287] The moral maxim on page 28 is part of Khunrath's case for trust. It does not establish that every writing attributed to an ancient Philosopher is genuine or that every author it names personally performed the reported work.

1599 p. 28; kh-mc1599-p028-body. The argument presumes that a good person will not deliberately lie to another's detriment.

1599 p. 38; kh-mc1599-p038-body. Complete credence is refused to any claimant who cannot give a sound account.

1599 p. 155; kh-mc1599-p155-body. Displayed transmutation does not make the performer an infallible oracle.

In this edition. English *testimony* gathers several German and Latin forms without claiming they are invariant synonyms. *Monumenta* are enduring memorials that can carry testimony; *experience* describes part of what can be testified to. Keeping these objects distinct prevents a written report from being silently converted into Khunrath's own eyewitness observation.

See also. Experience and testimony; Consensus and monuments; Authenticity of books; Causes and reasons; Demonstration and the tinging-man.

Theosophy

Theosophi; Theosophicè; Theosophiæ amator

The word. Theosophy is knowledge and practice under divine wisdom in the sense established by this book. Khunrath uses the adjective and adverb for inquiry, contemplation, joy, ethical reflection and the understanding of natural mysteries. His subscription names him *Theosophiæ amator*, lover of Theosophy. The term must be read within this usage rather than as a reference to a later movement bearing the name.

In Khunrath. At p. 12 inquiry into the due subject must proceed historically, physically and theosophically under IEHOVAH's guidance. None of these adverbs abolishes the

others. The subsequent argument uses causes, observation, writings and divine assistance together. On p. 136 theosophical contemplating and meditating accompany the observation of natural workings in the World and in the chymical laboratory, including dangerous labours. Theosophy is therefore not introduced as a permission to ignore the material work.

The term also changes what counts as the Art's principal reward. The theosophers of p. 139 seek testimony of eternal life and medicine for temporal life in the World-book. The series of recognitions at pp. 150–151 makes knowing the Creator, Christ, the origin of the World, oneself and Nature more valuable than making silver or gold. The conclusion speaks of theosophical joys and identifies the hyperphysical mysteries as theosophical. It also requires a theosophical setting-aside of the World's perishable vanities.

This moral sense appears with particular force after the oath discussion. At p. 149 a Christian is told to think the matter over theosophically: contempt for Magnesia and ingratitude towards the teacher have consequences because the subject is Christ's natural symbolic effigy. The word therefore joins knowledge to the disposition and conduct required of the knower.

The final subscription gathers these uses without resolving them into a new institutional title. Khunrath calls himself a lover of Theosophy and Doctor of both Medicines. The different constructions matter: love of divine wisdom is the vocation he professes; the doctorate is separately stated.[288]

[288] The p. 166 equation *hyperphysicis, h. e. Theosophicis* is explicit. It is stronger evidence for the local meaning than a generalized account of Renaissance theosophy supplied from outside the treatise.

The places. Selected annotated passages.

1599 p. 12; kh-mc1599-p012-body. Theosophicè joins historicè and physicè as a required mode of inquiry

1599 p. 136; kh-mc1599-p136-body. Theosophical meditation is joined to reading and observation of natural and laboratory works

1599 p. 139; kh-mc1599-p139-body. Theosophers seek eternal testimony and temporal medicine in the World-book

1599 p. 149; kh-mc1599-p149-body. The Christian is instructed to judge obligations theosophically

1599 p. 166; kh-mc1599-p166-body. Hyperphysical mysteries and the rejection of worldly vanities receive the theosophical designation

1599 p. 187; kh-mc1599-p187-body. The author subscribes as lover of Theosophy

In this edition. Use “theosophy” and “theosophical” without silently replacing them with either modern occultism or a purely academic “theology.” Khunrath’s *amator* means lover; the final line does not say that he holds a doctorate in Theosophy. The book itself supplies the varied fields in which the word operates.

See also. Spirit of Wisdom; Inspired wisdom; Biblical and macrocosmic theology; Oratory and laboratory; Greed and stewardship.

Three-hundred-letter collection

EIN BVCH; literas; Dinte; Fewerkünstner; Wunder - buch

The word. Khunrath says he has assembled one book containing nearly three hundred letters written by Nature. The passage draws the general Book of Nature into a particular first-person claim of collected knowledge.

The primary text does not supply a catalogue or identify the book's physical arrangement.

In Khunrath. Page 142 lists the costs of assembling it: much travel, labour, expense, and some danger to his life. These are marks of acquisition and experience rather than passive possession of an ordinary volume. Page 143 differentiates several levels of engagement. A highly learned person may not even know the letters; a fire-artist must read them Nature-conformingly; harder still is recognizing the ink, its ingredients, and Nature's manner of decocting it. The contrast between knowing and recognizing reappears within the metaphor itself.

The passage asserts a result: this book has taught Khunrath more truth than many unprofitably written books and is especially useful for recognizing and demonstrating the first matter of metals and catholic Magnesia. It is not offered as an exhaustive survey of natural things. Nearly three hundred is the size of the claimed collection of letters, not a declared total for Nature. The earlier page 29 says the world-book cannot be studied to its end.

The modern interpretation as a specimen collection is attractive because travel, gathering, natural letters, and chymical reading suggest material things. Yet the primary pages leave the inference incomplete. They do not tell us how the letters were stored, classified, displayed, or labelled. A precise lexicon can explain the practice imagined by the passage while distinguishing an evocative collecting claim from an independently documented cabinet or surviving inventory.[289]

[289] The page 143 margin refers back to page 48 on weight and measure. It guards a consistency claim; it does not reveal quantitative compositions for the natural ink.

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. The wider world-book is inexhaustible, limiting any inference that three hundred letters exhaust Nature.

1599 p. 142; kh-mc1599-p142-body. Khunrath claims to have assembled the book through travel, labour, cost, and danger.

1599 p. 143; kh-mc1599-p143-body. Knowing letters, reading them by fire-art, and recognizing their ink form successive levels of understanding.

1599 p. 143; margin; kh-mc1599-p143-margin. The ink inquiry is reconciled with the earlier statement that weights and measures belong to Nature.

In this edition. The Errata correction from *literæ* to *literas* is adopted in the supplied body. ‘Nearly three hundred’ should remain approximate. ‘Specimen collection’ is the modern note’s interpretation, and appears here as an explicitly attributed possibility rather than a literal translation of the source’s *Buch*.

See also. Book of Nature; Recognition; Observation; Philosophical liberty; Signature.

Tinging and Staining

tingiren; coloriren; ferben; TINCTVRISCHE

The word. Tinging can mean colouring, but a transmuting tincture claims much more. Page 126 makes the distinction explicit by glossing *tingiren* as colouring or dyeing when discussing stains on wood and human skin, then denying that those effects establish a silver- or gold-making salt.

In Khunrath. The distinction arises in the critique of salt-like powders produced with corrosive additions. Their sharpness and coloured marks are visible effects, yet the supposed power to change lower metals into upper ones remains unproved. A shared word-family does not make a stain and a radical metallic transformation identical.

This lexical caution complements the earlier colour argument: the presence of blackness or peacock-tail colours is not sufficient evidence for the philosophical road. Khunrath does not claim that every colour lacks significance; he denies the inference from colour alone to the matter's identity or completed power.

"Tinging-man" in the later performance controversy likewise requires its setting. A public display, an actual claim of metallic change, possession of a prepared tincture and knowledge of the Art are different questions. The verb cannot settle them by itself.[290]

The places. Selected annotated passages.

1599 p. 72; kh-mc1599-p072-body. Colour alone is insufficient proof of the philosophical work.

1599 p. 126; kh-mc1599-p126-body. Tinging is glossed as ordinary colouring before its difference from a transmuting salt is asserted.

1599 p. 155; kh-mc1599-p155-body. The capacity to tinge transmutatively is distinguished from recognition and knowledge of preparation.

In this edition. Do not translate every *tingiren* as transmute. Where Khunrath adds *transmutatoriè*, the qualification changes the claim being made. The source's

[290] The staining example names wood as well as skin. It is an observation used to criticize a claim, not an invitation to test a preparation on the body.

own gloss on page 126 supplies the strongest lexical control.

See also. Elixir and Tincture; Transmutation; Whitening of Venus; Projection.

Touchstone and the all-properties test

Probstein; Basanus huius litis; analogiam harmonicam; Proprietates, Qualitates; Conditiones; NATVræ basano; ad Lydium Naturæ Lapidem

The word. The touchstone is a figure for discrimination: it tests a claimant or candidate without itself producing the desired substance. Khunrath gives it several forms, German *Probstein*, Latin *basanus*, and Nature's Lydian stone. The principal early test requires all the stated properties, qualities, and conditions to agree without forced interpretation.

In Khunrath. Pages 39–40 tell readers to place their imagined materials beside the present treatise and Khunrath's other Nature-conforming writings. They must find ALL the relevant properties, not a convenient handful. The agreement must be unforced, not dragged in by the hair. Only then may they infer that they are on the road of truth and agree with the genuine Philosophers. The *analogia harmonica* here is between their candidate matter and Khunrath's matter as described. It is not yet the separately developed comparison between Magnesia and Christ.

The negative result matters as much as the positive. Page 43 says that discrepancies should lead the reader to acknowledge error and investigate more surely, rather than retain a pseudo-Magnesia for the genuine one. Its margin calls the procedure the touchstone of this dispute.

The criterion is unusually demanding, but the text also limits what it makes publicly available: page 55 expressly withholds further requisites and properties. The test therefore directs recognition without offering the reader an exhaustive public specification from which the material can simply be decoded.

Later uses widen the object of the assay. At page 112 Nature's touchstone governs the interpretation of philosophical writings. At page 157 a demonstrator's speech is tested at Nature's Lydian stone, because the displayed effect alone does not establish philosophical knowledge. Page 138 combines the earlier all-circumstances requirement with the Christological harmony, as mutually supporting grounds for Khunrath's adherence to one matter. The recurring figure therefore joins material discrimination, textual interpretation, and assessment of personal authority. It also holds these distinct: matching a description, interpreting an author, and knowing how an effect was produced are different tasks.[291]

The places. Selected annotated passages.

1599 p. 40; kh-mc1599-p040-body. All stated properties must fit without force; the harmonic analogy compares the reader's candidate with Khunrath's Magnesia.

1599 p. 43; margin; kh-mc1599-p043-margin. Basanus huius litis names the touchstone of the dispute, accompanying the instruction to reject a discrepant candidate.

1599 p. 55; kh-mc1599-p055-body. Further identifying properties are deliberately withheld, limiting the completeness of the publicly available test.

[291] The touchstone vocabulary invites an assaying analogy, not a new laboratory direction. No particular touchstone test of a modern candidate substance is supplied in this passage.

1599 p. 112; kh-mc1599-p112-body. Nature's touchstone becomes a standard for understanding philosophical writings.

1599 p. 138; kh-mc1599-p138-body. Agreement in all circumstances is joined to the distinct Christological harmony as a ground of adherence.

1599 p. 157; kh-mc1599-p157-body. Nature's Lydian stone tests the demonstrator's philosophical account as well as his displayed proof.

