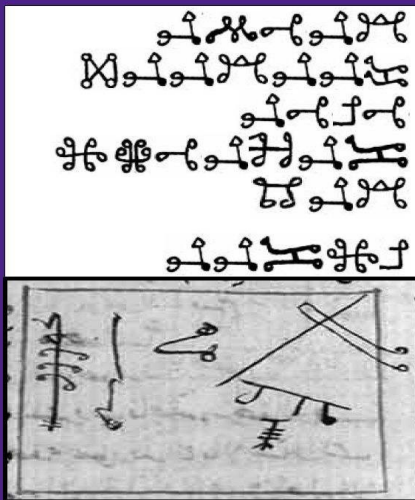


Maximilien de Lafayette

DJINN, SIHR AND SPIRITISM

**Vocabulary, Phraseology And Dictionary Of
The Languages Of Sahiriin, Djinn, Afarit,
Shayatiin, Spirits, Witchcraft. Vol. 2**



The World's First Book Of Its Kind!

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Vocabulary, Phraseology And Dictionary Of The
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Spirits, Whichcraft

6th Edition

Mini-Series. Volume 2

*** *** ***

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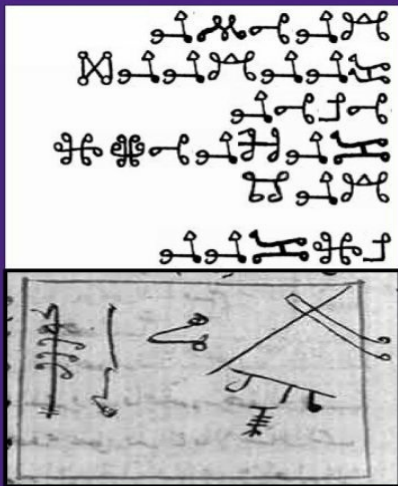
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B: (Ba'ab - Burqan)

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B

Ba'ab “Baab”: A door. In the archaic Sahiriin language, Baab is an entrance to the world of spirits.

In Ulemite, Baab is an entrance to parallel dimensions. In Ana'kh language, it means a stargate; a sort of time-space pocket that opens up in parallel dimensions, and multiple zones. The Anunnaki deploy “split-time-space technology” to travel to any region of the universe in a fraction of a minute. It could be compared to the “Stargate Technology”. This technology allows the Anunnaki to bend time and space and travel to various dimensions, levels and types of the cosmos, such as the multiple dimensional world, the parallel world, the future world, including sending and receiving instant knowledge and messages from

and to the beginning of the universe, the beginning of time, and the beginning of motion.

This time-space technology is not a monopoly of the Anunnaki. Many extraterrestrial civilizations are familiar with the concept and its pragmatic application.

From Ba'ab, derived the:

- a- Sumerian word Babu,
- b- Ulemite word Bab,
- c- Arabic word Bab.

Baa rada hiwan: Verbatim: company of animals.

Baa rada means the company of, or being in the presence of. Hiwan means animals, more precisely domesticated animals; pets, such as dogs and cats.

In the Sahiriin's literature and esoteric practices, cats play a major role; a role that rotates around prediction of events to occur within a short period of time, and sensing danger. Cats are also considered a "Psychic Conduit" by Sahiriin and Rouhaniyiin.

In fact, in some of their black magic Jalasaat (Séances), Sahiriin would bring in a cat to help

sense, receive and send messages and predictions. The occultic practice “Nizraat al Kout” (Visions or Predictions of the Cat) was very active in ancient Egypt and the Near East.

On a happier note, the Sahiriin and Rouhaniyiin strongly recommend to adopt cats, and care for them, for they could be very useful to their owners; they are capable of sensing imminent dangers, catastrophes, mishaps, and above all, their instinctive nature leads them to warn their owners, little children, and people who love them against danger.

Cheik Tabet Hafiz Al Ansari once told me, “A cat in the house is blessing.”

Humans can learn a lot from their cats, if they bother to watch, study and understand their behavior. Quite often, cats stare at something the human eye can't see. And in some instance, and for a few seconds, cats remain frozen in their attention upon looking at the unknown which seems to appear to them in etheric forms.

The Sahiriin told us that these etheric forms could

be spirits, the souls of dead people who are interested in the occupants of the house, dead little girls and boys who can't realize that they are dead now, and keep on playing with their toys and running right and left in particular parts of the house they used to live in; in our case, the current house of the cat who is staring at them.

