

The entire page is framed by a highly detailed, black and white woodcut-style border. This border is filled with intricate scenes and symbols. At the top, a figure is depicted within a decorative arch. Below this, the word 'RAMS' is printed in a bold, serif font. The border continues with various figures, including a woman on the left holding a staff and a man on the right holding a book. At the bottom, a central oval medallion shows a figure seated on a throne, surrounded by other figures and symbols. The overall style is characteristic of 18th or 19th-century book ornamentation.

RAMS

alchemical
aphorisms

TRANSLATED BY:

S. BACSTROM

M. D.

*In Nomine Dei Omnipotentis qui nobis dementia
sua tanta Dona largiri voluit Cui sit gloria
et laus sempereternitas*

A M E N

A P H O R I S M I

Operis Maximi Antiquorum Sapientum

1. The soul of Man as well as all rational Spirits (The Angels) consists (according to their primitive Essence) of the Spirit of the World or *Anima Mundi* and the power of reasoning. They are United and most simple and consequently in their very essence, immortal.
2. In the Beginning God created the Universal Spirit or the Universal Agent of Nature, the Soul of the Universe. This is the first emanation of Divine Light; it is a Unity and immortal, capable of manifesting itself when moved or agitated, into Light and Fire. It is multipliable and yet is and remains but one. It is omnipresent and yet occupies no visible space or room, except when manifested or multiplied in its third principle, Fire.

It has the power of becoming material and of returning again to universality. This is the subject of the Stone or Medicine of the Philosophers. The more you take this in its simple universal, unspecified or unmarried state, the easier, simpler and greater is your work, but the more this subject is already specified, the more troublesome, complex and expensive is your process.

3. Our *Magnet* to attract it (although every subject in Nature is Magnetical) is Man, and principally עפר מין האדמה (the Dust or *red earth* of Man) which in the months of March, April and May, the Sun in ♃ and ♄ is abundantly found in דם (blood) of a healthy man; the Spirit of the Universe during this season residing therein most abundantly, universally and unspecified.

האדמה signifies the first Man, *ADAM* or *Red Earth*, which appears when the subject is dried up. In האדמה lies concealed דם, that precious fluid, wherein dwells the Universal Spirit, attracted by inoperation and עפר. The Dust of the Red Earth, left by itself when the Universal Fire of nature quits it. This Universal Fire is truly Nature.

4. The happy success depends on the subject being good, from a young man, if possible of a Jovial Temper or Choleric, in good health, collected in a proper seasons, which is in March, April and, at farthest, in May, while the Sun is in ♃ and ♄ ; best after Northerly winds have prevailed.

PROCESS

This is the first of all works, the most simple, the least expensive, the easiest and the greatest in its effects. There are various works and different processes, but this is the oldest.

- 1st. The subject contains fire, air, water and earth, and requires no addition of any foreign matter, except when introduced into the metallic department.

It contains the fire of Nature or the Universal Spirit,

with air its vehicle: it contains water, which must be separated from it in the beginning of the work and also earth which remains behind in the form of *Caput Mortuum*, when the fire has left it, and is the true ∇ wherein the fire dwelt for a while.

The subject duly collected should not be less than eight nor more than sixteen ounces: place it in a China or glazed bason and cover it loosely to keep the dust out.

2nd. In five or six hours time, the first natural separation is made: the ∇ is carefully poured off as useless and pernicious. (This water is called *The Water of the Deluge*, which are not easily dried up)

The cold subject is placed in a double piece of clean linen in a clean China bason, in order that the superfluous ∇ may be soaked up or absorbed by the linen and that the cake may become dry, in a cool, shady place, free from dust. This superfluous ∇ would retard and hinder putrefaction, which is the key to regeneration.

3rd. As soon as the cake is freed from all superfluous humidity, cut it to pieces with an Ivory knife (do not touch it with any metal) and put it, by means of a glass funnel, into your glass Globe.

4th. The glass Globe is immediately to be shut with a stopper made of oak, which fits nicely, in order that the superfluous remaining humidity (the phlegm), may, during putrefaction, penetrate and evaporate through the pores of the oak.

The joint of the neck and the stopper must be luted with something that is able to resist outward warmth and moisture.

5th. Place your luted globe glass or glasses (for it is most prudent to work with five or six glasses at once from as many good subjects) in a hogshead or wine pipe filled two thirds full with *כנול* already in proper fermentation, so as to show a degree of heat from 120° to 140° or 150° F. The greatest heat is in the middle, where it is generally from 120° to 150° : less heat is round the staves where it varies from 90° to 100° and from that to 120° .

