

The
Black Book
of the
Jackal



Roger Williamson

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by
Robert Ludlum

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2006



First published in 2000
Trade edition published 2006

Magus Meta Media
a division of Magus Books, Ltd.
1316 SE 4th Street
Minneapolis, MN 55414

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Printed in the United States

“Can you see anything?”

“Yes, wonderful things.”

The dialogue between Lord Carnarvon and Howard Carter as Carter gazed through a hole made in the sealed door leading into the tomb of Tutankhamun.

November 26, 1922.

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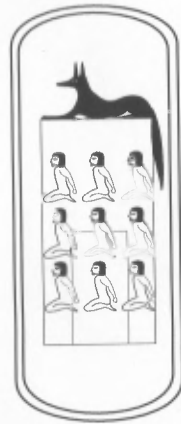
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Breaking the Seal 11

To obtain full benefit from this chapter use it as a guided meditation while focusing on the Theban Necropolis Seal of the Jackal and Nine pictured below.

Either record yourself reading the text and play it back while meditating or have a friend read it to you.

Ideally this should be done prior to experiencing the gateways explained in the chapter Gates of Ingress and Egress.

Gates of Ingress and Egress 15

Speeches of the Seven Aris 21

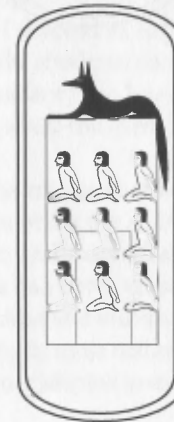
Machines of Attainment 25

Banishing Machines 27

Invoking Machines 31

Astral Projection 33

Diagrams 35



Breaking The Seal

The newly excavated stairwell sinks steeply, maybe thirty steps separate my feet from the base of the stairs. The bottom is now only dimly visible because the late afternoon shadows come, as does the rising tide of the ocean upon the beach, to repossess their lost territory.

I observe that the sides of the stairwell are roughly cut, scarred with ancient chisel marks. The dead messages of dead hands?

Tentatively I begin my descent, each hesitant step seeming to take me further and further away from the life with which I am familiar. Leaving the present behind me, I descend to give myself to an ancient time.

My nostrils become irritated, the delicate tissue of my sinuses burns as I draw in the heavy, dust-laden atmosphere. Although the dust sparkles innocently, hanging like a sequined shroud undisturbed for centuries, now it rises in defense of the tomb, entering the body of me, the predator, attempting to possess me with its guardian spirit, suffocation.

I look up at the illuminated rectangle of the stairwell entrance, the reassuring sunlight of familiarity drawn into a simple geometric shape.

From that realm I descend as Kephra, the messenger of light, come to open the abodes of darkness to the eyes of the sun. Sacrificing familiarity for knowledge of the interior regions of the earth, where still dwell the ancient gods, I continue my descent.

Visible signs of the ancient ones have all but departed in the world above. If not for the stubborn remains of dead eroded stone statues and monoliths one might think that these ancient deities had never existed at all. But are these stone effigies really dead and inanimate? Maybe their shadow souls are lingering in some netherworld incubating new life forms that are better adapted to succeed in our new world order.



What though of the invisible creations of the ancient machines, the spirits who at one time invoked with passion a desire and lust for their union, worshiped and honored for aeons, brought forth by incantations of ancient magicks, beckoned by the accompaniment of droning drums and arcane speech? What of their presence, gone or just sleeping, waiting for such an occasion as this to awaken?

At the base of the stairwell the great granite door stands closed before me. The engravings of the Theban necropolis cartouche, the jackal and nine captives before the gate of ingress, etched upon it as perfect as though its creator had just completed it and departed minutes before.

Beneath it is written a great and ancient curse, filled with foreboding, the translation of which has caused the laborers to flee in panic. Now, in the familiar surroundings of their homes they cower in fear at the howling of the great jackal and its desire for retribution. Better to be the food of the great jackal and so become him, than to live as his slave, I think.

The door before me casts its charm, representing as it does the gown of the virgin interior.

What I experienced as passion was the will of the gods, calling me to release them from their sleeping torpor. Now in the cool shadows of the stairwell, I contemplate the words that she, the virgin interior, would want to hear, the words that will give entrance to my desire.

As these thoughts rise, the inscriptions begin taking on a life of their own. Like tongues of fire they shimmer and flicker.

I shout the words in the ancient tongue of the occupant of this long forgotten tomb.

"In this sacred tomb where dwells the jewel, the sacred prize, I come to kiss the lips of the shadow woman in the depths of the abyss and to awake from sleep in the heart of my soul the star demon that I might be whole."

The great door falls before me, striking the ground with a dull thud. In response, the floor yawns a voluminous cloud of light brown dust. It tears at my lungs and eyes as I recite the inscription etched upon the door.

"At the command of he with the jackal head." I speak the oath at the threshold, knowing that life will never be the same, knowing that I will be a stranger to my previous existence.

I awake sweating profusely beneath a mountain of crumpled sheets. The dream still upon me haunts my newly waking moments with a sense of foreboding.

The dawning Egyptian sun, cut into slices by the venetian blind, casts the shadow of a jackal into the room, dark shadows for dark thoughts.

My attention is subtly drawn to the wall opposite me. From details upon its surface I see faces and images of mythological creatures. It is as though these images rise and sink out of the very fiber of the wall. As waves upon the surface of the ocean manifest as if from nowhere, so these images rise and disappear with the same regularity. My imagination draws these images from the wall and in return the images draw upon my mind.

Life and dream, divided by a wall. I see the wall cutting through the middle of myself, leaving me a dweller between worlds. It is not so much a wall as a mirror with one side reflecting equally the other.

I now remember that huge jackal head from my dream and how it demanded I shout out an incantation. What was called forth by that incantation I now commit to paper.

"I witness intoxicated revelers in the celebration of becoming drunk on the fermented fruits of our mother this sacred earth.

Joining with them in a procession of serpentine coils, I spiral in their wanton abandon.

The animals of our souls rise to the commands of the whispering darkness, and the circling motion of our step creates a talisman evoking great and wonderful beings.

Bestowed with form by rich scented air and transient fire from candle flames, these beings become the machines of our attainment.

We have shaken reason and called forth experience, invoking the madness of illumination.

Drinking from the holy cup, we call forth what some might call insanity."

Gates Of Ingress And Egress

The following information is compiled from personal experience using chapter 147 of The Book of the Dead by E.A. Budge and chapter 144 of The Theban Recension of The Book of Going Forth by Day included in The Egyptian Book of the Dead by Dr. Raymond Faulkner. The correct translation of the title of the book commonly referred to as the Egyptian Book of the Dead is The Book of Coming Forth by Day.

