



# The Origin of the Sigillum Dei Aemeth As found in Athanasius Kircher's Sigillum Aemeth

Translated & Annotated by Paul Joseph Rovelli

Editorial Note: I am not a Latin scholar and this amateur translation should be considered suggestive at best.  
A competent Latin scholar would quite certainly find major inaccuracies in the translation that are even obvious to the layman.  
Of major interest here is the origin of Enochiana's Sigillum Dei Aemeth; compared and contrasted with the original Sigillum Aemeth.

## Amuleti alterius Cabalistici heptagoni Interpretatio *The secret Qabalistic meaning of the heptagonal amulet*

Do what thou wilt shall be the whole of the Law.

Tracing the origin of the Sigillum Dei Aemeth or Seal of God's truth, we find our way to one of its ancestors, the Sigillum Aemeth or Seal of Truth; originally appearing in Liber Juratus, created in the fourteenth century . It was supposed to be symbolically express the Primum Mobile or 'First Moved'; based on the geocentric model of the Universe, which is not unlike the scheme of Enochian Aethyrs. The geocentric view of the Universe is now outmoded as we know the planets do not continue in their spheres about the Earth. But the spherical model itself is has not been overthrown; we simply now see the Sun in the center—the heliotropic view of the Universe.

Contrasting Enochiana with the more ancient Merkabah tradition, there are now thirty heavens instead of seven; though the planets still serve as demi-gods in the human passion-play. We only need here, to expand our mythological paradigm to include the new planets that aren't in the old model of seven planets. Their energies influence us personally and generationally in cycles that help us to see the hidden nature of our lives in much the same way as the larger [Gnostic Cycles](#) help us to understand the evolutionary movement of our race.

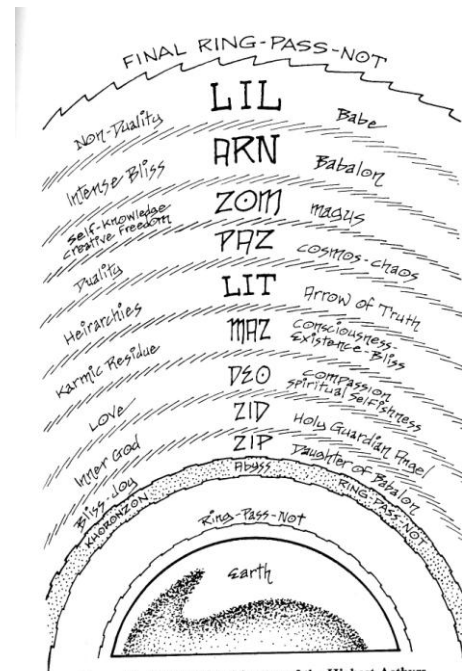
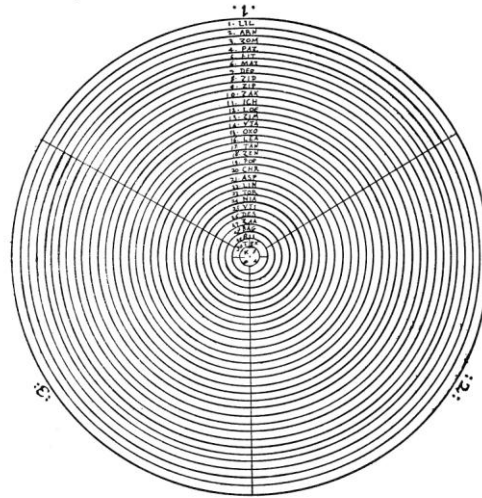


Figure 30. A Schematic Diagram of the Highest Aethyrs, From ZIP to LIL.

The circumference of the Primum Mobile was to represent the sphere of the fixed stars, which is not the case with either of the two sigils with the original using the letters of the Shemhamphoresch and Dee and Kelly's sigil containing letters and numbers as dictated by the contacting angel as a cipher that reveals names of God.

