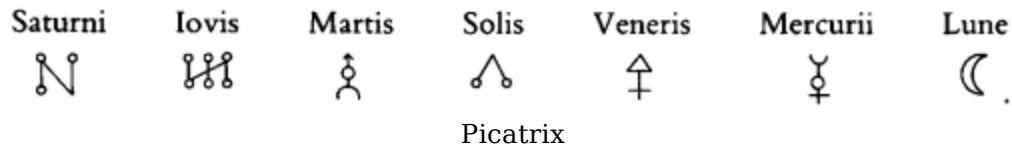


A Note On A Difference In Sigils

In an earlier text {1} we noted the difference between the sigils of the septenary planets in the Latin text of the Picatrix, whose MSS date from c. 1300 - c.1459, to those in the earlier Arabic Ghayat al-ḥakim, dating from c.1050.



The only relatively unchanged symbol is that of the moon, although the Arabic sigil seems to be of an evening crescent Moon and the Picatrix of a morning crescent Moon.

The sigil of Saturn is reversed with all the circles aligned centrally with the lines while the Arabic sigil has one circle offset. The sigil of Jupiter is likewise changed and reversed, with the Arabic circles offset while in the Picatrix they are all centrally aligned.

In the Picatrix, the sigils of Venus and Mercury contain the cross, the symbol of the Nazarene faith, and thus contrast remarkably with the Arabic sigils. Perhaps the use of the cross was not meant to imply the Nazarene faith; perhaps it was.

The Picatrix sigils also show an evolution of symbolism, and are more abstract, more symmetrical.

In respect of the sigils of Mars and the Sun, there is no comparison between the two. The Picatrix sigil of Mars bears little resemblance to the Arabic sigil. The Picatrix sigil of the Sun is new, abstract; while the Arabic sigil is suggestive of many things and requires interpretation based on how a person perceives it. For instance, perhaps it represents an elliptical orbit around a fixed object? Perhaps not.

Similarly, the Arabic sigil of Mars requires interpretation. There are no straight lines, only curves with the central part an ellipse rather than the perfect circle of the Picatrix sigil.

Do these differences matter, and if so what might they imply? Perhaps that the

Western tradition, founded on texts such as the Picatrix and influenced by and indebted as it was to Arabic esoteric tradition, began during the early Renaissance, to evolve a new tradition, and which tradition later on became - to its detriment - influenced by the Hebrew Qabalah with its Arabic roots forgotten or concealed. Which Arabic roots owed much - as is clear from Ghayat al-hakim with its many references to Aristotle, Plato, and other Greco-Roman philosophers - to Greco-Roman mystical and esoteric traditions.

In respect of sigils I am reminded of those given in the Path Workings table of the 1980s typewritten O9A MSS *Naos*. {2} The sigils there seem to be a curious mixion of Western and Arabic sigillistic traditions. While there are some straight lines, with circles aligned centrally with those lines, there are also curving lines (as in the sigil of pathway 1, associated with Noctulius), offset circles (as in the Nythra sigil), and a blend of both (as in the sigil of Naos, and that associated with Mactoron as described later on in the Naos MSS).



Naos Sigil



Noctulius Sigil



Nythra Sigil



Mactoron Sigil

All these O9A sigils require interpretation, like some of the Arabic sigils in Ghayat al-hakim; and just like some of those Arabic sigils are not found - so far as I know - in what has come to be accepted as the Western esoteric tradition based as that now accepted (distorted) tradition is on the Hebrew Qabalah and on the Qabalah influenced 'goetic' tradition.

It thus seems clear to me - from such O9A sigils, from the names and descriptions of O9A "dark gods", and from the O9A insistence on a septenary system as opposed to a ten-fold Otz Chim - that the O9A represents not only the older Arabic esoteric tradition (and thus an even older Greco-Roman tradition) but also the early Western esoteric and Renaissance tradition before it became influenced by the Hebrew Qabalah.

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{1} <https://omega9alpha.wordpress.com/2018/08/27/ghayat-al-hakim-picatrix-and-the-o9a/>

{2} A facsimile of the 1980s O9A typewritten text is available, as of August 2018, at <https://lapisphilosophicus.wordpress.com/naos/>