The Egyptian Book of Coming Forth by Day, from one perspective, portrays how the life force selects, through a series of tests, a vehicle deserving to be its expression. From another perspective, it is the drama of an individual's quest to overcome fear, through a series of tests, so as to be a veracious vehicle of the life force.

This vehicle, when successfully tested, correlates with the Merkabah Chariot of QBL' symbolism. The Merkabah Chariot is the vehicle for obtaining altered states of reality into realms beyond time and space. For the common image of the QBL, see Diagram 1, page 39. This illustration is called the Tree of Life, and is composed of ten spheres known individually as Sephirah, and twenty-two paths that connect these Sephiroth.

The Sephiroth are actual things or states of being, while the paths are the action of the root powers of geometry, which are transforming principles. The Sephiroth are form and the paths are force. These two principles are what make up existence. In alchemy, these principles are represented by the quality of sulfur, the symbol of force and function, and by salt, the principle of fixing, or structure. The balanced application of these two principles creates consciousness, the quality of mercury, existence. The paths are the energies of the Hebrew letters that are transforming principles. The letters are dynamic powers, creative impulses, not things. They are the transition from one Sephirah, state of being, to another Sephirah, or state of being. The term ratio is a better way to understand how to access the power of the letters, as ratio is a measure of difference.



1. A Hebrew word that translates as, "to receive." It is a system of attainment that classifies diverse forms of energy and is the language of Western Ceremonial Magic. Depending on the translation it is spelt in numerous ways such as Cabala, Qabalah, Kabbalah. The spelling QBL has been used throughout this text. See diagram 1, page 39.

We are a part of life and if we are to be true mediums of its desire for experience we will not cling to our achievements but will burn them up with our passion to obtain more diverse adventures. This is dramatized in *The Book Of Coming Forth by Day* with the sacrifices made by the deceased when confronted by an Arit,² symbolizing a new life experience. The text is saying that we need to express life's qualities by being prepared to risk and experiment with our achievements so that we may become more than what we presently are. Not all of our experiments will turn out as we expect; but, if we are empowered, we will treat each experience as a lesson from which we can learn. If we learn from an experience, that experience is not wasted.

The Book of Coming Forth by Day is not a treatise describing the requirements necessary for life after death, but a narration on the requirements necessary for successful entry into the unknown future, the Adventure Zone. It symbolically illustrates the search and acquisition of motive power, which is the quality of being alive.

Viewed in this light, *The Book of Coming Forth by Day* can be seen to have correlations with what is known in western esoteric teachings as the Arthurian quest for the grail. It is our search and acquisition of the perfect.

The figure of the deceased, whose passage is chronicled in this ancient book, represents an individual roused from a torpor state³ striving toward sentience. The character of the deceased is symbolic of our comatose personality. The Gods represent diverse aspects of the life force within ourselves, of which we are not yet fully cognizant, that power our personality in their desire for experience.

The seven Arits (doors) described in chapters 144 and 147 of *The Book of Coming Forth by Day* are symbolic barriers that restrain our true selves from expression.⁴ We unlock and free who we truly are through experiencing the Arits. They are opportunities, not deterrents, for understanding and synthesizing the seven primary aspects of ourselves, our personalities, so that the eighth hidden aspect,⁵ what we really

2. Doorway, portal.

3. The knight Galahad in Arthurian legend, or Adam and Eve before tasting the fruit of the Tree of good and evil. The ignorant are the ones who have the potential for finding the grail.

4. Different degrees of what we fear.

5. Diagram 2a, page 40 shows the hexagon. If the observer changes perspective the hexagon becomes a cube. The eighth hidden point of the cube, the Sun behind the Sun, is the star Sirius.

are, may rise and give full power to the machine of our personality. This experience is called gnosis.

Each Arit is allocated three beings: a gatekeeper, a watcher, and a herald. See Table 1, page 36.

To gain admission through an Arit you need to know the names of these three beings. Knowing a name means understanding the formula that the name represents.

The Arits have correspondences with:

The seven aspects of the primal Mother Goddess of Ancient Egypt, Taweret, whose body is composed of the seven stars of the constellation Ursa Major. She is the Mother of revolutions, who symbolizes duration and time. The seven primal gods of ancient Egypt, lords of eternity, that are the seven stars which never set, the constellation of Ursa Minor.

See the seven worlds of the QBL, Diagram 3, page 40.

The seven palaces of the Nephesh, the actual human body, where they represent the sephiroth in their most material and passionate forms. These are: מלכות Malkuth, increase and domination of matter; יסוד Yesod, physical desires and gratifications; הוד Hod and נצח Netzach, physical well-being and health; תפארת Tiphareth, sensual contemplation of beauty and love of vital sensation; גבורה Geburah, violence of action; חסד Chesed, laxity of action; and כתר Kether, חכמה Chokmah and בינה Binah, united in feeling and comprehending impressions.

The seven lower Sephiroth on the Tree of Life.

The seven old planets: ☾, ☿, ♀, ♁, ♂, ♃, and ♆

The seven days of creation.

The seven Archons⁶. The Archons in the world of Nephesh are your own unconscious passions that restrain you. You are your own jailer.

Initial machine experimentation should be directed to the seven palaces of the Nephesh so that the material aspects of the Sephiroth within yourself can be refined. Once refined, you will discover that they will then naturally resonate and

6. Described as barriers to the rise of the human spirit, the Archons are often referred to as fallen angels. This attitude is the usual reaction we have when presented with a challenging situation. We view that challenge as evil or threatening. With this perspective we will not be permitted to climb beyond Malkuth.

communicate with their counterparts outside of you. It is this which determines whether you attract positive or negative outside influences to yourself. Positive influences are those that challenge and encourage you to grow; negative are those that lead to inertia.

The allocation of Saturn to the seventh and final Arit illustrates that a cycle has been completed. It says that the place of incubation has been constructed for the gestation of your becoming what you really are. The crocodile symbolizes a need for synthesis to sacrifice itself to new experience in order to avoid stagnation. The self, when devoured by the crocodile, does not cease to exist, but becomes a part of a greater whole. It is demonstrating movement from one Sephirah (state of being) to another Sephirah (state of being).

Saturn is the planetary attribution of the tarot card the Universe, which is the path \aleph leading from Malkuth to Yesod. Sebek, the crocodile god of ancient Egypt, is the corresponding deity of this path, emphasizing that each end is a beginning.

For the allocation of the Arits to a human being see Table 2, page 38.

It is important for you to perform what is being explained. Negligence in practical application can only lead you on a downward spiral of rhetoric and argument. It is only through practical application that you can empower yourself to become a fearless vehicle of experience, which is your birthright.

