Die digitale Landesbibliothek Oberösterreich

oö landes bibliothek

Terms and Conditions

The Library provides access to digitized documents strictly for noncommercial educational, research and private purposes and makes no warranty with regard to their use for other purposes. Some of our collections are protected by copyright. Publication and/or broadcast in any form (including electronic) requires prior written permission from the Library.

Each copy of any part of this document must contain there Terms and Conditions. With the usage of the library's online system to access or download a digitized document you accept there Terms and Conditions.

Reproductions of material on the web site may not be made for or donated to other repositories, nor may be further reproduced without written permission from the Library

For reproduction requests and permissions, please contact us. If citing materials, please give proper attribution of the source.

Imprint:
Director: Mag. Renate Plöchl
Deputy director: Mag. Julian Sagmeister
Owner of medium: Oberösterreichische Landesbibliothek
Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

Contact:
Email: landesbibliothek(at)ooe.gv.at
Telephone: +43(732) 7720-53100

NATVRAM NOSCE,

VNIVERSALITER, ET PARTICVLARITER;

ex LIBRO

SS.ae SCRIPTVRÆ: NATVRÆ IPSIVS

qui est, et Mundus maior,
totus: et Mundus minor,
h.e. homo, puta, secundum
et corp, et spiritum suum:
denique,
aut mediatè, ex ANGELIS bonis,
aut imediate, in speculo mentis tuæ purgatæ,
ex

DEO IPSO:

Theosophice; Physice; Physicomedice;
Physicochemice; Physicomagice;
Hyperphysicomagice;
Cabalice.

I.

LAPIS PHILOSOPHORVM EST.

EXPEDIENTIA, rev omnium, et ia sola, sufficiens magistra, infallibiliter atq; HVNC, enim, staff: cui refragari, non ne esset ph, quam stultum. Hinc (ab alijs tantæ [illegible] MAIESTAS: viderunt et PONTIFEX ROM., et CESAREA Nobiles, et Electores nonnulli: viderunt et Reges, orbis terrarv, nō paucī, rei no [illegible] tum Eccleasticā quam Politicā, literati et Principes aliquot, Comites Barones, Doctores: imo & omni Gente Iudaica, Ethnica, et Christiana, nobilibus proximi, Doctores: imo Legis Naturæ quam Politicæ literati pariter atq; illiterati, omnes obstupe- factum veritatis veritatis, vel testes: tū physicochemicarū, eos interroga, in quibus loquor. Hos omnes, cito testes: tū physicochemicarū, eos interroga, in quibus RATIO vera et certa, dux sicta Sophos gravitat. suis. Stens exhat monumēta) uno harmonice, ab et amplior, emphasimam, admiscet. SAPIENTES, tot ac tali, auctores gravissimi, (quorū hac de re, fuerit ghatum. no temere usi errarunt: q omis vendici (qe viri docti et boni) hā. at quādo: cuna artifex Curvis in sua arte sit credatum, cur nō potis, ea in re, fides erit adhibēda illis, quam ignoratibus, omnium n. artifices, et optime et versissimi, de sui opis ratione, disperare, tis in operationibus suis, (ut tradiderunt Theosophi et affirmarūt experti) NATVRA DEI in huis matrina Mundi, nunq; otiosa ministra, mū. cuius ac modis, diu noctuq nobis fidelitter soadet, filmq, de re, fiducia firmam. Natura parēs, de filio catholico, catholice testate, suo. MENS, humani animi scintilla altior et lucidior, Divina ac imor, talis, quam DEVS id generis donaverit additione, ut ex insito sibi Naturæ suæ desiderio, qbcunq posset verbo, ad summa et optima tēdat, indefinitē appetit: quem appetitū boni (est n. a DEO) stimu- lum, quā animi (suiunt nō nisi expti) irregulārē, qd desiderium ardens, LAPIDEM PHIL.m habēdi, si in rev natura nō esset, DEVS IPSE, et ia ys, (de vitiosis sermo his nō est) q prudātiores, sapientiores et religiosiores alijs et, aut fāere, frustra indidisset. Atq nihil frustra! CONSENSVS TYPICVS, vere admirādus, (in Natura) LAPIDIS huius cum SS.a Trinitate Divina; cum toto Vniverso creato; nec nō ἀνάλογον DEI incarnato, h.e. Masthiach emisso et misso, religionisq christianæ Sacramētis atq mysteriis tā altis et profūdis, verum esse, credere ac fateri, omnes Sanæ mētis, iuste appellit. Si loquor absq veritate, erui besiam. Iudicent, non nisi scientes.

Denique, (cum CREATOR, et ia ex CREATVRA, teste D. Paullo, ad Rō. I. velit cognosci) DEVS et potuit et voluit (velle testatē expētia) orgānis suis, qbūdā, (nō n. im dat cuncta DEVS) inde usq a Mundi initio, beni- gne largiri, et adhuc vult, (quonia in aternum misericordia eius) ut mi- mis, qua sit mira CREATORIS Sapientia, potētia infinita, benigni- tas immesa et h.e. qualis sit DEVS IPSE, typo mirifico, ex CREATVRA, nō qdem, ex Mundo maiore, p se solum vel simpliciter, et partibus eius, passim, particulari cognitione, verum qq. ex Mundo maioris FILIO, carlis h.e. PHYSICOCHEMIÆ interpetamento) in subiecto catholico, catholice, abundātius et explicatū, cōra, indēsinan- indeq ‏יהוה‏ Triunum, auctorē tanti boni ac doni, clari, disiat ag humano generi, nosciere, admirari et venerari solum, animo collaudare grato, pfundi meditari, ipsiq inseparabiliter iungi, et reuniri.

II.

QVID EST LAPIS PHILOSOPHORVM?

LAPIS PHIL.m est ‏אלהים יהי רוח‏ RVACH ELOHIM, (qui incubabat aqs. Gen. I.) CELO mediate (‏יהוה‏: solo, ex mera bonitate sua, ita volente) spiritu, et corpus, verum ac sub ses, tadē facta, in utero πρωτοτόκου (ΧΑΕΟΣ creati) Mundi maioris, vir- ginco, TERRA, nimis, vacua atq inani, et AQVA: nato in luce Μα- κρόκοσμου filio, aspectu (ora inspiete) vilis, deformis, et q: in- visibilis: cō substantialis, tamē, similisq parēti, catholice, trium, ep. sicochemice obstetricia manu, in corpore, suo, semet assumto, glo- rificato: ad comodum sive VSVS, propemodum infimos, et microcosmo et macrocosmo, in triunitate catholica, mirifice salutares.

III.

QVARE DICITVR LAPIS, ET CVR PHIL.m?

LAPIS, ut aprie dicatur, qdq nomē et, quo apiūd caeum vulgo nominatur, DEVS IPSE, ob causas certas, in scriptis sapiētiæ anti- tum traditas, graviter exhibuit cuivis revelare. Quamobrē et PHIL. ith mori voluerunt, qua ARTIS secretum hoc sum- ciunt.