The Sigillum Sanctum Fraturnitatus ATAT

The Holy Seal of the Astron Argon



The outer ring of the seal presents its title with the Mark of the Beast positioned at the top; representing Kether and the L.V.X. The heptagram originates on the ceiling of the Vault of the Adepti in the Golden Dawn and is the symbol of Babalon; a holy name of Binah. Babalon’s name is spelled with one letter of her name corresponding to each of the seven points of the Heptagram. In the Hebrew Qabalah, Babalon enumerates to 156. This is expressed by placing a vesica piscis within the heptagram and surrounding it with seven sevens that depict the magickal formula:

 

The number 77 that appears on both sides of the formula graphically depicts the two pillars of on the Tree-of-Life; Boaz and Joachin. For 77 is the value of the Hebrew word, ldgm, which means towers or citadels. The two sevens on the top of the bracketed fraction represent the two Supernals, Chokmah and Binah that represent the Father and Mother (I and H) of the Tetragrammaton. These generate the Son (Vau) in Tiphareth; represented by the seven at the bottom of fraction, with the fractional line itself representing the Abyss or more specifically, Da’ath.

Yet, we might consider an invisible seven, as represented by that line and being the Son with the seven at the bottom of the fraction, actually representing the Daughter or the Scarlet Woman. The invisible seven would bring the number from 49 to 56; or Nu, which is NOT. And of course, the English Qabalah gives the value of 31 to NOT or LA in Hebrew and the Key to Liber AL. 31 also depicts IT (cf. Book of Lies), which is the influence of the L.V.X. moving into Tiphareth. This corresponds well with the Hebrew word, lzm, which also equals 77 and is a word that describes the influence from Kether. The Mark of the Beast at the top of the Seal would represent the L.V.X. that is Kether.

The 49th chapter of Crowley's Book of Lies, is called "Waratah-Blossoms", and is dedicated to Babalon; detailing the seven sevens that bring us to 49. Note that the Book of Lies is a book on Thelemic gematria; giving us the value for each number in its corresponding chapter. The 49th chapter is presented here:

 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 swords; 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 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 Fore-

 finger of IT: and it is the Seal upon the Tombs of

 them whom She hath slain.

 Here 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.

Crowley’s commentary for this chapter is as follows:

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 the 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. Theta first written {Sun} = 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 those 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 is...said to be the seal upon the tombs of them that she hath slain, that is, of the Masters of the Temple."

Thelema sits on the vanguard of the Western Mystery Tradition and is the continuation of its Rosicrucian origins. An important symbol in Thelema is then, the Rosy Cross; the rose that sits on the cross of light. So that from the 12th Aethyr, we get the symbol of Waratah blossom; expressed as a crimson rose of 49 petals.



7x7=49, which reduces to 13 by AIQ BKR and is a ThRShRQ of 31; the Key to Liber AL. 13 is also the value of Binah in the Hebrew Qabalah; Binah (hnyb)=13, which is a qabalistic way of connecting Binah with Babalon. And that the two sevens in the bracketed part of Crowley’s formula for Babalon correspond with the I and H of the Tetragrammaton, we can then show how Babalon sits atop the 13 conformations of the Beard of the Macroprosopus.

Binah also equals 318 in the English Qabalah (cf. Liber 805); the value of which is discussed in our article on the 18’s in the Book of the Law, as follows:

 (http://pauljosephrovelli.blogspot.com/2018/01/on-eighteen-in-thelemic-qabalah.html):

Madame Blavatsky gives a fourth ‘18’ with the ‘Gnostic value of Christ’ in her prophetic tome, The Secret Doctrine:
"318 is the Gnostic value of Christ," remarks the author, "and the famous number of the trained or circumcised servants of Abraham. When it is considered that 318 is an abstract value, and universal, as expressive of a diameter value to a circumference of unity, its use in the composition of the civil calendar becomes manifest."

Unlike 418 and 718, 318 is not covered in AL; unless it be in AL:I.49 “…and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer...”  Isa, as the sufferer is a reference to Jesus; per Crowley’s commentary to this verse.  But the number itself is not directly expressed.
In Liber 777, it is shown to equal a Hebrew phrase that Crowley translates into Latin: Labrum lavacri, et basio eius.  Labrum is Latin for lip, and is used in a number of words including the word labia; though I can't seem to find a translation for lavacri.  Basio seems to be a form of the word basium, which translates as kiss and I can't find a translation for eius.  Kissing lips though, seems a part of this phrase.
It is interesting that in one of the fragments of the Gnostic Gospels, Jesus is said to kiss Mary on the [ ] ; and the fragment is lost; that completes the sentence.  And I do believe that Crowley is giving us some hint here; if only the sentence could be properly translated.  The online Latin dictionary doesn't help.  Still, there seems an overt reference to the hexagram rite and Liber 36.
In the Sepher Sephiroth of the English Qabalah, I found the following values:
318 Binah; but also, its anagram, 381 is equal to 'Inverted Palace.'