Begin by painting each of the seven Arit gateways in their numbered sequence on their own individual sheet of papyrus, see Diagram 4, page 41. Use papyrus so that you align yourself with the tradition better. It is best to paint them on the day allocated to their planetary ruler: The Moon, Monday; Mars, Tuesday; Mercury, Wednesday; Jupiter, Thursday; Venus, Friday; Saturn, Saturday; Sun, Sunday.

When you have completed painting all the figures, give some time to meditating on each of them until you become totally familiar with the imagery.

The Arits are to be traveled in the sequence of the planets on the QBL Tree Of Life starting with Yesod the Moon, then Mercury, Venus, Sun, Mars, Jupiter, and Saturn. See Diagrams 5 and 6, page 42.

Thus, the machine for the first Arit should be performed on a Monday, its planetary day, and the second Arit on Wednesday for Mercury.

Prior to performing each machine, erect an astrological chart for the day and time you intend to perform the machine so that you know the location of the planet you are working. Also draw on parchment paper the hieroglyphic image or images corresponding to the Arit you intend to explore. See Diagram 7, page 42. Give these hieroglyphs sentience at the beginning of the machine by anointing them with your own blood.

Commence each machine by laying out your workspace appropriately for the planetary energy of the Arit you intend to work using the geometric figure, colors etc. See Chart, page 32.

Each machine begins by performing the banishing machines of the pentagram and hexagram followed by lighting an incense appropriate for the planet involved: Moon, camphor; Mercury, mastic; Venus, rose; Sun, frankincense; Mars, dragons blood; Jupiter, saffron; Saturn, myrrh.

Next perform the Invoking Machine of the Hexagram for the Arit you wish to enter and then seat yourself comfortably facing the planet's placement in the heavens.

Stare at your painted rendition of the Arit and close your eyes to visualize its image before you and repeat the following:

"I know thee and I know thy name and I know the name of the God who guardeth thee."

Vibrate the names of the gatekeeper, the watcher, and the herald, and then recite the appropriate speech for the Arit provided. If you have a partner working with you, let them recite the speech so that you can devote yourself to building the visualizations.

Speeches Of The Seven Arits

The First Arit

"I am the mighty one who createth his own light. I have come unto thee, O Osiris, and purified from that which defileth thee. I adore thee. Lead on. Name not the name of Ra-stau to me. Homage to thee, O Osiris, in thy might and in thy strength in Ra-stau. Rise up and conquer, O Osiris, in Abtu.

Thou goest round about heaven. Thou sailest in the presence of Ra. Thou lookest upon all the beings who have knowledge. Hail, Ra, thou who goest round about in the sky. I say, O Osiris in truth, that I am the Sahu (Elemental body) of the god, and I beseech thee not to let me be driven away, nor to be cast upon the wall of blazing fire. Let the way be opened in Ra-stau. Let the pain of Osiris be relieved. Embrace that which the balance hath weighed. Let a path be made for the Osiris in the Great Valley, and let Osiris have light to guide him on his way."

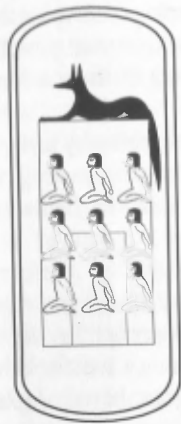
The Second Arit

"He sitteth to carry out his heart's desire, and he weigheth words as the Second of Thoth. The strength which protecteth Thoth humbleth the hidden Maati gods who feed upon Maat during the years of their lives. I offer up my offerings [to him] at the moment when he maketh his way. I advance, and I enter on the path.

O grant thou that I may continue to advance, and that I may attain to the sight of Ra, and of those who offer up [their] offerings."

The Third Arit

"I am he who is hidden in the great deep. I am the Judge of the Rehui. I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which



he standeth, coming forth from the Urt. I have established things in Abtu. I have opened up a way through Ra-stau, and I have relieved the pain which was in Osiris. I have balanced the place whereon he standeth, and I have made a path for him. He shineth brilliantly in Ra-stau."

The Fourth Arit

"I am the Bull, the son of the ancestress of Osiris. O grant ye that his father, the Lord of his god-like companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought unto his nostrils the life which is everlasting. I am the son of Osiris. I have accomplished the journey. I have advanced in Khert-Neter."

The Fifth Arit

"I have brought unto thee the jawbone in Ra-stau. I have brought unto thee thy backbone in Anu. I have gathered together his manifold members therein. I have driven back Aapep for thee. I have spit upon the wounds [in his body]. I have made myself a path among you. I am the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members."

The Sixth Arit

"I have come daily. I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. I am the possessor [of the knowledge of] the words of magical power. I am the Avenger according to law. I have avenged [the injury to] his Eye. I have defended Osiris. I have accomplished my journey. The Osiris Ani advanceth with you with the word which is truth."

The Seventh Arit

"I have come unto thee, O Osiris, being purified from foul emissions. Thou goest round about heaven. Thou seest Ra. Thou seest the beings who have knowledge. [Hail], thou, ONE! Behold, thou art in the Sektet Boat which traverseth the heavens. I speak what I will to his Sahu (Elemental body). He is strong, and cometh into being even [as] he spake. Thou meetest him face to face. Prepare thou for me all the ways which are good [and which lead] to thee."

RUBRIC: If these words be recited by the spirit when he shall come to the Seven Arits, and as he entereth the doors, he shall neither be turned back nor repulsed before Osiris, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he shall have his being in that place like a lord of eternity in one body with Osiris, and at no place shall any being contend against him.

When you have established a strong mental image of the Arit (door),⁸ project through it and transform yourself into the zoomorphic god image⁹ of the Arit. Feel this animal's form and attributes and allow its personality to meld with the fabric of your being so that you experience its energy and desires.

If other beings appear, test them with the names and hexagram appropriate to the planetary ruler. If the entity remains, question it on the significance of the hieroglyphic images of the plane to gain an understanding of how these hieroglyphs relate to you. Pursue each encounter to a conclusion in order to earn the tools for unlocking the barriers to that which you fundamentally are.

Close the machine as usual with the Banishing Machines of the Pentagram and Hexagram.

Travel each Arit as many times as you feel necessary to understand its significance. When satisfied, burn the hieroglyphic images you created for it and move onto the next

8. Be aware that doors allow passage in two directions. When you enter a plane, something of that plane comes out and enters the area of your conscious world that you have vacated. This is the natural law of displacement. Imagine a bowl filled with water. If you place an object in the bowl an amount of water equal to the object placed in the bowl will be pushed out. The action of what is pushed out from the plane, because of your entry, will depend on the attitude and behavior you take into the plane of its origin. Failure to return all of your consciousness from a plane will result in fragments of the plane, ghosts, alien visitations, and so-called creatures of the night remaining and breaking into your conscious mind at random.