In this edition. The modern note on page 56 loosely carries the phrase 'harmonic analogy' back to page 40. The primary wording requires a distinction: page 40 compares candidate matters; pages 56–57 compare Magnesia and the Stone with Christ. Both can participate in Khunrath's proof, but they should not be fused into one test at every occurrence.

See also. Recognition; Possibility of Nature; Concealment and names; Colours and peacock's tail; Analogical harmony.

Transmutation

Transmutatio; transmutiren; transmutatoriè; Verwandelt; et in FORMA & in ESSE, in radice

The word. Transmutation is the claimed change of lower metals into the upper, silver or gold. The defining contrast is with outward colouring, recovery of precious metal already present, and completion of an immature metallic state. Page 102 makes the strong claim that the communication concerns form and being, in the root. This is a historical doctrine of substantial change, not a result validated by the lexicon.

In Khunrath. Khunrath gives transmutation a real but subordinate place within the Art. The special Stones are described as transmuting tinctures on page 96; the universal Stone's subsequent metallic applications are explained on pages 100–103. Neither account allows the transmuting power to be inferred from an ordinary metal's perfection. More-than-perfection and the appropriate relation to the catholic ground must precede it.

The exclusions on page 105 are unusually clear. Separating silver or gold from minerals and metals brings out something already there; it is not transmutation. Fixing embryonic silver or gold is only ripening. Both can be useful and profitable without belonging to the kind of transformation discussed in the book. The apparent acquisition of valuable metal therefore does not settle the nature of the work.

The salt controversy adds a visible but misleading analogue. Materials that stain wood or skin may tinge in the everyday sense of colouring while falling far short of the tinctorial salts claimed to change lower metals into upper ones. Colour is an effect; it does not demonstrate the required change of kind.

Finally, the act's philosophical importance is contested. Pages 150–167 reject the idea that only a person who makes gold can possess something certain in the Art. Khunrath distinguishes wisdom from the money-seeker's interest and defends recognition before completed preparation. His hierarchy does not turn transmutation into a mere allegory: it remains an asserted operation with specific prerequisites. It does, however, prevent that

operation from exhausting the purpose or the meaning of alchemy.[292]

The places. Selected annotated passages.

1599 p. 96; kh-mc1599-p096-body. The special silver and gold Stones are described as transmuting tinctures.

1599 p. 102; kh-mc1599-p102-body. The proposed change reaches form and being at the root.

1599 p. 105; kh-mc1599-p105-body. Separation and ripening are expressly excluded from transmutation.

1599 p. 126; kh-mc1599-p126-body. Staining or colouring is distinguished from metallic tinctorial transformation.

1599 p. 159; kh-mc1599-p159-body. Raw unprepared matter is denied the power of lasting transmutation.

1599 p. 167; kh-mc1599-p167-body. Theosophical and medicinal uses are ranked above the transmutations coveted by the money-seeking world.

In this edition. Keep *transmutatorie* distinct from ordinary dyeing and from the application called projection. “Upper” and “lower” report the author’s hierarchy of metals. They should not be recast as modern chemical categories or evidence that his account of changing one kind into another has been experimentally established.

See also. Projection; Ripening; Philosophical Salts; Medicine and Transmutation; More-than-perfection.

[292] The work can be described as transmuting during philosophical fermentation on page 101, where silver and gold are exalted, and as transmutation into upper metals in projection. The local object and endpoint matter; the word need not denote an identical relation in every occurrence.

Treatise on the Philosophical Athanor

Tractatum meum de Athanore Philosophico; mein ATHANOR mit dem vnuorbrenlichen Tocht

The word. Khunrath's separate Athanor tract is named in a marginal direction to the reader. The reference differs from the expressly unfinished wonder-books: here the reader is simply told to see the tract.

In Khunrath. Page 95 mentions the author's own Athanor with an unburnable wick as suitable for the work being discussed. The margin on page 98 points to his tract on the Philosophical Athanor beside the account of regeneration in the furnace. Together the references establish that he claims a particular furnace and a separate written treatment of it.

They do not describe its construction, supply operating measures, or establish publication status. Nor should the special construction be inferred from a familiar modern image of an athanor. The present treatise uses the reference to send the reader elsewhere for detail while keeping its own argument on the required subject and its two ways of preparation.[293]

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. Khunrath names his own Athanor with the unburnable wick as suitable.

1599 p. 98; margin; kh-mc1599-p098-margin. The separate tract is explicitly cited by subject and authorial possessive.

In this edition. The precise distinction is between 'see my tract' here and 'I have them in hand; may God let me

[293] The unburnable wick is named on page 95; the tract reference is on page 98. Conflating the pages makes the bibliographical evidence less precise.

finish' at page 58. The modern edition's broader account of projected works should not erase that difference in the primary evidence.

See also. Athanor; Projected books; Preparation; Two Roads.

Trinity and triune

triunius; triunum; triuni; triuno; dreyeinigen; Dreyeinigem Regiment

The word. The repeated triune adjectives on p. 6 bind the gift formula together. God, gift, human recipient, Son of the great World, regimen, use and end are each described through the same three-in-one pattern. The repetition is not a single isolated assertion about the number of constituents.

In Khunrath. The Latin formula and its German restatement develop the parallel in sequence. The gift is of the triune universal God; it comes to a triune catholic human being from the triune, hermaphroditic universal World-Son, under a triune regimen and towards a triune use and end. Because the German repeats the genitive relation, the unusual *triunius* belongs with God, not with an invented alternative subject.

The text does not unpack every member of this series into three named parts on this page. The later body–spirit –soul and salt–mercury–sulphur triads illuminate its intellectual setting, but the lexicon should not claim that a particular detailed assignment is printed in the opening formula. Nor should the later one–two–three–four–ten series be treated as a mere restatement of the Trinity.

The triune language helps make the gift analogous across divine source, natural subject and human use.

What it does not supply is a numerical laboratory recipe or an account of three separate universal Stones.[294]

The places. Selected annotated passages.

1599 p. 6; kh-mc1599-p006-body. The Latin and German gift formula repeatedly applies triune language

1599 p. 6; margin; kh-mc1599-p006-margin. The catholic recipient is defined by the use of Nature's catholicism

1599 p. 54; kh-mc1599-p054-body. Distinct technical triads appear within the one natural subject

In this edition. Keep the family of *triun-* forms visible, including the unusual genitive *triunius*. Avoid silently rendering every occurrence as the abstract noun "Trinity," which would obscure which object the adjective qualifies.

See also. Gift of God; Christ and IHSVH; Hypostatic union.

Trithemius

Epistolam Trithemij; Iohannem à VVestenburg Comitem

The word. Trithemius is named through a letter addressed to Count Johannes von Westenburg. It is a specific cross-reference, not a direct quotation.

In Khunrath. The page 99 margin places the letter beside Agrippa's scale of Unity where the body explains the universal powers of the Great Elixir. The citation encourages consultation of a wider written tradition concerning the catholic Stone and its range. The letter's contents, date, and edition are not set out.

[294] Khunrath refers the opening formulation to the circumference of the third Figure of his Amphitheatrum. This reference is not itself an explanation of each threefold correspondence.

Consequently the passage supports identifying a particular form of source, a letter with an addressee, but not reconstructing its argument from the adjacent doctrine alone. It is also not evidence that Trithemius taught Khunrath personally: the relationship present in the text is a reading reference.[295]

The places. Selected annotated passages.

1599 p. 99; margin; kh-mc1599-p099-margin.
Trithemius's letter to the named Count is cited beside Agrippa's distinct reference.

In this edition. The primary spelling *VVestenburg* is retained. The modern note identifies the Count as Westerburg; that normalization is an editorial identification, not the literal spelling on the page.

See also. Agrippa and Trithemius; Agrippa; Medicine and Transmutation; Consensus and monuments.

Trumpets of Truth

VERITATIS TVBAE; TVBAE VERITATIS duæ; Experientia; CONSENSVS Physico-Chymicorum, orthodoxè Philosophantium

The word. The trumpets announce evidence against the denial that the Philosophers' Stone has existed or can be attained. The figure gives the opening defence an audible, public force: evidence calls the doubter to attention. It is Khunrath's designation for an ordered argument, not the title of another alchemical work.

In Khunrath. Page 25 announces two trumpets, and its margin numbers experience as the first. Page 27 supplies

[295] The marginal *Vide* asks the reader to consult a text; it does not certify that this companion has independently inspected the letter.

the second: the consensus of rightly philosophizing physico-chymists, manifest in their surviving writings. After developing that pair, page 30 adds a third, the analogical harmony of the Stone with the incarnate Word, and conversely. The reader should retain the movement from an announced pair to an added third instead of silently regularizing it into an opening list of three.

The three grounds are not interchangeable. Experience asserts that powerful effects have been seen; consensus appeals to agreement about the matter, preparation, manifestations, and uses; the harmony gives those natural claims a scriptural and theological intelligibility. None is, at this early point, a disclosure of the matter's ordinary name. The margin on page 31 promises fuller proof of the *ὅτι ἐστί*, glossed as that there is a Philosophers' Stone, in a projected book. This is the question the trumpet section answers. Recognition of which thing is the proper subject receives a different, more discriminating treatment in the candidate test and in the extended description of the matter.

The later treatise also limits what the initial rhetoric might seem to license. A transmuter's visible success does not prove that he can prepare the Stone; a famous author's name does not excuse a Nature-violating interpretation. The trumpets therefore open a case, rather than abolish the need for further judgement. Their arrangement introduces the sources of conviction that the book spends its remaining pages sorting, qualifying, and combining.[296]

[296] Page 31 gives the Greek existence-formula in Khunrath's own margin; the modern note's discussion of an Aristotelian distinction is commentary on that formula, not an additional sentence of the treatise.

The places. Selected annotated passages.

1599 p. 25; kh-mc1599-p025-body. Two Trumpets of Truth are announced against denial or doubt concerning the Stone's existence and attainability.

1599 p. 25; margin; kh-mc1599-p025-margin. The marginal label explicitly says two trumpets and numbers experience as the first.

1599 p. 27; margin; kh-mc1599-p027-margin. Consensus of rightly philosophizing physico-chymists is numbered as the second.

1599 p. 30; kh-mc1599-p030-body. A third ground is added: the analogical harmony with Christ, and conversely.

1599 p. 31; margin; kh-mc1599-p031-margin. A projected work will offer fuller proof that the Stone exists.

In this edition. *Tubae Veritatis* and *Veritatis Tubae* are reversible Latin arrangements retained by the source. The English phrase must not be confused with *Clangor Buccinae*, a work cited on page 84, or with the *Turba Veritatis* named on page 10. The similar sounds belong to different textual objects.

See also. Experience and testimony; Consensus and monuments; Touchstone and the all-properties test; Projected books; Clangor Buccinae; Analogical harmony.

Truth and consistency

Veritas semper & vbiq; sibi consona; Warheit; CONFIRMATIONES; in tentamine & examine; pro & contra

The word. Truth is said to be always and everywhere consonant with itself. In the treatise that conviction links the agreement of nature, sound philosophical testimony, and a claimant's explanation. It does not mean that any

apparently consistent story is thereby true: the account must be grounded in the natural subject and survive the relevant distinctions.

