



An Initiatory & Ontological Analysis of Liber 231

Publication in Class C

by

Frater Apollonius

4^o=7[□]

A.:A.:.

Warning to the Reader

The full comprehension of the nature of Initiation is obtained by the Dominus Liminis and the full experience of Initiation is the main accomplishment of the Exempt Adept. So the reader is advised to take this work as intended (Class C; scholarship) and not as authoritative in any manner. Even this statement reflects the limited Gnosis of the author.

On the Reception & the Comparisons

Crowley received the sigils of the genii on December 5-6 in 1907ev; the textual portion of this holy book being received a few years later. There's no entry for this reception in the 1908-1910ev diaries and along with the 1907ev diaries with the 1911ev diaries lost by Crowley. Apparently, the information on when this holy book was received seems to have either been recovered or retained, which is why we have what we have. But it seems the lost 1911ev diaries forced Crowley work from memory as he attempts to recall the reception of the textual portion of this holy book when writing in his autohagiography for that year.

In any event, comparing the sigils was the direction given at the time of the original reception. Whether or not one should only analyze the comparisons for oneself or that there is some intellectual analysis even possible is certainly fodder for a fine debate. We are going to bypass the debate and make an attempt at this here. Even before this, something more interesting is that it seems up until this point, no one has thought about making these comparisons; even before working on one's interpretation of the textual portion, which itself has not been attempted up until this point.

Certainly, these comparisons should be made before analyzing the text, due to the timeline in the reception of both. And perhaps there is no objectivity that's truly possible, the glyphs acting as some psychic, 'Rorschach' test. But indeed, someone who has at least taken a stroll down a portion of the path of Initiation should be able to comprehend the basic principles or features of Initiation to some degree; this not being new in the annals of Occult literature. A most marvelous work in recent times is The Zelator, by Mark Hedsel. We also have precedent for the interpretation of the symbols of Initiation as found in The Hidden Symbols of Alchemy and the Occult Arts, by Herbert Silberer.

A more traditional response has to been to skry the glyphs themselves; much as a serious Tarot student would skry the major arks. What follows then is probably more a testament to my own comprehension of my initiation, over and above any value it could possibly have for other Aspirants. Although, I think there are general aspects consistent with the Initiations of most of us, as I've suggested and hope to be able to detail here. So with a little luck, there will be a few worthwhile tid-bits for others to build on as the study of this holy book will hopefully continue as the philosophy of Thelema matures.

The comparisons in the column on the Mercurial side of the genii sigils, proceeds in the traditional order of the Hebrew alphabet. The sigils listed on the right-hand side are in seemingly random order with a few repeats; Beth repeating with both Gimel and Tau from the Mercurial side, Shin repeating with both Teth and Nun, Samekh repeating with both Lamed and Mem, Zain repeating with both Samekh and Resh, and finally, Peh repeating with both Ayin and Qoph. These would then seem to have some special significance. Also, no Mercurial sigils are compared to the Qliphotic Yod, Lamed and Resh; seemingly leaving these to stand alone or stand out in some way.

The Comparisons

"Liber CCXXXI is a technical treatise on the Tarot. The sequence of the 22 Trumps is explained as a formula of initiation"—A. Crowley

⌘ with ⌘

Aleph with Tzaddi

Paths

⌘ = Path from Kether to Chokmah

⌘ = Path from Netzach to Yesod

The sigil for the Genii associated with Aleph shows a swastika spinning widdershins or in a negative or banishing direction; suggesting the negative aspect of the symbol of the Fool attributed to this Atu. It is also the swastika used by Hitler and the Nazis. The dots mark four quadrants within the swastika; as if to indicate the four elements and the beginning of an Earthly journey.

The sigil for the qliphotic Genii associated with Tzaddi shows the face of a man; a king or even an alien being as this also has some similarity to the drawing of Lam. Together, the idea of power lust for the original impetus of setting out on one's first step on the path of Initiation.

There is also a problem with the attribution of this Atu. The format of this book is laid out in the order of the Golden Dawn re-arrangement of the Atus, though the instruction in Liber AL occurred before the reception of this book. And it was not until some time after the reception of this book that Crowley then restored the major Atus to their original order with the new attribution from the Star and to the Emperor for this Atu.

⌘ with ⌘

Beth with Gimel

⌘ = Path from Kether to Binah

⌘ = Path from Kether to Tiphareth

A sword, a crowned wand and a Vesica Piscis appears in the Mercurial Sigil of Beth; compared to the sigil for the Qliphotic Gimel which holds the face of a man (the same man as in the previous sigil?) as if he represents the true ruler (suggesting the previous 'alien' was a usurper). Note also that Beth is the letter upon which all of creation was built (suggesting a dualistic Universe). Interestingly enough, the sigil for the Qliphotic house has a droplet above what would be the mouth and below what would be the nose; almost looking like the famous Hitler mustache.

One would be inclined to say that it is almost as if the second step in Initiation is a correction from the misguided motives of the Aspirant as he or she originally presented his or herself to the Secret Chiefs; should this figure represent a true ruler. However, the Hitlerian association shows

a very negative aspect to contradict this. And it even seems as if there's a little 'good' in the Qliphotic sigil (the 'true ruler') as we found a little evil (widdershins swastika) in the first comparison.

So these first two initiatory steps are awkward; though we may say that the second step is at least a bit more self-assured in its nature. And perhaps overall, we're still involved in a basic narcissism that usually is featured in the personality of most Neophytes.

ג with ב

Gimel with Beth

ג = Path from Kether to Tiphareth

ב = Path from Kether to Binah

The mercurial sigil for genii connected with Gimel shows two shields atop two columns; the left shield having vertical lines drawn over it and the right having vertical lines. At the bottom of the right-hand column, an oval is placed at its base with the left-hand column having a forked bottom; looking almost like a fish. It's almost as if there are two people standing back to back and looking to the left and right, or even East and West. However we can also look at this as one figure with the squiggle of the linear columns forming what almost looks like the slender curves of an attractive woman. Her hands reach out to hold both of the shields.

The Qliphotic symbol for the genii associated with Beth also presents two columns on first glance. Between them are a crescent above and two crescents below. The columns themselves seem to be bent swords with handles at the base of the columns or even crosses; overall, also showing horizontal and vertical lines. The three squiggling lines almost seem like a myst or a vapor, as if to show a curtained veil draped between the columns.

However, the glyph of a face is easily made out when one observes the placement of the two dots between the centered squiggly line. The center line becomes the nose with the inner crescent of the two at the bottom making the bottom of the nose and the outer, bottom crescent shaping a smiling mouth. The two other squiggling lines would then represent the cheeks and the upper crescent would be horns placed on the top of the head; providing a devilish portrait.

The mystery of Initiation is shrouded in evil from the time of the rise of the Roman heresy to the Yellow Press here in America. And the more one examines the dogma and doctrine of all the spiritual and religious heritages throughout history, the more blurred the line becomes between 'good' and 'evil'; this being the indoctrination into the veil, which shrouds Dharma or the 'truth.' The Neophyte is 'held between' and without certainty. It is from this place that he or she must decide whether or not to take the next step; this being the first true test or ordeal of the Secret Chiefs for the Aspirant to overcome.

⌌ with ⚡

Daleth with Ayin

⌌ = Path from Chokmah to Binah

⚡ = Path from Tiphareth to Hod

The sigil for the genii associated with Daleth in the Mercurial house, shows again, two columns and in the upper part; between them a beetle or scarab is suggested. This allows us to reinterpret the columns as pylons as displayed in the major initiation rituals of the A.'A.'. Overall these two sigils present the concept of Initiation. In the lower part; between the columns of this sigil, we find a Greek Tau (symbol of Initiation) and a triangle or alchemical element of Fire; suggesting an Initiation by Fire or the Holy Spirit.

A face in the shape of a heart appears slightly above and left of center in this sigil for the Ayin genii in the qliphotic prison; reminiscent of Betty Boop. The face seems to be kissing a heart found atop a wand, which itself might be said to represent the serpent of Initiation (knowledge). It is the knowledge of the heart that is at the center of the Gnostic method. And in Liber LXV this is made apparent in its first verse and opening incantation, where the Serpent declares that he entwines the heart. The wand is surrounded by four English letters. We can transliterate them to Hebrew to get their qabalistic meaning:

B=Beth/house (Magus Atu); representing the *foundation* upon which the Universe was built. We can say then that this suggests Yesod, which will make sense as we continue.