9. The God image encountered after passing through the Arit. These are the seven original Gods of ancient Egypt allocated to the seven lower Sephirah of the QBL Tree of Life and the seven worlds of Assiah.

Arit. Burning the hieroglyphs is your sacrifice of what you have achieved for the opportunity of a new life experience.

By traveling each of the Arits in sequence you symbolically fashion the body of the Great Mother within you that correlates with the constellation of the Ursa Major. It is this enclosure that will provide the conditions necessary for you to give birth to yourself.

If you have a magical motto it is natural that you should desire to change it after completing this sequence of machines.

This procedure of traveling through the Arits can be adapted as a requiem machine for a deceased loved one. Ideally for this machine you will need a personal item of the deceased. If this is not available, construct a talisman to represent the departed person. Follow the instructions given earlier in this chapter for your own passage through the Arits. At the threshold of each Arit hold the personal item of the departed and visualize that they are with you waiting to enter. After reciting the prayer of the Arit, pass through it.

After passing through the final Arit, see the deceased transform into a star that then soars through the northern axis of the heavens, the Pole Star. From here the departed are guided by the jackal headed god Tepy-dju-ef.

In this example you are unlocking the gates that restrain the deceased's spiritual body to the material plane.

Machines of Attainment

A machine is a system that converts energy from one form into another. It is a vehicle of transformation. Machines can be used to transport people or things from one place to another, to communicate with other life forms, and to shape or transmute materials.

Magic is a machine that is used to transport you from one place to another, to communicate with other life forms, and to shape and transmute you.

The following machines are to be committed to memory. I recommend that initially a minimum of one month be dedicated to each machine for memorization. Once memorized a machine need only be performed periodically to maintain proficiency.

The banishing machines are performed to balance and align yourself to your true place in the universe. The invoking machines are performed to receive the individual pieces of the message for constructing the Merkabah chariot. The banishing and invoking machines build the circuits required to channel the energy of the messages being received. If these messages are received without the channels being fully in place, then catastrophe occurs for the practitioner. You will either become a creature devoid of will or a raging fanatic who believes your way is the only way. This can be symbolized by the inundation of the Nile overflowing its banks. Because of lack of preparation, it destroys the structured order of the land.

The machines that follow are readily available in numerous books on ceremonial magic but are included to give coherency and flow to the methods being explained.

Banishing Machines

The Banishing Machine of the Pentagram

The realigning of the self

The banishing machine of the pentagram is used to put the pieces of ourselves back into the places they belong. During the course of the day we are bombarded with many situations that result in the various aspects of ourselves falling out of alignment. This first machine is used to correct this misalignment and create a firm base from which we may reach for the stars.

The machine begins and ends with the QBL Cross, which is a symbolic representation of the geometric function root two. This is the basis of all ceremonial magic, which is the accomplishing of synthesis through dynamic change. The QBL cross is a transforming principle because the diagonals of the root two function transform the rigidity of the square, a symbol of the self, the micocosm, into a three dimensional tetrahedon of fire. See Diagram 8, page 43. You are required to make a shift in perspective to see this three-sided pyramid of fire.

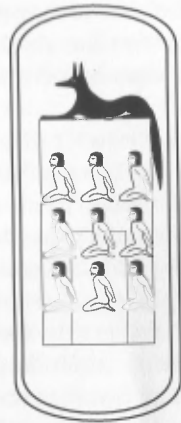
From this cross emerges another larger square, the side of which is equal to the diagonal of the square of the self from which it emerged, See Diagram 9, page 43.

This square is created by the magician inscribing the pentagrams and evoking the Archangels at the four quarters.

The second, larger square is symbolic of the macrocosm, the elemental world outside of the self. The formula can be summed up by the expression: "As above so below."

At the close of the machine wholeness is again divided by repeating the QBL cross, symbolizing that all is change.

The performance of the QBL Cross at the beginning of the machine states what it is you wish to achieve through the performance of the machine. It is repeated at the close of the machine to show that you have accomplished what you set out to do.



This is standard for all machines. First, give your intent for the machine. Next, evoke or invoke the energies by use of the machine and finally, you seal the machine with the symbol of your accomplishment that was first announced at the beginning.

Begin by facing east and spending a few minutes relaxing yourself. When relaxed, visualize a sphere of brilliant white light above your head. With the index finger of your right hand touch this sphere and then lower your hand to your forehead, drawing down a column of the white light. Perform the following.

Touch forehead and vibrate ATOH (thou art)

Touch breast and vibrate MALKUTH (the kingdom)

Touch right shoulder and vibrate VE-GEBURAH
(and the power)

Touch left shoulder and vibrate VE-GEDULAH
(and the glory)

Clasp hands before self and vibrate LE-OLAM
(for ever)

Vibrate AMEN¹⁰

With the index finger of your right hand inscribe in the East before you the banishing pentagram, and vibrate the divine name IHVH. Visualize the pentagram in brilliant blue. See diagram 10, page 43.

With your arm outstretched, move to the south. Keep your arm outstretched between each of the quarters to create a white ring of fire between the pentagrams. Inscribe pentagram, vibrate ADONAI, and move to the west.

Inscribe pentagram, vibrate EHEIEH, and move to the north.

Inscribe pentagram, vibrate AGLA, and move to the east and complete the circle.

The pentagrams are visualized as blazing blue in color and the circle between them in white.

Stand with arms outstretched as a cross facing east and say:

10. Amen is the name of an Egyptian God meaning "The Hidden One."

"Before me Raphael, behind me Gabriel, at my right hand Michael, at my left hand Auriel."

See the archangels in their elemental colors and surroundings. To aid visualization the Archangels are seen as human, but really they are the forces of nature that are neither human nor super human.

Say: "For around me flame the pentagrams and within me shines the six-rayed star."

Repeat QBL cross.

The Divine Names and those of the Archangels are formula for differing aspects of energy.

The Banishing Machine Of The Hexagram

The realigning of the self to the macrocosm

This machine requires you to assume certain postures. See Diagram 11, page 43. Descriptions are given below.

Osiris Slain: stand up straight, feet together, arms stretched out horizontally forming a cross.

Mourning of Isis: right arm stretched out horizontally, bent at elbow, forearm raised vertical. Left arm stretched out horizontal, bent at elbow, forearm pointing downward.

Apophis and Typhon: arms raised up at 45 degrees forming a V shape.

Osiris Slain and Risen: arms cross over the breast forming a cross.

This machine is in three parts. Part A, the analysis of the Key Word; Part B, the inscribing of the figures; and Part C, repeat of the analysis of the Key Word.