Your *כנול* must be procured before as it takes sometimes five, six or more days before it ferments and gives the necessary heat. This is soon discovered by the steam arising from it and by the thermometer buried in it nine or ten inches deep.

You must have two hogshead or casks, in order to prepare a second before the fermenting heat has entirely left the first: which heat seldom lasts longer than three weeks; as your work must never become cold one single moment.

You must cover the top with clean straw, pretty thick, and also all around the casks, especially in winter, or the work will be too cold and your operations be very much retarded if not a total failure.

6th Your bath, thus previously prepared, and your glasses well luted and varnished all around the joining of the neck and stoppper, except the surface of the oak (stopper), bury them in the bath all round the casks where the gentlest heat prevails, deep enough that only the upper part of the neck and stopper, that which is luted, may be in sight or level with the surface of the bath. If they were buried in the middle, in the beginning of the work, your subject would

dry up instead of liquifying and putrifying.

7th Every morning and night, take out your glasses and shake them gently, every one, by a circular motion, in order to promote the solution of the red earth, which is generally effected in two or three weeks time. The whole earth dissolves into a deep ruby-red liquid, called by us *Aqua Permanens* or *Chaos*.

After this liquification is accomplished the glasses are shaken no more, it being then unnecessary.

8th. In this manner, pursuing this most simple process, moving your glasses from one cask into another, as often as your heat ceases, you must proceed with your *בנין* bath during eight or nine months time, sometimes longer as the exact time cannot be ascertained by any one (the Philosophers say: "*coque nec desine coquere*") taking care never to suffer your work to become cold, so that the glasses may feel cold, not for one moment, as in that your labour would be lost.

The surface of your oak stoppers will turn black and moist from the penetrating phlegm. This causes the stoppers to swell and will burst the neck of every one of the globe glasses, if you have not previously secured these necks with strips of linen pasted around them, and harpsichord (piano) wire wound over the linen, with a varnish over the whole, and with lute where the stopper joins the upper brim of the neck. The lute may be sealing was dropped on all around by a burning candle, or rosin, or quick-drying varnish thickened with filings or iron or any other good luting that can withstand warmth and moisture; but take care to keep the bottom of the stopper in sight by not covering the neck of

the glass quite so low as to hide it.

9th After liquifaction of the subject, putrifaction takes place immediately. At first you see veins resembling  running from the neck to the permanent ruby . After these veins or streams are vanished, the *Cauda Pavonis* begins to appear all around the globe, sometimes coloured like the Rainbow, sometimes purple, green, nay Gold and Silver colours, most wonderfully beautiful present themselves.

10th During putrefaction, which generally lasts 150 days, sometimes longer, the subject smells through the stopper like a human corpse, sometimes so strongly as to be smelled all over the house; and the colours variegate most beautifully.

11th After this putrefaction, which is called *The Raven's Head*, and which generally lasts 150 days or longer, has continued its time, the stench diminishes gradually, and the subject becomes a dry brick-red coloured , עפר, or dust, which remains settled at the bottom of the glass. This must not be removed nor disturbed.

12th The sublimation takes place, the Universal Spirit forsakes the dead body עור, ascends and descends invisibly and now produces colours of large extent; one day the globe is black, some days after it becomes olive green, after that sky-blue and beautiful parott-green, then again purple or violet and crimson, mostly in general colours all around the globe with beautiful small gold, silver, green and purple spots in the neck, like a Peacock's Tail, or a Rainbow. Sometimes it looks like polished copper, then like polished steel and sometimes like bell metal.

13th After eight or nine months, all appears white, or rather

or rather like running mercury, of a metallic colour, and the Universal Spirit sublimes and fixes itself at the bottom of the oak stopper in the neck and remains there for three or four weeks, as white as silver; and is the *regenerated universal Spirit* corporified into a sweet fusible salt of Nature above half fixed.

Below remains a foliated ∇ of a grey colour, called by us *Terra Foliata*, which is of no use if you choose to take this white salt or sublimate out for multiplication, in order to make the *White Medicine*; but if you prefer continuing the digestion, you must by no means open the glass or meddle with it. This white sublimate from one glass will not be more than three, four or five or six grains at most.