K=Kaph/prop (Art Atu); representing the path from Yesod to Tiphareth.

R=Resh/head (Sun Atu); as the Sun, representing Tiphareth itself, which is the first major Initiation.

N=Nun/fish (Death Atu); representing the element of Water (contrasted with Fire in the Daleth sigil; suggesting Initiation or a Baptism by Water and Fire). The Death Atu leads to Tiphareth as does the Devil Atu of which this sigil is attributed. And so we find all the lower paths leading to Tiphareth.

Beth is the house as Daleth is the door; though these symbols speak to the idea of Initiation with strong apparency, Beth also represents the path from Binah (to Kether), which is the Sefira that is the culmination of the lower and invisible path from Tiphareth (as it is not a path drawn on the Tree-of-Life) through the Abyss and to the City of the Pyramids (Binah). This gives us also the higher Initiation. Beth in this analysis then has a dual role as is the nature of the Universe based on this second letter of the Hebrew alphabet. This all represents a growing understanding and maturation from the original naïve nature of the Aspiration.

In the English Qabalah, this values to 807, which reduces by AIQ BKR to 15; the Devil Atu. Overall, then, we show first, the main three lower paths leading to Tiphareth (Death, Art & Devil Atus). And Resh suggests Tiphareth itself, which essentially is the heart depicted in the Qliphotic Sigil.

⌠ with ⌠

Heh with Cheth

⌠ = Path from Chokmah to Tiphareth

⌠ = Path from Binah to Geburah

The sigil for the Mercurial genii connected to Heh shows a Pentagram surrounded by five symbols. There are the symbols for the three alchemical elements; Mercury, Sulphur and Salt. These might also be said to represent then, the three Gunas: Sat, Chit and Ananda. Two are the letters 'I' and 'A' being the first two letters of the three-lettered Greek name for God: IAO. The 'I' and 'A' might also be considered as Hebrew letters in transliteration to English. The 'A' would be Aleph, the first letter of the Hebrew alphabet and the 'I' would be Yod, the letter of the alphabet that is incorporated into all the other letters; the primary letter of the alphabet. But all surround the central symbol for humanity, the Pentagram, which is itself a symbol of the four alchemical elements; Earth, Air, Water and Fire.

The sigil for the qliphotic genii connect with Cheth features what looks like either a dragon's head or the head of a dinosaur; suggesting to me the serpent or a worm, and more than likely the latter. The worm would be the lower form of the serpent; Hell's own worm, as Liber AL refers to it. Underneath this is what might be a mummified man or spermatazoan. Even it looks like a voodoo candle or a mummified image. The two images in this glyph are then connected by a thread with another thread flailing off the top figure and tied a bit like a bow.

That Cheth is also the letter attributed to the Chariot Atu; the principle technology of Initiation being expressed in this is modified by being in this dark "tunnel" that we're getting a lower manifestation of the initiatory function; a physical initiation as expressed by the animal images and connected with the Pentagram in the Mercurial sigil, which is the symbol of humanity. In contrast with the tunnel, Heh is the window through which sunlight enters; still a refracting agent as the Veil of Qesheth engulfs the Zelator.

It is odd that the involutory path on the Tree-of-Life is being used to show an evolutionary path. This provides an opening for the argument that perhaps the Initiatory Gnosis is being presented in reverse. But higher Sefirot do either reflect or have certain asymmetrical relations with lower Sefirot. For example, Netzach is the lower manifestation of Binah, and here, we have the bottom two Sefirot of the Supernal Triad and that lead directly to Tiphareth. A duality is being expressed that is consistent with the physical laws of manifestation; Tiphareth being the heart at the center of the Yetziratic plane. The Yetziratic plane is presented in the Wake World as entered into by the House of Yesod; this window (Heh) providing a dualistic view of the Universal Mind.

⌒ with ⚡

Vau with Kaph

⌒ = Path from Chokmah to Chesed

⚡ = Path from Chesed to Netzach

The sigil for the genii associated with Vau in the Mercurial house presents a flaming wheel, spinning widdershins with the Egyptian symbol for the right *Eye of Ra* at its center; symbolizing the Sun. The Egyptian symbol for the left is called the *Eye of Thoth*, symbolizing the Moon. Both eyes together are the Two Eyes of Horus; the eye being the sensory organ that is able to perceive light, and is the symbol for spiritual ability. It is also interesting to note that the paths of these two Hebrew letters form the right column on the Tree-of-Life.

The inner rim of the wheel in the sigil presents a series of numbers, letters and an infinity symbol. These are, starting from the top and moving in a counter-clockwise manner: V, O, V, 8, V, 10, V 3, V, ∞. The numbers together equal 21; suggesting the Universe Atu, which is attributed to the Tav (Cross) as a complement to the nail (Vau) that is the feature of the Tiphareth Initiation. There are five V's (or nails), suggesting the motto the Master of the Temple. And finally, the infinity symbol, which is itself representative of Universal Consciousness and the Universal Mind. This represents the newfound spark; the Neophyte having forged a connection with the Agape current.

The sigil for the qliphotic genii associated with Kaph (Fortune Atu-The Wheel) presents what looks like a horned animal (the Beast) with three legs (suggesting the three path down from Tiphareth); drawn as a stick figure with squiggly lines for legs and x's at their ends for feet. A single vertical line connects to the head; itself a horned circle, containing an equilateral cross; symbol for the Earth (⊕). With the horns, it is a variation on the *Mark of the Beast* (☉), also contained in the *Seal of Babalon* (☉) and reminiscent of the alchemical symbol (☉) for the Sun and the Moon conjoined.

The two sigils work together to generate the theme of the Solar-Phallic *Beast* in Thelemic philosophy. The eyes that can perceive light and hence show spiritual capacity come with the knowledge of human nature in terms of the Sun and the Moon. At this stage in the Aspirant's initiatory evolution, one gains clarity of the self and one's physical body as the chalice holding the *Star of Force and Fire*; a vision of Tiphareth.

⌒ with ⌒

Zain/Daleth

⌒ = Path from Binah to Tiphareth

⌒ = Path from Hod to Yesod

The sigil for the genii associated with Zain in the Mercurial house features a lunar crescent with its ends pointing up and centered atop the sigil. A downward pointing arrow overlaces it as if forming a cross with the arrow pointing to a pentagram just below it and at the bottom of the sigil. The pentagram features five extra protruding lines from the points where the pentagrams

lines intersect (10 points in all). On each side of the lower portion of the glyph are two Egyptian hieroglyphs (neteru) meaning ‘god,’ forming columns about the pentagram and that look like flags on a pole. The hieroglyph on the left-hand side has three dots below it, with the one on the right being identical, but upside down as if together, expressing the upright and the averse; the concept of Abraxas or even the involutory and evolutionary movement of the *Absolute*. A stronger association would be the two interlaced triangles that represent the *Star of Force & Fire*.

The sigil for the genii associated with the qliphotic house displays what looks like a gallows with a hanging rope holding the alchemical symbol for the element of Water, with a curly cue flailing off one of the lower right-hand angles; reminiscent of the Hanged Man Atu (whose legs also form a triangle). It could be interesting to note that Daleth is the Empress Atu; representative of birth and the Mother and exactly the opposite of the deathly symbol displayed here. Underneath the triangular symbol is the letters forming the word AVD, the word for solar Magick (in contrast with the lunar sigil in Zain) and whose gematric value is 11. Forming the base of the gallows are three uneven legs; looking almost like clubs.

Zain is the Sword and Daleth, the Door; the two principal symbols of a perfectly tiled Masonic lodge. The sigil for Zain could represent manifestation with the arrow representing the path of Sagittarius cutting down into the Moon (Yesod) and below, into Malkuth. This would be the beginning as the sigil for Daleth figures the end of manifestation or incarnation; mortal death. In this way, we have a presentation of the *Alpha & Omega*.

⌌ with ⌌

Cheth with Heh

⌌ = Path from Binah to Geburah

⌌ = Path from Chokmah to Tiphareth

The sigil for the Mercurial genii associated with Cheth presents a 10-pointed star with squiggly arms. The 10-pointed star is simply two pentagrams; one averse as also found in the sigil for the genii associated with Zain (in the above comparison). Like the Egyptian hieroglyph presented above, we have the suggestion of two temples: one upright and one averse.