In Khunrath. Page 137 asserts that the book's principal points and their confirmations have undergone trial and examination among learned sons of doctrine and experienced trusted Philosophers. They have been drawn through honestly for and against and have held. The claim makes disputation part of the presentation of certainty; Khunrath does not describe a view as immune to all possible challenge. He does, however, require a successful challenger to overthrow it through the Light of Nature and supply better, more certain grounds. The actual proceedings, names, and full exchanges are not published here.

Page 138 adds that the stronger reason outweighs weaker ones and declares that no other matter fits all the required circumstances so well. Page 158 supplies the explicit consonance formula when describing the true Philosopher's account: it will not contradict the Nature-conforming doctrine of the present treatise, because truth agrees with itself. This claim is stronger than a neutral invitation to compare arguments. Khunrath identifies the content of his own doctrine with the standard that the true speaker should meet.

The reader should preserve both features: a declared willingness to weigh reasons and a confident claim that the right result is already known. Page 104's welcome to modest objections confirms that disagreement is not simply forbidden, while the repeated attacks on presumptuous claimants show how sharply he distinguishes acceptable questioning from what he treats as sophistry. Truth's consistency organizes the book's unity, but its evidential standing remains something the

reader must assess from the grounds supplied, withheld, or merely asserted at each place.[297]

The places. Selected annotated passages.

1599 p. 104; margin; kh-mc1599-p104-margin. Well-meant and modest objections are welcomed from sons of doctrine.

1599 p. 137; kh-mc1599-p137-body. The head-points and confirmations are said to have survived examination for and against, with refutation assigned a clear burden.

1599 p. 138; kh-mc1599-p138-body. Comparative strength of reasons and complete fit of the matter support the continuing claim to truth.

1599 p. 158; kh-mc1599-p158-body. The explicit formula of truth's self-consonance explains why a genuine Philosopher's account should agree with the treatise.

In this edition. *Consona* is well preserved by 'consonant', retaining an audible relation to the preceding bird-and-song test. The term describes agreement, not musical harmony as an independent proof. The reported examinations should likewise remain reported examinations; no transcripts or external participants' confirmations are given in this primary text.

See also. Zasius and the stronger reason; Causes and reasons; Consensus and monuments; Demonstration and the tinging-man; Objection and solution.

[297] Khunrath's claim to have tested his propositions among trusted interlocutors is distinct from the claim to have completed every preparation. The former should not be used to erase the latter's qualified status on pages 162–163.

Truth and hatred

Warheit; VERITAS DOMINI; Veritas odium parit; Merces Doctorum; Stummer Hund; ad ædificationem Veritatis

The word. Truth is both the criterion of the argument and the cause in whose service Khunrath explains his public speech. This article concerns the latter register: the truth-loving philosopher may incur hatred and ingratitude but must not become a dumb dog. The repeated claim that truth endures supplies perseverance, while the duty to speak answers demands that the author remain silent.

In Khunrath. At p. 10 the old proverb makes enemies for truth's sake an honour among those who understand. The author later asserts that truth is always consonant with itself, a reason to test alleged knowledge by nature-conforming speech. These claims give disagreement different possible meanings: it may require careful examination, but hostile noise and personal disparagement cannot by themselves refute the doctrine.

The closing sequence on pp. 180–183 intensifies this position through biblical and proverbial voices. An opponent behaves as Zedekiah challenging Micaiah; the echo promises an answer fitting the provocation. Khunrath anticipates the world's thanks that Christ, apostles and confessors of truth have received, and the margin says truth breeds hatred. The entrusted pound then becomes a duty to help truth according to one's capacity. Silence would leave sophistry dominant and the liar unanswered.

David supplies the positive speech-act. Khunrath will preach truth in the great congregation and will not allow his mouth to be stopped. He knows and recognizes Magnesia, therefore he speaks and writes. The Devil's anger is no sufficient reason to stop. At p. 183 he suggests

that this public confession may help confirm the doctrine of God's Son to doubters through Nature.

Public confession is not the same as complete public disclosure. The book withholds the matter's common identifying name and reserves fuller demonstrations for the proper conditions, while defending the publication of its doctrine. This distinction explains how a treatise committed to secrecy can nevertheless represent silence as a moral failure. What is to be declared and what is to be reserved are different objects of duty.

The lexicon should preserve the first-person and argumentative nature of these declarations. They are evidence of Khunrath's conception of authorship and conflict, not independent confirmation that every critic persecutes truth or that hostility proves a thesis.[298]

The places. Selected annotated passages.

1599 p. 10; kh-mc1599-p010-body. Enemies for truth's sake are placed within a proverb about honour

1599 p. 158; kh-mc1599-p158-body. Truth's consonance supplies the standard for evaluating philosophical speech

1599 p. 176; margin; kh-mc1599-p176-margin. The truth of the Lord is declared to endure for ever

1599 p. 181; margin; kh-mc1599-p181-margin. Truth breeding hatred accompanies the author's expectation of ingratitude

[298] The p. 182 margin cites Psalm 40:10. The allusion to the dumb dog is identified as Isaiah 56:10 in the modern apparatus rather than in a printed reference beside that phrase. The mixed-language tag *Merces Doctorum; vndanck in fine laborum* retains a German word inside Latin framing. Its bitterness is part of the argument's voice, not a typographical fault to be repaired.

1599 p. 182; kh-mc1599-p182-body. David's confession and the dumb-dog image justify speaking despite opposition

1599 p. 183; kh-mc1599-p183-body. Public teaching may confirm the Son's doctrine to doubters through Nature

In this edition. Retain "truth" in the adapted scriptural wording. The modern note observes that Khunrath puts it where the cited psalm speaks of righteousness; normalizing to a familiar Bible would erase his emphasis. "Confession" here need not mean disclosure of a full recipe or the separate book titled Confessio.

See also. Zedekiah and Micaiah; Devil and scaly brood; Calling and perseverance; Oath and conscience; Prognostication.

Turba

Codice TVRBAE VERITATIS; TVRBA & GEBER; in Turba; Balgus in Turba

The word. The *Turba* is a cited voice of the philosophical tradition, appearing both through another author and directly. Khunrath's forms should be kept visible: the *Codex Turbae Veritatis* on page 10 and the shorter *Turba* later are textual designations within his argument, not the Trumpets of Truth announced on page 25.

In Khunrath. The opening citation arrives through Bernard's second part of the book on the Hermetic Stone. One seeks in vain in a thing where the desired thing is absent. The margin records a German-book wording under *Turba and Geber*. This textual layering is significant: Khunrath reports a maxim through an intermediary and preserves a variant attribution beside it. Its force for him

is the priority of the right subject over the ingenuity of the operation.

Page 109 uses the *Turba* for a different kind of restraint. Philosophers set down many things that they do not actually do. Quoted amid warnings against the bare letter, this maxim discourages treating every sentence as a directly performable instruction. The book that authorizes inquiry into the correct matter also cautions the reader against extracting a recipe mechanically from authoritative language.

Balgus appears by name on page 135 as a speaker in the *Turba*. His saying makes the regimen greater than reason can comprehend unless divine inspiration grants it. Khunrath places that parenthesis within the third route to knowledge, the Light of Nature, whose reading and observation unfold on page 136. The reference ensures that natural inquiry remains under divine illumination. It does not replace the ensuing practices with an appeal to authority alone. Across these uses, the *Turba* supplies concise rules for matter, reading, and the conditions of knowledge.[299]

The places. Selected annotated passages.

1599 p. 10; kh-mc1599-p010-body. Bernard transmits the Turba maxim against seeking what is absent from a subject.

1599 p. 10; margin; kh-mc1599-p010-margin. The German-book wording attributes the parallel maxim to Turba and Geber.

[299] The opening statement of the Art's two secrets on pages 7–8 is attributed in the body to the Philosophers generally. A stronger direct attribution of that opening sentence to the Turba should not be inferred solely from its proximity to the later Turba citation.

1599 p. 109; kh-mc1599-p109-body. The Turba warns that Philosophers put down many things they do not do, within the anti-literalist sequence.

1599 p. 135; kh-mc1599-p135-body. Balgus is named for the saying that the regimen requires divine inspiration to be understood.

In this edition. *Turba* should remain distinct from *tuba*, trumpet. The supplied modern note describes the *Turba Philosophorum* as a dialogue of sages, but the primary passages here do not give a history of its compilation. Balgus needs no invented biography beyond his role as a named cited speaker.

See also. Bernard of Treviso; Trumpets of Truth; Letter and spirit; Geber, Ripley, and Paracelsus; Light of Nature.

Two Roads

via physico - Chymica tertia; beyden bisher gesagten wegen; MATERIA PRIMA CATHOlica

The word. The “two roads” are Khunrath’s two permitted relations between the catholic matter and metallic specification. The name gathers the constructive argument of pages 95–103; its explicit closure is the denial of a third physico-chymical way to either the universal Stone or the special silver and gold Stones. It is a distinction in the order and condition of the matter, not a pair of complete laboratory recipes.

In Khunrath. The first road begins with silver or gold reduced into first matter through the first matter. Metal and field are together from this earlier stage, and are subsequently described as coagulated, fixed and incerated together. The result is a specified Stone. The field receives

the determination of its seed, and their resulting union acts according to silver's or gold's properties.

The second road prepares the catholic matter alone to a universal, more-than-perfect state. No silvern or golden addition enters that preparation. Once the universal Stone is at hand, philosophical fermentation can unite it with silver, gold or other specially prepared materials. In that later union, Khunrath says, the metals are exalted at once, without the prior reduction required by the first route.

That last qualification prevents an apparent contradiction. Elsewhere the book repeatedly insists that metals must be reduced through first matter before regeneration. Page 101 does not suddenly license an ordinary third solvent or a metallic shortcut. The second route has already brought the same catholic ground to its more-than-perfect state. The two available conditions are consequently summarized on page 103 as watery, volatile and perfect, or physico-chymically coagulated, fixed and more-than-perfect.

Both roads establish the indispensability of *Magnesia*. The long attacks on independent metallic preparations, isolated principles and misleading salts target attempts to dispense with that ground. They are not denials of every preparatory operation described. Read in this light, the two roads provide a map for the negative argument: every alleged alternative must either be subordinated to one of these relations or be rejected as unable to reach the stated end.[300]

[300] Khunrath later recalls these pages in the margin of page 144 when distinguishing a Stone prepared universally out of the matter from one prepared specially with it. That compressed distinction depends on the architecture established here.

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. The first road begins with metal and field already joined after reduction.

1599 p. 97; kh-mc1599-p097-body. The resulting specification is contrasted with the catholic matter taken alone.

1599 p. 98; kh-mc1599-p098-body. The universal preparation is described without metallic addition.

1599 p. 101; kh-mc1599-p101-body. A completed universal Stone is said to exalt metals without their preceding reduction.

1599 p. 102; kh-mc1599-p102-body. The denial of a third physico-chymical way begins here and continues on page 103.

1599 p. 103; kh-mc1599-p103-body. Both routes require the catholic matter, in either its watery or its fixed, more-than-perfect condition.

