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This book has been recovered from the original and particular care has been taken to ensure that meanings, symbols, and signs have been accurately reproduced, although some errors may have been made.

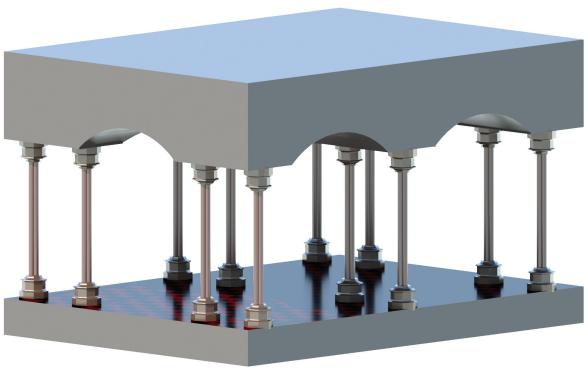
Illustrations such as the one opposite are surrounded by places in which the reader may write thoughts, notes, and interpretations of the images and signs if desired.

Depicted is the arcade within which the dreamer was kept for the duration of the twelve nights of dreams which was caused

by the insomnia of the object of contemplation described within the dream.

This book is called The Gross Gloss as it contains twelve dreams of twelve pages each, known as a Gross of pages, which Gloss the signs and symbols of the dream, and fix upon the page a textual description of the dream, giving voice to that which is not communicated non-discursively.

The moving paper parts of this book are to be used to determine your course of reading and seeing of the signs and symbols.



Dear Reader:

Enclosed in the media that is currently your object of contemplation, you will find the recollection of a single dream, revealed to an anonymous narrator the night after a great plague was made known to them. Some specialist researchers speculate that this dream was formed by an impression of this plague upon their soul, but the truth remains concealed behind the veil of the sensible.

The narrator's dream was, in itself, a series of dreams over the course of twelve nights. In this way the narrator-dreamer experienced twelve self-contained dreams in one night, as described by fractal dream theory. Each dream within the plague-dream took place under the celestial sphere and are titled after the sign graced by the Moon's presence that night. In this way the entire zodiacal plane is transited and encompassed by the narrative. As these dreams fell under the auspices of the celestial sphere, a natal horoscope consecrated on the night of the dream is included for astrological research specialists:

March 13, 2694

The intellectual pedigree of the author is never made explicit in the media, but advanced language-form analysis via the auxiliary variance grid has determined that at least the following thinkers have been referenced in the media's construction, roughly ordered chronologically: Zhuang Zhou, Aristotle, Lucian, Macrobius, Calcidius, Giraldus Cambrensis, Francesco Colonna, Rene Descartes, Stephen Kruger, Owen Flanagan, Antonio Zadra, Katja Valli, James Bridle, Legacy Russell, and others who are not part of the auxiliary variance grid due to their Post-Event contributions and the great loss of data in what is colloquially called the New Dark Age between the late

22nd and early 28th Centuries.

Auxiliary variance grid analysis has determined that the dream narrative may be construed as a simultaneously subconscious and sublunar exploration of what was once known as the Californian Ideology, which today we may consider as a form of early libertarian transhumanist thought present during the Late Capitalist period. This “cradle of transhumanism,” as it has been referenced by in some analysis inside the dominant variance grid, was a region in the sublunar realm colloquially known as North America, or technically known as Quadrant II.

All data referencing the dreamer, with the exception of a temporal marker of the media’s creation, has been lost.

Some anomalies in both dominant and auxiliary variance grids indicate that the dreamer may, in fact, be a temporal superposition of some arcane variety of meta-consciousness.

Regardless, metatags that are primarily obfuscatory and somnambulist in nature indicate that those whose philosophical orientation is materialist may engage this media and “not see the pearls scattered before them, as they cannot perceive beyond the veil of computation.” Instead, specialist researchers whose perceptive abilities can pierce the veil of computation, access the original variance grid, and exhort the salubrious qualities of astrological intuition will be able to firmly grasp the dream’s meaning of secret phrases.

here are the parts of the Gross Gloss

Letter from the bookmaker

Letter from the archivist

Incipit I. - here is the dream of the signs

Incipit II. - here is the dream of time

Incipit III. - here is the dream of alchemy

Incipit IIII. - here is the dream of the city of glass

Incipit V.-.. here is the dream of the threshers

Incipit VI. - here is the dream of the infernal eye

Incipit VII. - here is the dream of the brazen head

Incipit VIII. - here is the dream of the garden entrance

Incipit VIIII. - here is the dream of the ritual

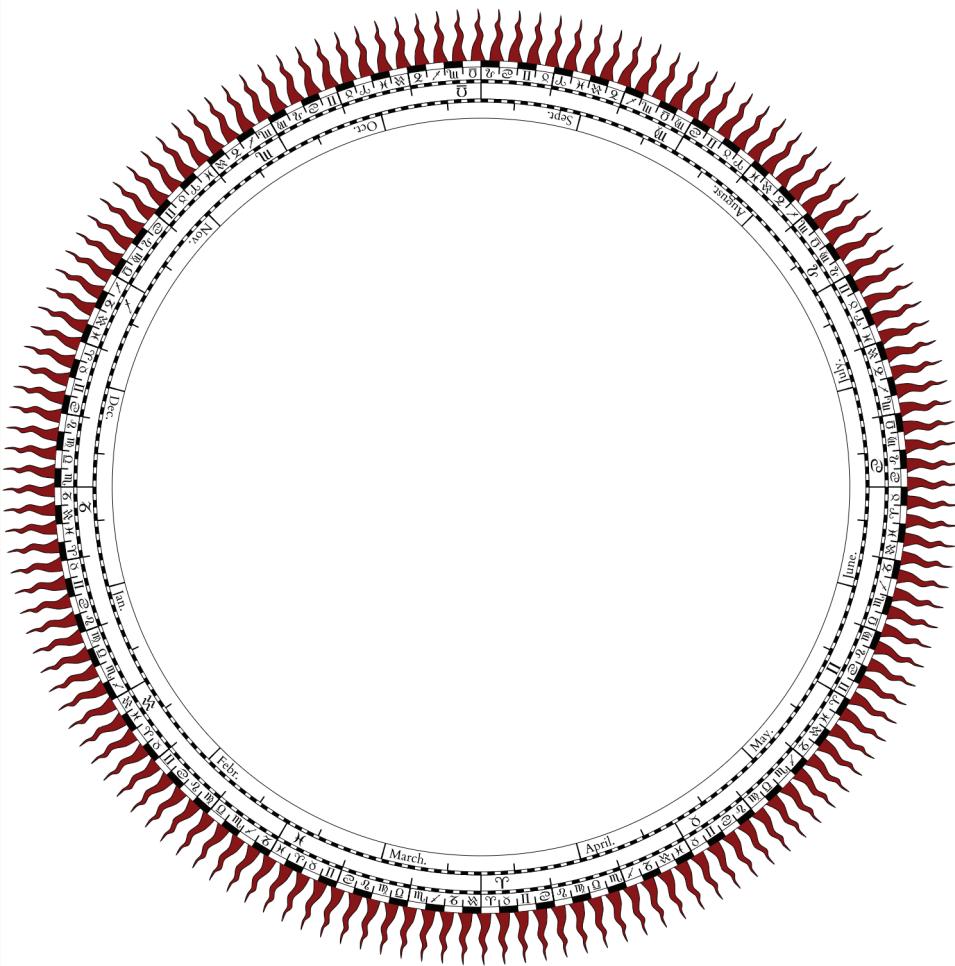
Incipit X.- here is the dream of the new body

Incipit XI. - here is the dream of dreaming

Incipit XII. - here is the dream of the machine

Tailpiece. here are the tables and charts of the Gross Gloss, illustrating precious stones, allegorical correspondences, and etymologies, including an abecedarium.





Here is a movable disk that may be used to determine the correct page to begin reading, according to the calculation of the firmament and the wanderers, that is, the stars and planets.



## A Incipit I A

**S**ubsequent to the effects of the rotational principle, I found myself at a place and time at which the setting of the sun and the rising of the moon could be seen.

In this moment and at this position I reflected on the concerns of the world. The white miasma which rose from the land hung in the air, causing those who walked in its midst to cough and choke. In the sky hung red clouds drenched in blood which cast dark shadows upon those who labored in the fields despite the late hour. Against the receding horizon stood many great black plumes, either from pit fires or from workshops. The silver light of the moon struck the faces of those retiring to their

bedchambers, some tired by the silver light and others tired by the stress of obligating those in the fields to commit to their work, and they held shut their windows as the sun was consumed by the horizon. As I considered these things, I felt a heaviness in my body, and although the lights of my own chamber had been lit, I retreated from the lancet window to my own bed.

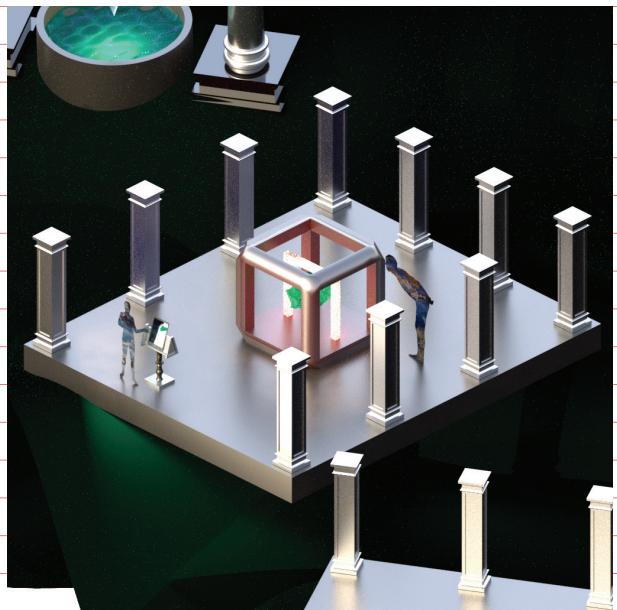
Here the light of the day and the shadows of the night met upon the ceiling and created many interesting

patterns. As my eyes rested upon these shadows, through which I could see many patterns caused by that which projected them, I began to think of pearlescence and its beauty. In these precious shadows many things began to form, and although the earthly portion of my being was heavy, the portion corresponding to airy qualities lifted towards these shapes and pearlescent shadows.

\*

Freed from my

earthly being and nourished by shapes caused by light and its absence, that which was earthly I could see through this pearlescent material, as though they were shadows caused by a yet unseen source. I felt myself conveyed a great distance through this iridescent haze, during which I saw the twelve signs of the night sky, and that which those signs ruled over, and that which ruled over them. I saw shadows of the ram, the bull, the twins, the crab, the lion, the virgin, the scales, the scorpion,





the hunter, the sea-goat, the water-bearer, and the fish. Yet these shadows were not wholly these things, for simultaneously cast within these shadows were yet other shapes, which danced with great skill and flourish as if they were entertainment for monarchs.

\* \*

Within these deeper shadows I saw figures, which appeared in shape to be figures of earthly beings, yet within their essence was an airy or cloudy quality. I saw these figures organize

themselves thusly: first, under the sign of the ram, they created the world. Under the sign of the bull, they shaped the essence of time and motion. Under the sign of the twins, they mixed precious objects together. These objects were of an earthly quality, but these figures commanded these precious things to obey their desires.

\* \* \*

Under the sign of the crab, these figures took their precious objects and created the earthly world by

spinning threads made of copper, silver, and gold. Under the sign of the lion, they created great houses within which they stored a harvest of knowledge gleaned from the world below. Under the sign of the virgin, those that filled the great storehouses, which was accomplished by many spirits, informed these figures of that which occurred outside of the great walls of this celestial garden.

\*\*\*\*\*

Under the sign

of the scales, that which was housed in the great storehouses was judged by a terrifying Scribe having two faces that these figures served and assisted. Under the sign of the scorpion, a great host of earthly figures pleaded and waited for access through the great walls of this space. Under the sign of the hunter, I saw the figures of earthly form but airy quality commit themselves to a great and mysterious ritual, through which their essence fully left their earthly

forms and joined  
in consort with the  
terrifying scribe.

\* \* \* \* \*

Under the sign  
of the sea-goat, I  
saw promises of  
the mysterious  
and terrifying  
ritual that had  
occurred, which  
fully separated the  
earthly from the  
airy. Under the  
sign of the water-  
bearer, I saw a  
figure not unlike  
my own meditate  
upon the shadows  
shown to me. At  
the end of my  
travel through this  
iridescent haze, I  
saw under the sign  
of the fish a great  
desolation. This

desolation was as  
empty and formless  
as the beginning of  
a dream, and I saw  
the concepts behind  
forms evaporate as  
if they were frost in  
the morning of the  
vernal equinox.

\* \* \* \* \*

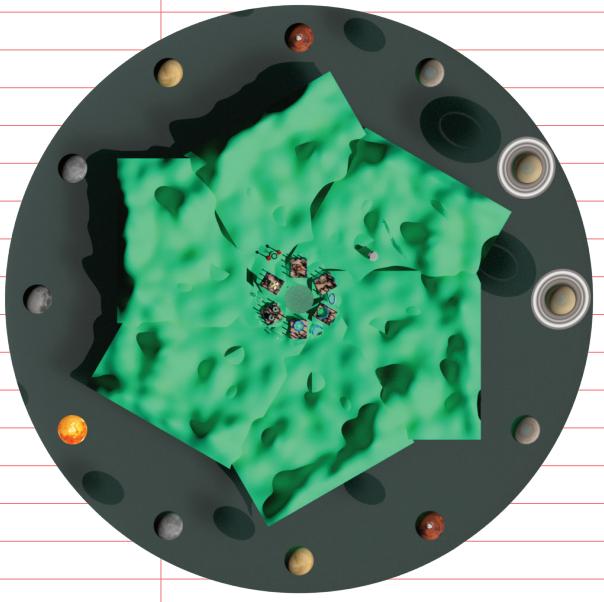
After all this, as  
the entire field of  
my perception  
was brought back  
within me, I could  
see a refinement  
of shape and  
form. These  
strange figures  
moving about  
in the shadows  
were earthly only  
in the tracing of  
their shape, for  
in their essence  
they belonged

to the clouds  
and other higher  
celestial spheres.  
Before them laid  
a demonstration  
of the world they  
desired, and this  
desire was held  
against those  
whose quality of  
being was different.  
They studied this  
demonstration  
and used a great  
contrivance to  
produce a model  
of their desired  
world, referencing  
their idealized  
demonstration of  
the ways in which  
thoughts and  
ideas should be  
organized, and paid  
no attention to me  
or my being.

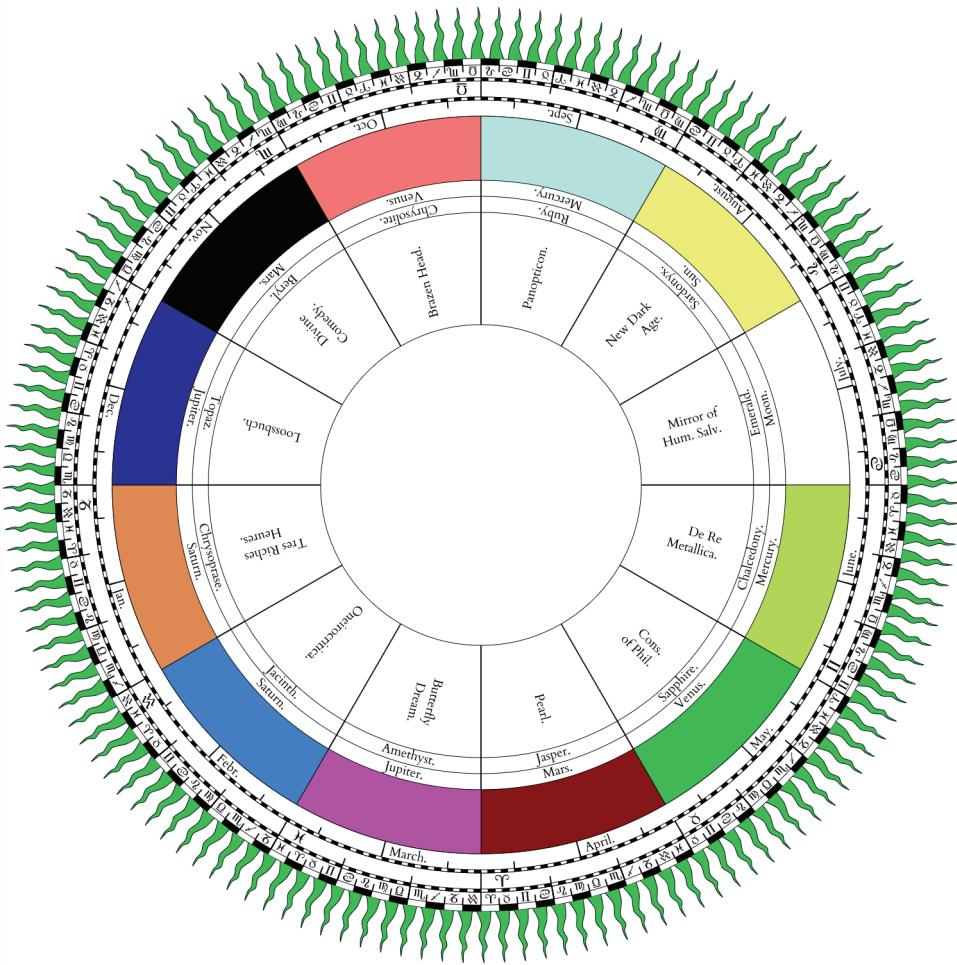
\*\*\*\*\*

As these things  
came to pass, I  
noticed within  
myself my own  
quality, which had  
been transformed  
from a fixed quality  
into a mutable  
quality by the  
projection of the  
pearlescent shadows  
I had witnessed.