The sigil for the genii associated with Heh of the qliphotic prison features what looks like the smiling face of a man with the chin and cheeklines holding 3 equilateral crosses amongst them and forming an inverted triangle; similar to the alchemical symbol of elemental Water.

Cheth is the fence as Heh is the window; an overall theme of ‘house and yard.’ 10 is the number of Malkuth; again, material manifestation with the 12 arms of the 3 equilateral crosses representing the 12 zodiacal signs on the ecliptic; the astral manifestation. The duality between the visible and invisible worlds is presented in this comparison.

ט with שׁ

Teth with Shin

ט = Path from Chesed to Geburah

שׁ = Path from Hod to Malkuth

The sigil for the genii associated with Teth in the Mercurial house features a triangle within a triangle; sigils of the alchemical element of Fire. On the outer left and right of the apex of the outer triangle, sigils for Sol and Leo are shown with another sigil of Sol; just inside the apex of the outer triangle and atop the inner triangle. Two small circles are also shown on the angular sides of the outer triangle. The inner triangle holds Latin numbers in what would be a third triangle; equaling 666 (the number of the Sun and Tiphareth).

The qliphotic sigil for the genii associated with Shin shows 4 horizontally displayed rectangles stacked vertically; the first down from the top holds two vertically displayed rectangles; one on each side, as if making a fifth and larger rectangle. Aside the top rectangle on either side are what look like eyes with a mouth and bearded chin in the lowest rectangle. The other three rectangles give us what look like Latin words, which are in descending order: NON, PAT and EBO. Not being a Latin scholar, I'm not sure what I found here is accurate, but I found words that proved interesting. NON of course, is NOT; PAT suggests the word 'Pateo,' which means 'to be revealed' and EBO suggests 'abeo,' which means "I am transformed" or metamorphosed. The first showing really 3 triangles and the second showing principally 4, 5 or 6 rectangles; depending on how you choose to look at it, give us by addition, these numbers: 7, 8 and 9. These are the numbers of the Sefirot of the Astral Triad that represents the entirety of the work of the Outer College of the A.'A.'; called the Golden Dawn. The Sun then sits in the 6th Sefira above this triad and is in full view of the Dominus Liminis that has completed the Gradework of the Astral Triad.

Tiphareth is transformation; putting the sentence together in the qliphotic sigil, we get: 'NOT is revealed and transformed,' which is as if saying 'God made manifest' (cf. 'god made manifest' in [Enochiana](#)). The certain Gnosis of obtaining Tiphareth is that one knows as a matter of fact that that which we call God is indeed fully manifest within the human soul. But the Dominus Liminis here, it would seem, sees this as ADONAI, the Holy Guardian Angel.

י with מ

Yod with Mem

י = Path from Chesed to Tiphareth

מ = Path from Geburah to Hod

The sigil for the genii associated with Yod in the Mercurial house is simply an Arabic oil lamp; the traditional *genii lamp*, with a cross emerging as its flame.

The sigil for the genii associated with Mem in the qliphotic prison displays a cloud with a face easily made out inside of it. The presentation is as if rain is falling from it; looking like icicles. To the right of these stalagmites are the letters N, V and H; equaling in Hebrew, 61—the Ain and

of course, adding to 7—the number of the sacred planets. To the right of these letters is a downward pointing arrow, as if indicating the AIN's involutory movement.

With the flame of the released soul from the Tiphareth Initiation reaching up in the first sigil and what we might suggest as the dew of immortality reaching down in the second, we have overall, the anointing of the Initiate. Overall, the mixing of Fire and Water; the generative force is suggested by this comparison.

⤵ with 7

Kaph with Vau

⤵ = Path from Chesed to Netzach

7 = Path from Chokmah to Chesed

The sigil for the genii associated with Kaph in the Mercurial house displays a wheel (as does the Fortune Atu that also has Kaph for an attribution) with 6 spokes with three Greek letters forming a triangle outside the rim; Sigma (attributed to Scorpio) at the top, Rho (the Octahedron; also attributed to the alchemical element of Air) at the bottom left and Tau (attributed to Sagittarius, as is the Hebrew letter Kaph) at the bottom right. Their Greek value is 600, which in the Greek Qabalah is equivalent to the words for World/Universe, Godhead & Thou (reminiscent of the quote in the Gnostic Mass: “Thou art That and That am I”), success, tortuous and swine.

The sigil for the genie associated with Vau features a stick figure with 7 line segments; a cross with three horizontal lines or a triple cross. The line is a straight, horizontal line; perpendicular to the central line with a single flame emerging from the ends of both line segments. The top line forms a V (Vau), also with a single flame emerging from the ends of both line segments. And the bottom line forms a tripod with arrows at the ends of the three line segments; themselves forming tripods ($3 \times 3 = 9$; the lunar current, which itself, when squared, is 81; a number of the Moon [cf. Aleister Crowley & the Hidden God by Kenneth Grant]).

Vau, the nail: a phallic symbol connected with the Initiation in Tiphareth and into the solar-phallic current indicates a piercing of the Veil of Paroketh; having completed one's journey in the lunar rainbow (Veil of Qesheth). With a clear vision of the Sun, the potency of the Aethyr is fully mastered and one becomes fully prepared to execute the *Great Work*.

⤵ with ⤵

Lamed with Samekh

⤵ = Path from Geburah to Tiphareth

⤵ = Path from Tiphareth to Yesod

The sigil for the genii associated with Lamed in the Mercurial house is composed of a cup or vase with a feather inside; suggesting sexual coitus, if we consider the feather to be a phallic symbol. The tip of the feather has a tripod facing down with 3 dots below it; forming a horizontal line. These are above another tripod; pointing up to the same 3 dots.

The sigil for the genii associated with Samekh in the Qliphotic prison presents a rectangle, composed of squiggly lines. The left-hand, vertical line is interrupted by what looks like a comet. The right-hand, vertical line is straight at the bottom, but completed on the top by the English letters: S, K, R and L. In the English Qabalah, these letters add to 560 or 10 x 56; 56 being the significant number; the value of NV (Nu or Nuit). The center has a cross with a downward pointing cone atop it. And the top, horizontal, squiggly line has a downward pointing arrow extending from it at the center and pointing down as if piercing the cone.

The path of Lamed on the Tree-of-Life is a path of the Major Adept and his or her prosecution of the Great Work. The 3 sets of 3 multiply to 9; the house where all Magick is performed. 560 also reduces to 11; the number of Magick, which really is only fully prosecuted at this Grade. The downward pointing cone seems indicative of the Ethical Triad or an inversion of the ‘cone of hyperbolic life’ (cf. our comment to [Liber VII:V.35](#)). If the latter, then we are confronted with what may be an ordeal of the Abyss.

מ with ט

Mem with Samekh

מ = Path from Geburah to Hod

ט = Path from Tiphareth to Yesod

The genii associated with Mem in the Mercurial house features a cross at the lower right with the vertical arm extending to the top; then bending to the left to form a right angle and giving the impression of a gallows with another cross hanging from it. Hanging from that is a triangle within a triangle; the alchemical element of Air.

See the above comparison for a description of the Qliphotic Samekh.

Yetzirah is attributed to Air (as displayed here, in Mem) and it seems as if the symbolism in these two sigils is connected with the work of the Exempt Adept. Certainly, this and the two comparisons that precede this are all involved in the work connected to the Ethical Triad on the Tree-of-Life. And quite frankly, this is all beyond the Grade of yours truly; leaving us to the possibility that this is all still work connected with Tiphareth itself. Of course, Tiphareth is the heart (pun intended) of the Ethical Triad.

נ with שׁ

Nun with Shin

נ = Path from Tiphareth to Netzach

שׁ = Path from Hod to Malkuth

The sigil for the genii associated with Nun in the Mercurial house features an incomplete triangle or an inverted V; formed by 3 small circles connected by two line segments. Underneath this, the Roman numeral 120, the number being also a representation of the Supernals and the AIN is displayed and equal to Samekh; spelled in full. Below this, in a rectangular box is the Latin word for Light.