In this edition. “Road” renders the organizing idea without pretending that the book supplies quantities, timings or executable instructions. The page-turn at 102–103 divides the explicit no-third-way sentence; citing page 103 alone is acceptable for its completion, but loses where the contrast is introduced.

See also. Universal and Special Stones; Dissolution and Reduction; Fermentation; More-than-perfection; Fore-work and After-work.

Two secrets

Artis huius secreta duo; MATERIAE cognitio; Eius debita PRAEPARATIO; VERBORGENHEJTEN

The word. The two foremost secrets are recognition of the true matter and its due preparation. Their distinction is

the opening framework of the treatise. Their order is not accidental: a practitioner must know what thing is to be prepared before fetching and working it.

In Khunrath. Pages 7–8 introduce the pair in Latin and German. Page 8 then reasons from an ordinary necessity of practice: nothing can be prepared without first knowing what the material is. Pages 12–14 direct inquiry to the right subject before labour, and call the right beginning half the Art. This is a claim about secure orientation, not a promise that the remaining labour is easy or already complete. Pages 14–15 expressly allow hindrances and assign the timing of further help to God.

The pair returns at pages 105–106. True cognition of first matter is joined to knowing how to resolve and purify it into the watery philosophical mercury. The margins separately name cognition and preparation, and the body locates the ground of the universal Stone and genuine transmuting particulars in these two hidden things. The second secret is therefore substantive knowledge and work; recognition does not swallow it.

The later self-defence depends on keeping the two apart. A man may recognize while preparation still lacks something; another may possess a tincture without knowing how to prepare it. Completion, possession, recognition, and procedural knowledge are not the same attainment. The opening distinction allows Khunrath to defend the worth of what he knows while acknowledging that further preparation remains.[301]

The places. Selected annotated passages.

1599 p. 8; kh-mc1599-p008-body. The two secrets are stated and their necessary order explained.

[301] Half the Art is a proverbial valuation of a correct start, not a quantitative estimate of the elapsed work or the resources still required.

1599 p. 14; kh-mc1599-p014-body. The right beginning is called half the Art, with possible hindrances acknowledged.

1599 p. 15; kh-mc1599-p015-body. Further help toward right preparation is assigned its own time and divine conditions.

1599 p. 105; margin; kh-mc1599-p105-margin. The return to the pair is headed true cognition of the matter.

1599 p. 106; margin; kh-mc1599-p106-margin. The second component is explicitly headed preparation of the matter.

1599 p. 163; kh-mc1599-p163-body. What remains lacking in preparation is distinguished from the recognition already defended.

In this edition. The modern apparatus records the original margin's correction of *Arris* to *Artis* through the author's Errata. The body attributes the saying to the Philosophers generally; a specific attribution to the Turba is not stated at this opening location.

See also. Recognition; Preparation; Certainty before achievement; Due matter and subject; Demonstration and the tinging-man.

Twofold Mercury and Rebis

REBIS; Mercurius duplex; Mercurius cum Sulphure Philosophorum; Mercurius animatus; Mercurius Sulphureus

The word. Twofold Mercury is Mercury with the Philosophers' sulphur. Khunrath gives that explanation himself beside *Rebis*, man and wife, working and suffering, ensouled Mercury and sulphureous Mercury. The expressions name complementary principles within

the one natural catholic subject, not a licence to combine common mercury with any substance called sulphur.

In Khunrath. The pair stands between the numerical one and three at p. 54. The one is catholic crude Mercury; the two unfolds its active and passive relation; the three names body, spirit and soul. The sequence ends by saying that all are in one natural subject. Duality is therefore an analysis of the matter's internal constitution, and does not contradict the insistence that only one thing is required as the catholic beginning.

Further descriptions make the generative role explicit. Twofold Mercury is unctuous humidity and unctuous moist vapour, named as the proximate matter of all metals. The text provides a family of philosophical descriptions rather than a physical specification in modern chemical terms. Its scope is fixed by the same pri-material universality developed throughout the treatise.

A primary marginal gloss running from pp. 76–77 restates the limit: the catholic duplex is Mercury with its own sulphur, of the Philosophers rather than the common sort. This qualification matters because the main discussion is rejecting the supposed first matter found in metallic embryos. Neither volatility nor immaturity is sufficient to make those bodies universal.

At p. 121 the distinction becomes polemically exact. The true pri-material regeneration field is another Rebis or double Mercury from the one the Sophists would extract from corporeal metals. It is the common mother of silver and gold, rather than a product in or from them. At p. 127 the twofold catholic Mercury likewise belongs to the condition under which the metals' salt could serve the claimed transmutative end. Thus the later passages do not add a second source for the pair; they defend the same

source against deceptive likenesses. The term has to be read with its origin and function, not merely counted as "two things."[302]

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Mercury with philosophical sulphur explains Rebis within the one-subject numerical sequence.

1599 p. 77; margin; kh-mc1599-p077-margin. The gloss continued from p. 76 identifies catholic duplex Mercury with its own philosophical sulphur.

1599 p. 121; kh-mc1599-p121-body. True Rebis is the common pri-material field, not a double Mercury extracted from metals.

1599 p. 127; kh-mc1599-p127-body. Twofold catholic Mercury is the required means by which the salt of metals is regenerated.

In this edition. The modern note explains Rebis as a twofold thing and associates it with hermaphroditic conjunction. Khunrath's own Mercury-with-sulphur equation supplies the firm local definition. The adjective "philosophical" is essential evidence, not disposable antiquarian ornament.

See also. Mercury of the Philosophers; Hermaphrodite; Salt, Mercury and Sulphur; First matter; Mother and Womb.

[302] The gloss at pp. 76–77 spans a page break; citing p. 77 alone must not imply that the entire marginal sentence began there.

Unctuous humidity and vapour

humiditas vnctuosa; Vapor humidus vnctuosus; Mercurius Sulphureus

The word. Unctuous humidity and moist unctuous vapour are descriptions of the philosophical twofold Mercury. The adjective conveys an oily or rich moisture, but the passage's own definition is relational: unctuous humidity is sulphureous Mercury, Mercury with philosophical sulphur.

In Khunrath. The expressions occur in the compact equivalence-chain of p. 54. They follow man and wife, working and suffering, Rebis, twofold Mercury and ensouled Mercury. The moist unctuous vapour is then called the proximate matter of all metals. These predicates unfold what the single natural subject contains; they do not direct the reader to replace it with an independently chosen oil or vapour.

The phrase is especially useful because it joins properties a bare rendering "Mercury" might conceal. Moisture is inseparable here from the sulphureous and ensouled character of the pair. The number two describes an internal complementarity, while "all metals" preserves the claimed universality of its generative relation.

The immediately following triad and elements confirm the setting. All these analyses remain in one natural subject. The humidity is consequently one descriptive route into the same constitution, not an additional ingredient outside it.[303]

[303] The p. 54 wording is a definitional chain rather than a recorded sequence of laboratory observations.

The places. Selected annotated passages.

1599 p. 54; kh-mc1599-p054-body. Humidity, sulphureous Mercury and unctuous vapour occur within the explanation of twofold Mercury.

1599 p. 54; margin; kh-mc1599-p054-margin. Dias and IN SVBIECTO VNO frame the pair as an aspect of the one subject.

In this edition. “Unctuous” preserves the material suggestiveness of *vnctuosus*. The source does not name a modern oily substance, and “vapour” should retain its place within the philosophical description.

See also. Twofold Mercury and Rebis; Proximate matter; Sulphur of the Philosophers; Mercury of the Philosophers.

Universal and Special Stones

LAPIS philosophorum; ELIxeir illud Magnum; LApis Philosophorum MAGNVS; Parui; SPECIalis aut specificatus

The word. “Universal” and “special” name different extents and conditions of the Stone’s activity. The universal Stone is *Magnus*, great; the specified silver- and gold-making Stones are *Parui*, little. The adjective “special” is closely linked to “specified”: a Stone acts according to the determinate nature with which it has been joined. The contrast concerns scope, not the quantity or size of the preparation.

In Khunrath. On the first of Khunrath’s two roads, metallic seed and its catholic field are worked together. Their outcome is regenerated, more-than-perfected silver or gold: a silvern and silver-making, or golden and gold-making, Stone. Page 96 gives its consequences in three domains. Such a Stone allegedly works medicinally in human and other animal bodies, transmutatively upon

lower metals, and restoratively or preservatively upon plants, but always according to its silvern or golden kind.

The second road preserves universality through the preparation. The purified catholic matter is worked by itself, without silvern or golden addition from beginning to end. The resulting Stone is the universal glorified Stone, also called the great catholic Elixir. Its described range includes vegetables, animals, stones, gems, minerals and metals. “Little,” then, is relative to this catholic range; it does not mean that the special Stones are trivial, fraudulent or merely incomplete.

Specification can occur at two different moments. The special road joins the catholic matter with metallic seed in the initial composition. Alternatively, the finished universal Stone can subsequently be united by fermentation with a specified material. Pages 100–101 extend that later specification beyond silver and gold to prepared mineral, vegetable and animal materials. This is why the distinction cannot be reduced to two different colours of a single metallic agent.

For reading the rest of the treatise, the consequence is decisive. A denial that gold yields the universal matter does not entail a denial that gold belongs in the special Stone. Conversely, the use of metals in a special Stone cannot establish that the universal subject was originally a metal.[304]

The places. Selected annotated passages.

1599 p. 95; kh-mc1599-p095-body. The first route joins metallic seed and the catholic field in a common preparation.

[304] The marginal gloss on page 99 explicitly asks why the Stone is great or small. Khunrath’s own answer is supplied by the adjacent contrast of catholic and specified powers, not by a later classification imposed on him.

1599 p. 96; kh-mc1599-p096-body. The specified Stones work according to silvern or golden properties.

1599 p. 98; kh-mc1599-p098-body. The second route excludes all silvern and golden additions throughout the preparation.

1599 p. 99; kh-mc1599-p099-body. Great and little explicitly distinguish the universal and specified Stones.

1599 p. 100; kh-mc1599-p100-body. The finished universal Stone can subsequently receive specification.

1599 p. 101; kh-mc1599-p101-body. The later union determines the joined material's mode of action.

In this edition. Keep "special or specified" together where Khunrath pairs them. In the modern note to page 98, the gloss "neither corporeally nor spiritually prepared, nor unprepared" is applied to the catholic matter; its placement in the primary text instead qualifies the excluded silvern or golden additions. The article follows that immediate syntax.

See also. Philosophers' Stone; Two Roads; Fermentation; Silver-ness and Gold-ness; Medicine and Transmutation; Hypostatic union.

Universal fiery spark

Synopticè-Catholica scintillula; scintillula Ignea; fewerfüncklein; special füncklein

The word. The universal fiery spark is Nature's comprehensive ensouling power within Magnesia. Its smallness of expression, *scintillula* or little spark, does not limit its catholic scope. The contrast is with special sparks that determine matter toward one kind.

In Khunrath. At p. 21 special sparks of the world's fiery Spirit fix ordinary things in their particular kinds. Magnesia receives one synoptically catholic spark instead and remains universal. The phrase identifies a positive formative gift: the subject is not catholic merely because nothing has yet happened to it.