You have now in your possession the *Corporified Spirit of the Universe*, the *Regenerated Fire of Nature*, the *Saviour and Regenerator of Matter*, or the *White Medicine* in its first infant state, the טו"ו or Regenerated Light. This is already a universal medicine for the animal creation, but it is to be carried further to greater perfection. This sweet salt or sublimate looks like copelled silver, or like the moon in the morning.

PROCESS FOR THE RED MEDICINE
OR
PERFECTED SALT OF NATURE

טת"ט *i.e.* Consummation et Perfectio

14th. The glasses are now to be removed to the middle of the bath and kept there, as the work now requires more heat. (By Fahrenheits thermometer, the heat in the middle at the depth of 10 or 12 inches is generally from 130^o to 150^o). Continue

the digestion *Coque nec desine coquere*, renewing your כּוֹל (digestion) every fortnight or three weeks, a few days before your heat ceases, removing your glasses from one cask into another from time to time as your heat may require.

Your White sublimate fixed at the bottom of your stoppers will descend again into עפר and from thence re-ascend, and will pass through all the former colours several times more untill it fixes itself once more at the bottom of the stopper. (by us called *querea domus*) and becomes first of a safron colour, but in the course of a few weeks, more of a fiery, red colour. This business (from the White to the Red) requires sometimes three or four months, but the exact time cannot be determined. Now you are in the possession of תּמוּס, *Consummation est* of Moses and Aaron.

15th During the first and second digestion, the subject dries and liquifies several times, and undergoes many changes of colours, which appear all around the globes and in the neck of the glass, and never cease untill the red sublimate is brought to perfection.

There remains again an earth, the Dust עפר which is of no further use, being now totally deprived of Δ which is life.

(admire the simplicity and truth by which The Subject and this Formative Dust is plainly declared in the words ז האדמה ו עפר מו as well as the Magnet.

FIRST MULTIPLICATION OF THE RED MEDICINE
IN QUALITY AND POWER, BY THE METALLIC
RADICAL HUMIDITY; AND ITS SPECI-
FICATION TOWARDS MINERAL NA-
TURE FOR TRANSMUTATION,

16th There are only three Universal passive fluids or humidities in Nature. These three, centrally, are very analagous to each other.

For the animal kingdom, the animal fluid or Blood is appointed; for the vegetable kingdom ∇ , and for the mineral kingdom ♀ , which is the radical humidity of metals.

Each of these three fluids contain Δ , ∇ , ∇ , - soul, spirit and body, - ♀ , ♀ , \ominus . From each of these fluids, if properly treated and duly animated by the Universal Spirit, a universal medicine may be made. Now in order to specify towards metallic nature, your universal regenerated Spirit or Salt, the White or Red Medicine, proceed thus:

17th Take four parts of the White or Red Medicine and ten parts of highly purified mercury (best revived from cinabar) and make an amalgam as follows:

Put the very accurately weighed ten parts of ♀ in a small china tea cup or in a small smooth crucible, on a gentle charcoal fire, and let it stand until the ♀ begins to fume. Take it that moment from the Δ (AVOID breathing ANY of the fumes as they are noxious and corrosive): and at the same instant add the four parts of the White or Red Medicine (previously enveloped in softened wax) to the just fuming hot ♀ . Stir it with a clean solid glass rod and you will have an amalgam.

The multiplication is performed according to the table of Pythagoras; radius or one side of the equilateral triangle to the whole figure thus:

that is, four parts of the medicine to ten parts of the metallic ▽ .

PROCESS OF DIGESTION WITH THE METALLIC WATER OR FERMENT

18th This $\bar{a}\bar{a}\bar{a}$ is put immediately into a small globe glass of sufficient strength (The neck previously secured with linen, wire and varnish to prevent it from bursting), not above 2 inches in diameter, or of such a capacity that the amalgam may fill no more than one fourth part of the globe in height. If the globe, however, be a little larger, there will be no harm: that is, it is better if it is a little too big than a little too small.

Secure your glass with an oak stopper, and lute it exactly as you did before.

19th Place it in your bath, but now in the middle, where the greatest heat is, in 140° - 150° . Bury it in the כּוּל so deep that the stopper may be a little under the surface of the bath.

20th Do not move it except when you are obliged to place it in another cask. By degrees, the Universal Medicine unites radically with the Metallic water and becomes, in two or three months time, if the white sublimate has been employed, a silver white tinging medicine, a dry substance extremely fusible, in one solid mass, after having passed through all the colours; but if the Red medicine has been used, it becomes a red tinging Metallic Medicine which looks in the dark like a glowing or a fiery coal.