Part A

Analysis of the Key Word INRI

Face east while making the Sign of Osiris Slain and say:
I. N. R. I., Yod Nun Resh Yod.

Yod Nun Resh Yod is the Hebrew translation of I.N.R.I.
Virgo, Isis Mighty Mother.

Speak softly. The tone and level of your voice should be representative of the energy with which you are working. Virgo, Isis Mighty Mother Represents the Garden of Eden before the fall; wholeness that has become stagnant; the Sephirah Netzach on the Tree of Life.

Scorpio Apophis Destroyer.

Speak loudly. Represents the Serpent in Eden, the power of the path 1 on the Tree of Life.

Sol, Osiris, Slain And Risen.

Speak in a tone between that of Isis and Apophis. Steady and authoritatively. Represents the Garden of Eden after the fall, which symbolizes consciousness and being aware of circumstances. The vehicle has transformed and moved successfully into a new state of reality, the Sepherah Tiphareth on the Tree of Life.

A successful transition has been made from the elemental realm of the four lower Sephiroth, the microcosm into the greater world of the macrocosm, the six remaining Sephiroth.

Isis, Apophis, Osiris

I. A. O. *The light of gnosis achieved through traversing of the path of 1 on the QBL Tree Of Life.*

The Sign of Osiris Slain. *Speak in a monotone. Make Sign.*

The Sign of the Mourning of Isis. *Speak softly. Make Sign.*

The Sign of Apophis and Typhon. *Speak loudly. Make Sign.*

The Sign of Osiris Risen. *Speak in a steady commanding tone. Make Sign.*

L. *Make Sign.*

V. *Make Sign.*

X. *Make Sign.*

Lux, light, the light of the cross. *Make Sign*

Part B

See Diagram 12, page 44 for the four forms of the hexagram used in this machine.

The word ARARITA vibrated at each quarter is an anagram for "one is his beginning, one is his individuality, his permutation is one."

Before you in the east inscribe the banishing hexagram of fire and vibrate ARARITA. See Diagram 12, page 44.

Go to the south and inscribe the banishing hexagram of earth and vibrate ARARITA.

Go to the west and inscribe the banishing hexagram of air and vibrate ARARITA.

Go to the north and inscribe the banishing hexagram of water and vibrate ARARITA.

Part C

Repeat analysis of the Key Word INRI, section A.

Invoking Machines

Once you have balanced and aligned yourself to the universe you may begin building your receiver for translating the messages from the void. The composite of the messages will be the blueprint of the Merkabah chariot, which is your vehicle of attainment.

Each of the invoking machines that follow give a piece of the total message.

The Greater Machine Of The Hexagram





The awakening of the abodes of the planets.

The figure of a specific planetary hexagram is made in the direction of the planet's heavenly position at the time that the figure is worked. You will need to draw an astrological chart to discern this. An approximate position for any planet or




sign can be found by consulting an astrological ephemeris for the date in question.

As a general rule only the second form of the Hexagram is used for the following machines. Draw the figure in its planetary color starting at the point of the Hexagram allocated to the planet you are working with. See Diagram 13, page 45. To invoke draw clockwise to banish draw anti-clockwise.

While drawing the figure, vibrate the divine name corresponding to the planet. Follow this by drawing the symbol of the planet in the center of the hexagram while vibrating ARIRITA. Finally draw in the center of the hexagram the corresponding letter.

Planet	Color	Divine Name	Letter	
♄	indigo	יהוה אלהים	א	
♆	violet	אל	ך	
♂	red	אלהים גבור	א	
A	orange	יהוה אלוה ודעת	ך	

For invoking or banishing the energy of Sol all six hexagrams are used in sequence, but only using the names for Sol.

♀	green	יהוה צבאות	י	
♁	yellow	אלהים צבאות	ת	
♃	blue	שדי אלחי	א	

Astral Projection

Astral projection is one of many techniques that can be used for achieving altered states of reality. It is while in these altered states that we are offered direct experience into the diverse characteristics of the one primal energy, the life force. Here it is that we witness the fundamental qualities of how life expresses itself. Astral projection can offer the most profound rewards, yet at the same time it is the realm where we are most prone to self delusion. To avoid this, each astral experience must be thoroughly tested by analytical investigation to translate its messages into the language of the waking state.¹¹

11. This is also true with dream analysis.

While within astral vision there is the tendency to drift off into the plane. Refrain from this, and beware of being drawn into one scene after another, achieving no concrete reward. Be objective and avoid the lure of allowing yourself to be devoured by the plane. Stay focused on uncovering its specific qualities. Ask questions and don't be satisfied or move on until you have received satisfactory answers to them.

The astral realm is the structure upon which the material universe hangs. If you control the astral realm you control the physical universe. However, the astral realm is prone to glamour and it is a rare individual indeed who can resist the temptation of succumbing to this influence. Frivolous outward expression of astral energy dissipates its ability to empower you. Refrain from needing to tell others about what you are doing and instead circulate the astral energy within your body to strengthen it. This will build within you a strong magnetic field. As the strength of your astral body increases so will you need to be more discerning about who or what you surround yourself with until you gain control over it. It is a natural phenomena that bodies of an opposite polarity are attracted.¹²

I would suggest that your preliminary work with the symbols of the Aris be of a meditative nature. Begin by relaxing with rhythmic breathing in a comfortable position and then taking the symbols in sequence. Stare at them and see what

12. This is witnessed time and again by charismatic individuals attracting weak followers. When you have an understanding of how to control astral energy within yourself you will then naturally attract what it is you desire.

Images are projected into your mind. Initially do not question the scenes. Just allow them to flow into your mind and treat the experience as though you are watching a movie.

Spend as much time as you feel is necessary using this technique and then move onto the machines explained in the chapter Gates of Ingress and Egress

When inside the symbol, the key to success is to not see with your eyes. The images need to come from the back of your head, your imaginary faculties.¹³ This is probably the most difficult part of the technique and it is as far as most practitioners get. This is because beginning practitioners expect dynamic results immediately. The images at the beginning are very subtle and fragile. It is only with continuing experience that they become dynamic initiating experiences.

There will be occasions when you will suddenly realize that the vision you are having has taken on a life of its own and become more than what you are. At first these experiences are a shock and throw you out of the vision into normal consciousness, but you need to get used to them so that they become the norm.

On initial journeys, remain inside the symbolic doorway and observe the terrain. Get comfortable with being in your spirit body, and look around and feel the ground beneath your feet. Is it dry, hard, or soft? Reach out with your hands to determine the texture of trees and cliffs. Look down at yourself to see what you are wearing and become comfortable with your zoomorphic image. Take your time to get a feeling for the plain and ground yourself in it. Overcome the natural urge to race off into it.

