Das erste Buch.

Dieweil ohn erkandtnuß der Anfäng/ vnd der dingen/ so befohlen sind/ nichts kan gründtlich erkandt werden/ So gebürt sich zu beschreiben dz werck Paramirum, dir Doctor Joachim von Wadt zu sonderen Ehren/ der du sonderlich förderst ein jedlichen weg/ der zu der Warheit gehet/ vnd die so darinn wandlen: Ist billich ein solchen fürzunehmen/ Nemlich jetzt/ zubewegen die Irrsal/ betreffendt die Artzney/ deren du nit der wenigist vnsers Vatterlandts der Eyd-gnoßschafft vor allen Artzetzen erscheinest/ vnd tregst den gebürlichen Palm/ dich sonderlich zu einen Richter hierin zuhaben: denn ich dich unpartheyisch hierin verhoff vnd weiß/ den nit rewet zuuerlassen

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a P.’s announcements of the coming “Paramiran work(s),” made with reference to issues ranging from theology to medicine, can be followed from his earliest writings to the present title. In the early Salzburg phase of theological polemics, the Trinitarian speculations of the Liber de Sancta Trinitate (1524) refer to the “paramiran” writings no less than eight times, in one case with a promise of disclosures to be validated by the two lights of nature and the Holy Spirit: “Die paramirischen schriften seindt uns wol zu betrachten in dem, das das liecht der natur und der heilig geist uns anzeigt. dann von ihm [i.e., God] gehts alles aus in unsern gedanken” (G 3:241). References are made in Von den natürlichen Wassern, dated by Sudhoff prior to Basel. The association is with the “drei ersten” and “arcana” (S 2:327), and in the Archidoxis with the “mysteria der natur und der kunst” (3:128). In Basel, the “paramira” promise to be of relevance for the pathology of tartarus (S 5:83). Allusion to paramiran works is also made in Paragranum (see H 2:54). The long heralded “paramiran” disclosure pertains variously to “metaphysica” as a dimension of alchemy (S 2:108), to the theology of the soul and concordance of the two “lights,” and to the etiology of diseases.

b Sudhoff (9:39): “Watt.”

c Sudhoff (39): “unparteisch.”
Inasmuch as nothing can be thoroughly understood without a knowledge of the beginnings and of the things made requisite [by them], it is fitting to commend this work called *Paramirum* to the special honor of you, Dr. Joachim von Watt, since you are singularly promoting every path leading to the truth as well as those who are traveling upon it. [It] is indeed fitting to choose such a path now in order to clear away medical errors; for medicine is a field in which well-deserved laurels are borne by you, who are not least among the physicians of our fatherland, the [Swiss] Confederation: therefore you are appropriately singled out as a judge of these matters. For I expect and know you to be without partisanship in such things, since you are remiss

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1 Joachim von Watt, Wadt, or Vadianus (1484-1551): Swiss Humanist and Protestant reformer of St. Gall, student of arts and medicine, rector at the University of Vienna, and scholar of Pliny the Elder, Pomponius Mela, and Strabo’s *Hortulus*, an early medieval work on the cultivation and power of herbs that he recovered and edited. Watt served as city physician and mayor, leading St. Gall in the Reformation, contending with Anabaptist radicals, and opposing the return of monastic rule (HBLS). We know nothing of his relation or acquaintance with P., though such an extended stay in his city could hardly have gone unnoticed. Meier’s *Paracelsus*, largely devoted to P. in St. Gall, notes the honorific nature of the title: “Bürgermeister ist hier Titel und nicht Amt, Vadian amtiert im Turnus 1526, 1529, 1532” (63). He became acting mayor upon the death of P.’s patient and patron, Mayor Christian Studer on December 10, 1531 (Rosner 24; cf. Intro 5, note 6, Gamper, “Paracelsus und Vadian”)

2 The Eastern Swiss city of St. Gall (*Sankt Gallen*) in which the Watt family was prominent had its origin in an eighth-century Benedictine monastery which ruled it until 1457. Reformed by Watt in 1524, the city faced the return of the abbot after the Battle of Kappel in October 1531—near the end of the year of P.’s residence (see Gordon 89-92; cf. “Die Stadt St. Gallen zu Ausgang des Mittelalters,” Näf 17-81).

3 See Grimm, *unparteisich*: this term in use during P.’s period of sectarian and political strife signified to the magisterial reformer Luther or the dissenter Sebastian Franck a rising above unworthy factionalism.