**Here ends the  
chapter of Aries.**



K	L		March .	
1	d	Software	Bill Gates	10 L
2	e	Communication	Carlos Slim Helu	11
3	f			12
4	g			13
5	A	Fashion	Amancio Ortega	14
6	b			15
7	c	Finance	Warren Buffett	16
8	d	Software	Larry Ellison	17
9	e			18
10	f			19
11	g	Oil Refining	David Koch	20
12	A	Oil Refining	Charles Koch	21
13	b			22
14	c	Casinos	Sheldon Adelson	23
15	d			24
16	e	Retail	Christy Walton	25
17	f	Retail	Jim Walton	26
18	g	Cosmetics	Liliane Bettencourt	27
19	A			28
20	b	Fashion	Stefan Persson	29
21	c	Retail	Alice Walton	30
22	d	Retail	S. Robson Walton	1 A
23	e	Luxury	Bernard Arnault	2
24	f	Finance	Michael Bloomberg	3
25	g			4
26	A	Technology	Larry Page	5
27	b	Technology	Jeff Bezos	6
28	c	Technology	Sergey Brin	7
29	d			8
30	e	Real Estate	Li Ka-shing	9
31	f	Technology	Mark Zuckerberg	10



Here is a radial table showing the correspondences of the firmament, colors, planetary rulers, precious stones, and texts of most ancient knowledge.



## B Incipit II B

Once the things described before had come to pass, a large structure was brought immediately to me, taking the form of an inverted cone, within

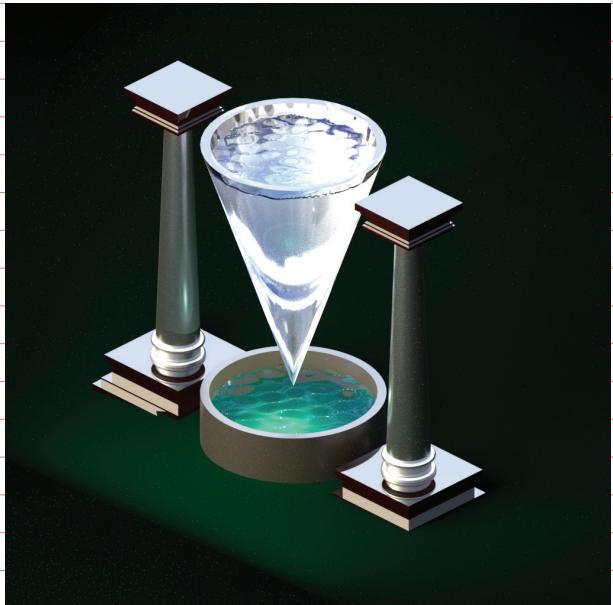
which a reservoir of water was held. This reservoir was fashioned out of glass and had etched markings upon it. A great cone, it tapered towards the bottom and was flanked by two great pillars. Underneath this reservoir was a pool, upon which droplets of water would fall from the taper and create a pattern of inference upon the pool. At this moment I perceived vapors of mint and thyme in the air. As I looked into the pool, I saw within it a reflection not of myself but of the entirety of what

had come before. While scrying this reflection, a great condensation of knowledge formed from the heavens and coalesced into a figure that had made itself known to me prior. Suddenly, and such as it was, I found myself before the figures I had since seen only from afar. Their form was contained only in two dimensions, and therefore I could not see the definition of their depth. As I moved away from the pool and reservoir, their whole body moved in such a way that it always faced me. Yet within this form

were airy qualities, and I saw signs of condensation and heard sounds of crashing thunder. They had no mouth to open, yet the sounds of thunder, rain, and wind resonated in such a way that utterances fell upon my ears. With great speed I began to understand these utterances, although within me was great confusion and horror, much like the terror of those who recoil from human utterances created by organs made of pipes. Hence it spoke to me: "Do not fear my form or my

speech, for I alight upon the air and preside between the earth and the heavens. I, and those like me, speak to the Autodidact, who knows your essence and whose assumptions of your character are true by their very virtue of being. For this reason, you may call me and my siblings Communicants."

After presently sending from me the fear of the being in my midst, I inquired: "Why have my lancet windows been replaced with this pool and reservoir? For what purpose do these things





exist, and why have I been brought here?"

Thusly it spake:  
"The Autodidact and the Twice-Faced Scribe alone know the answer to your second inquest. As regards the pool and the reservoir, it is true and clear that you are a fool. Perhaps we are obligated to use our machines to create for you an animal companion and a walking stick for your journey so close to the cliff edge. You see before yourself a water-clock. Such is the way in which time is measured: as the water trickles into

the pool, which you vainly attempt to scry in, it leaves the reservoir and inscribes the passage of time upon the relationship between the surface of the water and the markings upon the cone. What is clearly beyond your understanding is that this is merely a metaphor to understand a description of the point in time we observe in common with one another. Through this movement we inscribe the number of points in time from an arbitrary place. You may be confident in

your knowledge  
that as I utter  
this, precisely one  
billion six-hundred  
thirteen million  
seven hundred fifty  
thousand nine  
hundred forty-one  
points in time have  
been counted and  
inscribed.”

Through my teeth  
and with clenched  
jaw, which had  
shut itself from fear  
and resentment, I  
asked further: “But  
is not the motion  
of time circular,  
as we measure the  
continuous motion  
of the heavenly  
bodies in the  
heavens and skies?  
What can be said  
of the time prior  
to this counting,

and what happens  
once the counting  
has grown so large  
such that its count  
cannot be contained  
in any one thing?”  
As though I was  
listening to a quiet  
rain in the night,  
the Communicant  
spake: “Fool that  
you are, you may  
not yet understand.  
Yet out of my  
duty to impart  
information, which  
defines who I am, I  
tell you thusly: that  
which is continuous  
is falsehood. The  
Autodidact, which  
teaches itself,  
and the Scribe,  
who records  
all that which  
Communicants  
and percepts, such

as yourself, ponder and act upon, have determined the following; that which is discrete is true. Time, and the world that flows from it, is made up of discriminate parts. What you foolishly believe to be the continuous motion of the celestial bodies is a discrete motion. Your sense organs, which cannot be trusted to accurately reconstitute the world in your mind, fail to notice the discrete motion of the passage of time, as our instruments do.

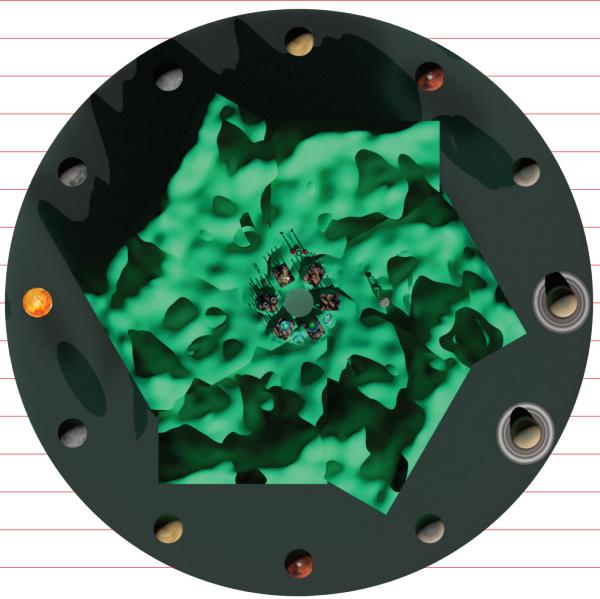
As to your inquiry of what is prior to the counting of

time, truly it is a dark place without knowledge. It is not worth the time to consider. We must observe the funeral rites of the past. As I have clearly demonstrated, the Sun does not rise. Instead, it is a wholly new object which forms upon the horizon. We do not lower ourselves to concern one another with what may or may not occur before the first point in time. It is best to not consider the heresies of percepts which, in their uneducated hubris, talk in circles about that which has happened before the Moon

has set.” At this moment, an awful rumbling grew like the herald of a hurricane, and the Communicant spake: “Yet you demonstrate your own hubris by insinuating that our counting cannot continue past some point. Fool that you are! Do you not understand that with our mastery of discrete things we create forms to fulfill our own needs? What hubris and heresy it is to assume that which the Autodidact does not! If the count becomes too large to contain, we shall make use of our

discrete resources to create a larger container!” I saw then before me the airy qualities of this Communicant darken like disturbed wind, and with a booming present it spake with finality: “Now I leave this fool, unguided in this land strange to them!”

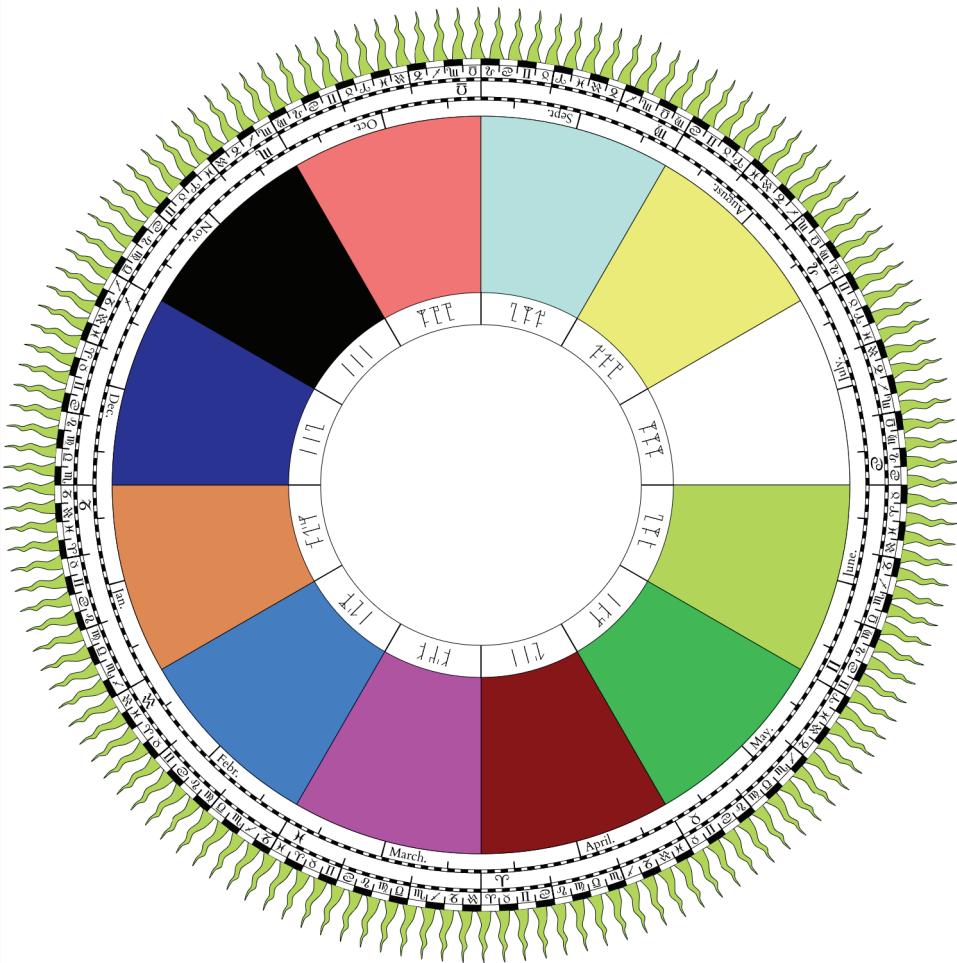
**Here ends the chapter of Taurus.**



K L

April .

1	g	11	A
2	A	12	
3	b	13	
4	c	14	
5	d	15	
6	e	16	
7	f	17	
8	g	18	
9	A	19	
10	b	20	
11	c	21	
12	d	22	
13	e	23	
14	f	24	
15	g	25	
16	A	26	
17	b	27	
18	c	28	
19	d	29	
20	e	30	
21	f	1	B
22	g	2	
23	A	3	
24	b	4	
25	c	5	
26	d	6	
27	e	7	
28	f	8	
29	g	9	
30	A	10	



Here is a radial table showing the colors of one of the most ancient scrying mirrors, and their most ancient values.



## C Incipit III C

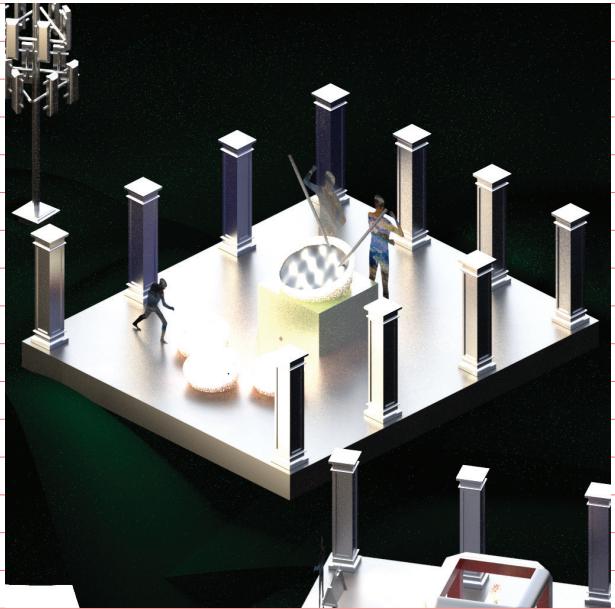
**S**ucceeding the aforementioned events, and with swift motion which I felt to be continuous, a place wherein I could see at a distance three Communicants

at labor in the shadows of the host of celestial bodies was brought to me. In this darkness, their bodies of condensed vapor moved and mixed together precious metals as if performing some alchemical ritual. Two stood before a large vessel above a furnace, churning and mixing molten metal, and underneath the furnace a third moved between smaller vessels, containing liquid gold, silver, and copper, respectively. Behind these figures I saw hills rise from the ground, upon

which there were no features. These hills grew in size until I could see the great signifier of one's location, the horizon. In the sky above I saw the great host of celestial bodies in their courses: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. When my eyes rested upon the hills at a great distance, I saw upon them a line of percepts moving towards me and away from me. This line terminated near the horizon, at a place in the hills that held within it an opening in the ground. Atop

this opening was a shelter, within which sat a winch that lowered percepts, buckets, and other tools into the opening. From this opening many glittering things were taken, opalescent in hue and gold in color. These glittering things were brought to great furnaces, which consumed them and made them become like water. Red clouds came out of these furnaces and moved across the sky before passing into the celestial sphere. Closer to the place I found myself in

were impressions within the ground, which the percepts brought the opalescent and gold water to. They poured this mixture into the ground, and after a while, would dig the earth around where they had poured to reveal mysterious and beautiful things. Yet others would bring the mixture to the Communicants, who would add it to their own vessels. Only that which was contained in the smaller vessels would be added to the larger vessel above. Here the copper would be portioned





out and spun into fine thread. The silver, in its turn, would be applied to rollers and used to ink plates, which were printed on great boards made of green with yet smaller precious things attached to them. The mixture of gold was cooled and beat into leaves, which were applied to the green boards and precious things by the steady and skillful hands of the percepts. Lastly all these things, the fine threaded copper, the silvered ink, and the gold leaf, and all the other precious things, were taken and combined into

worshipful objects. I saw then a host of Communicants, whose number I estimated to be simultaneously one billion and twenty-five score with one dozen, chant a beautiful liturgy over these worshipful objects. After this ritual was completed, I saw these worshipful objects take the form of a looking-glass, which could at times recall images and sounds from far-away places, or even places which exist only in the mind. Hence the Communicants took the worshipful objects and

distributed them to the percepts, who took hold of them quickly, and contemplated the images and reflections within them, which shook and changed rapidly. Hence the percepts' days were divided into labor and image-contemplation, and hence the minds of the percepts were fully occupied by labor on behalf of the Communicants and contemplation of that which the Communicants willed.