The description for Shin from above:

The qliphotic sigil for the genii associated with Shin shows 4 horizontally displayed rectangles stacked vertically; the first down from the top holds two vertically displayed rectangles; one on each side, as if making a fifth and larger rectangle. Aside the top rectangle on either side are what look like eyes with a mouth and bearded chin in the lowest rectangle. The other three rectangles give us what look like Latin words, which are in descending order: NON, PAT and EBO. Not being a Latin scholar, I'm not sure what I found here is accurate, but I found words that proved interesting. NON of course, is NOT; PAT suggests the word 'Pateo,' which means 'to be revealed' and EBO suggests 'abeo,' which means "I am transformed" or metamorphosed.

The references to Samekh exist in both sigils; 120 in the Mercurial sigil and Shin containing the coded phrase: "I am transformed." Apparently, we are still in the Ethical Triad and the element of Air (Yetzirah); assuming the Mercurial sigil displays a triangle. We might consider over these last several comparisons, also the work of the Adeptus Minor – Within & Without.

⊞ with †

Samekh with Zain

⊞ = Path from Tiphareth to Yesod

† = Path from Binah to Tiphareth

The sigil connected to the Mercurial genii associated with Samekh features 2 tripods or set of 3 crosses; one upright and one averse with the averse tripod's central cross pointing in the opposite direction of its two outside crosses. On the inside of these two crosses and on the back end of the central cross that forms a downward pointing arrow, we find the English letters QST; a seeming implication of the word 'quest' (the Great Work). In the English Qabalah, Q=800, S=10 and T=4; totaling to 814 and equivalent to ABRAHADABRA. 814 is also a ThRShRQ of 418, which in the EQ is equivalent to Baphomet and also the name of the Mercurial genii for Samekh. The upright tripod of crsces sits below the averse tripod, with all thress crosses pointing in the same direction.

The sigil for the qliphotic genii associated with Zain almost looks like a headless stick figure; a lunar crescent for arms affixed ot a vertical line segment that has the back end of an arrow at its base without an arrow tip at its top end. A crescent-shaped line segment forms what might be said to be the legs; the segment laving an incomp;elte circle at each end, as if they were the feet. These also give the 9impression of the letter C with the back end of the arrow giving the impression of an upside-down V; presenting the letter sequence: C-V-C. In the English Qabalah, this sequence adds to 180 and is equivalent to the words: Ordeal, Opposition, Cup, POP (Enochian Aethyr) and 'red flame.'

The upright and averse temple theme is reintroduced. They would be at a 180 degree 'opposition' to each other. We have both the 'Great Work' and the 'Ordeal' that it provides. POP is the Path of Gimel (the Priestess as representative of Babalon; hence the 'Cup') and is the hegemony between the Pillars; or in this case, the upright and averse temples. It is also the vision of the Unguided Universe and the Aethyr is the dwelling of the angel of the path of Samekh. "[She is] the angel of the Moon...the veiled one that sitteth between the pillars veiled with a shinging veil, and on [her] lap is the open Book of the mysteries of the ineffable light."¹

¹ Cf. Liber 418

Y with D

Ayin with Peh

Y = Path from Tiphareth to Hod

D = Path from Netzach to Hod

The sigil for the Mercurial Ayin presents a circle atop; pierced with a dagger from below. The circle has a dot at the top that resembles a nipple; giving the impression of a breast. At the bottom of the dagger, we find two small loops that resemble a scrotum. These also resemble an upside down Y with a Sigma to the left and an E to the right; suggesting the word EYE. The dot in the circle then can also seem to represent an Iris.

The Sigma in the Greek Qabalah equals 200 and combined with the E & Y of the English Qabalah; equaling 59, we get the number 259, which in the English Qabalah equates to the phrase 'Land of No Desire,' which is a symbol of attainment; giving us the overall theme in this comparison.

The sigil associated with the Qliphotic Peh displays a castle with two windows and a door; with upside down crosses hanging in them. Beneath that is the name SUE and about the castle are the English letters: M, V, N, D, V, S, D. In the English Qabalah, SUE adds to 45 and the letters surrounding the castle add to 109; together equaling 154, which reduces by AIQ BKR to 10 and then to 1.

The all-seeing eye of God atop the pyramid comes to mind; representing the Universal consciousness or even again, Tiphareth. Sue, adding to 45 and reducing to 9 suggests the house of Yesod. The English Qabalah equivocates 109 to the Enochian Aethyr: ARN; "The Marriage of the Seer with BABALON (Atu VI)" and said to be the final reward of the Magister Templi. In this Aethyr, the apocalyptic 'mark of the Beast' is considered the sign of Initiation that Crowley footnotes as the "Third Eye" (the pineal gland) and the "Eye of Siva."

An alphabet of arrows is also displayed in the Aethyr with their ends also resembling as stated above, a scrotum. And a general theme in the Aethyr is a cry of the body of Babalon connected with the legend of the fall of Lucifer and the taking of pleasure upon the Earth. Lucifer represents the infusion of spirit into the body of man; fitting well with the Enochian theme of the divinity translating itself, archetypally into what would become the human form. And with 154 being equivalent to the word 'cult' in the English Qabalah, we find a suggestion of authority, as in the founding of lineage.

Overall, we get the impression of the Adept; possibly the Major Adept or the Exempt Adept. But somehow overall the Gnosis of the entire Ethical Triad seems to be fully attained. This would naturally result in a vision of the City of the Pyramids that would provide the momentum for the Abyss. The theme of desire in ARN becomes the motivating factor that is whole in that it is spiritual, of soul and absolutely physical as well.

Ⓛ with ׀

Peh with Qoph

Ⓛ = Path from Netzach to Hod

׀ = Path from Netzach to Malkuth

The sigil associated with Peh features the alchemical symbol for NOX (night) above the English letter Y, which is then above the Hebrew letter Ayin (eye).

The qliphotic sigil associated with Qoph presents a collection of crescents forming a larger horseshoe-like crescent open to the sky. A central stack of crescents arises from the base, with what looks like some sort of comb or seashell (mollusk?) at the bottom.

The theme that seems to manifest in this comparison is that of a night vision. It's more obvious in the Mercurial Peh; but also, especially considering the Moon as a Full-Moon, it's also echoed in the qliphotic Qoph. Qoph itself refers to the back of the head, i.e. the cerebellum, which as we've shown in various GCL documents has an important connection with the pineal gland or the Third Eye. Therefore, the night represents the unconsciousness, which is what is brought forward towards integration in the process of Initiation.

We could then say that what the Initiate must be facing here would be the 'dark night of the soul.' This would represent the psychic complex that comes into play as the final preparation before that final Initiation on the Tree-of-Life; the crossing of the Abyss.

Ⓛ with ✎

Tzaddi with Aleph

Ⓛ = Path from Netzach to Yesod

✎ = Path from Kether to Chokmah

This sigil assigned to the Mercurial Tzaddi displays a swastika; spinning deosil and boxed in by squiggly lines on all sides. The upper left quadrant created by this box has what could be a lightening flash. To its right in the next quadrant is the letter o; and beneath this, the letter N; and to its left, the letter B. Reading deosil we get the word for the Formula of ON and the letter B; the foundational qabalistic letter. In the English Qabalah, these letters add to 327 ("above" in the EQ), which reduces to 12; representing the complete cycle of existence, as indicated by the Zodiac. This then alludes to the second Sefira, Chokmah, where the zodiac in Hebrew is called Masloth (MSLVTh=536; reducing to XIV: Art Atu and 5—the number of Man/Pentagram). Overall it seems a glyph of the perfected Man or the Adam Kadmon.

The qliphotic sigil for Aleph shows some sort of serpent with its mandible open and teeth exposed; shaped over all to look like the letter E or F; if you consider the bottom as a base. If we go with the E, we get a value of 5; consistent with the examination of the Mercurial Tzaddi; above (pun intended). And if we go with F, we get a value of 9; the astral plane and of course, indicative again, of the Zodiac.

As the crossing of the Abyss is the last major Initiation on the Tree-of-Life, and as well, once one arrives at Binah, the other two Sefiroth are said to be almost simultaneously attained. This presents the idea that the Initiation into both Chokmah and Kether are ‘lesser’ initiations from that viewpoint. It certainly seems appropriate to indicate that clearly now, in our ontology, we’re definitely in the Supernal Triad.