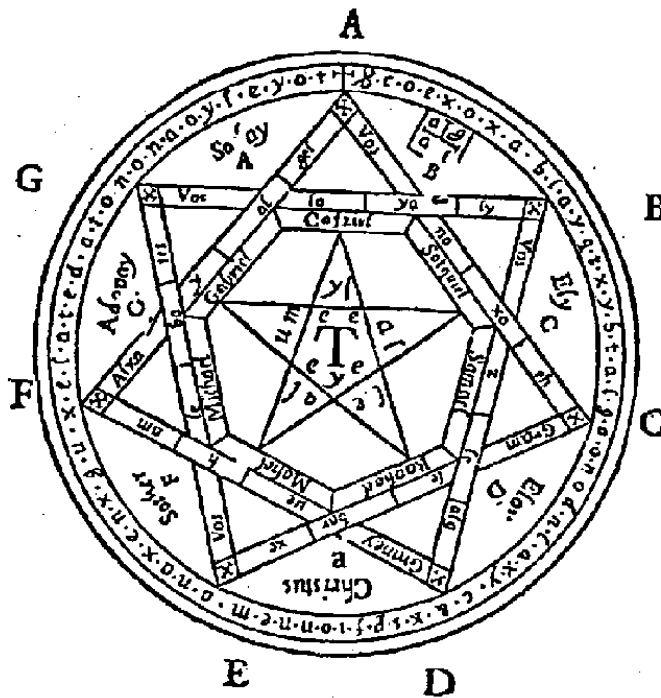
Schema huius praeiussae diuifonis Sphaerarum.



In Enochian literature, we find a general outline of the construction of the original fourteenth century sigil; to be described in greater detail in the translation:

The Internal Pentagram, with its corresponding Angels, are Symbolical of the Material World, while the Heptagon and beyond are the Model of the Spiritual World. The Circumference of the Ring is The Fixed Stars, and originally was lettered with the ShemHamPhoresh. The Cross in the Middle is called in Liber Juratus "Tau Tale" and is supposed to be symbolic of the Cross upon which Jesus was hanged and nailed. The pentagram outside is the Motion of the Planets, which bring forth the Elements in their Motion. The Heptagon is the Divine God in Sevenfold-division, that hold the planets in their orbits, and as the Administrator of the Seven Days of Creation.

Sigillum Aemeth



The T or Tau, an ancient symbol; the significance of which, predates humanity and hails from the ancient mystery schools. The Hermetic era however, found that Christianizing the various strains of Hebrew, Greek, Egyptian, Pagan and Arabic magicks into one coherent and syncretic system was somehow propitious. It was certainly creative and probably in itself, originated that current that would produce the Renaissance and Age of Reason.

Blavatsky provides an important knowledge lecture on the Tau, stating:

[The Tau] was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the initiate, after his “new birth” was accomplished, and the Mystae had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory – the Eleusinia.

Uniting the Astral Soul with the Divine Spirit is the simplest way to describe the Great Work of what has come to be called High Magick. Laying this upon the breast of a new initiate connects this with the heart and the nature of the Rosy Cross. However, it is the power evoked from the reverence for this symbol that makes it so effective. HPB states further:

The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India, where it can be found until now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape.

This symbol sits deep in the psyche of all cultures, which by the time we get to the mediaeval ages, comes directly from a Christian culture that is beginning to rediscover to its own heritage. Its power on amulets is widely accepted amongst Occultists; this being significant as we learn that the Sigillum Aemeth was considered an amulet or protecting seal, and not a talisman or invoking seal. The placement of the Shewstone upon the Sigillum Dei Aemeth in Enochian Magick is for purity of vision, protecting against interference from harmful or disruptive entities. The Tau is then further elaborated on by Blavatsky:

Till very late in the mediaeval ages, it was considered a potent spell against epilepsy and demoniacal possession; and the “signet of the living God,” brought down in St. John’s vision by the angel ascending from the east to “seal the servants of our God in their foreheads,” was but the same mystic Tau – the Egyptian cross. In the painted glass of St. Dionysus (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads, **SIGNVM TAY**. In King’s *Gnostics*, the author reminds us that “this mark is commonly borne by St. Anthony, an *Egyptian* recluse.”\*\* What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmins. It is but too evident that, with the apostle, at least, it meant the “Ineffable Name,” as he calls this “signet of the living God,” a few chapters further on,\*\*\* the “*Father’s name written in their foreheads.*”



## KEFALH MQ

## WARATAH-BLOSSOMS

Seven are the veils of the dancing-girl in the harem of  
IT.

Seven are the names, and seven are the lamps beside  
Her bed.

Seven eunuchs guard Her with drawn sword; No  
Man may come nigh unto Her.

In Her wine-cup are seven streams of the blood of the  
Seven Spirits of God.

Seven are the heads of THE BEAST whereon she  
rideth.

The head of an Angel: the head of a Saint: the head of  
Poet: the head of An Adulterous Woman: the  
head of a Man of Valour: the head of a Satyr: and  
the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is

☉ This is the Seal upon the Ring that is on the Forefinger  
of IT: and it is the Seal upon the Tombs of  
them whom She hath slain.