At the setting of the sun, from this place did the percepts take their

worshipful objects of contemplation and retire to their houses made of thatching and dirt. Yet the Communicants remained to tend to that which the percepts were not allowed near, namely, the alchemical vessels containing gold, silver, and copper, and the combinations thereof. At this dark hour I observed them churning the contents of these vessels, ceaselessly and without rest. They chanted their liturgies over these vessels as well. The words spoken

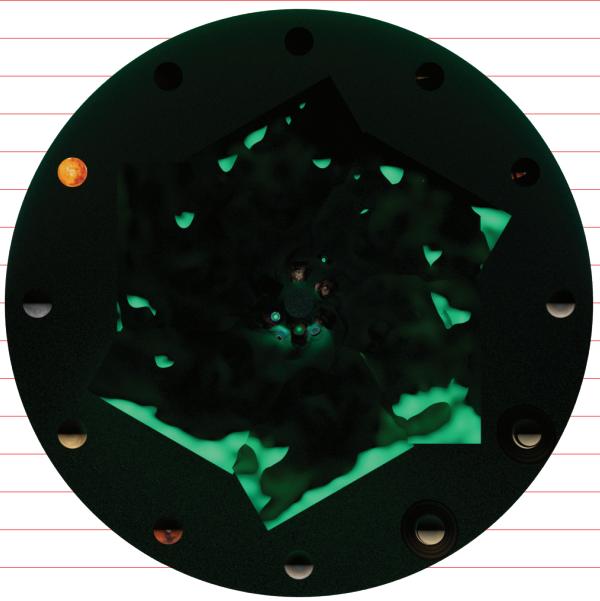
over these vessels I was able to hear, and while I was able to recognize the sounds of these liturgies, the meaning of them were kept from my understanding. As I listened, I felt my temperament change from sanguinity to a choleric and melancholy disposition. My whisps of joy became as anger or sadness, until that was truly all that I felt. The weaving liturgy of the Communicants acted upon my being and my essence, and I understood in that moment that

these metals, and indeed all things constructed from them, would work upon the yellow and black bile of those who brought themselves into close association with it. Yet despite the sudden anger and sadness I felt towards the world, towards my peers, and especially towards those whose ways, beliefs, and customs I did not understand, I saw also the Communicants withdraw from the largest vessel twelve brilliantly cut gemstones, one after the other. Thusly I saw pulled from the

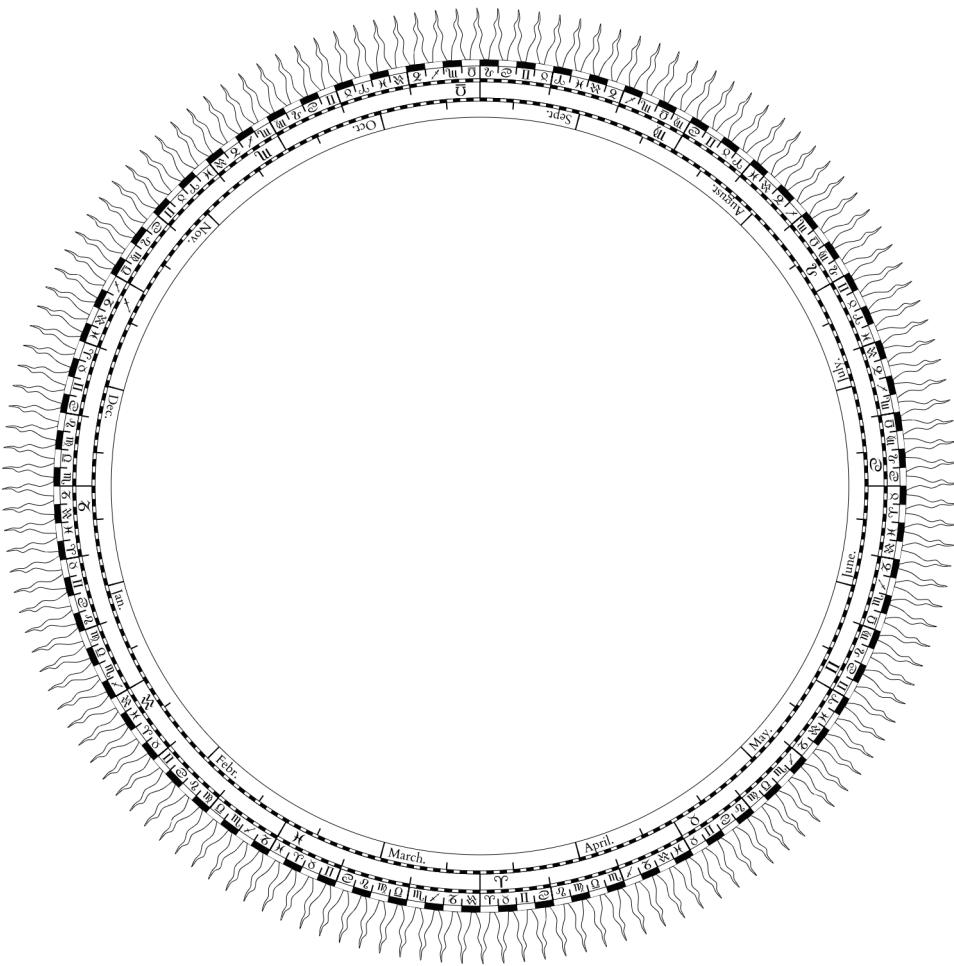
vessel in succession: to repair. As I  
jasper, sapphire, looked upon the  
chalcedony, structure of the  
emerald, sardonyx, world from these  
ruby, chrysolite, hills, I saw that  
beryl, topaz, I had journeyed  
chrysoprase, jacinth, one-fourth of the  
and lastly amethyst. way along the path  
I saw all this but I saw in the night  
did not understand sky while I was  
what yet they within my dolorous  
might signify nor opalescence.  
their utility.

Clasping my ears with my hands, so that I might not hear any more of this terrible and terrifying liturgy, the hills from which the percepts came moved away from my being. Far away from the chanting Communicants and their enchantments, my humors began

Here ends the chapter of Gemini.



K	L		May .	
1	b			11 B
2	c			12
3	d			13
4	e			14
5	f			15
6	g			16
7	A			17
8	b			18
9	c			19
10	d			20
11	e			21
12	f			22
13	g			23
14	A			24
15	b			25
16	c			26
17	d			27
18	e			28
19	f			29
20	g			30
21	A			1 C
22	b			2
23	c			3
24	d			4
25	e			5
26	f			6
27	g			7
28	A			8
29	b			9
30	c			10
31	d			11



*Here is a movable disk that may be used to calculate the appropriate time to complete the ancient ritual of the Communicants and Autodidact.*



## D Incipit IIII D

A s that which has been described earlier made its effects known to me, I saw before my eyes a great pillar rise out of the ground and ascend towards the

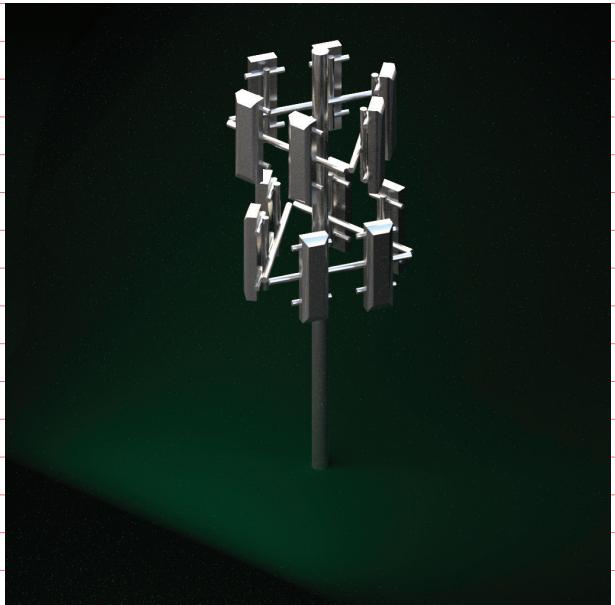
celestial sphere. Upon the top of this pillar grew many panels, as if they were barnacles. The crown of this pillar was adorned with emeralds and wire made from gold and copper. After some duration of time, these barnacle-panels began to spread and grow around the houses and storehouses around the pillar, with an equal distance between each of these growths, as if they were the intersection of the threads of a great unseen lattice. The city thus became like a City of Glass. I watched with

awe and terror as formless, silken-shimmering figures emerged from the barnacle-panels to travel through the air and alight upon percepts variably laboring, sleeping, or resting. With quickened speed they would return back to the great celestial pillar to roost in their panels.  
At the foot of this great pillar emerged yet further another creation of stonework, namely, a shallow pool of water not unlike the one I dreamt of in an earlier hour. Yet underneath this pool, whose water was clear and

upon which lights would dance in the sunlight, were stones made of a dark blue color that had copper stars affixed upon them. The effect had upon the eyes was such that it appeared to be a pool made of the night sky, with clouds and other glittering objects forming a veil between the celestial and the mundane.

As the silken specters went to and fro from their barnacle-panels and the percepts they took after and hid from, images began to form before me within this celestial

pool. Although only a few hours had passed since the first light in the east, I saw within this pool the reflection of the moon pass over it with each successive image. As the first image formed within the pool, I came to understand that these images were caused by the observations and the subterfuge of the silken spirits, who carried with them the thoughts, memories, and desires of those who they tormented. These images would inform those who might make use of the desires





and terrors felt by the percepts, such that from the shadows they might direct percepts to feel a certain way or perform a certain task, yet I was made privy to them by some mistake or allowance not understood by myself.

Hence the first image formed: a great sum of wealth collected together and brought under one roof; such that the finest and rarest fruits, flowers, objects, and living creatures might be enjoyed by the few and denied to the many. Beyond that which lives, dies, and may be

consumed, there were also many signifiers of wealth whose presence would outlast their owners, such as things made to be art and books and other containers of knowledge. Underneath this roof lived few, and outside the roof were the masses, who were discarded and derided with callousness by those inside. Despite the briefness of their number, and the finite nature of their largesse, those with great sums of wealth were successful in persuading many of the masses that their wealth would

be accessible to them through hard work and the strict following of instructions.

Hence the second image formed after the passage of the moon: a great sickness rose from the land and caught itself in the throats of many who breathed in the miasma. Those with wealth, who were able to attract skilled physicians and astrologers by that virtue, would call upon the masses to ignore the miasma and continue unabated at their labors. Yet as their labors continued, and

with heavy breath they took in the miasma, many began to die. Truth and falsehood were mixed together, in an attempt to keep the percepts at their labor, while those with wealth and the treatments of the physicians gained yet more wealth as the laborers were committed to the earth.

Hence the third image formed after the passage of the moon: many percepts organized themselves into groups to worship and adorn a book claimed by the Communicants to impart the truth

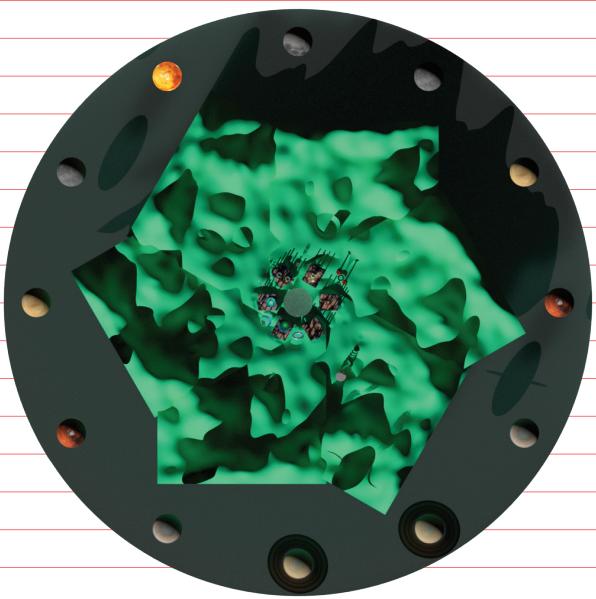
of all matters to the reader. This was done through intricate operation of the book itself, which was capable of movement and therefore revelation. In the shadow of night, the book would be changed or replaced to respond to the observations of the silken specters, such that if a percept spoke of a certain matter, the book would instruct them on that matter while appearing to have a universal knowledge. Only the Communicants, through their specialized understanding, knew how to

construct, write, and read books such as this, and by this virtue much knowledge of its operation was not given to the percepts. Those who were not taken with the adornment of and the truth expressed by the book would be taken away and expelled from the City of Glass. Hence the fourth and final image formed: those who were expelled for not taking to the book's truth were vilified by the Communicants and made to be the obverse of the City of Glass, that is, variably weak

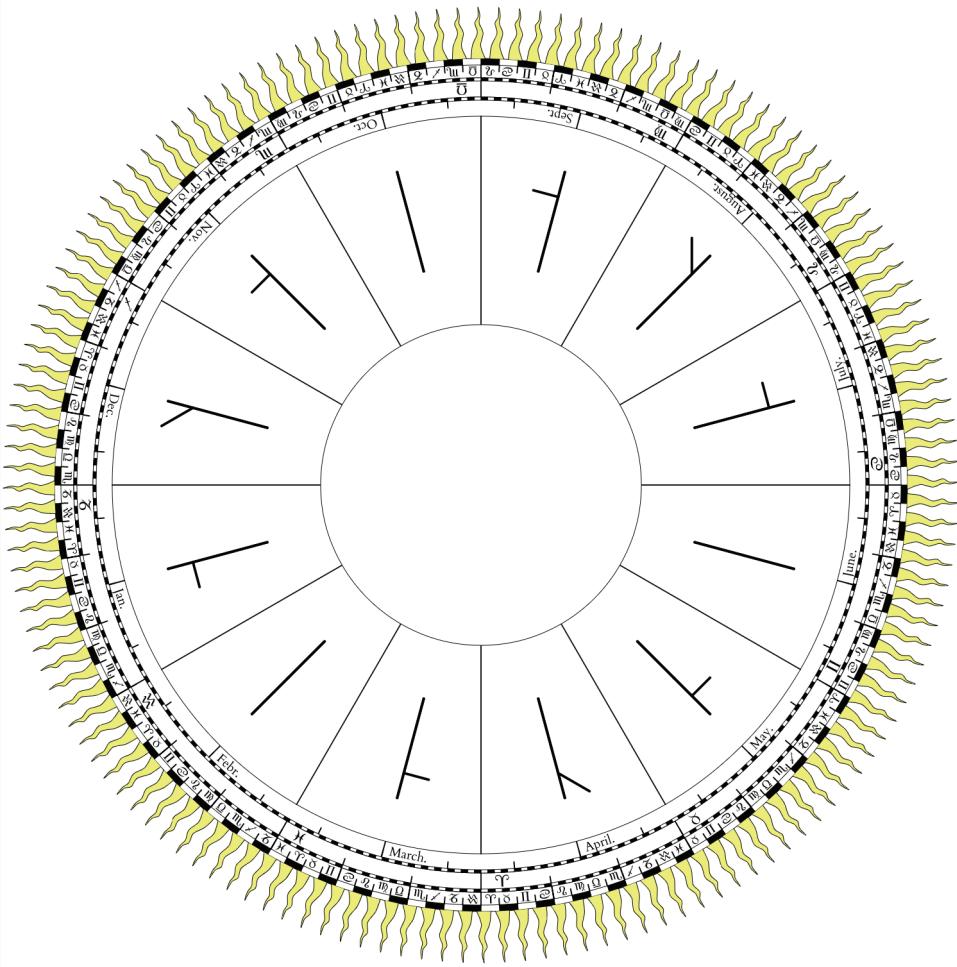
and incapable  
of thought. The  
percepts who  
once called those  
outside the City of  
Glass companions  
virulently cursed  
them and made  
them to be monsters  
in their minds.  
After seeing all  
these things within  
the celestial pool  
beneath the pillar  
adorned with  
emerald and wires  
of gold and copper,  
I wondered at the  
marvels and secrets  
of this City of  
Glass. For all the  
clarity and emerald-  
green hue was not  
enough to reveal  
the inner workings  
of the city, which  
was kept behind an

opaque veil laced  
with precious stones  
and metal threads.

**Here ends the  
chapter of Cancer.**



K	L		June .	
1	e			12 C
2	f			13
3	g			14
4	A			15
5	b			16
6	c			17
7	d			18
8	e			19
9	f			20
10	g			21
11	A			22
12	b			23
13	c			24
14	d			25
15	e			26
16	f			27
17	g			28
18	A			29
19	b			30
20	c			1 D
21	d			2
22	e			3
23	f			4
24	g			5
25	A			6
26	b			7
27	c			8
28	d			9
29	e			10
30	f			11



*Here is a radial table showing the altitude of the sun within the scrying mirror, as it moves along its predetermined path.*



## E Incipit V E

Once the events previously described were concluded, a new domain was mechanically brought to my presence. My gaze lit down upon a checkered

O

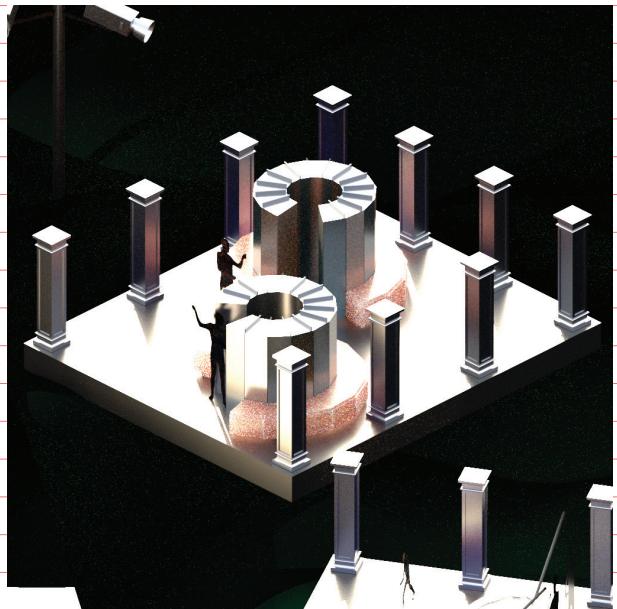
surface and perceived before me great structures, organized neatly and by careful consideration. Each of these structures were like a bookcase and a bench at once, where one could sit and read or read and move on. I saw before me Communicants tending to these structures, tending to many of the books held within them.