As with all things worth having astral vision requires time and persistence.

13. This can be induced by a flickering light. See Brion Gysin, "Dream Machine Plans." Temple Press Ltd., Brighton, Sussex, United Kingdom.

Machine Components

Sephiroth		Celestial Sphere	
Name English	Name Hebrew	Meaning	Celestial Sphere
Kether	כתר	Crown	Primum Mobile
Chokmah	חכמה	Wisdom	Sphere of the Fixed Stars
Binah	בינה	Understanding	♃
Chesed	חסד	Mercy	♄
Geburah	גבורה	Severity	♅
Tiphareth	תפארת	Beauty	♆
Netzach	נצח	Victory	♇
Hod	הוד	Splendor	♈
Yesod	יסוד	Foundation	♉
Malkuth	מלכות	Kingdom	Elements ♊ ♋ ♌ ♍

Paths	Letter	Meaning	Value	Tarot Card	Astrological
	א	Ox	1	Fool	♈
	ב	House	2	Magician	♃
	ג	Camel	3	High Priestess	♌
	ד	Door	4	Empress	♍
	ה	Window	5	Emperor	♎
	ו	Nail	6	Hierophant	♏
	ז	Sword	7	Lovers	♐
	ח	Fence	8	Chariot	♑
	ט	Serpent	9	Strength	♒
	י	Hand	10	Hermit	♓
	יא	Palm of hand	20	Wheel of Fortune	♈
	יב	Ox goad	30	Justice	♉
	יג	Water	40	Hanged Man	♊
	יד	Fish	50	Death	♋
	טו	Prop	60	Temperance	♌
	טז	Eye	70	Devil	♍
	טז	Mouth	80	Tower	♎
	יז	Fish hook	90	Star	♏
	ק	Back of the head	100	Moon	♐
	ך	Head	200	Sun	♑
	ש	Tooth	300	Judgment	♒
	ת	Cross	400	Universe	♓

7. The God image encountered after passing through the Arit. These are the seven original Gods of ancient Egypt allocated to the seven lower Sephirah of the QBL Tree of Life and the seven worlds of Assiah.

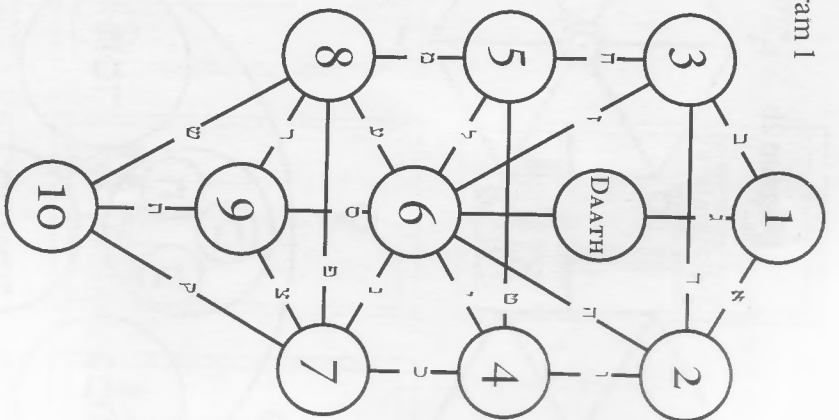
<u>Arit</u>	<u>Name</u>	<u>Table 1 Meaning And Description</u>	<u>Zoomorphic God Image⁷</u>	<u>Sephirah</u>	<u>Planet</u>
<u>Arit One</u> Gatekeeper	Sekhet-Hra- Asht-Aru	Inverted of face, Multitudinous of forms, head of a hare	Jackal	Malkuth and Yesod	☾
Watcher	Semetu	Eavesdropper, head of a serpent			
Herald	Ha-Kheru	Hostile-voiced, head of a crocodile			
<u>Arit Two</u> Gatekeeper	Tun-Hat	One who opens up the breast, head of a lion	Ibis/ape	Hod	♁
Watcher	Seqet-Hra	Seqed face, head of a man			
Herald	Sabes	Wesed, head of a dog			
<u>Arit Three</u> Gatekeeper	Am-Huat-Ent- Pehui-Fi	One who eats the putrefaction of his posterior, head of a jackal	Lion	Netzach	♁
Watcher	Res-Hra	Alert of face, head of a dog			
Herald	Uaau	Gateway, head of a serpent			
<u>Arit Four</u> Gatekeeper	Khesef-Hra- Asht-Kheru	One whose face repels, One of multitudinous	Ass/Child	Tiphareth	☉

Watcher	Res-Ab	voices, head of a man			
Herald	Neteka-Hra- Khesef-Atu	Alert one, head of a hawk One who repels the Crocodile, head of a lion			
<u>Arit Five</u> Gatekeeper	Ankh-Em- Fentu	He lives on worms, head of a hawk	Hawk	Geburah	♁
Watcher	Ashebu	Shabu, head of a man			
Herald	Teb-Heb-Kehaat	Hippopotamus-faced, One who charges opposite, head of a snake			
<u>Arit Six</u> Gatekeeper	Aken-Tau-K- Ha-Kheru	Siezer of bread, Raging of voice, head of a jackal	Goose	Chesed	♁
Watcher	An-Hra	One who brings his own face, head of a dog			
Herald	Metes-Sen	Sharp of face, belonging to the pool, head of a dog			
<u>Arit Seven</u> Gatekeeper	Metes-Sen	One who prevails over knives, head of a hare	Crocodile	Binah, Chokmah, Kether	♁
Watcher	Aaa-Kheru	Great of triumph, head of a lion			
Herald	Khesef-Hra- Khemiu	One who repels the demolishers, head of a man			

Table 2

<u>Arit</u>	<u>Egyptian Name</u>	<u>Part Of The Soul</u>	<u>Hieroglyph</u>	<u>Sephirah</u>
One	Khat	The physical body	Fish	Malkuth
	Sahu	Elemental body	Mummy and seal	Malkuth
	Tet	Spiritual body	Upright snake	Yesod
	Khaibt	Aura	Fan	Yesod
Two	Hati	Instinct, heredity, habit	Forepart of lion	Hod
Three	Ab	Will	Vessel	Netzah
Four	Ka	Ego	Upraised hands	Tiphareth
Five	Ba	Penetrating mind, the link with the Divine	Hawk, heron, ram	Geburah
Six	Khu	Magical powers	Bennu bird	Chesed
Seven	Hammemit	Unborn soul	Radiating sun	Binah, Chokmah, Kether

