The Origin of the Sigillum Dei Aemeth

As found in Athanasius Kircher’s Sigillum Aemeth

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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.

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.
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 Heptagram 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. It’s 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.”
John Dee is said to be the founder of the Rosicrucian movement that originated during the Renaissance. In his sigil, a cross also sits in the center of the Pentagram. And in both sigils, the pentagram is surrounded by a seven-pointed star; the symbol of Babalon and the A.’A.’.

This sigil is well explained in chapters 49 and 31 from the Book of Lies; the whole of the Thelemic system being based on Enochiana as revealed in Liber 418.
49
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 a Poet: the head of An Adulturous 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 those that she hath slain, that is, of the Masters of the Temple.
In connection with the number 49, see Liber 418, the 22nd Æthyr, as well as the usual authorities.

31
KEFALH LA
THE GAROTTE
IT moves from motion into rest, and rests from rest
into motion. These IT does all for 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-achinate the 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 Pseudpegriphra 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, uti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literæ ex Cabala ex achinaquarum vanaqueque Angelum ex 72 indicat; de quibus vide Cabalam Hebræorum fol. 275. Quis hic prima fronte non rideat maleficiorum stoliditatem, dum ineptis huiusmodi Cabalisticis pessimè in Latinas literas transformatis, tantam tamen fidem habent, ut earum ope montes etiam se transferre possent, sibi persuadeant? Sed quoniam Diabolus humani generis hositis nihil agit, nisi quòd in contumeliam Christi hominum et humanæ perniciæ cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis achinatur autem se acheniapertur. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literæ a.g.l.a. ex inachinatio, quod Hebraicum nomen est, et in Cabala celeberrimum, quod acheniapertur, Tu fortis in æternum Domine: Si enim [480] acheniapertur singulorum vocum literas in unum iunxeris, prodibit nomen Agla, vti quadratum ostendit. Intra cornu BC ponitur גֵּלֶּשׁ, id est, Deus meus.

This heptagonal amulet includes a circle dedicated to Venus¹, so that it is shown to be a mathematical hieroglyph. In the circumference are found 72 letters taken from the Qabala², 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 Christ³ 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 AB⁴, inside the corner of each square a Cross shows the four letters a.g.l.a. inverted because this is the Hebrew name, and in the Qabala the holy גֵּלֶּשׁ, this is expanded⁵ to show, גֵּלֶּשׁ thou art three times mighty lord: If indeed [480] belonging to one voice in one book is brought together will

¹ This is almost a foreshadow of Isis appearing in The Chemical Wedding of Christian Rosencreutz; Venus and Isis symbolizing the gateway to Initiation.
² This is a reference to the Shemhamphoresch; the 72-lettered name of God in the Torah.
³ 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.
⁴ Marked on the diagram
⁵ This utilizes the Qabalistic technique called Notariqon.
produce the name אֲגָלָא, Agla, so that the square shows אֲגָלָא Eli within the apex BC⁶, 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 Eli, quod tam et si idem prorsus cum præcedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulo nim supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Græcè Salvatorum si achinationnè verminosum machinamentum Græcâ voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipo tentem notat. Atque hac sunt septem attributa Christi, quibus subiuangunt septem Veneris Intelligentias, quæ sunt Cæfziel, Satquiel,-samaël, Raphaël, Mahel, Michaël, Gabriel; quæ vocabula Hebraica passim tr achinationat; vt vel ex hoc ipso appareat, à Deo bonisque Angelis emanare minimè posse, quod tam turbiter, non nisi ab omnis turpitudinis Cacodemone, transformatum est: tali sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quàm ex Cabala τρ achinationacubola. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cūm has literas Ιηνεσ sc achinaebissent, bestii tamen insciitores has supposuerunt e e e y. Intra τρ achinationerò ex Arabum amuletaria of achinationuntur yl, al, le, um, corrupccessimè vti omnia alia; volebant enim illud Arabicum exprimere la alla ella alla, non est Deus nisi Deus, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato

لا الله الا الله

Mahumet rassul alla; atque harum ca achinatteras re achinatm, vt vel ex hoc colligas, quantis modis illudat Demon incautis hominibus, vt dum Christiani esse volunt, occultè [481] Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectorum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit pr achinatiodque oc achinacto Demonis, ad Christianae religionis contumeliam ea de

⁶ Marked on the diagram
causa i

causa institute. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica
docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabat, neminem Venerem
possidere, qui priùs Martem non attraxisset; de quibus in Astrologia Aegyptica susiis; hoc enim
pe  achatictoriam 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, quâ & Deum, &
Angelos, verius Cacodemones cum invocazione Veneris aut Martis sa  achatinitu impio ritu sollicitare
solent, patet, quam &, nè Christianae aures vulnerentur, consultò omitto. Quicunque itaque huiusmodi
possede

Inside the apex CD Eloi 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 Christus, next Sother, this Græcè
Saluatorem  is signified, nay the least among us be without the voice of Græcâ .
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. Incribed 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 should be inscribed,
the beast nevertheless ignorant has substituted 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  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  strive
always in a pure voice,

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

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7 Marked on the diagram.
8 Marked on the diagram.
9 Saving Grace
10 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.