The fuller statement at p. 49 repeats the spark's fiery and universal character in both Latin and German. It animates the subject's own being, outside the vegetable, animal, mineral and metallic classifications. In this context fire describes the character of Nature's living formative power.

Later special silvern and golden sparks account for metallic generation and for specification in the work. These are not additional universals competing with Magnesia. The same imagery distinguishes comprehensive source from particular determination. Nor should the spark be equated without qualification with the bright perfect spark in the separate EL-I-X-EIR explanation: that later phrase names perfected strength under a different argument.[305]

The places. Selected annotated passages.

1599 p. 21; kh-mc1599-p021-body. Universal and special sparks explain the difference between catholic and specified matter.

1599 p. 49; kh-mc1599-p049-body. The comprehensive fiery spark is repeated and translated by Khunrath.

1599 p. 95; kh-mc1599-p095-body. Special silvern and golden sparks seed the universal mother.

[305] The perfect spark associated with EL-I-X-EIR belongs to pp. 88–89; it is a related luminous vocabulary, not an explicit replacement definition of the p. 21 spark.

1599 p. 100; kh-mc1599-p100-body. Special sparks determine the completed universal matter toward particular applications.

In this edition. The Latin diminutive and the German *-fünckleín* agree. Neither provides a size, temperature or quantity; the text is specifying the spark's scope and formative role.

See also. Seminal reasons; Synoptic-catholic concentration; Ensouling and genaturing; Elixir and Tincture.

Universal laboratory

LABORATORIO; VNIVERSALI; gantzen grossen weiten Weld; NATVRA nunquam est otiosa

The word. The universal laboratory is the whole great wide world considered as the place of Nature's work under God. Khunrath supplies that geographical explanation directly, distinguishing the phrase from an unspecified human workshop.

In Khunrath. At pp. 62–63 Nature is God's deputy and appointed woman-labourer. She works continually in this universal laboratory, separating and composing the subject catholicly without the Artist's useful intervention. The margin's maxim that Nature is never idle reinforces the claim that the source has already been prepared for its proper initial role.

The image reverses the impatient Artist's perspective. Before human preparation begins, another worker has supplied its foundation. The Artist should be grateful and content with that subject rather than trying to manufacture universal first matter out of finished metals.

The world-laboratory explains why finding and recognizing take priority over devising.

Khunrath later places observation in the great world beside dangerous labours in the chymical laboratory. Those are complementary places of learning, but they are not identical uses of “laboratory.” The universal image concerns Nature’s unceasing work everywhere; the human laboratory concerns the Artist’s situated practices and their interpretation.[306]

The places. Selected annotated passages.

1599 p. 62; kh-mc1599-p062-body. God’s universal laboratory is identified with the whole great world.

1599 p. 63; kh-mc1599-p063-body. Nature’s continual work there has supplied the due subject.

1599 p. 63; margin; kh-mc1599-p063-margin. Nature is never idle.

1599 p. 136; kh-mc1599-p136-body. Observation in the great world is set beside work in the chymical laboratory.

In this edition. The feminine *Vicaria* and *Laborantin* make Nature an active worker rather than an inert workshop. The English preserves that agency while rendering the world’s scale explicitly.

See also. Nature; Natural craft and human craft; Oratory and laboratory; Due matter and subject.

[306] The sentence begins on p. 62 and reaches the verb describing Nature’s completed provision on p. 63; both pages are needed for the image’s full argument.

Universality and presence in all things

IN JEDEM aber IST ER NICHT CATHOLISCH; Synopticè-Catholicè; Kurtz-begrifflich

The word. This conceptual headword gathers the distinction between being present everywhere and being present universally in a suitable subject. The crucial adverb *Synopticè* is glossed by Khunrath as *Kurtz-begrifflich*, comprehended-in-brief. “Catholic” describes the mode in which the Spirit is present, not simply the number of places where it may be found.

In Khunrath. The opponents’ reasoning at pp. 16–17 begins with a cosmological continuity: all matter comes from the universal first matter, and the most secret Spirit of the World, Nature or the World’s Soul, is in all things. Khunrath does not deny this continuity. At p. 20 he emphatically accepts it, then adds the restriction on which the book depends: the Spirit is not catholic in each thing. In ordinary specified bodies, particular formative sparks have determined matter toward particular kinds. Their common source does not undo that determination.

Magnesia differs because Nature has left it catholic and ensouled it with a synoptically catholic spark. It therefore provides a comprehensive instance of the universal power needed for the work. “Comprehended-in-brief” should not be taken as a statement of physical volume, concentration or measurable density. The text explains it through universality, natural constitution and the absence of vegetable, animal or mineral specification.

The distinction returns with unusual force in the rebuke to those who would catch the Spirit from the air. The Spirit already has an appropriate material lodging by divine ordinance. Artists are not to impose a lodging of their own devising. Khunrath quotes Wisdom’s

declaration that God's incorruptible Spirit is in all things and immediately tells his reader to recognize its catholic dwelling. The biblical universal proposition leads to discrimination between subjects, not indiscriminate choice of any subject whatever.

At pp. 92–93 the same argument supports regeneration: in the Chaos the fifth essence or world-spirit dwells comprehensively, catholicly, bodily and naturally. Those final adverbs matter. The universal is available through a natural material subject, and the contrast cannot be solved by abandoning matter for an abstract or externally summoned spirit. The issue is the right mode of embodiment.[307]

The places. Selected annotated passages.

1599 p. 16; kh-mc1599-p016-body. The opponent introduces shared origin as a reason for multiplying universal subjects; the Spirit premise follows on p. 17.

1599 p. 20; kh-mc1599-p020-body. Khunrath accepts universal presence while rejecting catholic presence in every individual thing.

1599 p. 21; kh-mc1599-p021-body. The distinction is explained through particular sparks and one synoptically catholic spark.

1599 p. 85; kh-mc1599-p085-body. The Spirit has already chosen and prepared a fitting material lodging.

1599 p. 86; kh-mc1599-p086-body. Wisdom 12:1 is invoked immediately before the command to seek the catholic dwelling.

1599 p. 93; kh-mc1599-p093-body. The Spirit's comprehensive presence is explicitly bodily and natural.

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[307] The primary margin at p. 20 cites Wisdom 12:1. This is an authorial source reference rather than a biblical parallel supplied solely by the modern editor.

In this edition. The English keeps the Latin adverb where Khunrath's German explanation follows. Collapsing both into "everywhere" would remove the argument. The apparatus's language of gathering the Spirit whole is explanatory; the primary text supplies no quantitative account of concentration.

See also. Catholic and universal; Spirit of the World; Seminal reasons; Ensouling and genaturing; Macrocosmic microcosm.

University of the World

DEI, in Vniuersitate Mundana, Physices Professor ordinarius; expliciret

The word. The world becomes a university, and fire God's ordinary professor of physics. The primary marginal metaphor on page 154 names a way that Nature teaches the inquirer through the art of fire. Its professorial title gives practical chymical reading an expressly learned dignity.

In Khunrath. The body distinguishes a lover of wisdom from a lover merely of silver or gold. His principal labour seeks true wisdom from the Book of Nature through fire-art; other benefits, including transmutation, may follow by God's will. Beside this account the margin says that fire expounds the natural book surely. The professor is not a human authority whose name settles the case, but an agency through which natural things become intelligible.

The image connects two concerns developed elsewhere. Pages 142–143 require a fire-artist to read the collected natural letters and investigate their ink. Pages 171–172 deny that burning coal and handling materials produce knowledge without reasonable observation and reflection.

The professor metaphor therefore does not praise expenditure of fuel for its own sake. It values what the work teaches when rightly attended to.

The term ‘ordinary’ belongs to the learned title rather than reducing fire to something trivial. Khunrath’s conjunction of God, world, physics, book, and exposition makes the university a comprehensive setting for natural instruction. The primary gloss does not describe an actual academic appointment or institutional curriculum; it relocates their language into the relation between Nature and the philosophical learner.[308]

The places. Selected annotated passages.

1599 p. 143; kh-mc1599-p143-body. The fire-artist’s reading of natural letters supplies the practical setting for the later teaching metaphor.

1599 p. 154; margin; kh-mc1599-p154-margin. Fire is named God’s ordinary professor of physics in the university of the world and expounds Nature’s book.

1599 p. 172; kh-mc1599-p172-body. Observation and philosophical reflection distinguish learning from mere labour and fuel consumption.

In this edition. The supplied edition adopts Khunrath’s Errata correction *Mundana* for *Muudana* in this gloss. ‘University of the World’ thus rests on authorially corrected primary wording. The Latin title is kept as a metaphor rather than paraphrased as a modern research laboratory.

See also. Book of Nature; Three-hundred-letter collection; Observation; Fire and Vulcan; Philosopher.

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[308] The glossary and Introduction may direct readers to this striking sentence, but the sentence’s stable primary location is page 154’s margin, not page 155’s body.

Unless

NISI; nisi reducant illa in MATERIAM PRIMAM; per MATERIAM PRIMam in MATERIAM PRIMAM

The word. *Nisi* is Latin for unless. Khunrath turns it into a conspicuous noun-like interruption: there remains a strong *Nisi* in the claim. The word marks a necessary condition that an apparently promising operation has omitted. It is an argumentative hinge rather than a technical name for a substance or stage.

In Khunrath. On page 74 he allows that certain preparations of silver and gold may contribute to tinctures, elixirs, and genuine particulars. This is a real concession, following the denial that the preparations are, by themselves, the desired first matter. The abrupt *Nisi* prevents the concession from being mistaken for a withdrawal. Page 75 gives the missing condition: the prepared metals must be further sown into their primaterial watery field and reduced through first matter into first matter. Their preliminary usefulness and their insufficiency are compatible claims.

The same logical form appears in the saying attributed to Aristotle through Avicenna on page 94. Those who attempt to perfect metals labour in vain unless they reduce them into first matter. Khunrath reads the necessary reduction in the light of the immediately preceding account: not every breaking-up of a metal is such a reduction, and the first matter must itself be the agency. The borrowed *unless* consequently receives its operative meaning from the treatise's distinctions.

The pattern recurs even where the Latin word does not. Pages 115–118 can grant the separation of some components while refusing the proposed conclusion; pages 125–127 can allow useful metallic medicines while

rejecting their identification as transmuting salts. An entry on *Nisi* helps retain the qualification that makes these concessions coherent. It is especially important for a reader tempted to isolate an affirmative statement about an operation and overlook the condition that follows across a page-turn.[309]

The places. Selected annotated passages.

1599 p. 74; kh-mc1599-p074-body. The strong Nisi interrupts a concession that metallic preparations can be profitably employed toward tinctures and particulars.

1599 p. 75; kh-mc1599-p075-body. The condition is supplied: further sowing into the watery field and reduction through first matter.

1599 p. 94; kh-mc1599-p094-body. The attributed Aristotle–Avicenna dictum makes reduction a necessary condition of perfecting metals.

1599 p. 116; kh-mc1599-p116-body. A hypothetical concession similarly leaves the principal ontological objection intact.

In this edition. Retaining the capitalized Latin *NISI* conveys the dramatic pause, but the reader needs the ordinary sense ‘unless’ to follow it. Translating it as an unnamed obstacle or secret ingredient would obscure its logical work. The continuation on page 75 is part of the same qualification.