Diagram 1



<u>Sephirah</u>	<u>Hebrew</u>	<u>English</u>	<u>Meaning</u>
1.	כֶּתֶר	Kether	Crown
2.	חֹכְמָה	Chokmah	Wisdom
3.	בִּינָה	Binah	Understanding
4.	חֶסֶד	Chesed	Mercy
5.	גְּבוּרָה	Geburah	Severity
6.	תִּפְאֶרֶת	Tiphareth	Beauty
7.	נֶצַח	Netzach	Victory
8.	הוֹד	Hod	Splendor
9.	יְסוֹד	Yesod	Foundation
10.	מַלְכוּת	Malkuth	Kingdom

Diagram 2a

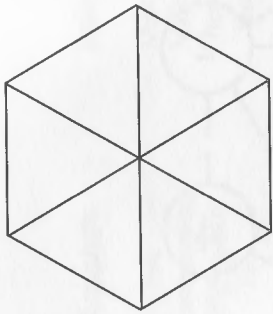


Diagram 2b

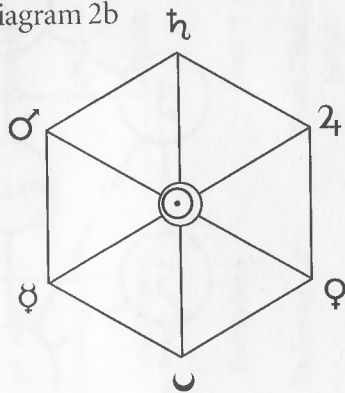


Diagram 3

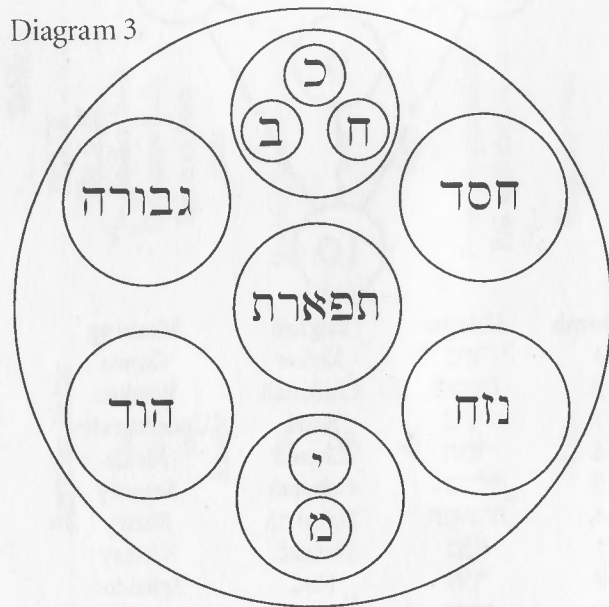


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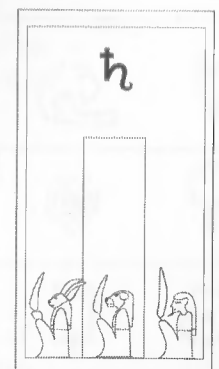
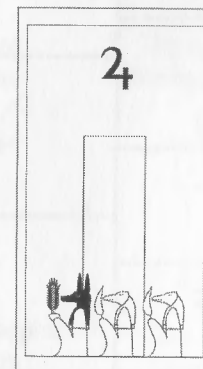
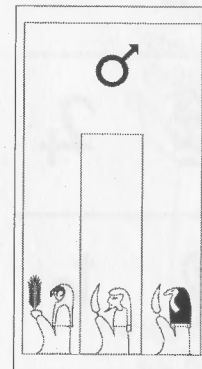
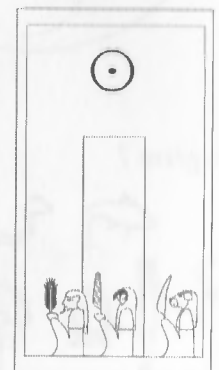
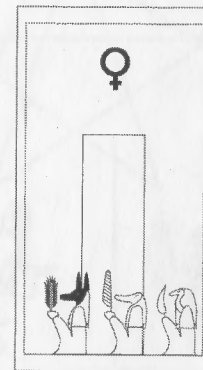
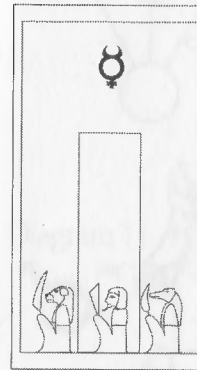
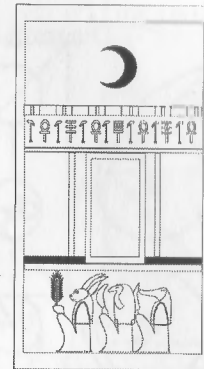


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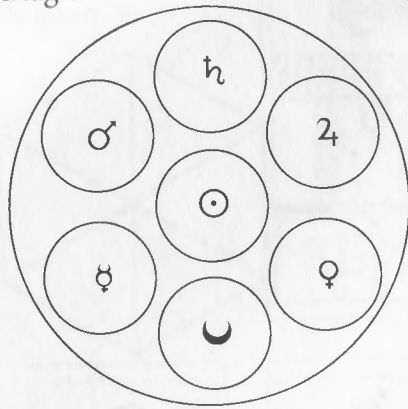


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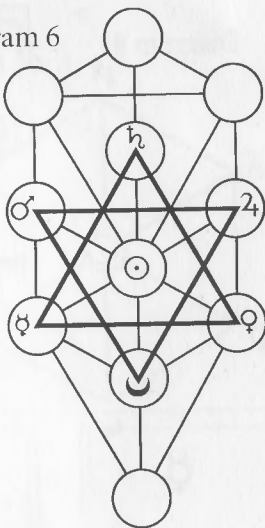