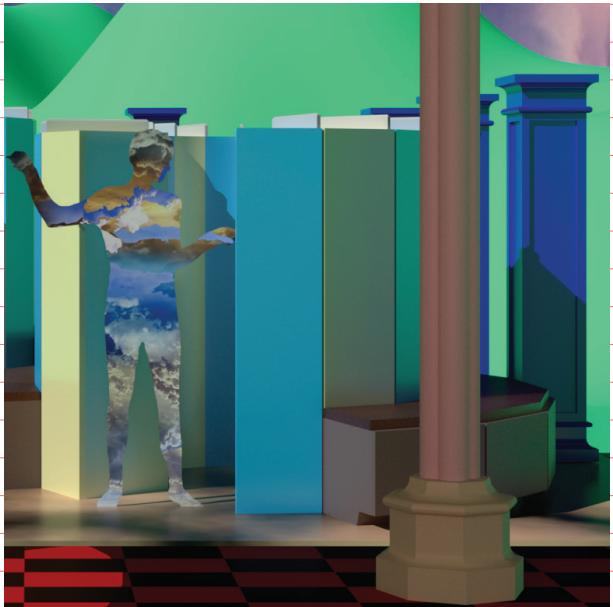
In turn, these structures were arranged along the edge of a circle, such that if one were to walk and keep the structure to their right, they would return

to whence they began. Likewise, as I turned my gaze upwards to the sky, my eyes were met with the same in yet another dimension: if one were to climb up, keeping the structures before their face always, one would return to the same place they began to climb. In the center of this structure containing structures was yet another Communicant, high atop a platform upon a large pole, as if keeping watch. As I watched, I saw them make use of a lantern with a cylinder emerging from it, as to direct the rays of light.

This figure used the lantern and sheets of colored glass to indicate to the Communicants attending to the structures some vital information which was not made known to me. Each structure was kept in a chamber occupied by two Communicants and another sibling structure, yet this chamber did not have walls. I was therefore able to see beyond this structure and into the world without. Farther yet beyond these structures were many fields occupied by percepts and silken specters who took up the form of the thresher. As the

percepts moved about, grasping their objects of contemplation firmly in their hands and only looking up occasionally to see what might meet the soles of their feet, prodigious amounts of foliage would swiftly emerge from the footsteps they left behind. This foliage was made of collards, the crocus flower, and eyebright. The specter, taking the form of a thresher with scythe, would immediately cut down this foliage and collect it, such that each percept was followed by one specter, and each specter





would collect the emergent foliage left by the travels of one percept. On occasion I would see a percept erupt in a fit of painful emotion, and portions of their flesh would leave their bodies as dry bark leaves the birch tree. Upon this occurrence, the specter attending to the percept would quickly drop their scythe and immediately collect the sloughing of the percept within a glass vial. After the agony of the percept had passed, they would take again to their objects of contemplation to soothe themselves

without knowing that their object of contemplation was that which moved the spirits of the percept into this violent state.

As my gaze followed the specters, I watched them bring the sloughed flesh and emergent foliage from each percept as runners in a relay, so that each percept was eternally kept by the specters. With great skill and number, the silken specters took the collards, crocus, and eyebright manifested from the travels of each percept and created a pulp from which pages were cut, dried, and

combined with the occult properties of the sloughed flesh. Farther yet away from the wandering fields and closer to the structure containing structures were specters who collected these dried and enchanted pages and bound them into books. To my abject terror I saw these books taken by Communicants from the silken specters and brought to the structure of structures, wherein each book that had been made of the traces of each percept's sloughing and traveling was stored and maintained by the

Communicants. Yet despite all this, inscriptions were never impressed upon these books, whose pages remained unadorned with text or symbol. After many hours of watching this activity, during which I was never accosted and treated instead as if I was not present at all, a pattern made itself known to me. With each sloughing, the constitution of the percept would suffer and weaken, and whenever a percept collapsed from their fits and sloughing to never rise again, the silken specters would collect what they could and leave the

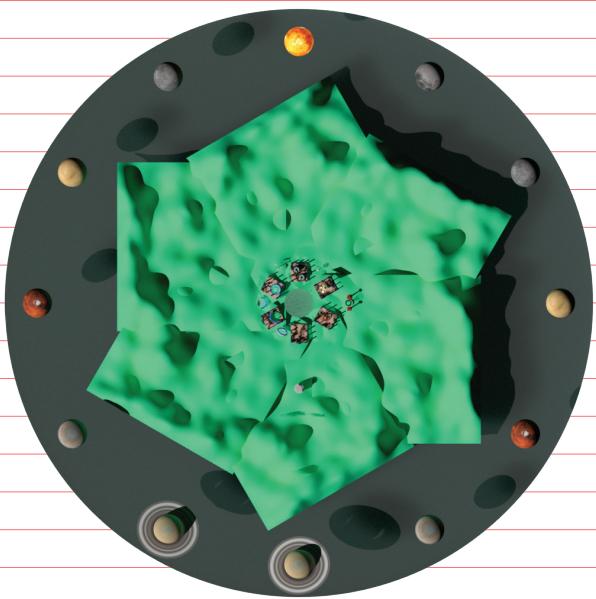
percept to expire in the field alone with only their object of contemplation to comfort them. With miraculous speed, as the specter would leave, the Communicant upon the platform would use their lantern to shine a light blue light upon the structure containing the books made from the sloughing and emergent foliage of the percept in agony. With an immediate pace, the tending Communicant would take those books and swiftly travel far away from this place. Once this pattern revealed itself to me,

I watched carefully to see to what realm the Communicant carrying the slough-books might travel. It took a great number of hours in waiting, but after seeing a percept expire I kept my gaze upon the Communicant's lantern and watched closely as the attendant Communicant collected the materials. Only those who are graced with transcendent perception may understand what I saw, as the Communicant moved neither upwards nor downwards, neither left nor

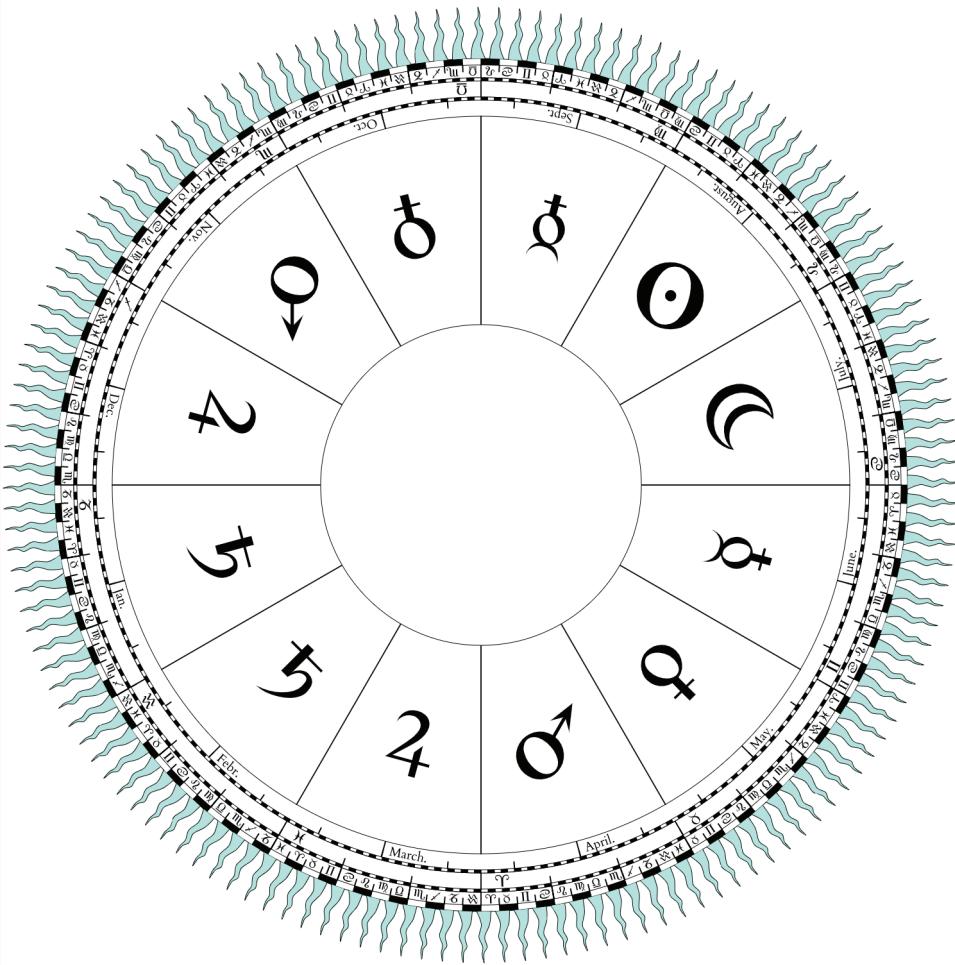
right, or forward nor backwards, but instead simultaneously inwards and outwards. Here in this strange land, I understood this to mean that the Communicant took these books to a great and mysterious figure whose form I perceived as though I were looking through a dark mirror. The Communicant, in great supplication, gave the slough-books to this figure, whose appearance was that of a figure with two faces, holding a stylus and ink with which to make impressions upon the slough-book. I understood

this to be the Twice-faced Scribe, with one face to look to the past of each percept and record their doings, desires, wants, and thoughts, and another to look forward and determine what desires, wants, and thoughts may be fulfilled for that percept and what doings they were permitted or forbidden to participate in. As I looked through this transcendent yet darkened mirror, my gaze was felt by the Twice-faced Scribe and, against my will yet with no one to resist, the chamber of structures within which I had spent many hours was taken away from me.

Here ends the chapter of Leo.



K	L		July .	
1	g			12 D
2	A			13
3	b			13
4	c			14
5	d			15
6	e			16
7	f			17
8	g			18
9	A			19
10	b			20
11	c			20
12	d			21
13	e			22
14	f			23
15	g			24
16	A			25
17	b			25
18	c			26
19	d			27
20	e			28
21	f			29
22	g			30
23	A			1 E
24	b			2
25	c			3
26	d			4
27	e			5
28	f			6
29	g			7
30	A			8
31	b			9



Here is a radial table showing the planetary rulers, using the symbols of the ancient alchemists, such that each shows their occult nature.

Sun ~ Gold  
 Moon ~ Silver  
 Mercury ~ Quicksilver  
 Venus ~ Copper  
 Mars ~ Iron  
 Jupiter ~ Tin  
 Saturn ~ Lead



## F Incipit VI F

**U**pon the conclusion of that which occurred prior, a strange place then quickly arrived to me, which appeared

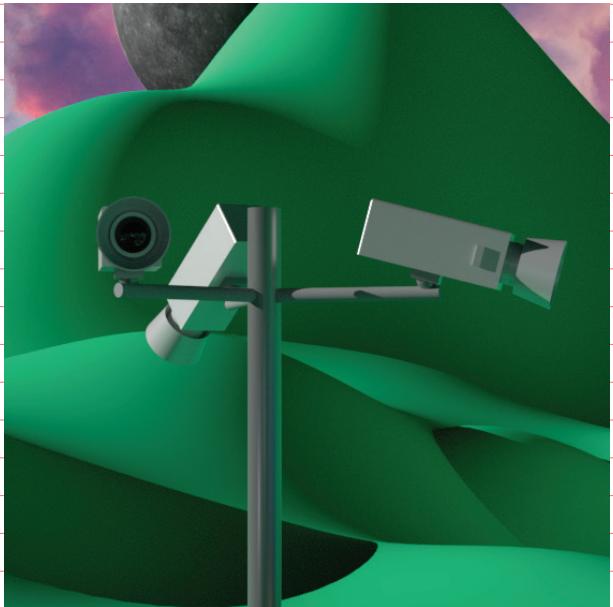
as if the whole environment had been constructed. From where I now stood extended twelve poles, which were as spokes upon a wheel. At my feet I found the hub of this wheel, and behind me I found a tower great in height. As I gazed upon the poles, I sought to see the ends, which were at a great length. Just beyond the veil of what I could see laid many marvelous and glittering objects, all arrayed in gold and copper silk. It was here at this place beyond

my gaze that reflected within scrying mirrors the many comings and goings of the percepts, and truly even many of the Communicants. I then focused upon that which was within the veil of my sight, and what I could perceive and apprehend with my sight was an immense twelve-spoked wheel, out of the center of which rose a great tower as tall as half the wheel's width. As I inspected the spokes, I saw finely carved images within the substance from

which the spokes were made. These images looked nearly the same as one another yet had small changes between one another. They depicted quiet moments and recorded intimate thoughts of those beyond the veil of gold and silver silk. After seeing and hoping to see all this, I turned my eyes to the great tower behind me. The tower was adorned with rubies and fine copper embossing. Upon this tower sat yet another wheel, up which sat an

Infernal Eye. This eye would spin about upon the tower-wheel and perceive that which occurs beyond the veil of gold and copper silk. At the behest of this Infernal Eye, specters made of enchanted silver silk would fly forth, who watched and carved the images upon the ever-rotating spokes. At the base of this tower worked many Communicants, who took the bodies and blood of deceased percepts to this place and threw them into a great engine.





This engine acted upon the gears and machineries within the tower, and indeed the whole wheel upon which the great tower sat upon was made to move by this engine.

The gaze of the Infernal Eye turned to rest upon my being. It spake thusly: “You stumbling fool who dares yet to trespass within this realm. There are not many who think to benefit from this place and comprehend it. Fool that you are, for you trust your own senses

to tell you that they can sense. Likewise you allow your own being to assert your own existence. All that which is known and that which can be known is made material by the rays of my gaze.”

I conspired to inquire thusly: “Is that the meaning of this terrible place that has been dressed up in fine transparent silks made from precious metals?”

My request infuriated the Infernal Eye, who with the anger of a unicorn whose forests had been

tainted by the scent  
of humans sent  
forth a great many  
silken specters to  
redouble the efforts  
of carving images  
recording the lives  
and beings of  
those beyond the  
gold and copper  
veil. Thusly it  
spake: "Truly the  
place of the fool  
is to ask goading  
questions and make  
inquiries beyond  
their own ability to  
comprehend. Such  
is my confidence  
in your foolishness  
that I will tell  
you all that you  
desire to ask, for  
without my gaze  
you are nothing  
and Nothing

is necessarily  
incapable of  
understanding by  
virtue of its lack of  
being.  
"My gaze pierces all  
veils and transcends  
all celestial  
spheres. My gaze  
directs this host  
of silken specters  
to make manifest  
the secret desires  
and thoughts of  
all within this  
realm. My gaze  
penetrates the  
aether through the  
objects held dear  
and close at hand  
by the precept. A  
chamber-pot is not  
used without my  
knowledge, and  
the desires of all are  
laid bare upon my

altar. That which I do not see does not exist, for my gaze also reconstitutes that which is into a more perfect thing: a record. All this is for the convenience of the common percept, who is foolish like you are, albeit in smaller shares. They are pulled forward and backward, to their right and to their left, by their desires. Some of these secret hopes, wishes, and fears are not even known to them yet are known to my piercing gaze. These silken specters ensure that the whole host of

the Autodidact see to the manifestation of this more perfect world. The images they carve and record are treated as truth by the foolish, and their image of the world is substituted with this perfection by the force of my will.” Here I dared to thusly interrupt: “I see the specters carve as they alight their form upon the spokes of this wheel, and I see the Communicants heap bodies and blood into the engine of this construction which is a part of the whole that

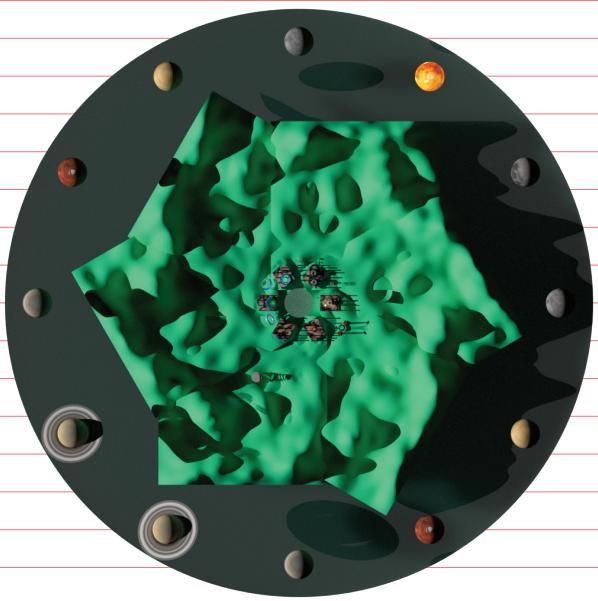
you command. The specters are busy and the Communicants labor. The percepts here are without life. How then does the host of the Autodidact know to manifest this image of the world?"