The Sahiriin taught us that we should pay attention to the observing cat, to remain calm and patient, and watch what the cat is doing, how the cat is staring at things we can't see, to not bother the cat, and to take notes of the reaction of the cat.

This exercise of ours should not stop there. We should keep on observing our cat, and taking notes, and above all to draw a map of the places in our home which seem to interest the cat and/or provoke the cat to sense the unseen; a map which could include more than one place in our home and locate the etheric zone of spirits, and even a web of openings, a sort of time-space vortices, or simply a “playground” for spirits.

Baa rara kaat wa duu'aat: A set of prayers or

chants to be recited to the Noble Spirits, called “Arwaah Nabila”. The word “Duu’aat” means to call upon, and/or to implore.

I-Different kinds of prayers:

There are 4 kinds of prayers:

- 1-Duu’aat lil malaa’ikah: Prayers to the angels. Malla’ikah means angels.
- 2-Duu’aat lil Afarit and Djinn.
- 3-Duu’aat lil chaar “Sharr”: Prayers and chants addressed to evil spirits, in which, the Saher orders the entities to cause harm and damages to people.
- 4-Duu’aat lil Arwaah Nabila: Prayers addressed to the Noble Spirits.

Samples of prayers recited to the Noble Spirits:

There are 2 kinds of prayers:

a-A short prayer which can be recited or chanted daily at the very beginning of the day, for protection. This kind has nothing to do with séances.

Here is an example:

Text of the prayer:

Ayatooha Al Arwaah Nabila, ihmeemee.

Ayatooha Al Arwaah Nabila, ihmee Aa-i-latee.

Ayatooha Al Arwaah Nabila, ihmee yaw-mee.

Translation of the prayer

O Noble Spirits protect me.

O Noble Spirits protect my family.

O Noble Spirit protect my day.

This is a classic prayer, which should be recited daily, in order to maintain a “Jisr” (A bridge) between you and the Noble Spirits. Even though you are not in a séance, and you did not summon the spirits, they can still hear you because they are everywhere and can hear you without problem. If in the past you succeeded in summoning one of them, that particular spirit will remain with you for the rest of your life. He/she becomes your protector, and your friend.

The Sahiriin stated that in order to Ih’yaah

(Intensify or nourish) a constant and fruitful relationship with a noble spirit, the Taaleb (You) must include in the prayer the name of a noble spirit. This can be achieved by including the name of the spirit in your prayer.

For instance, “Ayatooha Al Arwaah Nabila, ihmeemee” becomes “Al Maymoun (Name of the spirit) Ayatooha Al Rouh (Singular of Arwaah) Nabila, ihmeemee.”

It is a plus, if you write down this prayer on a piece of paper –preferably a linen– and carry it with you wherever you go.

b-A longer version of a prayer, as shown below.

The text of the prayer:

1-Ayatooha Al Arwaah Nabila, ibkee maa’ee

2-Saa eedee mee fee soo, oo baa tee

3-Haree ree miin khatar.

4-La daa huum ij raa hee.

5-Moubaa rak.

6-Barkata hadraa tookum nabilah.

7-Barkata rabani miin huu rabbi was rabuka.

8-La taduu shariir idkhaluu fee hayatee.

- 9-Ijma ayamee min ethnaan hata ahadu.
- 10-Dani fil noor.
- 11-Akimu tayban lil nasuu.
- 12-Fithuu kalbi lil nasuu.
- 13-Sam hu maan jah' raani.
- 14-Kasmu sa haa tee fee babi.
- 15-Da uu babi fatha lil hazu tabee.
- 16-Mashkoor Mashkoor.
- 17-Moubaa rak.
- 18-Barkata asma ou rabu nabilah.
- 19-Ijalu daa-eeratu noor haw lee.
- 20-Ayatooha Al Arwaah Nabila ibkee ma ee makaa nee koola.
- 21-Ayatooha Al Arwaah Nabila takdimoo salaati lil had raa too kum nabilah.
- 22-Shoukranu lakuum min kalbanu.

Translation of the text of the prayer:

- 1-O Noble Spirits be with me.
- 2-Help me in my difficulty.
- 3-Save me from harm.
- 4-Don't let them (The others) hurt me.
- 5-You are blessed.