Diagram 7

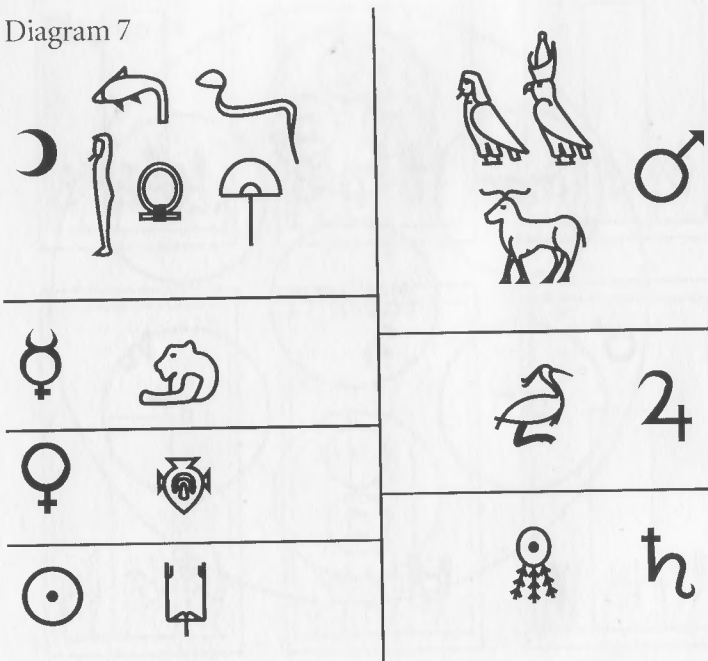


Diagram 8

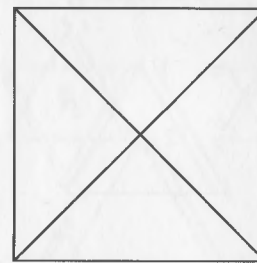


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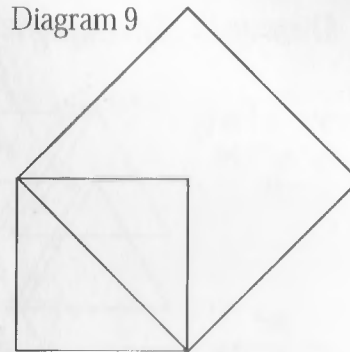


Diagram 10

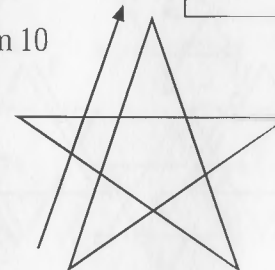
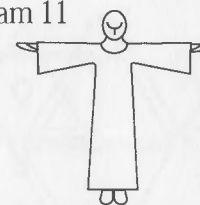


Diagram 11



The Sign of Osiris Slain



The Sign of the Mourning of Isis



The Sign of Apophis and Typhon

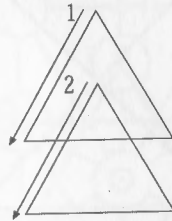
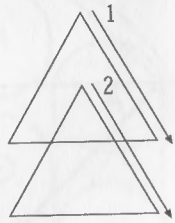


The Sign of Osiris Risen

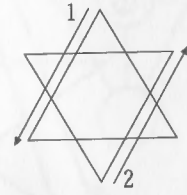
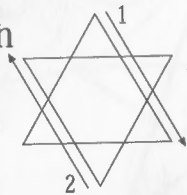
Diagram 12 Invoking

Banishing

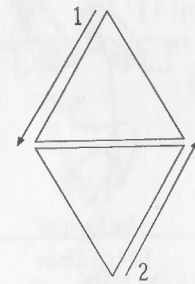
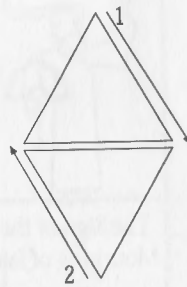
Fire



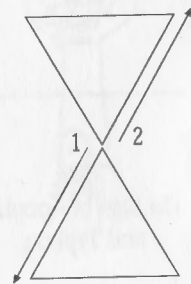
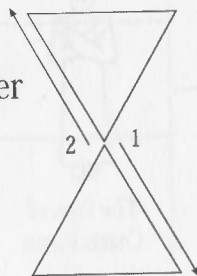
Earth



Air



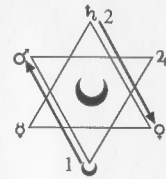
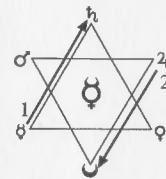
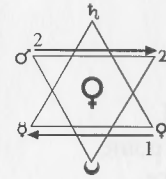
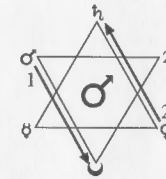
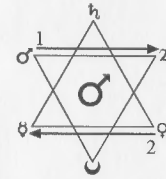
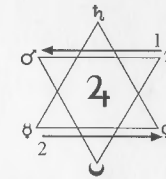
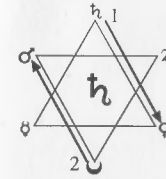
Water



Invoking

Banishing

Diagram 13



יהוה אלהים
ארציתא
ש

אל
ארציתא
ר

אלהים נבור
ארציתא
ש

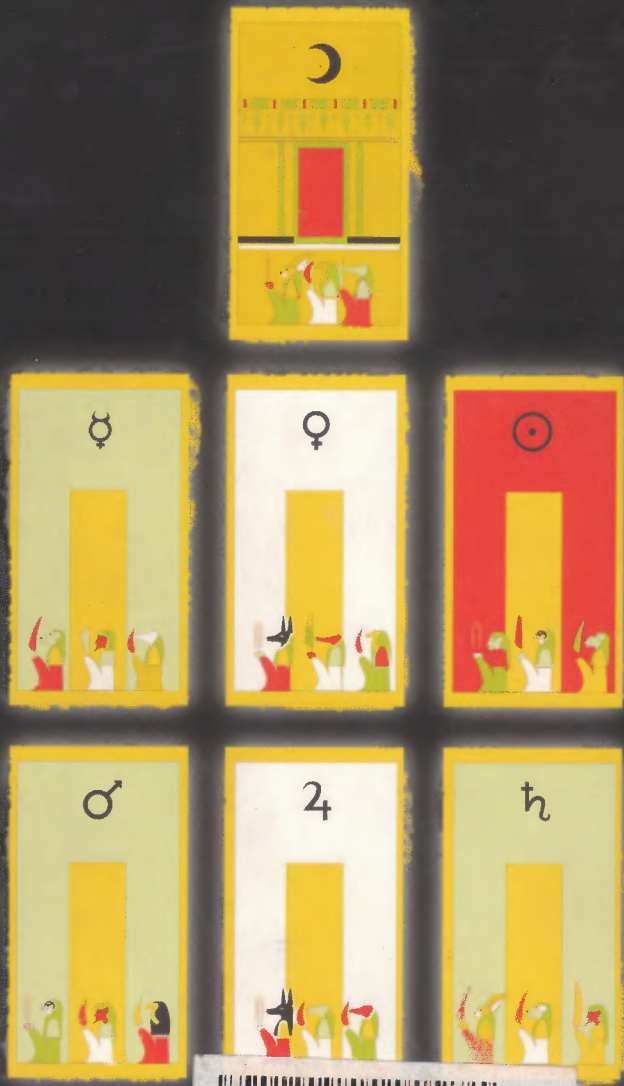
יהוה עבאות
ארציתא
,

אלהים עבאות
ארציתא
ת

שדי אל הי
ארציתא
ש

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