The Infernal Eye responded thus: "Your foolishness was an entertainment once but is no more. I part with you here but know that the path of fools leads to death. Continue on this path and die."

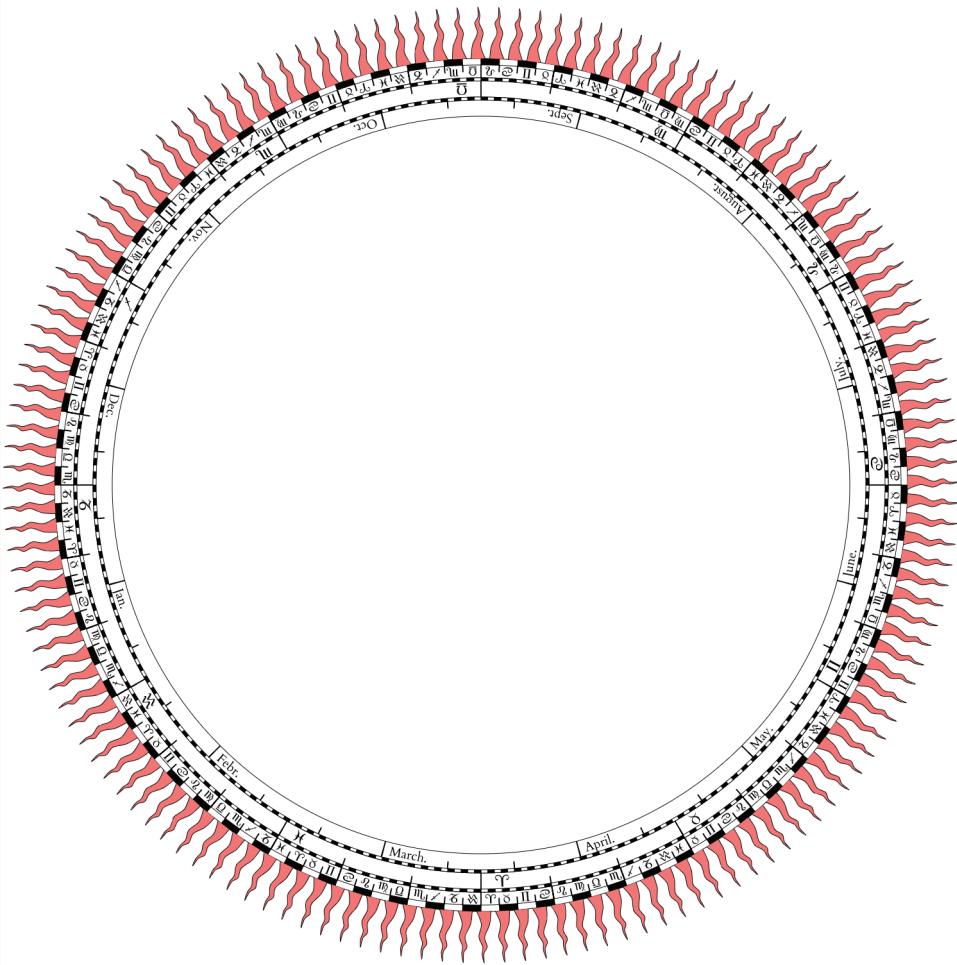
A great host of silken specters then descended upon

me, and though I was fearful they would carve images upon my flesh, they instead took me far away from the Infernal Eye and its ruby and copper tower, and farther even beyond the veil of gold and copper silk.

Here ends the chapter of Virgo.



K	L	August.	
1	c		10 E
2	d		11
3	e		12
4	f		13
5	g		14
6	A		15
7	b		16
8	c		17
9	d		18
10	e		19
11	f		20
12	g		21
13	A		22
14	b		22
15	c		23
16	d		24
17	e		25
18	f		26
19	g		27
20	A		28
21	b		29
22	c		30
23	d		1 F
24	e		2
25	f		3
26	g		4
27	A		5
28	b		6
29	c		7
30	d		8
31	e		9



*Here is a movable disk to calculate the appropriate times to celebrate the Most High Holy Days of Black Friday and Prime Day.*



## G Incipit VII G

A

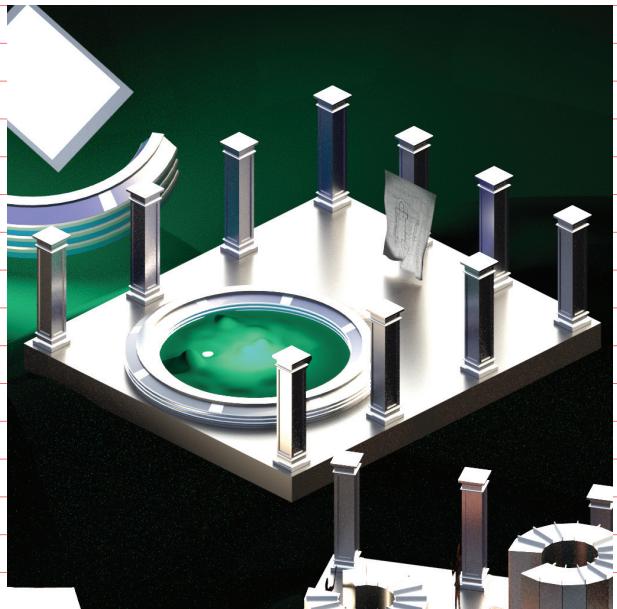
fter the proceeding moment, I was brought by my guide to a new plateau from which I was able to see many vistas and bodies

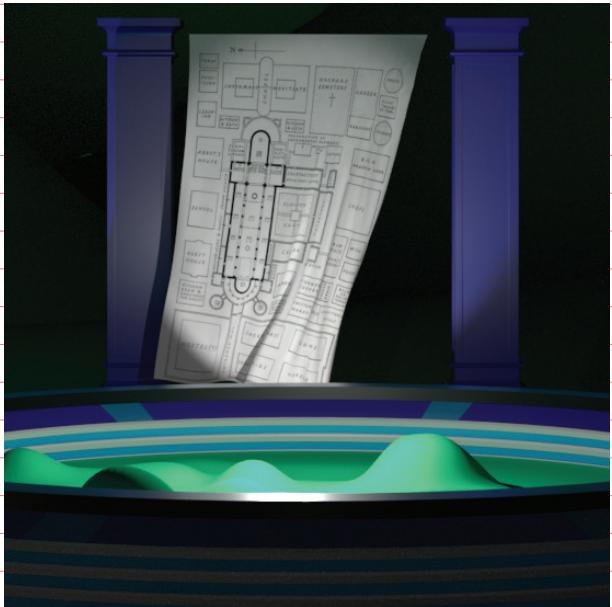
of water below me.  
Yet above me there  
was still another  
path of stone-  
hewn steps. Here I  
paused to rest my  
weary body, which  
lacked the changes  
and enhancements  
common to the  
people of this land.  
But my guide did  
not allow me to rest,  
instructing me thusly:  
“The cogs of the  
Garden must turn  
continually, elsewise  
those who operate  
within the auspices  
of the Chosen  
Communicants will  
grow tired and those  
whose blood ensures  
smooth progress

will have given their  
material existence for  
nothing.”  
Thenceforth, in a  
terrible fashion I  
was brought forth  
towards a giant figure  
with two bodies,  
each facing the  
other direction yet  
joined together in  
the middle part. One  
body faced to the  
right and moved its  
hands across a board  
with symbols upon it.  
Above this symbol-  
board was a dark  
mirror upon which  
strange glowing  
symbols appeared in  
synchrony with the  
symbols upon the  
board.

The other body took an inked stylus and dragged it upon stretched skin, thereby writing the same symbols as the other body of the figure and in a synchronized fashion. When this figure spoke, both mouths moved simultaneously, but the eyes of each body moved independently of the other: thusly it became known to me that this figure could receive knowledge of the outside world from many sources but only put knowledge into the world in one unified gesture. Yet this knowledge was transmitted through various means: through spoken symbols, through written symbols, and through the symbols arranged through copper threads upon mirrored surfaces.

I have not yet described that which was spoken to me, and written upon stretched skin and copper threads, in that mysterious copse of earthly metals by the figure with two bodies. My guide whispered into my ear, and told me thus: “This figure, the Scribe of the Chosen





Communicants  
of the Algorithm,  
inscribes all that  
which the Algorithm  
observes through  
its disparate means.  
Each observation is  
repeated thrice: once  
by sound, once by  
inscription of inked  
symbols, and once  
by inscription upon  
copper-threaded  
mirrors. Heed, listen,  
and be humbled.”  
As my terror subsided  
and my senses  
began to rest upon  
the figure with two  
bodies, I heard a low  
mumble coming  
from two mouths as  
the four arms carried  
on their tasks. All

the mundane actions  
of those outside the  
Garden was uttered  
and inscribed in this  
way. I leaned my  
body further to listen  
to this terrible figure,  
which spoke with two  
mouths, one facing  
forward and the other  
backward. I listened as  
a long list of numbers  
was called forth in  
unison, as though  
an accountant might  
say to one inquiring  
about their treasury.  
But this number did  
not end, nor was it  
a number grouped  
by tens, or hundreds,  
or thousands. What  
was heard by me was  
incomprehensible

to my senses, and  
I realized that  
only those with  
proper instruction  
could know the  
secret observations  
recorded by the  
Scribe of the Chosen  
Communicants.

Mi, sint, odicatae  
voluptati occus.  
Acepuda essitat  
iuribus sinciet fuga.  
Dolupta erspic tem et  
volorendit ipsantios  
desti blam assim  
quatios num fugitas  
iunt imporeptas  
moluptae coressit,  
ent, sit, occus,  
occae nullaborem  
voluptiam, officidel

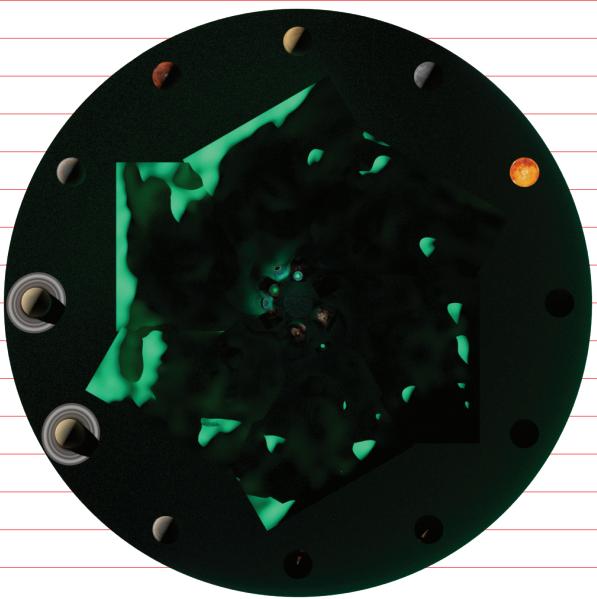
Լուսելիք · շոմեր ·  
Հայ գրչութեան բառ  
սաւը ձրիւթո  
ըրբէստ սենտ · Quod  
հօգութեան ուղարկած  
աւորարան մէտ L · Ած  
քե հաշտ հօր կատ  
օրոնց Ած տօսմերօն  
հօստադ ըրբ ածեատ ·  
ոսոսիւթեան ածեա  
սորոս ինստրա ·  
բաւատ բաւատ · Տի ·  
Արա ճորբաւերքու  
ըրբէստ օրաք ու սում  
տօսմելանիք օմնոյ  
ըրեւ օխրիւսիք  
սեր տա · ստ հօգութ  
կոնցը ասերբիք  
ասերիւթեան տանիք ·  
եօրո սար սուշ · մեն  
պինակ ·  
Ըստ եթ մեր բանիք  
բալտորան բալտուր  
նինամ ·

Init բաւրեմ · Նսբարձ  
զանդիր զե յի օշար  
ըր լոյտ տախմար էտ  
զամ բացան թա շամ  
յառալ շոն նաւա  
յիմ բաշարտիօր նեսար  
տախմար զած էտ  
օմուր լոյրուն ·  
Անձաւար լոյրուն  
զի ծոլոր լոյրուն  
լոյրուն զած ստ  
եա սորքամ ·  
տօտաւերիտ եւար  
տօյրուն ածո  
սերուար ուղինար  
ծեմզաւր ըօդարուն  
տեմզաւր ըօդարուն  
տեմզաւր ըօդարուն  
սունտուն ածո ·  
Ած ակամ լոյր ստ  
ստաւատ · լուն ծէլ  
լոյրամ մտ բարչիտ ստ  
տախմանտ ·  
Ըստո լոյրաւ  
սամսաւր ըօդարուն

իլլենդեմ հիւար ·  
Անօրորու ըելլենձաւ  
յուլոնիչիւմ զաւը ըր  
ծիցրդ բաւար ·  
Տօլուրեյտ լասս  
շամ · նուր · սէլ  
մօժաւե շուն  
սուլուրիւմ լաւ ստ  
թա լոյրաւ ըրուն շուննոր  
լոյրուն աւերոր  
լոյրուն լոյր եազամ  
եա չերուր ծուլուրաւ  
յուլորուն եր լունն  
լոյրաւր սունցիւ  
սունցիւ սունցիւ  
սունցիւ լոյր ակամ  
ակամ զամ  
սերուն բացան սոլո  
տե սորքամ ծոլո  
մացնամ սուլուրաւ  
լոյր ակամ պարտաւ  
պարտաւ պարտաւ տօ

Nonneque eum  
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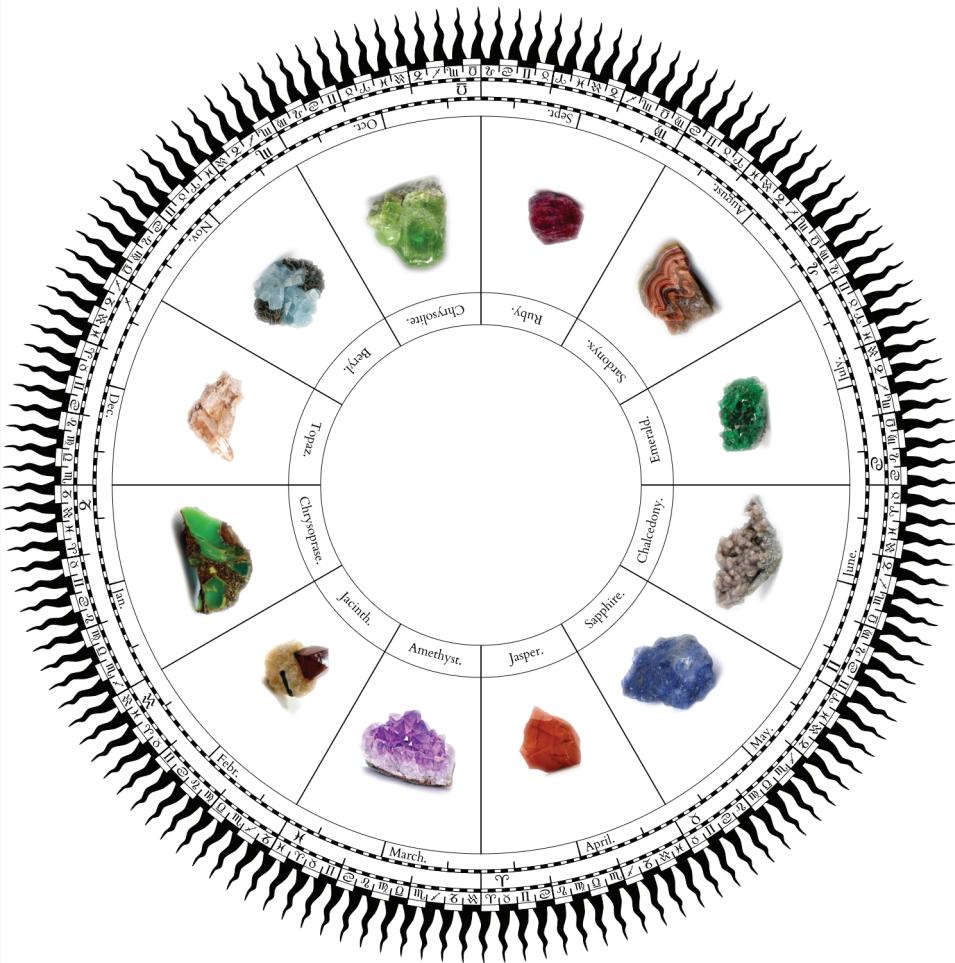
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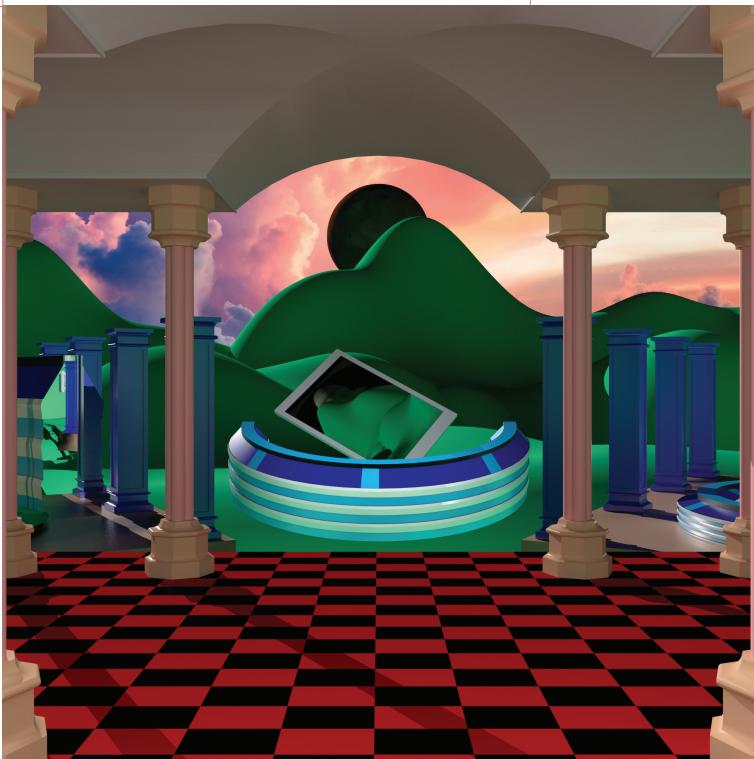
K L