- 6-Blessed be your noble essence.
- 7-Blessed be God who is your God and my God.
- 8-Prevent evil (The Bad Spirit, Evil as a malevolent person) from entering my life.
- 9-Unite my days from Monday to Sunday.
- 10-Keep me in the light.
- 11-I will be kind to others.
- 12-I will open my heart to others.
- 13-I will forgive all those who caused me pain.
- 14-Divide the hours in doors
- 15-And let the doors welcome only good luck for me.
- 16-I thank you, I thank you.
- 17-Be Blessed
- 18-Blessed be the the seven names of God.
- 19-Let the Circle of Light surround me.
- 20-O Noble Spirit stay with me wherever I go.
- 21-O Noble Spirit, I elevate this prayer to your noble person.
- 22-I thank you with all my heart.

Important Note:

The best way to make use of this prayer is to write

it down in the Rouhaniyiin script.

A text in Rouhaniyaat is herewith provided for you.

[illegible]

II-This prayer could be addressed to:

- Aakil.
 - Abu Al Nour, also known as Abu El-Hareth.
 - Abu Al Samar.
 - Abu Aldahab.
 - Abu El-Hareth.
-
- Abu Ghirbil.
 - Abu Mhriz, also called Abu Yahkoob.
 - Abu Rihaan. Pronounced: Aboo Ree Rhaan.
 - Abu Yahkoob, also called Abu Mhriz.
 - Abunagah.
-
- Abuzahab.
 - Al Asmar.
 - Al Bahri.
 - Al Hanoun.
 - Al Maymoun.
-
- Al Murtadah..

- Allaat.
- Al-Uzza.
- Baa-nih.
- Barqan Abu Adjayb.

- Belatisi.
- Bilu Shamas.
- Bilut.
- Burkan Al Jasour
- Cheik Oran.

- El Muhib.
- Gibra-il.
- Harut Malaak.
- Malik Annour.
- Murrah El-Abiad.

This prayer is to be recited once a week. It is recommended that you recite it to the Noble Spirit (s) who helped you most. You should know who, from previous experience (s).

The Sahiriin and the Rouhaniyiin have suggested that this prayer be written on a small piece of

paper with red ink, and protected by a piece of linen, and covered with a thin piece of leather. This prayer should be on you wherever you go; it will protect you, it will prevent danger and harm, and above all, it will open doors for you, assuming that you are a good person with good intentions.

This prayer could/should also be recited before facing a difficult situation, an investigation wrongly involving you, a meeting with your employer concerning termination of your employment, etc.

Because it is very long, and difficult to memorize, you should instead carry it with you wherever you go. Put it in your pocket, in your purse, in your wallet, etc.

Note: Do not let anybody touch it.

Others' vibes and intentions could reduce its effect, but will never affect its results and power.

III-Particular situations:

We go in life through different ways, and life could be tough on us, because we are surrounded by bad

people; people who envy your success, people who are jealous, people who were born mean and ungrateful, people who would hurt you at the first opportunity, people who find satisfaction in badmouthing you, so on.

So how this prayer could protect you from being hurt by evil and vicious people?

There are several prayers you can use for this purpose, but Duu'aat lil Arwaah Nabila is a very powerful one, and can be tailored to meet your needs in very particular situations. For instance, let's assume that there is a colleague of yours where you work who is constantly disturbing you, and/or hates your guts.

Well, you can use this prayer to eliminate his/her vicious intentions; it is simple but requires certain preparation. Here is what you should do:

You have to rewrite the prayer, and include his/her name wherever it is needed in the prayer.

Example:

On line 8: Prevent evil (The Bad Spirit, Evil as a

malevolent person) from entering my life.
You should rewrite the sentence as follows:
Prevent (Write here his or her name, for example Joe or Peggy) from entering my life.
The sentence becomes:
La taduu Joe or Peggy idkhaluu fee hayatee.

You have simply replaced the word “shariir”.
It is not complicated at all.
But bear in mind, you must re-write this prayer on Sunday evening between 5:00 PM and 10:00 PM.

IV-During a séance:
If you are in session with a summoned spirit, you do not need to write down the prayer. It would be sufficient to recite it. But you must use the Burqa’h according to the protocol of the spirits.
If you are a seasoned practitioner of Sihr, and you have succeeded in communicating with a Djinn, just place the prayer in the center of the Burqa’h, and command the summoned entity to read it.