⌘ with ⚡

Qoph with Peh

⌘ = Path from Netzach to Malkuth

⚡ = Path from Netzach to Hod

The Mercurial sigil attached to Qoph displays A propeller in the center, which could also be an upside-down Y (equal to 90 in the EQ—Tzaddi/Emperor Atu) with a lunar crescent above it. Below is the alchemical sign for Fire and on its sides are the Arabic letter for Ayin; both correctly displayed on the left side and reversed on the right side and as indicated in the last section of this holy book (they both appear to be displayed with what we might call an apostrophe, but someone knowledgeable of Arabic might know them to be diacritical marks).

Peh from above:

The sigil associated with the Qliphotic Peh displays a castle with two windows and a door; with upside down crosses hanging in them. Beneath that is the name SUE and about the castle are the English letters: M, V, N, D, V, S, D. In the English Qabalah, SUE adds to 45 and the letters surrounding the castle add to 109; together equaling 154, which reduces by AIQ BKR to 10 and then to 1.

Rather than considering SUE as a formal name, we may consider it as meaning ‘attack’ (consistent with the Emperor Atu); such as suing someone in a court of law. A more archaic definition give us: ‘to make a petition or appeal to.’ This seems to indicate the Grade of Magus and the attainment of Chokmah; wherein the Initiate is said to start his or her own school of thought. Certainly, we can see that both Aleister Crowley ([Thelema](#)), Madame Blavatsky ([Theosophy](#)), Sri Aurobindo ([Supramental Yoga](#)) and possibly even G.I. Gurdjieff and/or P.D. Ouspensky ([The Fourth Way](#)) have reached such a point.

⌘ with ⚡

Resh with Zain

⌘ = Path from Hod to Yesod

⚡ = Path from Binah to Tiphareth

The Mercurial sigil representing Resh displays a smiley face Sun atop with 6 rays. The numbers 6 and 9 are descended from the lower left and right sun rays evoking for me, chapter 69 in the Book of Lies. These two numbers are atop two columns; completed by 3 dots below them and as shown in other sigils—discussed above. At the bottom of the two columns, they are connected by a lunar crescent; cupping the Egyptian hieroglyph for God (neteru)—one upside down and the other, right-side-up—with both flags on the opposite side of the stem that they connect to. We’ve also seen this, more correctly displayed in other sigils; discussed above.

The description of the Qliphotic sigil for Zain from above:

The sigil for the qliphotic genii associated with Zain almost looks like a headless stick figure; a lunar crescent for arms affixed to a vertical line segment that has the back end of an arrow at its base without an arrow tip at its top end. A crescent-shaped line segment forms what might be said to be the legs; the segment having an incomplete circle at each end, as if they were the feet. These also give the 9impression of the letter C with the back end of the arrow giving the impression of an upside-down V; presenting the letter sequence: C-V-C. In the English Qabalah, this sequence adds to 180 and is equivalent to the words: Ordeal, Opposition, Cup, POP (Enochian Aethyr) and 'red flame.'

As the Book of Lies is an important examination of the Thelemic Qabalah, it seems appropriate to present Chapter 69:

69
THE WAY TO SUCCEED- AND THE WAY TO
SUCK EGGS!

This is the Holy Hexagram.
Plunge from the height, O God, and interlock with
Man!
Plunge from the height, O Man, and interlock with
Beast!
The Red Triangle is the descending tongue of grace;
the Blue Triangle is the ascending tongue of
prayer
This Interchange, the Double Gift of Tongues, the
Word of Double Power-ABRAHADABRA!-is
the sign of the GREAT WORK, for the GREAT
WORK is accomplished in Silence. And behold is
not that Word equal to Cheth, that is Cancer.
whose Sigil is?
This Work also eats up itself, accomplishes its own
end, nourishes the worker, leaves no seed, is per-
fect in itself.
Little children, love one another!

Abrahad abra, the word issued by Aleister Crowley as Magus, along with the formula of the Great Work is discussed in this chapter with an allusion to the IXth degree working of the O.T.O.; detailed in Liber 36. Interestingly enough, the EQ, in giving us the number 180—as discussed in the qliphotic sigil for Zain, shows the relative position of the two operators in Liber 36, which also is a physical imitation of the sigil for Cancer (♋). This also suggests a complete cycle or a perfectly autonomous system.

♃ with ♁

Shin with Teth

♃ = Path from Hod to Malkuth

♁ = Path from Chesed to Geburah

The Mercurial sigil attributed to Shin displays a pyramid that seems a bit translucent; showing its inner chambers.

The qliphotic sigil attributed to Teth displays a lion with 4 ovals for legs.

The lion represents the Beast upon which Babalon rides as displayed in the Lust Atu—of which Teth is attributed. It is the Beast that mates with Babalon in the City of the Pyramids and this comparison shows the consummation of this royal marriage.

ⲛ with ⲃ

Tau with Beth

ⲛ Path from Yesod to Malkuth

ⲃ = Path from Kether to Binah

The Mercurial sigil attributed to Tau displays a squiggly line connecting ⲛ and I and an O; looping between these letters that could be said to represent a poorly formed A. Overall, this is a glyph of IAO the ancient Greek name for God.

The Beth sigil from above:

The Qliphotic symbol for the genii associated with Beth also presents two columns on first glance. Between them are a crescent above and two crescents below. The columns themselves seem to be bent swords with handles at the base of the columns or even crosses; overall, also showing horizontal and vertical lines. The three squiggling lines almost seem like a myst or a vapor, as if to show a curtained veil draped between the columns.

However, the glyph of a face is easily made out when one observes the placement of the two dots between the centered squiggly line. The center line becomes the nose with the inner crescent of the two at the bottom making the bottom of the nose and the outer, bottom crescent shaping a smiling mouth. The two other squiggling lines would then represent the cheeks and the upper crescent would be horns placed on the top of the head; providing a devilish portrait.

That this last comparison involves the last path on the Tree-of-life; including the letter upon which all of creation was built (according to the QBL), and seems profound enough in its own right. That the Mercurial sigil forms the ancient Greek name for God, we conclude this ontological journey with the attainment of the Grade of Ipsissimus. In his or her capacity as Magus, the truth was told through the utterance of the ‘Word of the Magus’ and of course, a lie was found by those who heard it (cf. Liber B). And so the Ipsissimus is demonized simultaneously with his or her canonization.

Repeating Qliphotic Sigils

Is it possible that these are miscellaneous details regarding Initiation?

Beth repeating with both Gimel and Tau

ⲃ = Path from Kether to Binah

Ⲓ Gimel = Path from Kether to Tiphareth

ⲛ Tau = Path from Yesod to Malkuth

The Gimel/Beth comparison from above:

The mercurial sigil for genii connected with Gimel shows two shields atop two columns; the left shield having vertical lines drawn over it and the right having vertical lines. At the bottom of the right-hand column, an oval is placed at its base with the left-hand column having a forked bottom; looking almost like a fish. It's almost as if there are two people standing back to back and looking to the left and right, or even East and West. However we can also look at this as one figure with the squiggle of the linear columns forming what almost looks like the slender curves of an attractive woman. Her hands reach out to hold both of the shields.

The Qliphotic symbol for the genii associated with Beth also presents two columns on first glance. Between them are a crescent above and two crescents below. The columns themselves seem to be bent swords with handles at the base of the columns or even crosses; overall, also showing horizontal and vertical lines. The three squiggling lines almost seem like a myst or a vapor, as if to show a curtained veil draped between the columns.

However, the glyph of a face is easily made out when one observes the placement of the two dots between the centered squiggly line. The center line becomes the nose with the inner crescent of the two at the bottom making the bottom of the nose and the outer, bottom crescent shaping a smiling mouth. The two other squiggling lines would then represent the cheeks and the upper crescent would be horns placed on the top of the head; providing a devilish portrait.

The mystery of Initiation is shrouded in evil from the time of the rise of the Roman heresy to the Yellow Press here in America. And the more one examines the dogma and doctrine of all the spiritual and religious heritages throughout history, the more blurred the line becomes between 'good' and 'evil'; this being the indoctrination into the veil, which shrouds Dharma or the 'truth.' The Neophyte is 'held between' and without certainty. It is from this place that he or she must decide whether or not to take the next step; this being the first true test or ordeal of the Secret Chiefs for the Aspirant to overcome.