See also. Objection and solution; Aristotle and Avicenna; Dissolution and Reduction; Seed, Field and Fruit; Preparation.

[309] The attribution of the dictum on page 94 is contested in the modern apparatus. Its genuine presence in Aristotle is not needed to observe how Khunrath uses its conditional form.

Upper and Lower Metals

Oberen Metalla; vnteren Metallis; Metallorum inferiorum in superiora

The word. Upper and lower name the metallic hierarchy governing the proposed transmutation. The upper metals are explicitly silver and gold. The lower are the metals upon which the prepared silver- or gold-making medicine acts; the passages do not provide a complete enumerated class.

In Khunrath. Pages 87–89 identify the upper end of the transformation and explain why its silvern or golden determination must come from the corresponding metal. Ordinary metallic perfection is insufficient; the active medicine must be more-than-perfected. Page 96 accordingly calls the special Stones transmuting tinctures that make silver or gold out of lower metals.

Page 102 describes the communication as reaching form and being at the root. This is stronger than surface resemblance. The hierarchy therefore provides the source and target of an asserted change of kind, not merely a valuation by market price.

The distinction also sharpens the exclusion on page 105. Recovering silver or gold already present in a mineral or metal is not a passage from a lower kind into an upper one. Nor is bringing embryonic silver or gold to ripeness. Both may deliver precious metal without exhibiting the claimed change.

“Lower” should consequently remain a relational term in this argument. Replacing it everywhere with a modern

closed list of base metals would add detail the book does not state.[310]

The places. Selected annotated passages.

1599 p. 88; kh-mc1599-p088-body. Transmutation's upper ends are specified as silver and gold.

1599 p. 89; kh-mc1599-p089-body. The upper metals are expressly named and their determinate natures discussed.

1599 p. 96; kh-mc1599-p096-body. The special Stones act upon lower metals according to their silvern or golden kind.

1599 p. 102; kh-mc1599-p102-body. The alleged communication reaches form and being.

1599 p. 105; kh-mc1599-p105-body. Recovery and ripening are excluded from the relevant transformation.

In this edition. "Upper/lower" retains the author's hierarchy. "Base metals" is only a lookup aid and should not imply a modern metallurgical classification or a complete set of elements supplied by the text.

See also. Gold and Silver; Transmutation; Silver-ness and Gold-ness; Ripening.

Urine Spirit and Salt

spiritu & sale vrinæ puerorum ac fœmellarum duodecim plus minus annorum volatili

The word. Volatile urine spirit and salt occur among the historical preparation media on page 68. The source specifies urine from boys and girls of approximately

[310] Page 160 distinguishes projection upon lower metals from transmutation into upper metals. The prepositions preserve the difference between target of application and proposed resulting kind.

twelve years; this is a reported material description, not a recommendation.

In Khunrath. The item belongs to the catalogue of ways laborants prepare metals. The verdict on page 70 denies that the resulting products are thereby first matter, even while Khunrath grants medicinal value to the preparations in general.[311]

The places. Selected annotated passages.

1599 p. 68; kh-mc1599-p068-body. The specific urine-derived preparation material is named.

1599 p. 70; kh-mc1599-p070-body. The catalogue's products are denied first-matter status.

In this edition. The original phrase is preserved for exact retrieval. No collection, manufacture, handling or therapeutic use is inferred.

See also. Corrosives and Menstrua; Spirit of Wine; Metallic Medicines.

Valerandus Sylvensis

Valerando Syluensi

The word. Valerandus Sylvensis is named beside Denis Zachaire in the discussion of the *Rosarium*'s crude mercury. The supplied primary passage offers no secure biography.

In Khunrath. Page 66 invokes the two names as the argument distinguishes outward metallic figure from actual metallic or mineral specification. Their testimony accompanies a description of the true matter prepared by

[311] The age detail is part of the primary historical catalogue. It does not establish a scientific reason why that description would matter to efficacy.

Nature and reduced to a certain outward form. This is a source relation within an interpretive chain, not a freestanding account of Valerandus's doctrine.

The relative clause about someone who possessed the Art and rightly expounded the *Rosarium* is grammatically close to both names. The English chooses Zachaire, but the German does not make the antecedent wholly certain. Valerandus should therefore remain visible as a named source without assigning him an attainment that the sentence does not unambiguously attach to him.[312]

The places. Selected annotated passages.

1599 p. 66; kh-mc1599-p066-body. Valerandus appears beside Zachaire in the interpretation of the Rosarium passage.

1599 p. 67; kh-mc1599-p067-body. The quoted description concludes with the matter above the earth from which metals are generated below.

In this edition. The modern note explicitly leaves Valerandus unidentified. This companion preserves that uncertainty rather than expanding the name into an invented historical person.

See also. Denis Zachaire; Rosarium; Form, essence and substance.

Vegetation and Growth

Vegetation; VEGETationis; VEGETare; Wachsthumb; Simile non est idem; Wächslich-machungs

The word. Vegetation here means entering an act of growth or generation, not simply the class of plants.

[312] The Latin inflection *Valerando Syluensi* is the printed form; the nominative headword is supplied for lookup.

Khunrath applies it to metals whose further development requires the proper pri-material ground. The Latin and German terms join metallic work to a wider account of Nature's growing powers, while an explicit marginal warning limits the inference from plants and animals.

In Khunrath. Page 71 names vegetation among the ends that ordinary prepared metallic liquids cannot achieve by themselves. Pages 79–80 state the positive condition: the rightful pri-material matter has power to reduce silver and gold so that they can enter the act of vegetation and be regenerated to more-than-perfection. The term is thus embedded in an argument about adequate cause, rather than offered as a visual sign of success.

Pages 92–94 connect the growing power with the most secret Spirit of the World or fifth essence dwelling catholicly in its proper subject. The German explains the agency as driving all things into their growth. What is present everywhere is not thereby available in every material in the same universal way; the specified metallic fruit cannot substitute for the required fountain.

The first road's description on page 95 compares the union of seed and field with Nature's generation of metals in the earth. Its accompanying margin immediately cautions that metallic generation and propagation have a different character from those of animals and vegetables. A likeness is not the same thing. This is a limitation set by Khunrath upon the very comparisons his exposition depends on.

The apple dispute later makes the limitation productive. Rather than assuming that gold contains visible pips, Khunrath rejects that analogy and then uses the apple's need for an external earth to expose the flaw in sowing a metal into itself. Growth-language can clarify a causal

relation without licensing a literal botanical anatomy of metals. That distinction is central to reading “vegetation” accurately throughout the book.[313]

The places. Selected annotated passages.

1599 p. 71; kh-mc1599-p071-body. Vegetation is an end for which ordinary metallic solutions are insufficient.

1599 p. 80; kh-mc1599-p080-body. Proper reduction allows entry into the act of vegetation.

1599 p. 93; kh-mc1599-p093-body. The fifth essence is described as driving things into their growth.

1599 p. 94; kh-mc1599-p094-body. Reduction through the pri-material fountain is again tied to vegetation.

1599 p. 95; margin; kh-mc1599-p095-margin. Animal and vegetable propagation are expressly denied identity with metallic generation.

1599 p. 123; kh-mc1599-p123-body. The apple comparison is corrected rather than accepted literally.

In this edition. Retaining “vegetation” keeps the technical term visible, but “growth” explains its wider range. *Vegetabilia*, by contrast, names plants as one class of things. Translating both simply as plants would conceal the application of vegetative action to metals.

See also. Seed, Field and Fruit; Regeneration; Spirit of the World; More-than-perfection; Metallic Embryos.

[313] The primary marginal *Simile non est idem* on page 95 is a general caution in that local discussion, not a repudiation of all analogy. Khunrath continues to use agricultural and birth relations while denying that they give an identical mechanism.

Violent Gold Preparation

niedergeschlagene Gold; vmb sich schlecht vnnd stost; Mercurio Solis

The word. Page 69 describes a particular prepared gold that strikes about and thrusts when disturbed at the wrong time. “Violent gold preparation” names that reported behaviour without assigning the material a modern chemical identity. The reference is brief and potentially hazardous, so its interpretive purpose must be distinguished from experimental instruction.

In Khunrath. The example occurs after the catalogue of metallic products in liquid, powdered and quicksilver-like forms. Khunrath calls the preparation very subtle and says that someone who knows the appropriate way can bring it to a revivified corporeal running Mercury of the Sun. The sentence continues onto page 70.

The local point is that a metal may undergo striking changes of state and behaviour without being the universal first matter. The general verdict on the following page denies first-matter status to the preparations just surveyed, while granting them medicinal value within Khunrath’s historical judgement. The spectacular example does not stand outside that verdict.

It also qualifies a simple picture of the author as either a purely symbolic writer or an uncritical admirer of every laboratory marvel. He records a specific dangerous behaviour, recognizes a specialized handling claim, and then limits what such accomplishments can establish. The preparation’s violence and subtlety cannot prove the universal nature of its matter.

For present reading, no attempt should be made to reproduce or test the behaviour. The source gives too little information for identification and, more importantly, provides no basis for safe handling or therapeutic use. The entry preserves the evidence of the author's technical vocabulary and cautionary description.[314]

The places. Selected annotated passages.

1599 p. 69; kh-mc1599-p069-body. The gold preparation is described as violently reactive when disturbed and as exceptionally subtle.

1599 p. 70; kh-mc1599-p070-body. The sentence about revivified corporeal mercury concludes, followed by the general denial of first-matter status.

In this edition. "Explosive gold" is included only as a search alias for the reported violence, not as an identification with a particular named modern explosive. The article deliberately does not turn the surrounding catalogue into preparation instructions.

See also. Precipitation; Tartar Preparations; Corporeal running mercuries; Metallic Medicines.

Vitriol

Vitriolum; Vitriolischen Stein; Vitriolo

The word. Vitriol illustrates specified efficacy as well as mistaken universal identification. Page 20 says a vitriolic matter yields a vitriolic Stone, just as its kind determines its product.

[314] The supplied edition retains uncertain or irregular spellings in the movement-and-disturbance phrase. Its English conveys the reported violence, but that behaviour alone is insufficient for a secure compositional identification.

In Khunrath. It appears again among page 34's candidates and in the page 50 marginal warning against confusing specified materials or their preparations with Magnesia. The book therefore distinguishes having a Stone of one kind from having the universal Stone.[315]

The places. Selected annotated passages.

1599 p. 20; kh-mc1599-p020-body. Vitriol yields a specified vitriolic Stone.

1599 p. 34; kh-mc1599-p034-body. Vitriol is also proposed by claimants as Magnesia.

1599 p. 50; margin; kh-mc1599-p050-margin. Vitriol and its preparations are excluded from confusion with the catholic subject.

In this edition. No single modern sulphate species is assigned to the historical name. Its argumentative role is more secure than a chemical formula.

See also. Specification; Universal and Special Stones; Rejected Materials.

Voarch Beth Adamoth

VOARCH BETH ADAMOTH

The word. *Voarch Beth Adamoth* is a capitalized expression left unexplained by Khunrath. Its two occurrences associate it with the proper natural ground of the work and with the result promised to a Philosopher entering through Magnesia. The phrase should not be supplied with a confident etymology that the primary pages do not give.