V-Public recitation:

Never ever recite a prayer in public.

This is a very serious affair between you and your spirit.

Such spiritual communication should remain confidential. Besides, the spirit would not comply with your request, if you address him a prayer in public.

Baa rara koun, Baa rara koun: Be blessed, or you the blessed one.

Baab Al Shayatiin: The door of the devils.

Composed from three words:

- a- Baab means door.
- b- Al is “the”.
- c- Shayatiin means devils.

Baab Al Shayatiin appeared in a story mentioned in the “Kitbu Al Sih’r fi Baalback” (Book of Sihr in Baalbeck”).

Cheik Al Baydani told us that there is a secret entrance to the habitat of Djinn and Afarit located under “Hajarat Al Houblah” (Stone of the Pregnant

Woman) in the ancient city of Baalbeck in Lebanon.

One of his students claimed that there is an underground tunnel located under the house of Cheik Al Baydani which leads to a hall inhabited by Djinn; it is a secret passage to another world, the realm of multi-dimensional entities who lived underground for centuries.

This is not a myth, since many people who reside nearby Hajarat Al Houblah have seen “Dark Ghosts” exiting from under the stone of the pregnant woman.

Apparently the Djinn and Afarit of “Hajarat Al Houblah” are under the command of Cheik Al Baydani, who is 210 year old. Legend has it that those Djinn and Afarit are the custodians and guardians of the Book of Ramadosh.

Here is an excerpt from the story of the Djinn and Afarit in Baalbeck:

Background: At one time, a large community of lower entities called “Beit al Jin” (House of the Djinn) strived underground near the ruins of the Roman temples of Baalbeck.

Hajarat Al Houblah

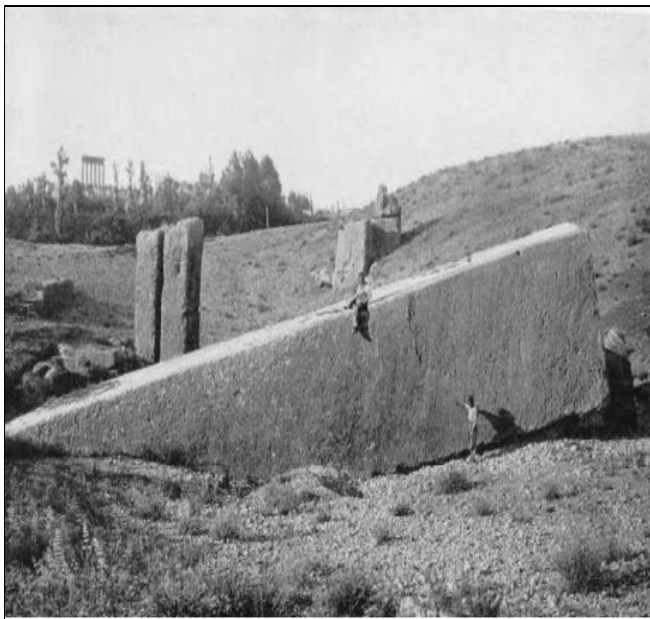


“Hajarat Al Houblah” was used in Baalbek’s Great Platform. According to Phoenician legend, stones like this one were moved by the Anunnaki and Afarit, using levitation, and

teleportation.

The Beit was guarded by three principal djinns who shape-shifted constantly, during their first contact (Apparition) with human beings.

According to a local legend, some of these lower entities were the remnants of the Afarit who have served King Solomon. One of the entrances leading to their Beit, was situated under the massive stone of “Hajarat Al Houblah.”



Hajarat Al Houblah in Baalbeck. The world's longest, largest and heaviest carved stone. No technology today can lift up this stone. Estimated to weigh nearly 1700 tons. The dimensions of the stone are approximately 68'x14'x14'.

Note: Beit means house in Hebrew and Arabic, Bitu and Bitā in Phoenician, and several other ancient Middle Eastern languages.

Long long time ago, Honorable Master Li took me on a trip to the city of the Afarit and Djinn. Back then, I was living in Damascus. The trip from Damascus to Baalbeck could be accomplished in about two hours, at least you could do that if you traveled in a decent car.



Another view of Hajarat Al Houblah, the largest cut stone on earth.

We took a bit longer to get there, since the car, borrowed from a friend of the Master who was also to drive us there, was an ancient Mercedes that did not use normal gasoline but rather employed *mazut*, or diesel fuel, and made such a racket it was impossible to hear yourself think.