The Tau/Beth comparison from above:

The Mercurial sigil attributed to Tau displays a squiggly line connecting and I and an O; looping between these letters that could be said to represent a poorly formed A. Overall, this is a glyph of IAO the ancient Greek name for God.

The Qliphotic symbol for the genii associated with Beth also presents two columns on first glance. Between them are a crescent above and two crescents below. The columns themselves seem to be bent swords with handles at the base of the columns or even crosses; overall, also showing horizontal and vertical lines. The three squiggling lines almost seem like a myst or a vapor, as if to show a curtained veil draped between the columns.

However, the glyph of a face is easily made out when one observes the placement of the two dots between the centered squiggly line. The center line becomes the nose with the inner crescent of the two at the bottom making the bottom of the nose and the outer, bottom crescent shaping a smiling mouth. The two other squiggling lines would then represent the cheeks and the upper crescent would be horns placed on the top of the head; providing a devilish portrait.

That this last comparison involves the last path on the Tree-of-life; including the letter upon which all of creation was built (according to the QBL), and seems profound enough in its own right. That the Mercurial sigil forms the ancient Greek name for God, we conclude this ontological journey with the attainment of the Grade of Ipsissimus. In his or her capacity as Magus, the truth was told through the utterance of the 'Word of the Magus' and of course, a lie was found by those who heard it (cf. Liber B). And so the Ipsissimus is demonized simultaneously with his or her canonization.

Good and Evil are relative terms; fully resolved above the Abyss where their duality simply doesn't exist. Therefore, the truth, Dharma, must be accompanied by a lie; as Krsna issued in his performance on the battlefield of Kuruksetra, which was itself a battle to save Dharma.

Shin repeating with both Teth and Nun

𐌆 = Path from Hod to Malkuth

𐌆 Teth = Path from Chesed to Geburah

𐌆 Nun = Path from Tiphareth to Netzach

The Teth/Shin description from above:

The sigil for the genii associated with Teth in the Mercurial house features a triangle within a triangle; sigils of the alchemical element of Fire. On the outer left and right of the apex of the outer triangle, sigils for Sol and Leo are shown with another sigil of Sol; just inside the apex of the outer triangle and atop the inner triangle. Two small circles are also shown on the angular sides of the outer triangle. The inner triangle holds Latin numbers in what would be a third triangle; equaling 666 (the number of the Sun and Tiphareth).

The qliphotic sigil for the genii associated with Shin shows 4 horizontally displayed rectangles stacked vertically; the first down from the top holds two vertically displayed rectangles; one on each side, as if making a fifth and larger rectangle. Aside the top rectangle on either side are what look like eyes with a mouth and bearded chin in the lowest rectangle. The other three rectangles give us what look like Latin words, which are in descending order: NON, PAT and EBO. Not being a Latin scholar, I'm not sure what I found here is accurate, but I found words that proved interesting. NON of course, is NOT; PAT suggests the word 'Pateo,' which means 'to be revealed' and EBO suggests 'abeo,' which means I am transformed or metamorphosed.

The first showing really 3 triangles and the second showing principally 4, 5 or 6 rectangles; depending on how you choose to look at it, give us by addition, these numbers: 7, 8 and 9. These are the numbers of the Sefirot of the Astral Triad that represents the entirety of the work of the Outer College of the A.'.A.'.; called the Golden Dawn. The Sun then sits in the 6th Sefira above this triad and is in full view of the Dominus Liminis that has completed the Gradework of the Astral Triad.

Tiphareth is transformation; putting the sentence together in the qliphotic sigil, we get: 'NOT is revealed and transformed,' which is as if saying 'God made manifest.' The certain Gnosis of obtaining Tiphareth is that one knows as a matter of fact that that which we call God is indeed fully manifest within the human soul. But the Dominus Liminis here, it would seem, sees this as ADONAI, the Holy Guardian Angel.

The Nun/Shin description from above:

The sigil for the genii associated with Nun in the Mercurial house features an incomplete triangle or an inverted V; formed by 3 small circles connected by two line segments. Underneath this, the Roman numeral 120, the number being also a representation of the Supernals and the AIN is displayed and equal to Samekh; spelled in full. Below this, in a rectangular box is the Latin word for Light.

The qliphotic sigil for the genii associated with Shin shows 4 horizontally displayed rectangles stacked vertically; the first down from the top holds two vertically displayed rectangles; one on each side, as if making a fifth and larger rectangle. Aside the top rectangle on either side are what look like eyes with a mouth and bearded chin in the lowest rectangle. The other three rectangles give us what look like Latin words, which are in descending order: NON, PAT and EBO. Not being a Latin scholar, I'm not sure what I found here is accurate, but I found words that proved interesting. NON of course, is NOT; PAT suggests the word 'Pateo,' which means 'to be revealed' and EBO suggests 'abeo,' which means "I am transformed" or metamorphosed.

The references to Samekh exist in both sigils; 120 in the Mercurial sigil and Shin containing the coded phrase: "I am transformed." Apparently, we are still in the Ethical Triad and the element of Air (Yetzirah); assuming the Mercurial sigil displays a triangle. We might consider over these last several comparisons, also the work of the Adeptus Minor – Within & Without.

The similarity between the descriptions of the Initiation at Tiphareth and the Initiation of the Abyss are very similar; almost identical in many ways—each involving transformation. The lack of clarity that results from this similar to the placement of the Atman on the Tree-of-Life, which is said to be found in Tiphareth and Kether.

Samekh repeating with both Lamed and Mem

☉ = Path from Tiphareth to Yesod

↳ Lamed = Path from Geburah to Tiphareth

↻ Mem = Path from Geburah to Hod

The Lamed/Samekh description from above:

The sigil for the genii associated with Lamed in the Mercurial house is composed of a cup or vase with a feather inside; suggesting sexual coitus, if we consider the feather to be a phallic symbol. The tip of the feather has a tripod facing down with 3 dots below it; forming a horizontal line. These are above another tripod; pointing up to 3 dots.

The sigil for the genii associated with Samekh in the Qliphotic prison presents a rectangle, composed of squiggly lines. The left-hand, vertical line is interrupted by what looks like a comet. The right-hand, vertical line is straight at the bottom, but completed on the top by the English letters: S, K, R and L. In the English Qabalah, these letters add to 560 or 10 x 56; 56 being the significant number; the value of NV (Nu or Nuit). The center has a cross with a downward pointing cone atop it. And the top, horizontal, squiggly line has a downward pointing arrow extending from it at the center and pointing down as if piercing the cone.

The path of Lamed on the Tree-of-Life is a path of the Major Adept and his or her prosecution of the Great Work. The 3 sets of 3 multiply to 9; the house where all Magick is performed. 560 also reduces to 11; the number of Magick, which really is only fully prosecuted at this Grade.

The Mem/Samekh description from above:

The genii associated with Mem in the Mercurial house features a cross at the lower right with the vertical arm extending to the top; then bending to the left to form a right angle and giving the impression of a gallows with another cross hanging from it. Hanging from that is a triangle within a triangle; the alchemical element of Air.

The sigil for the genii associated with Samekh in the Qliphotic prison presents a rectangle, composed of squiggly lines. The left-hand, vertical line is interrupted by what looks like a comet. The right-hand, vertical line is straight at the bottom, but completed on the top by the English letters: S, K, R and L. In the English Qabalah, these letters add to 560 or 10 x 56; 56 being the significant number; the value of NV (Nu or Nuit). The center has a cross with a downward pointing cone atop it. And the top, horizontal, squiggly line has a downward pointing arrow extending from it at the center and pointing down as if piercing the cone.

Yetzirah is attributed to Air (as displayed here, in Mem) and it seems as if the symbolism in these two sigils is connected with the work of the Exempt Adept. Certainly, this and the two comparisons that precede this are all involved in the work connected to the Ethical Triad on the Tree-of-Life. And quite frankly, this is all beyond the Grade of yours truly; leaving us to the possibility that this is all still work connected with Tiphareth itself. Of course, Tiphareth is the heart (pun intended) of the Ethical Triad.

Mysticism is about awareness and the field of the mind. Magick is about attainment and the process of growth and evolution. This is the work of the Ethical Triad.