We can then take this one step further, as the anagram of Binah gives us 381, we can then open the door to the value of Babalon in the English Qabalah, which is 681. Perhaps, as we’ve considered the 18s, we may also consider their ThRShRQ. In the Hebrew Qabalah, 681 gives us hivrt, which translates as ‘joyful noise or battle cry (the sound of a trumpet). The symbol of the trumpet of course, suggests the Book of Revelation from which Babalon draws her significance in Thelemic doctrine.

81 in the Hebrew Qabalah gives us [a, which translates as wrath. We can then go to the Book of Revelation for some detail on the Cup of Babalon, as follows:

*And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.* —Revelations 18:1-5

And more directly, from the 12th Aethyr:

**The charioteer speaks in a low, solemn voice, awe-inspiring, like a
large and very distant bell: Let him look upon the cup whose blood is
mingled therein, for the wine of the cup is the blood of the saints. Glory
unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth
upon the Beast, for she hath spilt their blood in every corner of
the earth and lo! she hath mingled it in the cup of her whoredom.**

**With the breath of her kisses hath she fermented it, and it hath
become the wine of the Sacrament, the wine of the Sabbath; and in the Holy
Assembly hath she poured it out for her worshippers, and they had become
drunken thereon, so that face to face they beheld my Father. Thus are they
made worthy to become partakers of the Mystery of this holy vessel, for the
blood is the life. So sitteth she from age to age, and the righteous are
never weary of her kisses, and by her murders and fornications she seduceth
the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I
reel under the intoxication of it. And every thought is destroyed by it.
It abideth alone, and its name is Compassion. I understand by
"Compassion," the sacrament of suffering, partaken by the true worshippers
of the Highest. And it is an ecstasy in which there is no trace of pain.
Its passivity (=passion) is like the giving-up of the self to the beloved.)**

**The voice continues: This is the Mystery of Babylon, the Mother of
abominations, and this is the mystery of her adulteries, for she hath
yielded up herself to everything that liveth, and hath become a partaker in
its mystery. And because she hath made herself the servant of each,
therefore is she become the mistress of all. Not as yet canst thou
comprehend her glory.**

**Beautiful art thou, O Babylon, and desirable, for thou hast given
thyself to everything that liveth, and thy weakness hath subdued their
strength. For in that union thou didst understand. Therefore art
thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me
attain to the union with the many." For she is Love, and her love
is one, and she hath divided the one love into infinite loves, and each
love is one, and equal to The One, and therefore is she passed "from the
assembly and the law and the enlightenment unto the anarchy of solitude and
darkness. For ever thus must she veil the brilliance of Her Self."**

The 31st chapter of the Book of Lies; the Garotte is referenced in Crowley’s commentary to the 49th chapter and as noted, is the number of the Key to Liber AL vel Legis. The chapter references “IT,” which would really be the proper way to refer to the ineffable, of which Babalon is ITs biune complement in what we know from Hebrew Qabalah to be the Adam Kadmon. And remember, per the Book of the Law, the Jews have the half.

 IT moves from motion into rest, and rests from rest

 into motion. These IT does alway, 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, com-

 prehending 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.

The Gnostic Mass is on one level, an adoration of Nuit, as Babalon. And Babalon, being one part of the ineffable and biune godhead (the Hebrew Adam Kadmon), gives us an ineffable relation. This line then emerges from the Gnostic Mass:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I.

Crowley’s commentary for this chapter is as follows:

 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 realise, 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.

Reason then, is the garotte; the strangle-hold that keeps us from the Supernals and is done away with, as part of the work of the Adeptus Exemptus in the A.’.A.’. in preparation for crossing the Abyss; wherein Da’ath (the throat) sits. This strangle-hold is the yoke of adoration to Babalon and key to the Book of the Law. For those of the A.’.A.’., our commitment is to the Great Work.

In nomine BABALON Amen.
Restriction unto Choronzon