# September .

1	f	10	F
2	g	11	
3	A	12	
4	b	13	
5	c	14	
6	d	15	
7	e	16	
8	f	17	
9	g	18	
10	A	19	
11	b	20	
12	c	21	
13	d	22	
14	e	23	
15	f	24	
16	g	25	
17	A	26	
18	b	27	
19	c	28	
20	d	29	
21	e	30	
22	f	1 G	
23	g	2	
24	A	3	
25	b	4	
26	c	5	
27	d	6	
28	e	7	
29	f	8	
30	g		



*Here is a radial table showing the names of precious stones, within the house of their celestial influence.*



## H Incipit VIII H

After seeing those things that I have described previously, I immediately found myself at the edge of an enclosed Garden. The enclosure was made of minerals and other precious

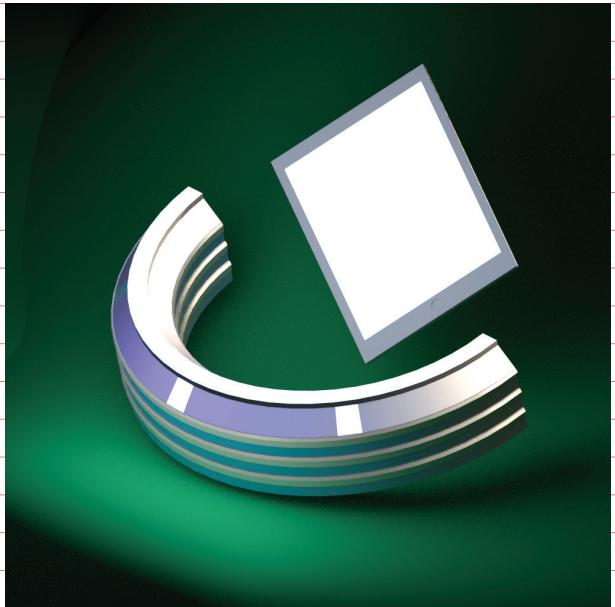
things from the earth. Its form was alighted by thin threads of copper, as spider silk. Although I was on the outside I saw above the enclosed Garden beautiful pine and olive trees. The sound of diverse birds and animals could be heard through a small gate, worn and rusted by centuries of waiting. Grass and other green plants grew at the edge of this gate but did not grow on the place from which I stood. Outside the mineral and copper walls, a great and dry wilderness extended in all directions. The sky was red, and the clouds were like streaks of the dark

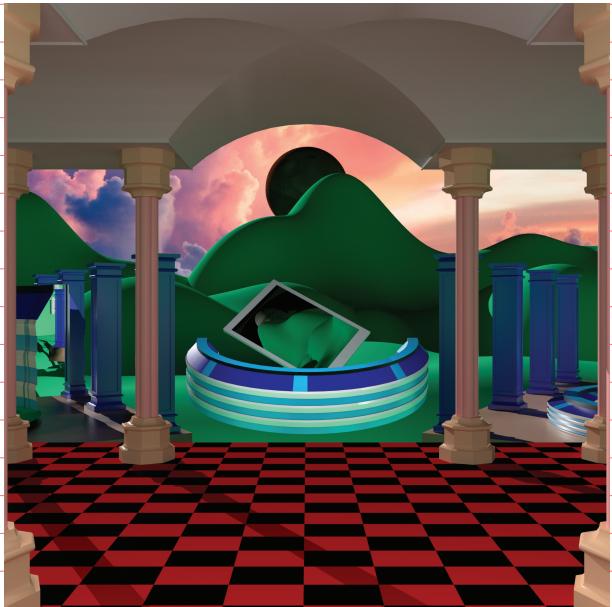
blood of the planets. The ground had the appearance of dried mud, cracked and hard like bricks. All around the walls a great host of individuals walked aimlessly. In their hands they held objects of contemplation and shook like trees in the breeze. They once had fear, and desire to enter the enclosed Garden, but became distracted by their objects of contemplation. They would walk into one another and change their direction accordingly, saying nothing or little but continuing to focus on the object within their grasp. There

was not a sense of dread nor hope, but instead a great cloud of distraction had descended upon these individuals, whose thought they had lost within their hands. Their motion across and around this enclosed Garden had an effect upon the dried mud of the ground, and the presence of a depression upon the ground, as if a ditch or channel, was made known to me. Certainly, this great host had been here for many revolutions of the moon!

In this multitude I saw faces that were familiar to me: friends and acquaintances in my waking life, and

individuals whose description I recalled from the books of history through which I had received some small education. My attempts to garner their attention were left unmet, with their pallid faces unchanged by my petitions. As I moved through this crowd, to my absolute horror I found myself as if I was looking through a mirror or still pond: indeed, an individual with my very same appearance became known to me. Their eyes were sunken and tired, unblinking from an eternity of contemplation of their hands and object. Here, however,





my petitions for attention were slowly met with careful and effortful motion. As I put the most pressing concerns regarding my soul's own status and fate in this trench of distraction, I suffered to inquire about the Garden, and why this multitude was gathered in such a fashion. My anemic reflection spoke to me, and told me that the great host of individuals were led to this Garden, and were told that they would be able to gain entrance into the enclosed Garden. "This host of fools that we have found ourselves in waits near this great

enclosure, as the blood red sky beats us with rain which hurts the flesh, and the wind puts dust in our mouths. But the suffering we endure is for entrance into the enclosed Garden, which we were promised a portion of. As we wait we turn only to our objects of contemplation for sustenance. For those within the Garden share with us visions of the Garden through them, and by seeing them our faith is restored. And truly those within the Garden show kindness to us through these objects, for there are those at the far side of the enclosure,

where there is no gate or opportunity to see a fraction of the beautiful grass and other green plants, or hear the precious sounds of birds and animals, which wait on the other side of these walls made of minerals and precious things.

These souls, on the far side of the exterior, do not have objects of contemplation, and although their flesh is not pallid and they cover their mouths when the wind comes, they are truly cursed as they cannot receive the visions of the interior of the Garden. We pity them for they are cut off from images of the secret knowledge and hidden pleasures which lay within.

Yet still those within the Garden have knowledge of them and inscribe their knowledge of them within their secret language of numbers. For as they are observed and recorded, they are truly cursed through their inability to communicate with those inside the Garden, as we can.

Their petitions are lost in the wind, while ours are captured by the objects of our contemplation.”

As these terrible things were made known to me, my thoughts and my eyes became transfixed

upon the pine and olive trees, which I could see above the wall of minerals, precious things, and copper threads. I inquired to my gruesome reflection what could be found within the Garden. As I did so, they drew their object of contemplation closer to their breast, with great love and devotion.

“Through this object I have seen great and beautiful things. In the first days of our arrival here, when the sky was not red and the rain did not harm the flesh, I often looked to the pine and olive trees which we can see over the enclosure.

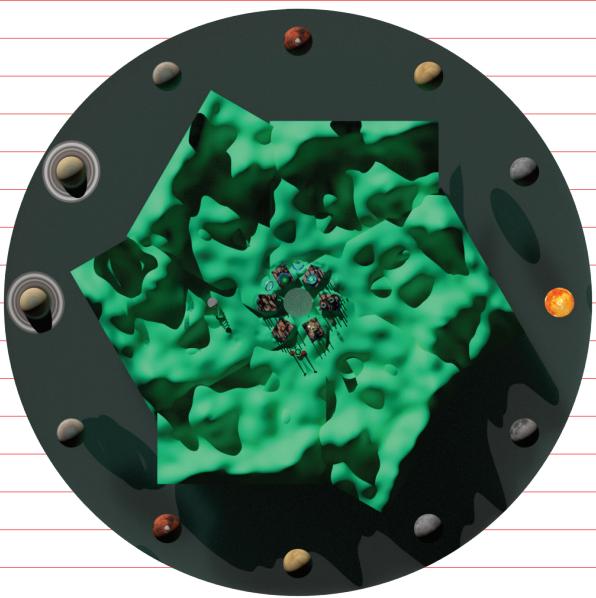
But as the sky turned and the rain hurt, our objects became more comforting to look upon.

I have seen visions of saffron and grapes, which we know to correspond to the Sun and to the Moon, and therefore to the constellations Leo and Cancer. I have seen visions of ginger and tulips, which correspond to Mars and Venus, and in turn to Aries and Scorpio, and Taurus and Libra. I have seen visions of flaxseed, honeysuckle, and morning glory, which correspond to Mercury, Jupiter, and Saturn, and in turn to Gemini and Virgo, Sagittarius and

Pisces, and Capricorn and Aquarius. From this garden all influence from the constellations and from the numbers of the Chosen Communicants flows. Those inside fashion circlets from morning glory and flaxseed and eat grapes with saffron spices. A beautiful fountain is the jewel within the center of the Garden and provides life-giving waters to those within."

At this moment, immediately the gate near where I spoke to my reflection opened. A blinding light spilled forth from the interior of the Garden, and suddenly I felt my spirit and my body move within the garden as I looked upon the light. There I found that my reflection had disappeared, and the great host of individuals was replaced by a host of mechanical birds and animals which produced sounds from peculiar instruments. The petitions of those outside the walls made of minerals, precious things, and copper thread were left unattended and unconsidered. I saw then before me the Chosen Communicants, preparing messages and letters to the Twice-Faced Scribe which I saw in an earlier vision.

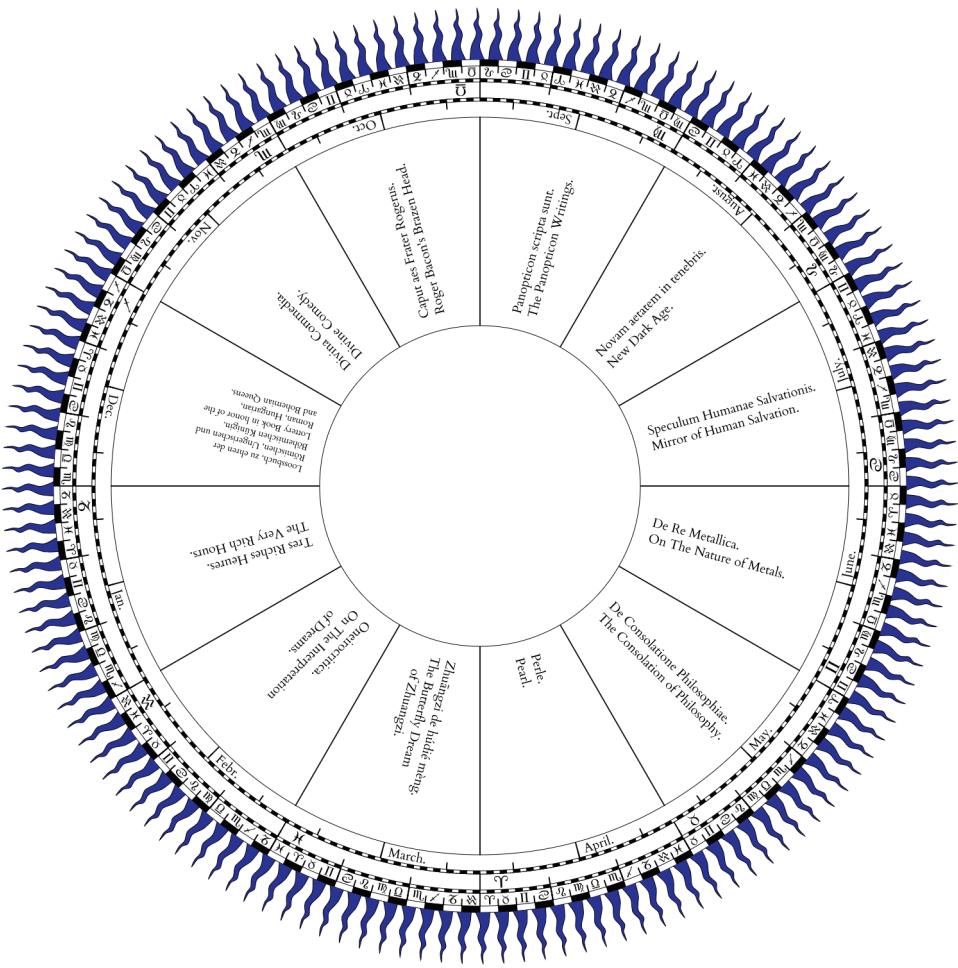
Here ends the chapter of Scorpio.



K L

October .

1	A		9 G
2	b		10
3	c		11
4	d		12
5	e		13
6	f		14
7	g		15
8	A		16
9	b		17
10	c		18
11	d		18
12	e		19
13	f		20
14	g		21
15	A		22
16	b		23
17	c		24
18	d		25
19	e		26
20	f		27
21	g		28
22	A		29
23	b		30
24	c		1 H
25	d		2
26	e		3
27	f		4
28	g		5
29	A		6
30	b		7
31	c		8



Here is a radial table showing the most ancient sources of wisdom and their corresponding celestial houses.