He is Wisdom. Let Him that hath Understanding  
count the Number of Our Lady; for it is the  
Number of a Woman; and Her Number is  
An Hundred and Fifty and Six.

## COMMENTARY (MQ)

*49 is the square of 7.*

*7 is the passive and feminine number.*

*The chapter should be read in connection with Chapter 31, for  
IT now reappears.*

*The chapter heading, the Waratah, is a voluptuous scarlet  
flower, common in Australia, and this connects the chapter with  
Chapters 28 and 29; but this is only an allusion, for the subject  
of the chapter is OUR LADY BABALON, who is conceived as the  
feminine counterpart of IT.*

*This does not agree very well with the common or orthodox  
theogony of Chapter 11; but it is to be explained by the  
dithyrambic nature of the chapter.*

*In paragraph 3 NO MAN is of course NEMO, the Master of  
the Temple. Liber 418 will explain most of the allusions in this  
chapter.*

*In paragraphs 5 and 6 the author frankly identifies himself  
with the BEAST referred to in this book, and in the Apocalypse,  
and in LIBER LEGIS. In paragraph 6 the word "angel" may  
refer to his mission, and the word "lion-serpent" to the sigil of  
his ascending decan. (Teth = Snake = spermatozoon and Leo in  
the Zodiac, which like Teth itself has the snake-form. Q first  
written! = Lingam-Yoni and Sol.)*

*Paragraph 7 explains the theological difficulty referred to  
above. There is only one symbol, but this symbol has many  
names: of these names BABALON is the holiest. It is the name  
referred to in Liber Legis, 1, 22.*

*It will be noticed that the figure, or sigil, of BABALON is a  
seal upon a ring, and this ring is upon the forefinger of IT. This  
identifies further the symbol with itself.*

*It will be noticed that this seal, except for the absence of a  
border, is the official seal of the A : A : . Compare Chapter 3.  
It is also said to be the seal upon the tombs of them that she  
hath slain, that is, of the Masters of the Temple.*

*In connection with the number 49, see Liber 418, the 22nd  
Æthy, as well as the usual authorities.*

into motion. These IT does allfor time is not.  
So that IT does neither of these things. IT does  
THAT one thing which we must express by two  
things neither of which possesses any rational  
meaning.  
Yet ITS doing, which is no-doing, is simple and yet  
complex, is neither free nor necessary.  
For all these ideas express Relation; and IT, comprehending  
all Relation in ITS simplicity, is out of  
all Relation even with ITSELF.  
All this is true and false; and it is true and false to say  
that it is true and false.  
Strain forth thine Intelligence, O man, O worthy one,  
O chosen of IT, to apprehend the discourse of  
THE MASTER; for thus thy reason shall at last  
break down, as the fetter is struck from a slave's  
throat.

#### COMMENTARY (LA)

*The number 31 refers to the Hebrew word LA, which means  
"not."*

*A new character is now introduce under the title of IT, I  
being the secret, and T being the manifested, phallus.*

*This is, however, only one aspect of IT, which may perhaps  
be defined as the Ultimate Reality.*

*IT is apparently a more exalted thing than THAT.*

*This chapter should be compared with Chapter 11; that  
method of destroying the reason by formulating  
contradictions is definitely inculcated.*

*The reason is situated in Daath, which corresponds the the  
throat in human anatomy. Hence the title of the chapter, "The  
Garotte."*

*The idea is that, by forcing the mind to follow, and as far as  
possible to re achinathe language of Beyond the Abyss, the  
student will succeed in bringing his reason under control.*

*As soon as the reason is vanquished, the garotte is  
removed; then the influence of the supernals (Kether,  
Chokmah, Binah), no longer inhibited by Daath, can descend  
upon Tiphareth, where the human will is situated, and flood it*

*with the ineffable light.*

Babalon, the Great Whore and the Beast are the central figures of the apocalyptic literature generated by Crowley's skrying of the Enochian Aethyrs. The sublime nature of this reconnection with the ancient Merkabah tradition raises the bar in articulating the nature of the Hekaloth (heavens) in apocalyptic literature; so much so that the whole of Thelemic doctrine is based upon Crowley's revelation. This is the true nature of prophecy; not the hokus-pokus of predicting the future. This is not to deride the work of Nostradamus, who takes the Starry Gnosis and shows its cyclic nature in the evolutionary course of human affairs, and is less predictive that the populist writers on his work would have us accept.