This is the more perfect and multiplied וריס (*Urim*), if the White, תחמים (*Thummim*) or consummation est, if the Red Medicine. Aaron wore them both in his אפוד (*Ephod*)

21st Both these Medicines, the White as well as the Red, when perfectly fixed remain at the bottom of the globe-glass, and must be carefully separated from the ∇ or \odot of the ♀ underneath it, sticking to the bottom of the glass under the medicines. It is necessary to break off the neck of the glass.

22nd Both medicines once multiplied or fermented with the metallic radical humidity (♀) do not require any further fermentation with \odot ; but tinge already, after this first multiplication.

One part of the White medicine tinges 10 parts of mercury, lead, tin, copper and iron into pure silver of 16 fine. One part of the Red Medicine, once multiplied, tinges ten parts of ♀ , $\bar{\text{H}}$, D , K , ♀ , and ♂ into pure \odot of 24 carats fine.

The metallic medicines tinge each metal in proportion as they abound in ♀ , therefore ♀ itself is the greatest quantity, with very little loss, $\bar{\text{H}}$ the next with a little more loss, then D and K ; K with more loss than $\bar{\text{H}}$ and lastly ♀ and ♂ with a great deal of loss and a large scorification of external metallic ♀ , as these two last metals contain but a small proportion of ♀ , which is the only metallic principle that is ameliorated and fixed.

23rd After the first multiplication with the metallic water, the White Medicine is the וריס in its first multiplied state, tinging and ameliorating the inferior metals into the purest and softest D . The Red Medicine once multiplied with the

metallic ∇ is the סמיח in the first multiplied state - the Exalted Universal medicine striking at the root of many acute and chronic diseases of man and animals, and tinging the mercurial principle of all the inferior metals and minerals into the purest and softest gold of 24 carats.

Both metals are soluble in rectified Spirit of Wine - and even in Water.

A U G M E N T A T I O N

OF THE MEDICINES IN QUANTITY, NOT IN QUALITY NOR IN POWER

24th If the White medicine, once multiplied, be melted with pure silver - one part of the medicine to four parts of pure refined D - the silver becomes a white, brittle, glassy substance. The medicine is thus augmented in quantity only, but not in quality nor in power, as it now tinges no more than ten parts in the same manner as before; but you thus obtain a greater quantity of the same medicine for Transmutation only.

25th If the Red Medicine, once multiplied with mercury be melted with pure refined O , one part of the medicine with four parts of pure O , the gold becomes a brittle, deep orange coloured vitreous substance, and the medicine is augmented, but not in quality nor in power: it tinges only as before, one part tinging ten parts of inferior metals into most pure O , but you have more medicine in quantity.

The White and the Red medicines thus fermented with D or with O are no longer soluble in Rectified Spirits of Wine & much less in ∇ , and therefore are no longer medicinal for the human body or for animals. On the contrary, they

are now highly poisonous, corrosive and destructive to animal life and also to vegetable; and they cannot be multiplied any further by the metallic humidity.

SECOND MULTIPLICATION OF THE
MEDICINE, *viz*, IN QUALITY
BY THE METALLIC WATERS

The Second and every subsequent multiplication of the medicine, with the metallic ∇ ($\text{\textcircled{Q}}$), in quality and power is done exactly like the first according to the table of Pythagoras, as has been mentioned and explained before.

26th Make your amalgam as before with the same accuracy and precaution - 4 parts of medicine to 10 parts of pure $\text{\textcircled{Q}}$; - put your $\bar{a}\bar{a}\bar{a}$ in a globe-glass so that three or four parts at least remain empty, lute the neck with the oak stopper, and bury it again in the middle of your bath, where the greatest heat prevails.

This process will be finished in a much shorter time than the first; and every subsequent multiplication is sooner accomplished than the foregoing, because the multiplied medicine increases wonderfully in fusibility, the power of penetrating, and fixity, and therefore it is sooner multiplied than before. It passes again through all the colours, dies, and is regenerated as before.

This can also be done over a lamp provided your heat is nicely regulated so as to imitate that necessary, gentle, animating heat of ענול .

During the first labors of liquifaction and putrefaction, we prefer the ענול to the lamp as the most natural though divers philosophers have used divers means.

27th You will again find your exalted medicine at the bottom of the globe upon a small ☉ or mercurial earth, from which ∇ you need carefull separate your medicine; which is easily done as the substances are distinct enough.