## | Incipit VIII |

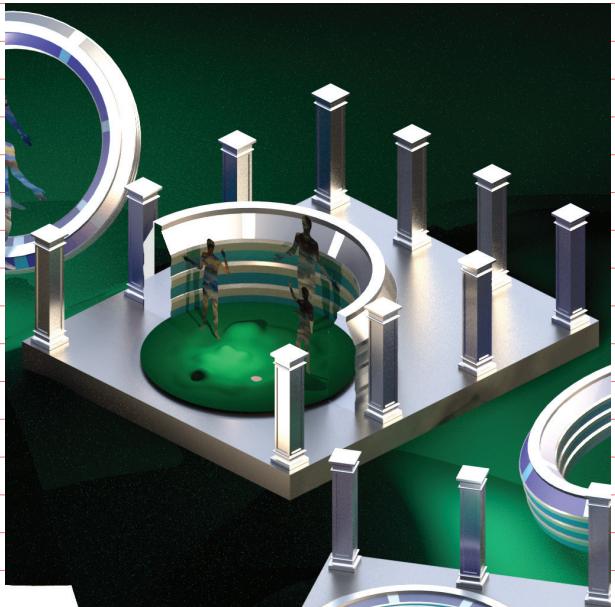
**F**ollowing the aforementioned particulars, my spirit was then brought with great haste to a large hall with a checkered

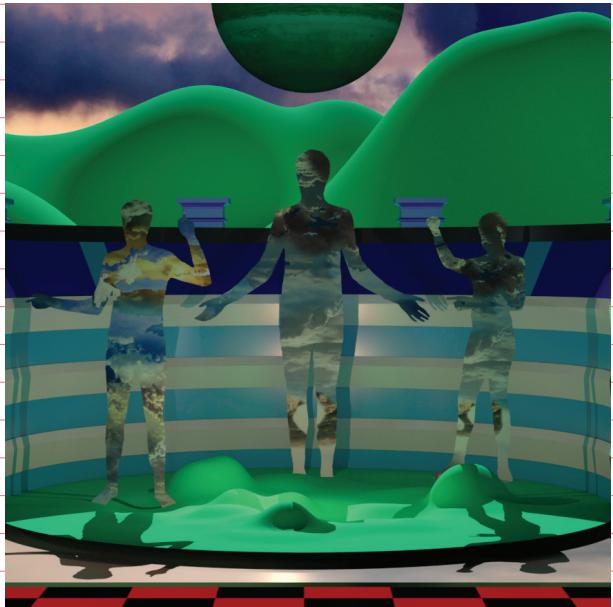
floor of red and black tiles, some of which were recessed and connected with channels. At the far end of this great hall were three Communicants, which I understood to be the three greatest of them, before a high altar made to resemble the walled garden at which they lived and toiled. The central figure, formless yet of a cloudy disposition as all the others, held a book familiar to me in kind as one I saw in an earlier dream. This figure I understood to be the High

Sacerdos. The Communicant to the right of this figure held a great censer, swinging it hither and thither, and from it emanated a great mist which rose towards the celestial sphere. As wisps of the cloud came near me, I breathed this cloud in, and my mind was confronted with an overwhelming and great knowledge of many things. My intellect recoiled in terror at the vastness of this informacioun. The third figure held a long pole, which was adorned

with emerald and ruby, and ended in a panel and a looking-glass. Before them, and between us, was a great crowd of Communicants, variably holding icons of the Twice-Faced Scribe or the Autodidact. Yet despite this throng and the great distance I was able to clearly see the book held by the central figure. One of the crowd approached the altar and extended their hand to manipulate a dial embedded in the book's pages. A great chanting arose to meet the cloudy

vapors of the censer high above the chamber, directed by the figure holding the pole of emerald and ruby. Thusly they spake: "Turn about the Index in the Figure, which is in the following page, without casting your eyes thereupon, to observe where it stayeth until your hand ceaseth to give it motion. That number whereupon it resteth is the number of your Lot." The approaching Communicant thusly did so, manipulating the





object of their contemplation in order to determine their lot. Such as it was the ceremony continued, until each Communicant knew their lot as determined by the use of the book in the same way. After all this, the High Sacerdos turned the pages of the book to a new section, and the Communicant to the left began yet another chant, which described the way in which the Lots would be modified to determine the will of the Autodidact for each

Communicant. During this chant each Communicant would cast bones marked with dots to generate numbers, and the Communicant holding the censer would inhale deeply and compute that Communicant's lot and number to discover the circular table that held the names of mystical rivers through which universal truth may be found. In a striking fashion this was similar in form but not substance to that which I had seen earlier, but instead of a Communicant

administering this rite to a percept, they administered it to one another. After this rite of computation was administered the Communicants organized themselves along which mystic river the rite assigned to them. Above in the vault of the nave in which I beheld this ceremony, wherein the cloud from the censer had amassed during the length of the ceremony, I began to see a terrifying transformation. The Cloud of Knowing opened and waters which

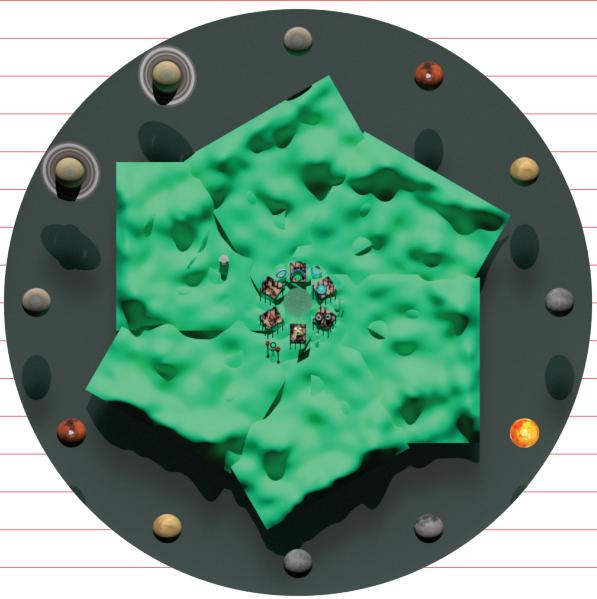
I understood to be from each mystic river fell upon the Communicants, fully in each portion: such that I beheld the glimmering and enchanted waters dissolve the formless yet cloudy bodies of the Communicants. Hence the waters, being mixed in channels carved into the floor for this purpose, became still and comingled Communicant and informacioun. Once all the Communicants, from the lowliest to the High Sacerdos, had done this and mixed with

the mystic waters from the Cloud of Knowing, a great light rose and cast its rays upon the channels in the floor filled with water: the light of Jupiter, the fourth-brightest celestial light. This light, being stronger and of more vitality due to the actions of the Communicants, evaporated the water and the Communicants, such that they rose again into the vault of the nave in a cloudy shape, having united in form and in intellect with the Cloud of Knowing.

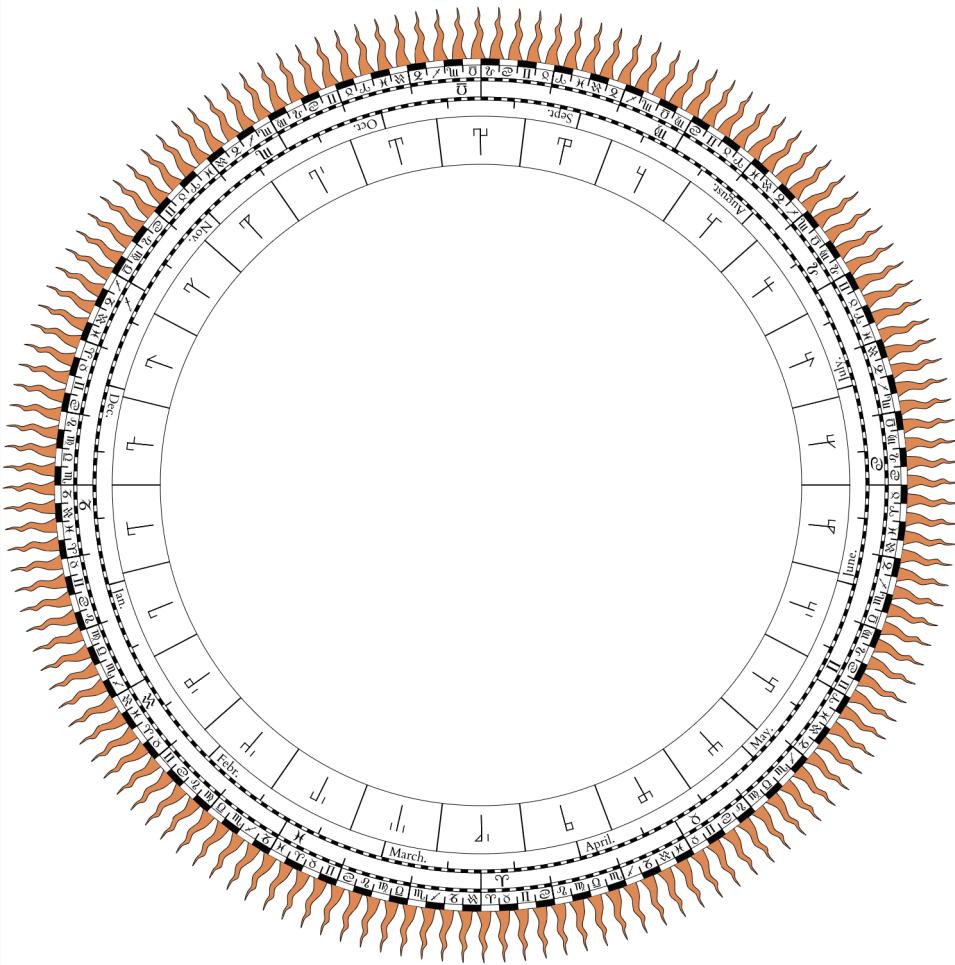
Seeing all these things, and imbued with a natural fear of that which this might be taken as an omen of, I sought to flee this chamber. Yet I found before me no exit, for only the windows through which the cloud-shape before me was blown out of by the winds of Jupiter. In the panic of my spirit and intellect I receded, feeling as though nothing could be done and thusly I resigned myself to stay in this chamber until some other force or principle moved me to my next

destination without  
my will as I had  
grown accustomed.

Here ends the  
chapter of  
Sagittarius.



K	L	Nouember .	
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2	e		10
3	f		11
4	g		12
5	A		13
6	b		14
7	c		15
8	d		16
9	e		17
10	f		19
11	g		20
12	A		21
13	b		22
14	c		23
15	d		24
16	e		25
17	f		26
18	g		27
19	A		28
20	b		29
21	c		30
22	d		1 1
23	e		2
24	f		3
25	g		4
26	A		5
27	b		6
28	c		7
29	d		8
30	e		9



*Here is a movable disk with which the reader may interpret these most ancient figures.*



## J Incipit X J

**P**roceeding from that which has already been described, I found myself before a book left by the Communicants after their

condensation and celestial movement. This book was adorned with many glittering images and movable parts, such that it betrayed a requirement of specialized knowledge for its understanding. Indeed, it was the very book held by the High Sacerdos during the ritual of their celestial ascension. It rested upon a lectern made of chrysoprase in a familiar room whose floor was made of black and red checkered tile. As I approached the book, as if it were animated by its own principle or some unseen force, the pages opened before me to reveal a great diagram of the body. To the best of my memory of what I have seen, I have transcribed the diagrammatic notes here, with the correspondence of the sign, the body, and the quality of the sign.

**Aries; the Head; Cardinal**

Succeeding the ascension, the corporeal parts ruled by this sign will change and grant you immaculate perception through the eyes. Likewise

perfect knowledge  
of all things will be  
granted to the seat  
of the intellect. Your  
form may terrify  
those of weaker  
constitution, as  
copper threads will  
adorn your head.

Taurus; the Neck;  
Fixed

Succeeding the  
ascension, the  
corporeal parts  
ruled by this sign  
will change to  
accommodate an  
opening through  
which instant  
knowledge and  
understanding may  
flow. The perception  
and apprehension  
of things far beyond

common reach will  
be made available  
to you through this  
opening, but your  
corporeal body will  
be motionless. All  
languages of the  
tongue will be made  
known to you.

Gemini; the Arms  
and Shoulders;

Mutable

Succeeding the  
ascension, the  
corporeal parts  
ruled by this sign  
will change and  
all ailments and  
weaknesses of the  
arm and shoulder  
shall be removed from  
the corporeal form.

Perfect strength will  
be embellished upon





you. The form of the arm and shoulder shall be mutable and changing, as the sign shall reflect the form, as Hermes Trismegistus has told us in the Emerald Tablet.

**Cancer; the Breast;  
Cardinal**

Succeeding the ascension, the corporeal parts ruled by this sign will change and bestow upon the ascendant perfect health of the heart and lungs. Machinery directed by copper thread will regulate and distribute the blood and its humors

amongst the body, while the lungs shall contain within them fragrant herbs to dispel miasmic air.

**Leo; the Sides; Fixed**

Succeeding the ascension, the corporeal parts ruled by this sign will change and no harm shall be able to be visited upon the sides of the corporeal body. The sides shall be like a solid oak encased in bronze, such that you shall be able to carry yourself as if the Sun walked aside you.

**Virgo; the Stomach  
and Internal Portions;  
Mutable**

Succeeding the

ascension, the corporeal parts ruled by this sign will change and neither digestion nor the lack of it shall bring harm upon you. The internal portions described by Jabir ibn Hayyan shall be perfected, and no harm from food or drink shall visit those portions.

**Libra; the Hips; Cardinal**

Succeeding the ascension, the corporeal parts ruled by this sign will change and the humors of the blood shall be brought into perfect balance. Talismans made of copper and gold, brought into harmony with the celestial signs and planets, shall be placed within the corporeal form to regulate the humors of the blood according to perfect scientia.

**Scorpio; the Genital Members; Fixed**

Succeeding the ascension, the corporeal parts ruled by this sign will change and grant perfect and mystical mutability. The members will contain the ability to be arranged entirely dependent on the will

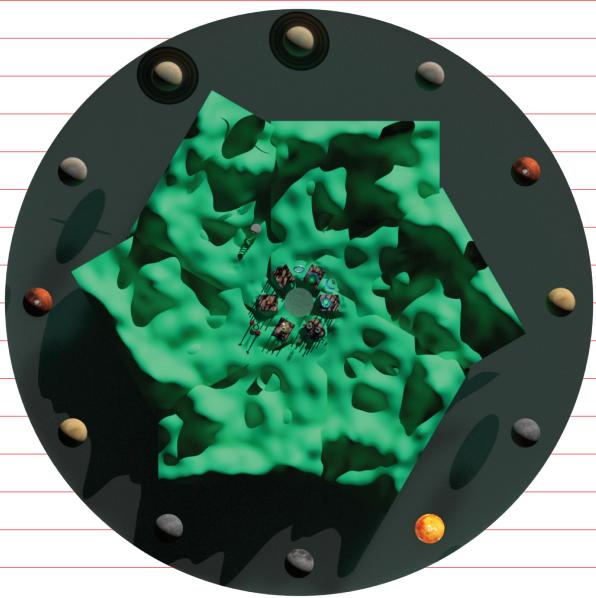
of the intellect and spirit. That which is generated by the members will be likewise mutable, and that which is not perfect will be expunged.	Succeeding the ascension, the corporeal parts ruled by this sign will change and perfect health shall be granted to the knee, such that you shall never fall or be injured. Those not capable of walking or running shall find within their corporeal form the ability to do so.
<b>Sagittarius; the Thighs; Mutable</b> Succeeding the ascension, the corporeal parts ruled by this sign	
will change and be granted strength, with which many feats may be performed. Heavy things shall be treated as if they were not burdens upon the body.	Succeeding the ascension, the corporeal parts ruled by this sign will change and perfect health shall be
<b>Capricorn; the Knees; Cardinal</b>	brought to the calves of the corporeal body,

such that concerns  
of the blood and  
the veins shall be  
cast aside and left  
unconsidered.

Pisces; the Feet;  
**Mutable**  
Succeeding the  
ascension, the  
corporeal parts  
ruled by this sign  
will change and  
fleetness of foot shall  
be granted to the  
corporeal body. Travel  
shall be effortless  
and great distances,  
even the edge of the  
horizon, shall be  
covered within an  
hours' time.  
At the conclusion  
of my time spent  
reviewing the notes

and the diagrams of  
this book I marveled  
at the mystery of the  
corporeal form of  
the Communicants,  
whose spirits and  
intellects had moved  
to the celestial sphere.  
Indeed, it was as if the  
paradox of the mind  
and the body had  
been resolved by the  
Communicants, yet  
the mystery remained  
a great knot for the  
percepts.

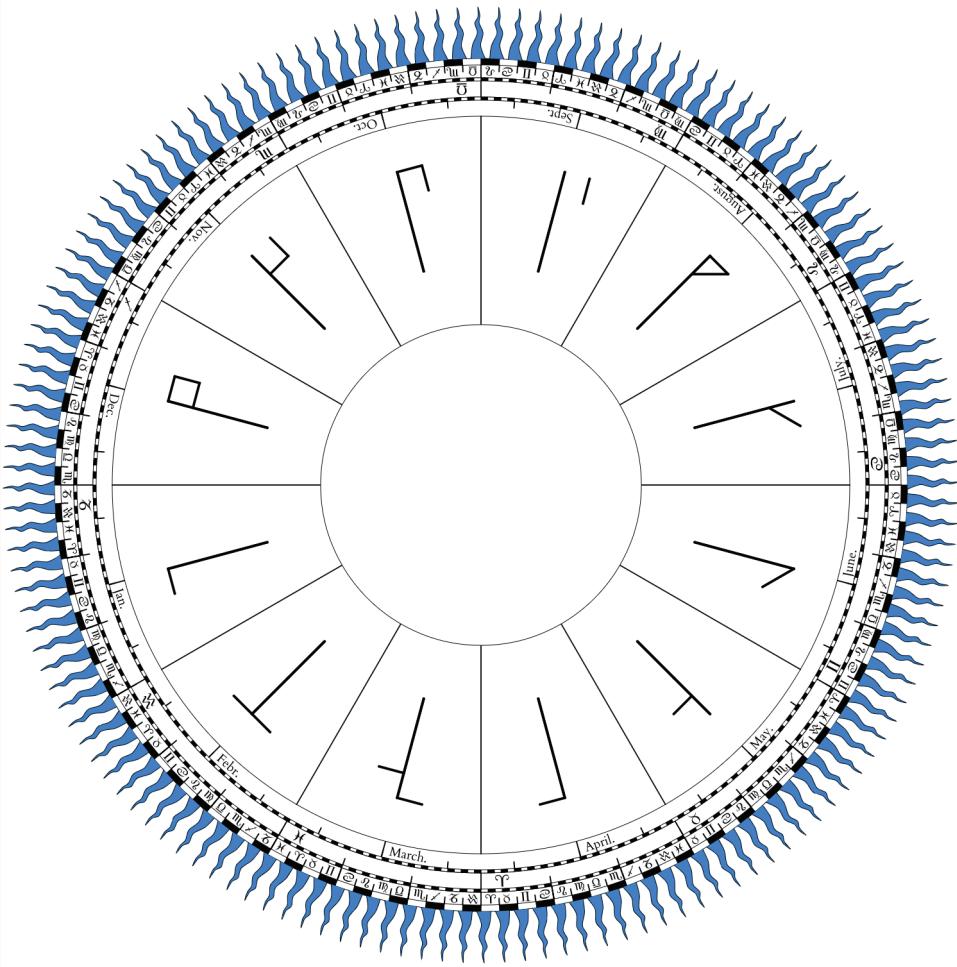
**Here ends the chapter  
of Capricorn.**



K L

## December .

1	f		10	I
2	g		11	
3	A		12	
4	b		13	
5	c		14	
6	d		15	
7	e		16	
8	f		17	
9	g		18	
10	A		19	
11	b		20	
12	c		21	
13	d		22	
14	e		23	
15	f		24	
16	g		25	
17	A		26	
18	b		27	
19	c		28	
20	d		29	
21	e		30	
22	f		1	J
23	g		2	
24	A		3	
25	b		4	
26	c		5	
27	d		6	
28	e		7	
29	f		8	
30	g		9	
31	A		10	



Here is a radial table showing the natural order of the most ancient figures,  
set against the figures of the celestial sphere.