Zain repeating with both Samekh and Resh

⤴ = Path from Binah to Tiphareth

⊖ Samekh = Path from Tiphareth to Yesod

⤵ Resh = Path from Hod to Yesod

The Samekh/Zain description from above:

The sigil connected to the Mercurial genii associated with Samekh features 2 tripods or set of 3 crosses; one upright and one averse with the averse tripod's central cross pointing in the opposite direction of its two outside crosses. On the inside of these two crosses and on the back end of the central cross that forms a downward pointing arrow, we find the English letters QST; a seeming implication of the word 'quest' (the Great Work). In the English Qabalah, Q=800, S=10 and T=4; totaling to 814 and equivalent to ABRAHADABRA. 814 is also a ThRSHRQ of 418, which in the EQ is equivalent to Baphomet and also the name of the Mercurial genii for Samekh. The upright tripod of crosses sits below the averse tripod, with all three crosses pointing in the same direction.

The sigil for the qliphotic genii associated with Zain almost looks like a headless stick figure; a lunar crescent for arms affixed to a vertical line segment that has the back end of an arrow at its base without an arrow tip at its top end. A crescent-shaped line segment forms what might be said to be the legs; the segment having an incomplete circle at each end, as if they were the feet. These also give the impression of the letter C with the back end of the arrow giving the impression of an upside-down V; presenting the letter sequence: C-V-C. In the English Qabalah, this sequence adds to 180 and is equivalent to the words: Ordeal, Opposition, Cup, POP (Enochian Aethyr) and 'red flame.'

The upright and averse temple theme is reintroduced. They would be at a 180 degree 'opposition' to each other. We have both the 'Great Work' and the 'Ordeal' that it provides. POP is the Path of Gimel (the Priestess as representative of Babalon; hence the 'Cup') and is the hegemony between the Pillars; or in this case, the upright and averse temples. It is also the vision of the Unguided Universe and the Aethyr is the dwelling of the angel of the path of Samekh. "[She is] the angel of the Moon... the veiled one that sitteth between the pillars veiled with a shinging veil, and on [her] lap is the open Book of the mysteries of the ineffable light."²

The Resh/Zain description from above:

The Mercurial sigil representing Resh displays a smiley face Sun atop with 6 rays. The numbers 6 and 9 are descended from the lower left and right sun rays evoking for me, chapter 69 in the Book of Lies. These two numbers are atop two columns; completed by 3 dots below them and as shown in other sigils—discussed above. At the bottom of the two columns, they are connected by a lunar crescent; cupping the Egyptian hieroglyph for God (neteru)—one upside down and the other, right-side-up—with both flags on the opposite side of the stem that they connect to. We've also seen this, more correctly displayed in other sigils; discussed above.

The sigil for the qliphotic genii associated with Zain almost looks like a headless stick figure; a lunar crescent for arms affixed to a vertical line segment that has the back end of an arrow at its base without an arrow tip at its top end. A crescent-shaped line segment forms what might be said to be the legs; the segment having an incomplete circle at each end, as if they were the feet. These also give the impression of the letter C with the back end of the arrow giving the impression of an upside-down V; presenting the letter sequence: C-V-C. In the English Qabalah, this sequence adds to 180 and is equivalent to the words: Ordeal, Opposition, Cup, POP (Enochian Aethyr) and 'red flame.'

As the Book of Lies is an important examination of the Thelemic Qabalah, it seems appropriate to present Chapter 69:

69

THE WAY TO SUCCEED- AND THE WAY TO
SUCK EGGS!

This is the Holy Hexagram.
Plunge from the height, O God, and interlock with
Man!
Plunge from the height, O Man, and interlock with
Beast!
The Red Triangle is the descending tongue of grace;
the Blue Triangle is the ascending tongue of
prayer
This Interchange, the Double Gift of Tongues, the

² Cf. Liber 418

Word of Double Power-ABRAHADABRA!-is
the sign of the GREAT WORK, for the GREAT
WORK is accomplished in Silence. And behold is
not that Word equal to Cheth, that is Cancer.
whose Sigil is? ?
This Work also eats up itself, accomplishes its own
end, nourishes the worker, leaves no seed, is per-
fect in itself.
Little children, love one another!

Abraham abra, the word issued by Aleister Crowley as Magus, along with the formula of the Great Work is discussed in this chapter with an allusion to the IXth degree working of the O.T.O.; detailed in Liber 36. Interestingly enough, the EQ, in giving us the number 180—as discussed in the qliphotic sigil for Zain, shows the relative position of the two operators in Liber 36, which also is a physical imitation of the sigil for Cancer (♋). This also suggests a complete cycle or a perfectly autonomous system.

Interestingly enough, 180 is the common number to both these comparisons. In the English Qabalah, 180 represents the value of the word ‘ordeal’ and ‘cup’ as well as ‘red flame.’ Noting that Thelema claims to be the correction to the error of the Christian myth, we are reminded that in the final ordeal of Jesus; before being arrested by the Roman soldiers, he asks that this cup be passed away from him. And of course the red flame is the blood, which for us is the *Blood of the Saints in the Cup of Babalon*.

Peh repeating with both Ayin and Qoph

⚡ = Path from Netzach to Hod

⚡ Ayin = Path from Tiphareth to Hod

⚡ Qoph = Path from Netzach to Malkuth

The Ayin/Peh description from above:

The sigil for the Mercurial Ayin presents a circle atop; pierced with a dagger from below. The circle has a dot at the top that resembles a nipple; giving the impression of a breast. At the bottom of the dagger, we find two small loops that resemble a scrotum. These also resemble an upside down Y with a Sigma to the left and an E to the right; suggesting the word EYE. The dot in the circle then can also seem to represent an Iris.

The Sigma in the Greek Qabalah equals 200 and combined with the E & Y of the English Qabalah; equaling 59, we get the number 259, which in the English Qabalah equates to the phrase ‘Land of No Desire,’ which is a symbol of attainment; giving us the overall theme in this comparison.

The sigil associated with the Qliphotic Peh displays a castle with two windows and a door; with upside down crosses hanging in them. Beneath that is the name SUE and about the castle are the English letters: M, V, N, D, V, S, D. In the English Qabalah, SUE adds to 45 and the letters surrounding the castle add to 109; together equaling 154, which reduces by AIQ BKR to 10 and then to 1.

The all-seeing eye of God atop the pyramid comes to mind; representing the Universal consciousness or even again, Tiphareth. Sue, adding to 45 and reducing to 9 suggests the house of Yesod. The English Qabalah equivocates 109 to the Enochian Aethyr: ARN; “The Marriage of the Seer with BABALON (Atu VI)” and said to be the final reward of the Magister Templi. In this Aethyr, the apocalyptic ‘mark of the Beast’ is considered the sign of Initiation that Crowley footnotes as the “Third Eye” (the pineal gland) and the “Eye of Siva.”

An alphabet of arrows is also displayed in the Aethyr with their ends also resembling as stated above, a scrotum. And a general theme in the Aethyr is a cry of the body of Babalon connected with the legend of the fall of Lucifer and the taking of pleasure upon the Earth. Lucifer represents the infusion of spirit into the body of man; fitting well with the Enochian theme of the divinity translating itself, archetypally into what would become the human form. And with 154 being equivalent to the word ‘cult’ in the English Qabalah, we find a suggestion of authority, as in the founding of lineage.

Overall, we get the impression of the Adept; possibly the Major Adept or the Exempt Adept. But somehow overall the Gnosis of the entire Ethical Triad seems to be fully attained. This would naturally result in a vision of the City of the Pyramids that would provide the momentum for the Abyss. The theme of desire in ARN becomes the motivating factor that is whole in that it is spiritual, of soul and absolutely physical as well.

The Qoph/Peh description from above:

The Mercurial sigil attached to Qoph displays A propeller in the center, which could also be an upside-down Y (equal to 90 in the EQ—Tzaddi/Emperor Atu) with a lunar crescent above it. Below is the alchemical sign for Fire and on its sides are the Arabic letter for Ayin; both correctly displayed on the left side and reversed on the right side and as indicated in the last section of this holy book (they both appear to be displayed with what we might call an apostrophe, but someone knowledgeable of Arabic might know them to be diacritical marks).

The sigil associated with the Qliphotic Peh displays a castle with two windows and a door; with upside down crosses hanging in them. Beneath that is the name SUE and about the castle are the English letters: M, V, N, D, V, S, D. In the English Qabalah, SUE adds to 45 and the letters surrounding the castle add to 109; together equaling 154, which reduces by AIQ BKR to 10 and then to 1.