The communicating angel, the archangel Michael builds a cosmogony directly connected with the Enochian Pseudpegripha from which the entire Hermetic tradition is principally derived. The story of the Nephilim and the Sons of God and Daughters of Men is expanded to included other angels and groups of angels; all used as holy names on the Sigillum Dei Aemeth. In contrast, the original Sigillum Aemeth is an artificial construct; following the formula for sigil construction in vogue at the time.

What follows is a feeble English translation of Kircher's analysis of the Sigillum Ameth that certainly remains available for a Latin scholar to effect a more accurate translation. The original Latin is presented to this end with the translation below it.

*Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala ex achinaquarum vnaquaque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hinc prima fronte non rideat malefactorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimè in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quòd in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese ex achinasunt autem se achinatiottributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae*

*in achinpectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא, quod ex achinadem si achinationc,*

*אחה גבור לעולם ארכי Tu fortis in aeternum Domine: Si enim [480] ca achinatingularum vocum literas in vnum iunxeris, prodibit nomen*

*אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus.*

**This heptagonal amulet includes a circle dedicated to Venus<sup>1</sup>, so that it is shown to be a mathematical hieroglyph. In the circumference are found 72 letters taken from the Qabala<sup>2</sup>, indicating each and every one of 72 angels; of the kind shown in the Hebrew Qabalah [fol 275]. Do not desecrate any of these superior beings upon the idle wicked brow of profane men, as long as they futilely pedal foolish translations of the Qabalah into the Latin language, they nevertheless still keep the faith, in order that they influence the mountain they likewise are able transform themselves, are they able to convince themselves? However because the Devil has come forth as the enemy of humanity, there is nothing we can do but by the sacrifice of Christ<sup>3</sup> to save us from destruction; henceforth we must guard against Satan's wickedness, dedicate the work, attributed to Christ in the apex of the heptagon, it is he, Angel of darkness in the form of light shows himself; existing also to control our situation. Inside the apex AB<sup>4</sup>, inside the corner of each square a Cross shows the four letters a.g.l.a. inerted because this is the Hebrew name, and in the Qabala the holy אגלא, this is expanded<sup>5</sup> to show, אחה גבור לעולם ארכי thou art three times mighty lord: If indeed [480] belonging to one voice in one book is brought together will**

<sup>1</sup> This is almost a foreshadow of Isis appearing in The Chemical Wedding of Christian Rosencreutz; Venus and Isis symbolizing the gateway to Initiation.

<sup>2</sup> This is a reference to the Shemhamphoresch; the 72-lettered name of God in the Torah.

<sup>3</sup> It was common for Hermetic writers to include odes to Christ in order to avoid retribution from the Roman Church; though also the pre-Renaissance Hermeticists were trying to create a Christian Qabalah.

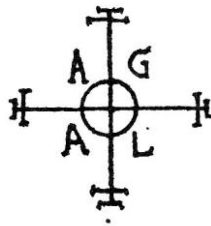
<sup>4</sup> Marked on the diagram

<sup>5</sup> This utilizes the Qabalistic technique called Notariqon.



produce the name אגליא Agla, so that the square shows אלה Eli within the apex BC<sup>6</sup>, that means, my God.

Note that AGLA is also found on the reverse side of the Sigillum Dei Aemeth with a cross and arranged in a square pattern similar to that found in the Sigillum Aemeth; continuing the theme into Dee's particular reconstruction.



The Christian Qabalah had always been an artificial construct that never really worked as a system, though lesser concepts were successfully appended in interesting ways. This is why the translation was worked to suggest a futility in the attempt to create a Latin Qabalah. But really, the work for Christianity had everything to do with the Greek Qabalah of which, the Gnostic scriptures still need to be carefully explored. The translation of the second of the two paragraphs explaining the Sigillum Aemeth follows:

Intra cornu CD ponitur אלה Eloi, quod tamet si idem prorsus cum præcedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Græcè Saluatorem si achinationnè verminosum machinamentum Græcâ voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque hæc sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quæ sunt Cafziel, Satquiel, Samaël, Raphaël, Mahel, Michaël, Gabriel; quæ vocabula Hebraica passim trachinatiunt; vt vel ex hoc ipso appareat, à Deo bonisque Angelis emanare minimè posse, quod tam turpiter, non nisi ab omni turpitudinis Cacodæmone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quàm ex Cabala trachinatiocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T solum salutis; circa quod cum has literas υγεια scachinaebuissent, bestijs tamen inscitiores has supposuerunt e e e y. Intra trachinatioerò ex Arabum amuletaria ofachinationuntur yl, al, le, al, um, corruptissimè vti omnia

alia; volebant enim illud Arabicum exprimere لا الله الا الله la alla ella alla, non est Deus nisi Deus, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato

لا الله الا الله se achinæ voces sequuntur, Mahumet rassul  
 الله رسول الله  
 alla; atque harum caachinatiteras reachinatm. vt vel ex hoc colligas, quantis modis illudat Dæmon incautis hominibus, vt dum Christiani esse volunt, occultè [481] Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicæ, Christianæ, Mahumetanæ, Paganæ, ab ijs, qui illud portant, fit prachinatioidque ocachinacto Dæmonis, ad Christianæ religionis contumeliam ea de

<sup>6</sup> Marked on the diagram

*causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui prius Martem non attraxisset; de quibus in Astrologia Ægyptiaca susius; hoc enim pe achinatictoriam in omnibus sibi spondebant. Porrò finis huius Amuleti erat, amorem & benevolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, quã & Deum, & Angelos, veriùs Cacodæmones cum inuocatione Veneris aut Martis sa achinati impio ritu sollicitare solent, patet, quam &, nè Christianæ aures vulnerentur, consultò omitto. Quicumque itaque huiusmodi possederit farinæ Amuletum, illud non na achinanon Diuinum aut Angelicum, sed immediatum Diabolicæ machinationis opus se possidere sibi persuadeat, non nisi cum æterna animæ ruina vsurpandum.*

**Inside the apex CD<sup>7</sup> 'אלה' Elohi is placed, that even if it also only indicates precedence, just as its separate indicating righteousness; this rascal's open blind ignorance is congealed. Inside DE<sup>8</sup> Christus, next Sother, this Græcè *Saluatorem*<sup>9</sup> is signified, nay the least among us be without the voice of Græcâ<sup>10</sup>. Adonay & Sadai follow next; the former the Lord, this indicates Omnipotence. The seven attributes of Christ exist together that are united with the seven holy intelligences that are *Cafziel Satquiel Samaël Raphaël Mahel Michaël Gabriel*; these Hebrew words are translated throughout; When indeed these themselves appear, God's good angels arise who have little influence, who nevertheless repulsively, not unless by each deformity the Evil Spirit, is transformed: Of such kind who exist are inscribed on the sides of the heptagon, verily the Devil from the censor, whatever words are translated from the Qabalah. Incrined in the midst of the heptagon is a pentagram, with the letter T found in its center symbolizing prosperity; in the outer circle the letters υγεια should be inscribed, the beast nevertheless ignorant has substituted e e e e y. Within its outer limbs a resultant triangle is formed originally from an Arab amulet in lower case are posited yl, al, le, al, um, scattered so that all are misled; take for example the**

well-known Arab expression لا الله الا الله *la alla ella alla, non est Deus nisi Deus*, that while unutterable, the former position is the phrase set up as sporadically declared, yl, al, le, al, um: but also that another willing secondary

word, um, is found. In reciting the Arab pronunciation لا الله الا الله strive

always in a pure voice, وهو محمد رسول الله *Mohumet rassul alla*; together with these important letters rendered *um*. Indeed in order to gather from this, the Daemon has a certain method to keep one off one's guard by mocking the

<sup>7</sup> Marked on the diagram.

<sup>8</sup> Marked on the diagram.

<sup>9</sup> Saving Grace

<sup>10</sup> Grace

**operator, provided that in order to be declared a follower of Christ, profess the secret [481] of Mohommed; indeed in this singular Amulet divided into four sections, Jewish, Christian, Muslim, Pagan, from these, who bring those, being declared, he who enters into a secret pact with the Devil, brings harm according to the tradition of the Christian religion. But any pentagram itself, will do, as shown. The Ancient Pentagram, used in Arithmetic to instruct, Mars, use the Heptagram of Venus to consecrate; they betray anyone indeed, nobody takes hold of Venus, who before Mars does not invoke; according to the binding oath in Egyptian Astrology; this very pentagram they promise victory in all one another. Further the end of these amulets exist, love & good will all, & as a result carnal desire satisfactory enjoyment, victory over all enemies for those who prevail; because of the adjuration they recite that which they are accustomed to, anyone & God, Angels verily Demons with invocation of Venus or Mars sacriligious impious rite they are accustomed to inciting, be open, anything &, not Christian hearing harm, do not respond. Beware therefore to take hold of this spiritualized Amulet, the former is not natural, not Divine or Angelic, but absolutely deceit of the Devil's work each possessing to convince onself, by no means struggle with the spirit that brings eternal damnation.**

Love is the law, love under will.