Now you will have the Medicine of the *Second Order*, more fiery than the first, and ten times more powerfull. One part of this medicine tinges one hundred parts of the inferior metals into ☽ or ☉, accodrding as you have employed the White or the Red medicine.

28th This medicine, infinitely more soluble, more fiery, more renovating, more powerful, can no longer be administered in substance to the human body, being too great a fire for our constitution to bear.

The medicine of the *First Order* may be administered in substance 1/4th of a grain or less for a dose, but we will give you our method how to dissolve and administer our medicine with safety.

29th The third, fourth and fifth multiplication, always with the pure metallic ∇ or ♀ is performed exactly in the same manner as the first and second, but each succeeding multiplication is sooner performed than the foregoing.

We do not know that ever a Philosopher ventured so far as the Fifth, as we truly believe that so fusible, ingressive and penetrating a substance, which is actually Δ and light, would run through every glass. (*ed. note: universal solvent*)

30th The Medicine, whether White or Red, of the First Order of the first multiplication with ♀, tinges ten times its weight. After the third multiplication, one part tinges one thousand parts. After the fourth multiplication, one part tinges

ten thousand parts. After the fifth multiplication, one part, one hundred thousand parts; that is, one single grain would produce 17 lbs. 4 ozs. of ☾ or ☉ .

(Who can comprehend the incalculable Δ of Nature! Infinitely multipliable.)

METHOD OF SAFELY ADMINISTERING THE MEDICINE TO THE HUMAN BODY

31st Take four ounces of the purest, most highly rectified Spirit of Wine (not corn spirit): dissolve therein, without heat, or at most, only in the sun's heat, one grain of the first, second or third multiplied Red medicine, and, observing well the colour of the tincture thus formed, add a second or third grain (according to the power of your medicine) and a fourth or fifth, or more until your Spirit of Wine becomes tinged, of a transparent ruby colour, like Burgundy wine- then cease to add any more of the medicine.

The medicine of the third order will sooner tinge the Spirit of Wine sufficiently deep than that of the first. This heavenly essence is the Highest and most Universal *Aurum Potabile* of the earliest ages.

With this glorious essence, we tinge a pint of Madeira or Lisbon or good old Rhenish Wine, dropping our Ruby essence into the White Wine until the latter become of a deep orange or pale Burgundy, or deep Malaga colour, and appears so in a two ounce phial.

This medicinal wine may safely and without the least danger be given to both sexes and of all ages in every disease, whether the disease be hot or cold, acute or chronic

makes no difference.

A teaspoonfull may be given as a dose once or twice in 24 hours in dangerous acute or obstinate chronic diseases, cancers and the like; but in slight cases, one dose only will effect the cure.

32nd The Red Medicine, thrice multiplied, placed in a glass globe, with a stopper luted in, and suspended in a room, gives light in the dark like a fiery coal.

33rd The White Medicine, after the first multiplication, coagulates and fixes a tumbler or glassful of clear water into a rock crystal. Put one grain after another into the ∇ until a disturbance is observed to take place in the ∇ , then cease, and in half an hour the glass will break leaving the crystal fixed.

34th The same White medicine projected on glass in fusion, leaves the glass when cold, perfectly ductile and malleable.

35th With the Red multiplied medicine, glass fluxes or crystals are fixed into diamonds, rubies, emeralds and other precious stones.

CONCERNING THE GLOBE-GLASSES

The glasses are globular digesting glasses of five or at most, six inches diameter, with a neck five or six inches in length and wide enough to admit your thumb, or at least, your middle finger.

You must make stoppers of fine grained, very old Oak, to fit nicely into the necks, which should be ground on the inside a little way so as to form a nice round hole for the

stopper. The stopper should go into the neck one inch deep and should leave one inch above the neck.

The globes for multiplication are about two inches in diameter, with necks three or four inches long and wide enough to admit a finger.

All the glasses should be made of considerable strength at least one eighth of an inch in substance.

END OF THE APHORISMS

S U P P L E M E N T

TO THE FOREGOING APHORISMS 

If the globes containing the subject be three, four or more times electrified in the beginning, before you put them in the bath, so as to introduce the Electrical Universal principle, or the Universal Spirit of Nature into the subject by motion, the same spirit in the subject will be greatly strengthened, the operations will be accelerated and improved, and you will obtain an increase of the first white  or  below the Oak stoppers.

Above I have faithfully communicated our Aphorisms.

SIGISMUND BACSTROM

London, April 5, 1797

M.D.F.R.C.