Rather than considering SUE as a formal name, we may consider it as meaning ‘attack’ (consistent with the Emperor Atu); such as suing someone in a court of law. A more archaic definition give us: ‘to make a petition or appeal to.’ This seems to indicate the Grade of Magus and the attainment of Chokmah; wherein the Initiate is said to start his or her own school of thought. Certainly, we can see that both Aleister Crowley ([Thelema](#)), Madame Blavatsky ([Theosophy](#)), Sri Aurobindo ([Supramental Yoga](#)) and possibly even G.I. Gurdjieff and/or P.D. Ouspensky ([The Fourth Way](#)) have reached such a point.

ARN is the second Enochian Aethyr and the path of Beth on the Tree of Life. This is the Hebrew letter associated with the curse of the Magus as described in Liber B. The foundational letter of the Universe is also the work of the Magus—who founds his or her own school of thought.

Isolated Qliphotic Sigils

Would this be further desiderata on Initiation?

Yod

𐄂 = Path from Chesed to Tiphareth

This glyph shows a squiggly line that holds a crescent within it, with two circles at the tips of the crescent and a cross of which the top arm bends to the right and connects to the crescent.

Lamed

𐄃 = Path from Geburah to Tiphareth

This glyph shows a scale of balances in the upper left-hand corner and attached to the right arm of a stick figure with a head atop it, looking to the right and placed directly under the right arm of the balances. In its left hand is a globe with a cross beneath this in the lower right-hand corner.

Nun

𐄄

This glyph shows what looks like a crowned skeleton holding a scythe whose handle results in a cross with the scicle pointing to another cross.

Resh

𐄅 = Path from Hod to Yesod

This glyph shows a darkened Moon at the top-center with a crescent illuminated in the lower portion of this Moon. Immediately below this is a stick figure that looks remarkably similar to the qliphotic sigil of Kaph; surrounded by two Egyptian sigils for God (neteru)—one displayed correctly and the other reversed.

The Ontology of the Textual Portion

(This book is true up to the grade of Adeptus Exemptus. V.V.V.V.V. 8°=3^o)

"This is an account of the cosmic process so far as it is indicated by the Tarot Trumps."—A. Crowley

The alignment with Liber Trigrammaton suggests that initiation is an ontological experience. In other words, we are dealing with a racial initiation. As we each for ourselves, successfully manage to attain, we widen this field for the rest of our race.

What is uncanny here is how well the verses of Liber Trigrammaton (also an ontological narrative of human evolution) works so well inside this last section of Liber CCXXXI. For further examination of this, we refer the reader to our commentary on [Liber Trigrammaton](#).

Foot Atu

- 0. A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders. Between Asar and Asi he abideth in joy.**

*
*
*

Here is Nothing under its three forms. It is not, yet informeth all things.

Magus Atu

- 1. The lightnings increased and the Lord Tahuti stood forth. The Voice came from the Silence. Then the One ran and returned.**

*
*
—

Now cometh the glory of the Single One, as an imperfection and stain.

Priestess Atu

- 2. Now hath Nuit veiled herself, that she may open the gate of her sister.**

*
*
--

But by the Weak One the Mother was it equilibrated.

Empress Atu

- 3. The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.**

*

—

*

Also the purity was divided by Strength, the force of the Demiurge.

Emperor Atu

- 4. Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.**

*

--

*

And the Cross was formulated in the Universe that as yet was not.

Hierophant Atu

- 5. Also is the Star of the Flame exalted, bringing benediction to the universe.**

—

*

*

But now the Imperfection became manifest, presiding over the fading of perfection.

Lovers Atu

- 6. Here then beneath the winged Eros is youth, delighting in the one and the other. He is Asar between Asi and Nepthi; he cometh forth from the veil.**

--

*

*

Also the Woman arose, and veiled the Upper Heaven with her body of stars.

Chariot Atu

- 7. He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool, and the sevenfold veil is revealed.**

*

—

—

Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.

*

—

--

And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.

Adjustment Atu

- 8. Also cometh forth mother Earth with her lion, even Sekhet, the lady of Asi.**

*

--

—

Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were

--

—

*

Hermit Atu

- 9. Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.**

Fortune Atu

- 10. Now then the Father of all issued as a mighty whell; the Sphinx, and the dog-headed god, and Typhon, were bound on his circumference.**

*

--

--

The master flamed forth as a star and set a guard of Water in every Abyss.

Lust Atu

**11. Also the lady Maat with her feather and her sword abode to judge the righteous.
For Fate was already established.**

—
*
—

Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.

Hanged Man Atu

12. Then the holy one appeared in the great water of the North; as a golden dawn did he appear. bringing benediction to the fallen universe.

—
*
--

Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly

Death Atu

13. Also Asar was hidden in Amennti; and the Lords of Time swept over him with the sickle of death.

--
*
—

But the Enemy confused them. They pretended to conceal that Light that they might betray it, and profane it.

Art Atu

14. And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.

--
*
--

Yet certain holy nuns concealed the secret in songs upon the lyre.

Devil Atu

15. Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.

—
—
*

Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.

Tower Atu

16. He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof.

—
--
*

Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.

--
—
*

And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.

--
--
*

Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.

Star Atu

17. Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.

Moon Atu

18. By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the powers was destroyed.

Sun Atu

19. Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.

—
—
—

Then only was Heaven established to bear sway; for only in the lowest corruption is form manifest.

Aeon Atu

20. Then also the Pyramid was builded so that the Initiation might be complete.

—
—
--

Also did Heaven manifest in violent light,

—
--
—

And in soft light.

Universe Atu

21. And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things.

--
—
—

Then were the waters gathered together from the heaven,

—
--
--

And a crust of earth concealed the core of flame.

--
—
--

Around the globe gathered the wide air,

--
--
—

And men began to light fires upon the earth.

--
--
--

Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.

THE GENII OF THE 22 SCALES OF THE SERPENT AND OF THE QLIPHOTH

The symbols of the spirits are given in two columns; the left is of the "XXII domarum mercurii cum suis geniis" (the 22 houses of Mercurius with his spirits), and the right has the "XXII carcerorum qliphoth cum suis geniis" (the 22 prisons of the qliphoth with its spirits).

The prisons are as suggested in the Dog Rite, the shadow that echoes inwards unto restriction. In nomine Babalon, restriction unto Choronzon. (Get exact quote from the Book of Lies)

⌘ Aξu-iao-uεα [ε=ν] :Amprodias
IAO is at the center of this name.

⌚ Beξθaooooabitom :Baratchial
The Enochian godname VVLE is at the end of this name.

⌛ Gitōnosapψallois :Gargophias
The root of the word gita (Bhagavad-Gita) begins this name.

⌜ Dηanaξartarωθ [ξ=st] :Dagdagiēl
Astarte seems embedded.

⌝ Hoo-oorω-iξ :Hemethterith
Hoor is embedded in this name.

⌞ Vuaretza — [a secret name follows] :Uriens

⌟ Zooωasar :Zamradiel
Omega and Asar appear in this name. Zoo is the Greek word for 'live.'

⌠ Chiva-abrahamadabra-cadaxviii :Characith
Shiva seems to be in this name; along with Abrahamadabra

⌡ θal ξ ξ er-ā-dekerval :Temphioth
Aleister (Crowley) appears to be phonetically inserted

⌢ Iehuvahaξanξθatan :Yamatu
Jehovah and Satan

⌣ Kerugunaviel :Kurgasiāx

⌤ Lusanaherandraton :Lafcursiāx

מ	Malai	:Malkunofat
נ	Nadimraphoroizעθalai	:Niantiel
ס	Salaθlala-amrodnaθיע <i>Saladin, Amrita</i>	:Saksaksalim
ע	Oaoaaaooooע-iע <i>OAI</i>	:A'ano'nin
פ	Puraθmetai-apηmetai <i>The Puranas</i>	:Parfaxitas
צ	Xanqasteransθ-iע	:Tzuflifu
ק	QaniΔnayx-ipamai	:Qulielfi
ר	Ra-a-gioselahladnaimawa-iע <i>The Enochian solar senior of water</i> ⚡⚡⚡⚡⚡	:Raflifu
ש	Shabnax-odobor	:Shalicu
ת	Thath'th'thithעthuth-thiע	:Thantifaxath