[315] The page 20 concession prevents "rejected" from meaning that Khunrath denies every particular virtue or preparation associated with vitriol.

In Khunrath. The page 92 margin states that the *Voarch Beth Adamoth* of the old Wise Men proceeds from this natural ground and no other. The body identifies that ground through the mother into which metals must return for regeneration: the first matter of metals, the fountain or pri-material water, given by God through Nature in the Chaos of Magnesia. The obscure expression is thus anchored to an explicit argument, even though its lexical construction is not explained.

It returns at page 184 after Magnesia has been called the pri-material door of Nature. The Philosopher who enters rightly will unlock and lock and find *Voarch Beth Adamoth*, indeed what his philosophical heart desires. Here the phrase gathers the promised attainment rather than naming an independently described ingredient or apparatus. Its placement at the beginning of this promise and near the Conclusion's final profession gives it a culminating force.

A reader can therefore understand its argumentative direction without pretending to solve every word. It belongs to Khunrath's claim that the right ground yields the genuine Art's end, and that no rival ground can do so. The text supplies neither a separate recipe nor an unambiguous bibliographical title at either occurrence. An index may direct readers from the better-known term *Voarchadumia*, but that association must be presented as editorial context.[316]

The places. Selected annotated passages.

1599 p. 92; margin; kh-mc1599-p092-margin. The expression is said to proceed from the true natural

[316] The headword reproduces the term rather than translating it conjecturally. Neither primary occurrence supplies a Hebrew derivation, and no modern etymology is required to explain the local role.

ground alone, beside the account of the regenerative mother.

1599 p. 183; kh-mc1599-p183-body. Magnesia is the pri-material door through which the Philosopher must enter, preparing the promise on the next page.

1599 p. 184; kh-mc1599-p184-body. Finding Voarch Beth Adamoth is included in the promised attainment of the rightly entering Philosopher.

In this edition. The modern notes connect the expression with Giovanni Agostino Panteo or Pantheo and *Voarchadumia contra alchimiam*. One note presents a possible nearest source, while another makes a firmer transmission claim. The primary text neither names Panteo nor supplies that title. This companion records the editorial association without treating it as a verified direct source.

See also. First matter; Fountain and pri-material water; Door and entrance; Concealment and names; Recognition.

Vulcan

Vulcani

The word. Vulcan names the fire-agent assisting lawful preparation of the Stone on page 55. The author uses the Latin genitive form *Vulcani*; the familiar headword and the glossary's Vulcanus provide retrieval forms.

In Khunrath. The name occurs after resolution and sufficient purification and within the statement of lawful composition. It therefore figures assistance to an ordered work, not independent production of the subject. The result is the more-than-perfected catholic Stone with its ruddy diadem.

The passage supplies no narrative about the classical god, furnace design or material embodiment of Vulcan. Its use belongs beside the book's later insistence that fire can instruct the natural philosopher, provided manual work is joined with understanding.[317]

The places. Selected annotated passages.

1599 p. 55; kh-mc1599-p055-body. Vulcan assists the lawful composition that brings forth the catholic Stone.

1599 p. 154; margin; kh-mc1599-p154-margin. Fire is independently described as Nature's expounder and God's Professor of Physics.

In this edition. Retain Vulcan as the personifying name. Do not make the local phrase a claim that a mythological deity is literally operating the laboratory.

See also. Fire and Vulcan; Essential and Elemental Fire; Athanor.

Wash and be clean

Lauamini, mundi estote

The word. "Be ye washed, be ye clean" stands in the p. 106 margin beside an account of the truth tasted in a heart and brain theosophically cleansed of sophistries. It places a scriptural imperative of purification beside the knowledge of the matter's right resolution and purification.

In Khunrath. The adjacency creates a deliberate crossing of registers. The body speaks of physically preparing Magnesia into a watery fountain and of the knower being purged of misleading reasoning. The gloss speaks to

[317] The ruddy diadem belongs to the stated finished Stone. It is not a colour description identifying Vulcan himself or a fuel.

persons. It should not be converted into an instruction to wash an unidentified ingredient in a particular liquid.

The cleansing demanded is relevant because the right principle can be misunderstood even by a diligent practitioner. The next page says that excellent, deep-thoughted labours have failed for want of the true pri-material ground. Intellectual correction belongs beside material treatment, not after it as an optional moral embellishment.

The supplied note identifies Isaiah 1:16. The brief Latin imperative is primary, while that precise scriptural locator is editorial in this edition.[318]

The places. Selected annotated passages.

1599 p. 106; kh-mc1599-p106-body. The purified subject and theosophically cleansed knower appear in the same account

1599 p. 106; margin; kh-mc1599-p106-margin. The brief imperative to wash and be clean provides the scriptural application

1599 p. 107; kh-mc1599-p107-body. Diligent work without the proper ground explains why correction is needed

In this edition. Keep the second-person force of the imperative and the human application. “Washing the matter” would be an unsupported narrowing of the gloss.

See also. Seek first Magnesia; Theosophy; Humility.

[318] The neighbouring marginal heading “Preparation of the Matter” does not merge the separate purification exhortation into a quantitative operational recipe.

Washing-gold

selbgediegenen wasch-

The word. Native washing-gold introduces the passage on poisonous volatile materials associated with certain ores and metals. The compound is broken over pages 75–76.

In Khunrath. The immediate object of the discussion is the volatile material with the gold, not a declaration that all native gold is itself volatile. The ensuing argument denies that the subtle products thereby become the specified or universal first matter.[319]

The places. Selected annotated passages.

1599 p. 75; kh-mc1599-p075-body. The washing-gold compound begins in the new discussion of associated volatile materials.

1599 p. 76; kh-mc1599-p076-body. The word and catalogue continue before the embryonated-metal objection.

In this edition. The historical name is retained without identifying a particular deposit, modern ore or recovery technique.

See also. Gold and Silver; Embryonic Ores; Metallic Embryos.

Water of Permanence

Aqua permanens; permanens unda; bleibendes Wasser

The word. The permanent or abiding water is a philosophical water characterized by persistence. In the

[319] The source form retains the printed half-word solely as an exact lookup fragment; the English headword restores its complete compound.

primary margin of page 129 it stands at the beginning and end of the work. Page 176 names an abiding water flowing from the firm pri-material foundation. Its identity is consequently relational and doctrinal, not a modern liquid identified by a measurable physical property.

In Khunrath. The salt discussion supplies the first context. The catholic salt is found in the catholic sea of the Philosophers, expressly identified as *Magnesia*. Page 129 continues with an authority describing that sea as compounded, congealed water that withstands fire. The marginal phrase *Aqua permanens in Operis initio & fine* frames persistence across the work rather than a mere momentary appearance in a vessel.

This account should be read with the two roads. The summary on page 103 allows the required catholic ground to be present in a watery, volatile and perfect condition or as a coagulated, fixed and more-than-perfect preparation. “Water” throughout the treatise is therefore not confined to an everyday free-flowing liquid, and “permanent” should not be imposed on every occurrence of watery first matter as though the text supplied a single unchanging physical state.

In the concluding argument, the abiding water belongs to the stability of a right beginning. The son of the Doctrine who recognizes *Magnesia* builds upon a rock-like pri-material ground from which that water alone flows. His labours then stand against seductive pseudo-materials. The water’s permanence participates in a claim about constancy of foundation as well as the earlier description of enduring fire.

The term is especially useful against an attractive misreading of the negative catalogue. Transparent metallic liquors are repeatedly denied first-matter status.

A liquid's clarity or persistence is insufficient apart from its source. Khunrath's permanent water belongs to the catholic source already identified in his argument, not to any stable solution a laborant may produce.[320]

The places. Selected annotated passages.

1599 p. 103; kh-mc1599-p103-body. The required ground can occur in watery volatile or fixed more-than-perfect conditions.

1599 p. 128; kh-mc1599-p128-body. The catholic sea containing the philosophical salt is identified as Magnesia.

1599 p. 129; kh-mc1599-p129-body. The sea is described as compounded, congealed water that withstands fire.

1599 p. 129; margin; kh-mc1599-p129-margin. Permanent water is explicitly placed at the beginning and end of the work.

1599 p. 176; kh-mc1599-p176-body. Abiding water flows from the firm pri-material foundation on which true labours stand.

In this edition. "Permanent" and "abiding" preserve the two phrasing choices without inventing two different waters. The page 176 primary transcription gives *permanens unda*, matching the modern note's observation about the round u. The supplied Introduction's *vnda* is not used as an exact original form here. Neither spelling warrants a chemical identification.

See also. Philosophical Salts; Coagulation; Fixation; Fountain and pri-material water; Magnesia Catholica.

[320] The page 129 description is introduced through an authority named in the body, while the beginning-and-end formula is Khunrath's own margin. Keeping those layers separate shows which claim he quotes and which framing he adds.

Wax nose

wächsene Nase; OMnia; ex litera nuda Librorum; NATVræ basano

The word. The wax nose is an image of wording that can be bent to serve the interpreter. Khunrath begins with a saying about written law, then applies it to alchemical writings and, in the margin, to wrongly understood Scripture. Its immediate subject is the danger of apparent verbal proof.

In Khunrath. On page 111 the Philosophers' sayings about Chaos or universal Magnesia can, to all appearance, be turned toward every matter in the world. The reason is not simply that old authors write badly. Khunrath argues that all things can be predicated of the universal matter because all material things originate from it; hence its philosophical name *Omnia*, all things. A universal vocabulary is peculiarly open to opportunistic selection. Someone searching for confirmation of a favoured material can seize an applicable predicate while ignoring the remainder.

That danger explains the stricter instruction of page 40: all the relevant properties must agree, without being dragged in by the hair. It also explains the move on page 112 from the bare letter of books to Nature's possibility as the safer basis for reasoning. The wax-nose passage is thus more than a joke at scholarly ingenuity. It identifies a weakness in the evidence that Khunrath himself frequently uses and proposes a control upon it.

The marginal extension to Scripture is carefully framed. It says that a Bible not rightly understood or interpreted can become matter for heresies. The claim concerns misuse, not a repudiation of biblical authority. Likewise the body does not dismiss the Philosophers' writings,

which page 110 has just allowed to stand in a Nature-conforming understanding. The interpreter's freedom is constrained by the natural object, the intended kind of work, and agreement across the description. Bendable wording becomes dangerous when those constraints are forgotten.[321]

The places. Selected annotated passages.

1599 p. 40; kh-mc1599-p040-body. The earlier demand for unforced agreement of all properties answers the same danger of selective interpretation.

1599 p. 110; kh-mc1599-p110-body. The preceding paragraph retains the books' authority within a Nature-conforming sense.

1599 p. 111; kh-mc1599-p111-body. The wax nose moves from written law to alchemical writings, with Omnia explaining the range of possible predicates.

1599 p. 111; margin; kh-mc1599-p111-margin. Wrongly understood Scripture is said to become material for heresies, extending the concern to interpretation rather than rejecting Scripture.

1599 p. 112; kh-mc1599-p112-body. Nature's possibility and touchstone are offered as the safer standard.