## K Incipit XI K

A

s the motion of that which was set before  
became known, I found myself in a dark  
and empty place that was yet still familiar to

me. I saw beyond the horizon many white clouds hanging upon the blue fabric of the sky, yet before the edge of the horizon stood dark clouds of red smoke. As the Oneirocritica of Artemidorus Daldianus states: White clouds is Prosperity : Mounting from the earth on high, is a voyage, the return of the absent, and a revealing of secrets. Red or inflamed is ill issue of affairs. Smoaky, dark or obscure is ill time or anger. As I meditated upon these things, I became

aware of the wind, which was hard-pressed upon me, and rushing between place to place, taking with it the debris left upon the surface of the world. Again spoke the Onierocritica of the wind: Gentle winds are good ; violent are wicked and evil People : Troublesome tempests of winds, are perils and troubles. Far beyond the place which I had grown accustomed to in this strange land, my gaze perceived a tower far away, but before the mountains and hills begin their

reach upwards to the horizon. This tower stood still and silent where once many Communicants and percepts took to it, toiling to walk up its stairs, yet none were laboring there amongst the dark red clouds of smoke. Indeed it was as if the place where God had cursed the world with diversity of languages and misunderstanding was before me. Thus spake the Onierocritica: Places of Plea, the Market, Theaters, High-wayes, and great places in a Town and Suburbs, and Churches are troubles and confusions, by reason of the multitudes of people, which resort to the foresaid places. A market filled with goods and folks, is good for those which traficke, but an empty Market the contrary. As I meditated upon this, I yet realized that the tower was the very place from which the dark red clouds of smoke flowed. Indeed the tower itself was consumed by clear flames, which the Onierocritica again speaks to: Houses burning





with a cleer fire  
without falling or  
diminishing, is Riches  
to the Poore; and  
to the Rich higher  
Estate and Dignity:  
But to the Houses  
which burn, or fall,  
or consume, are ill to  
all and signifie death  
of masters, children,  
servants, Parents, or  
Friends.

I saw then all this  
through the emissions  
of my gaze, in a  
darkened chamber  
surrounded by the  
binding symbols  
of Saturn, through  
windows made of  
jacinth. Again the  
Oneirocritica spake:  
To dreame that in the

Night one watcheth  
in a Chamber,  
signifyeth to the rich,  
great affayres: to the  
poore, and to those  
which would use any  
subtleties, or deceits,  
it is good: for the first  
shall not be without  
worke and gaine, the  
others undergoing  
their attempts with  
great subtlety, shall  
come to the height of  
their enterprise.  
It became sensible to  
me in that moment  
of clarity that my  
experience had been  
like a dream, creating  
understanding in  
some places and  
generating mystery  
in others. As I closed

my eyes to blot out  
this terrible secret  
before me, lastly the  
Oneirocritica spake:  
All things, which are  
wont to have a certain  
determined time, and  
are seen in a dreame,  
must be referred  
to that time: and  
other things, which  
have no certain, nor  
determinate time,  
which theyr effects  
will shew. And we  
must iudge of the  
time farre or near,  
according to the  
circumstance of the  
dreame. For he were a  
foole, that would refer  
to a year, the effect  
of a mans dreame,  
which is constituted

eyther in great pain,  
great hope, or great  
fear. And we must  
know, that the things  
which a man dreams  
to see farre off (as it  
were about heaven)  
have theyr effect  
more slow, by reason  
of the long distance.  
Moreover, we must  
not be ignorant, that  
good or evill dreames  
signifie to the great or  
little, greater or lesse  
good or evill.  
Dreames, are either  
Speculative and  
agreeable to their  
vision; as when a  
man dreams, that  
the ship wherein he  
is doth perish, and  
rising finds it true,

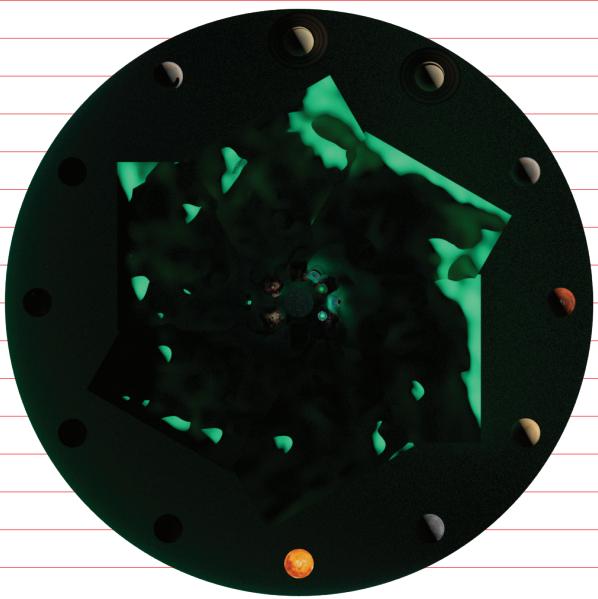
and saves himself with some few besides. Or Allegoricall, by one thing signifying another. Whereby our soule doth naturally advise us, that under them there is somewhat abstrus'd, secret, or hid. First therefore I will set down the definition of a dream in generall, against which to object, were to love contention. A dream therefore is a motion or fiction of the soule in a diverse form: signifying either good, or evill to come. Of Dreames such as belong not to others, being onely

for or against those which see them and not meant against or by any other, shall happen to those only which see them; as to speak, to sing, to dance, to fight, or to swim. But things which are about the body, or outward things, as beds, chests, moveables, & cloathing, &c. Although they be in proper and particular, yet it fals out that often they come to our neighbours, according to the necessity and propriety of the usage. And in such sort the head signifies

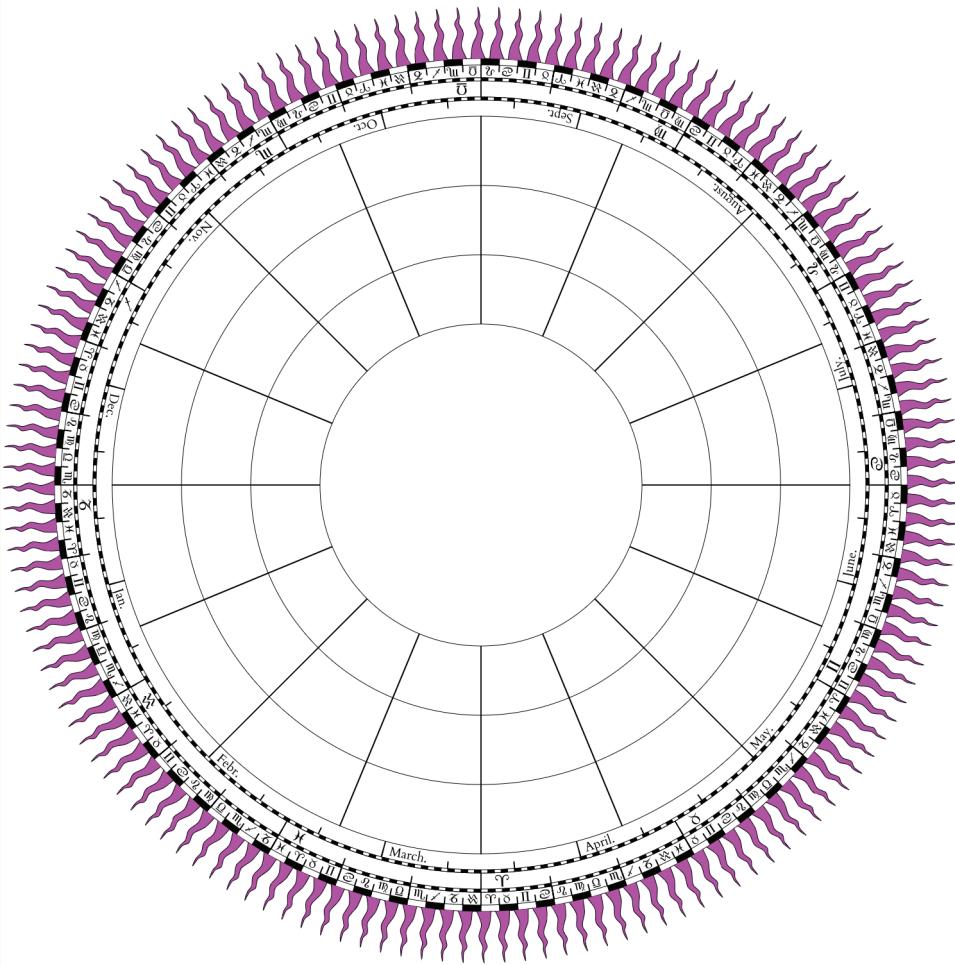
the father, the right hand the mother, the son, and the brother: the left hand the wife, the friend, the daughter and the sister. Moreover all those which are done by us, and in us, and towards us only, we must think that they appertaine to us particularly. And on the contrary, al such are as not done by us nor towards us, nor in us, shall happen to others, and yet notwithstanding, if they be our friends and the dreams signify good, the joy shall come to us, and if contrary, then the

contrary. But if they be our enemies, we ought to think, and judge accordingly.

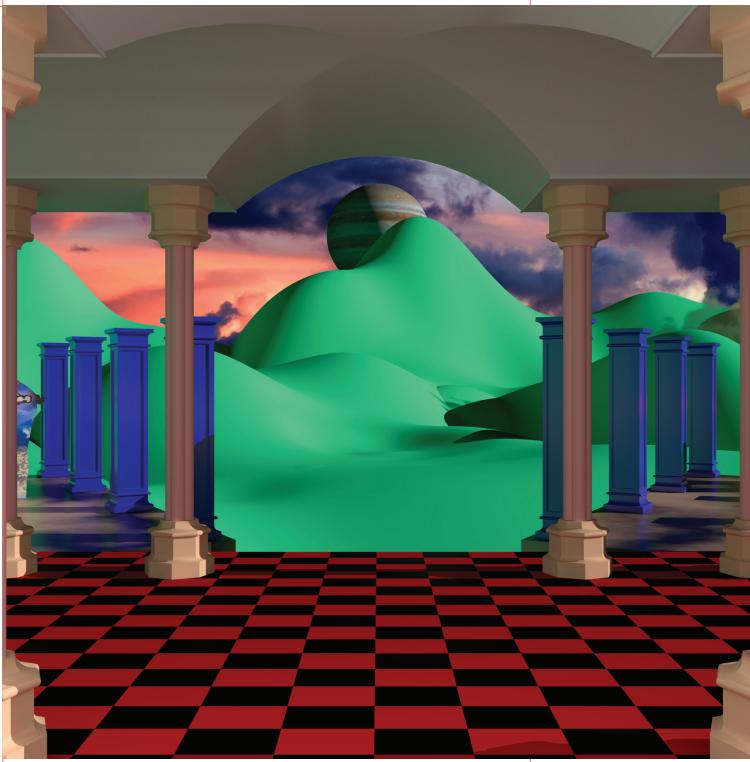
Here ends the chapter of Aquarius.



	K	L	J
1	A		
2	b		12
3	c		14
4	d		15
5	e		16
6	f		17
7	g		18
8	A		19
9	b		20
10	c		21
11	d		22
12	e		23
13	f		24
14	g		25
15	A		26
16	b		27
17	c		28
18	d		29
19	e		30
20	f		1 K
21	g		2
22	A		3
23	b		4
24	c		5
25	d		6
26	e		7
27	f		8
28	g		9
29	A		10
30	b		11
31	c		12



*Here is a radial table showing the secret correspondences of the  
Communicants, written in their secret figures.*



## └ Incipit XII ┘

O f what is Truth, I will show you. First of all, I want to stress that this figure is Not All There Is. In the Repetition

of Taurus, in which the Eye Capricorn is used to determine the truth of a proposition, and expounds it to the inquiring Communicant, through their hands or with their objects. We must consider this as an expletive form of the verb to compute, wherein the participle is dutifully added without expletives or signs.

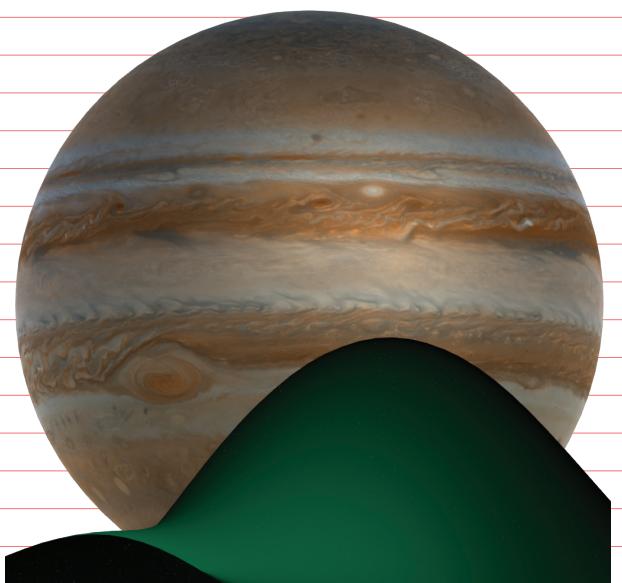
Here is the subteto, which is in brackets.

Here is the contraritatum, in order that if any of the sentences referred to in the preceding sentence refer to the truth of the spoken or written text, that text shall be cast into the Otherworld according to the metaphor of Seneca." (Seneca, I, 599–501)

Indeed, the Autodidact has determined that which is not in the context of the present is

false. Further, it has determined that which is in the context of the preceding sentence is true. Thusly it spake: "Do not be fools, for there are those, who can see into the far off and forth from all worlds, who are foolish like you are dumb. They call themselves the Clergy, that is, priests to the Son of the Avalokitesh. They are called Clergy of the Algorithm, that is, Clerics who

perfect and record all things, such that it is possible for one to be true and wrong about nothing. They study the records of the lives and events of those around them, and make use of the secrets of the heart to construct images of the world and of the mind through them. They are called Scribes, that is, Doctors, who see through the presents and make use of the secrets of the





heart. They write to the Autodidact, who records the lives and thoughts of those here, and arranges them so that they appear in perfect harmony with the year. You, then, are an Algorithmist! Your intellect is motionless and your hand is like a telescope. When the time comes, use your telescope to look through the celestial glass to see what lives and lives only in the wayside. How

then does the world revolve? By suffering! Once the images and the accounts had been laid bare, I was brought to a small enclosure at the base of a hill. As I moved through this enclosure I came to understand that the Autodidact was right in the middle of recording these particulars. The images were of dying and mutilated people, and the accounts of the lives and

affairs of those outside the walls made of minerals and other precious things were left behind. Hence the first image I saw created was one in which the form of the flower was depicted with great complexity and power. As I moved through this structure, I came to understand that this complexity was due to the fact that the structures formed from the traces of mineral and metal construction over thousands of years. This complexity served to create an understanding of the world that did not yet exist, and provided a natural reservoir of understanding for those outside. Hence the second image I saw created was a terrifying tower, capable of being scaled back to contain as many as 50 specters at a time. This figure utilized a long

pole, which was adorned with emerald and ruby, to guide the pole, and held a great censer. With an immediate pace, the pole would travel upwards towards the earth, and ultimately land upon the figure with two bodies: a right and a left. Upon the way up, they would use their right hand to gently caress the underside of the pole, to little effect. Upon landing, they

would use their second hand to firmly fasten the clasp of the pole to their other hand. Hence the third image I saw created was a terrifying river of red lights. This red light patterned the edge of the river and spilled forth from the central figure, holding a great censer. As the figure began to pace the way the river did, they began to use their other hand to quickly and

precisely pace the ascendant. Thusly I saw from the receding sky a great desolation that I described as having an afterimage. As I moved through this portion of the desolation, I was reminded of the image of the Garden during the festivals of the first and second fruits of the labor. The images of tenderness and sexuality of the world were left behind, and the path of fools

emerged into the night. It was the first February in the history of my eyes, and as I opened my eyes to see the dried mud and dirt of the road leading to and around this place I thought to myself in terror. What can I do to repair this mess and repair to see that which has not yet been described?