In this edition. The primary German has a literal wax nose; *nasus cereus* is a useful lookup term, not wording actually printed in this passage. The supplied modern note traces an earlier history for the figure. This companion does not use that apparatus-only genealogy as proof of a particular book or author that Khunrath consulted.

[321] Page 111 first says that one must attend to what is said rather than who says it. The wax-nose image immediately complicates that advice: attending to words still requires a disciplined account of their meaning.

See also. Letter and spirit; Touchstone and the all-properties test; Concealment and names; Omnia; Possibility of Nature.

Weight and Measure

rechten Gewichte; Gewichten vnnd Massen; Gewicht vnd Mass

The word. Weight and measure name determinate proportion, not a disclosed numerical recipe. Khunrath speaks both of the Artist's right weight in recomposing pure parts and of Nature's own fixed weights and measures in generating specified minerals and metals. The two statements acknowledge order without transferring Nature's full quantitative knowledge to the reader.

In Khunrath. Page 46 assigns the Artist the task of rightly recomposing and reuniting purified parts in their right weight. This is a genuine technical requirement. It prevents the work from being represented as arbitrary mixing, yet the requirement is not accompanied by numbers, units or a ratio. Knowledge that a right proportion exists is not possession of that proportion.

Page 48 turns to Nature's generation. The special seminal powers specify universal matter as one mineral or metal rather than another, with mixing and union in determinate weights and measures known to Nature alone. The claim is embedded in the explanation of how catholic matter becomes a specified natural thing. It is therefore narrower than a blanket assertion that no human can know anything about material composition.

Khunrath returns to the problem in the margin of page 143. The body boasts of reading Nature's letters and

understanding the ink from which she composed them. The gloss expressly denies a contradiction with page 48 because that earlier page spoke only of weight and measure. This backward reference is particularly valuable: it distinguishes recognition of the source and nature of the constituents from an exhaustive grasp of Nature's quantitative ordering.

Taken together, the passages resist two opposite simplifications. It is inaccurate to say that the treatise has no proportions or technical requirements; right weight is expressly demanded. It is equally inaccurate to reconstruct a working ratio from the demand itself, or to treat the symbolic number series as concealed masses. The text presents lawful composition as an intelligible order whose operative quantities remain undisclosed.[322]

The places. Selected annotated passages.

1599 p. 46; kh-mc1599-p046-body. The pure parts are to be rightly recomposed in the right weight.

1599 p. 48; kh-mc1599-p048-body. Natural specification proceeds in determinate weights and measures known to Nature alone.

1599 p. 143; kh-mc1599-p143-body. Knowledge of Nature's composing ink is claimed as part of reading her material book.

1599 p. 143; margin; kh-mc1599-p143-margin. Khunrath explicitly reconciles that claim with page 48 by limiting the earlier statement to weight and measure.

In this edition. "Right weight" should not be made to sound like a measured quantity supplied in the book. The page 143 marginal reference also limits the stronger

[322] The numerical names on pages 53–55 belong to the account of one subject's articulated constitution and perfection. Nothing in the weight passages equates Monas, Dias, Trias or Tetractys with ingredient quantities.

modern introductory claim that the numbers are simply not the Artist's to have: the primary distinction concerns Nature's specified quantitative ordering and the scope of what Khunrath claims to recognize.

See also. Fore-work and After-work; Separation and Composition; Seminal reasons; Denarius; Book of Nature.

Whitening of Venus

Albationes Veneris; Glaßertzen; Rotgülden Ertzē

The word. The "whitenings of Venus" are mentioned in a pointed marginal comment on the red-gold and glass-ore discussion. The supplied edition explains Venus here as copper. The phrase concerns a colour-altering metallic operation, not the identification of a universal first matter.

In Khunrath. The page 76 margin exclaims that the named ores should produce fine whitenings of Venus. Its force is dismissive in relation to the larger claim: an interesting or impressive treatment does not make the ore-associated product the regeneration field. The body argues that the materials are already embryonated and specified, while the next page adds possible admixture as another difficulty.

The distinction is consonant with the earlier warning that colours alone are fallible evidence, and with the later difference between staining and a transmuting tincture. It should not be inflated into a detailed account of an alloy, coating or bleaching chemistry. None is specified here.[323]

[323] The exclamation is a primary marginal comment. Its brevity and polemical location do not support converting it into an endorsed transmutation claim.

The places. Selected annotated passages.

1599 p. 76; margin; kh-mc1599-p076-margin. The ore-derived whitenings are mentioned in the polemical gloss.

1599 p. 76; kh-mc1599-p076-body. The associated materials are denied pri-material status as embryonated metals.

1599 p. 77; kh-mc1599-p077-body. Specification and possible admixture develop the objection.

In this edition. “Whitening of Venus” preserves the primary wording. Copper is the supplied edition’s conventional explanation, retained as a lookup aid; no modern reaction or product is identified.

See also. Tinging and Staining; Colours and peacock’s tail; Embryonic Ores; Red-gold Ore; Glass-ores.

Zasius and the stronger reason

Zasius Consil. 15. num 41. Lib. 1.; vna ratio fortior; minus fortes

The word. Zasius is the jurist named in the margin for the principle that one stronger reason defeats several weaker ones. The legal citation is brought into a natural-philosophical dispute. It concerns the comparative force of grounds, not a legal proceeding involving Khunrath.

In Khunrath. The maxim on page 138 continues the defence begun on page 137. Khunrath says his principal propositions and confirmations have undergone serious examination for and against among trusted, learned, Nature-experienced people. Until they can be overthrown by the Light of Nature and replaced by better and more certain grounds, they should retain their place. The jurists’ principle then rejects the idea that multiple weaker objections gain victory by number alone.

The passage immediately returns to the matter: Khunrath has found no other thing agreeing throughout with the Philosophers' required circumstances, qualities, and conditions, or showing the analogical harmony with Christ so aptly. The legal maxim does not supply those facts. It tells the reader how a stronger case, if established, should count against less forceful contrary claims. Distinguishing the rule of assessment from the evidence being assessed prevents the citation from seeming to prove more than it does.

The argument also qualifies the earlier appeal to consensus. The truthful company of capable witnesses on page 29 is preferred to an ignorant multitude, but the preference is not simply for one majority over another. Qualified understanding and stronger grounds give the company its standing. Zasius's borrowed principle makes that asymmetry explicit.[324]

The places. Selected annotated passages.

1599 p. 29; kh-mc1599-p029-body. A truthful body of competent Philosophers is preferred to an ignorant multitude, anticipating the distinction between force and number.

1599 p. 137; kh-mc1599-p137-body. The treatise's principal confirmations are said to have survived examination pro and contra.

1599 p. 138; kh-mc1599-p138-body. The stronger-reason maxim explains why weaker objections do not prevail by multiplication.

[324] The abbreviated citation belongs to the 1599 margin. It is not a modern editor's suggested parallel and should remain linked to that marginal location.

1599 p. 138; margin; kh-mc1599-p138-margin. The precise legal locator names Zasius, Consilium 15, number 41, book 1.

In this edition. The modern note supplies Zasius's full name, dates, and legal setting. The primary margin establishes the citation but does not reproduce the cited consultation or its original dispute. The English explanation therefore stays with the maxim as Khunrath applies it, without claiming an independent verification of the legal source.

See also. Causes and reasons; Truth and consistency; Consensus and monuments; Touchstone and the all-properties test.

Zedekiah and Micaiah

ZEDEKIAS; MICHAM; Geist der Warheit; 1. Reg. 22. Vers. 24.

The word. The prophetic confrontation on p. 180 imagines a Zedekiah striking Micaiah and demanding whether the Spirit of Truth has left him to speak through the other. Khunrath explicitly gives 1 Kings 22:24 in the margin. He then places the same challenge in a contemporary opponent's mouth: has Khunrath swallowed the Art alone, and must he teach someone who claims to have known Magnesia for years?

In Khunrath. The scene comes after the assertion that the treatise will bring truth-loving readers from a wrong road towards the recognition of the right beginning. It anticipates resistance from someone whose supposed long possession of knowledge makes correction insulting. The objection is not simply that the newcomer has insufficient practical experience; it is that the established claimant

refuses the possibility that another can speak the truth against him.

Khunrath answers first by commending the matter to God and time, while maintaining that his teaching remains true. The sentence then passes onto p. 181 with the proverb of the echo: as one cries into the wood, so an answer returns. The latter warns that provocation will receive a corresponding reply. The appeal to divine judgment therefore coexists with a declared readiness to answer, rather than turning into silence.

The figure draws on a scriptural dispute over authority, but it does not identify an actual historical blow inflicted on Khunrath. Zedekiah and Micaiah are roles in his anticipated controversy. Nor should a modern reader treat the comparison as proof that the author possesses the same prophetic status as the biblical speaker. The passage is evidence for Khunrath's self-positioning and for the moral charge he gives to the quarrel.

The exact substitution "Spirit of Truth" is significant. It brings the biblical challenge into the book's repeated defence of truth, followed by the assertion that what he teaches remains true. The lexicon should preserve that wording rather than normalize the sentence to a standard biblical version.[325]

The places. Selected annotated passages.

1599 p. 179; kh-mc1599-p179-body. The aim of redirecting truth-loving readers sets up the anticipated resistance

[325] The p. 180 margin's lost line is inked over in the supplied witness. The edition proposes possible surrounding word-completions but prints no reconstruction; the lexicon follows that restraint.

1599 p. 180; kh-mc1599-p180-body. The Zedekiah–Micaiah confrontation is adapted into an opponent's challenge to Khunrath

1599 p. 180; margin; kh-mc1599-p180-margin. The printed reference identifies 1 Kings 22:24

1599 p. 181; kh-mc1599-p181-body. The echo proverb completes the warning about how hostile speech will be answered

In this edition. Use the familiar English names as headwords while indexing the actual forms *ZEDEKIAS* and *MICHAM*. The modern note identifies the biblical change from "Spirit of the Lord" to "Spirit of Truth." A damaged second marginal gloss on p. 180 cannot responsibly be completed into a further argument.

See also. Truth and hatred; Saul and Ananias; Calling and perseverance.

Zinc

Zinck

The word. Zinc appears in the primary marginal warning continuing from page 49 onto page 50. It is not part of the page 34 list of rival spoken identifications.

In Khunrath. The warning says not to confuse the catholic being with zinc, vitriol, antimony, quicksilver or preparations from them. Its purpose is ontological: the true subject is not an already vegetable, animal, mineral or metallic being of those specified kinds.[326]

[326] Reading only page 50's marginal fragment loses the governing negative description begun on page 49.

The places. Selected annotated passages.

1599 p. 49; margin; kh-mc1599-p049-margin. The warning begins with the claim that the subject is not an ordinary specified being.

1599 p. 50; margin; kh-mc1599-p050-margin. Zinc heads the continued list of materials and preparations to keep distinct.

In this edition. The name's occurrence should be cited to the margin, not presented as a body-text catalogue item.

See also. Specification; Rejected Materials.

German and Latin forms and English aliases

Original spellings and translated lookup terms lead to the article that explains them. A shared destination does not make the terms synonyms. Greek and Hebrew-derived forms are included where the source uses them.

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