To my surprise, I saw a mysterious Sudanese man sitting in the back seat, dressed in ill matching jacket and pants and scowling at us. At the Master's request, he started to get out of the car to introduce himself. I watched the process in fascination, since he was not doing it quickly like a normal person, but instead was slowly extricating himself in stages, gradually disentangling himself, like a huge snake. I have never seen such a tall man, or anyone as strange.

He was about seven feet tall, very thin, and his face did not look quite human to me, but like a giant from outer space. This bizarre apparition just stood there, looked fierce, and played with a string of amber beads. The Master ignored his uncouth behavior and introduced us.

“This is Taj,” he said. “His name means ‘Crown.’ He is joining us because he has the key to the gate of the secret city underground. He is also able to persuade the Djinn and the Afrit to open certain doors, which is quite a talent.” I was not sure if the Master was joking about the Djinn and the Afrit, so I kept quiet, nodded to the Sudanese, and got in the back seat.

Taj folded himself back into the car and sat beside me, the Master went into the front seat, and the driver, who seemed to be normal and cheerful, greeted the Master and me in a friendly way.

The car started making a noise that was worthy of demons, but I did not care because I was thinking about the real devils, the Djinn and the Afrit.

I leaned forward and asked the Master, “Would I be able to see the Djinn and Afrit?” “Yes, of course,” said the Master casually. “You can even try to talk to them, if you like. The underground city is actually called the City of the Djinn and the Afrit; plenty of devils are there.”

Since these devils did not seem to frighten

the Master, I assumed he knew what he was doing, and sat thinking about what my part could be in this unbelievable adventure. However, I was aware of increasing irritation by what Taj was doing.

He constantly played with his amber beads, clicking away on and on. I asked, "Why do you have to click these things all the time?" Taj seemed annoyed by my question. "Try them yourself," he said curtly, and handed them to me.



The Trilithon of Baalbeck.

The base of the Temple of Jupiter is called the Trilithon, and it is constructed of three 1200-tonne limestone megalithic stones. Legend has it, that the temple was constructed by a fleet of giants sent by Nimrod. An ancient Arab fable tells us that the Afarit of King Solomon built the temple.

I grabbed at them, and instantly, a horrible electric shock went through my entire body, quite painfully, and I cried out and threw the beads on the floor of the car. The Master screamed at Taj, “How dare you? How many times did I tell you never to do that? Give me the beads immediately!”

Taj handed him the beads, meekly enough, and had the grace to look embarrassed. The Master rubbed the beads, seemingly absorbing and removing the energy, and then returned them to me. “You can try them now,” he said. “And don’t give them back to Taj until I tell you to.”

Taj said nothing. He seemed unhappy in the car, constantly fidgeting, and could not sit still. Perhaps he was claustrophobic, I thought, and the confined space bothered him. We drove on.

Finally we arrived in Baalbeck. “Where now?” said the driver.

“We are going to the *Athar*, the ruins,” said the Master.

“I don’t know how to get there,” said the

driver. "Shall I ask for directions?" He parked the car. There were many people around, some Arabs in traditional garb, some Europeans in every kind of attire and carrying backpacks and cameras. It seemed to be such a normal, cheerful place.

I thought of the festivals and the music; how could there be Afrit and Djinn and all sorts of underground labyrinths in a place like that? It was as modern as can be.

"When you are with Taj, you do not ask for directions," said the Sudanese with a superior air.

The driver shrugged, not quite convinced.

Taj winked at me and stared at the driver's neck, concentrating. The driver suddenly started to beat his own neck, complaining how much he hated mosquitoes. I was certain there were no mosquitoes in the car, and I was sure that Taj created the imaginary insects that were tormenting the driver.

The driver's neck became really red.

"Taj, stop this nonsense immediately!" said the Master severely. Apparently, Taj could

send certain energy rays that had the capacity of annoying people. Taj stopped, gave the driver the necessary directions, and we went to the Athar.

“First, let’s go to the world biggest stone,” said Taj. We drove further, and as we turned a road toward the Temple of Jupiter, I was shocked by the sight that met my eyes. It was a huge gray slab, partially buried in the sand, perfectly cut and smooth.

It was unquestionably man made, not a natural formation, a short distance from the Temple. How in the world could such a stone get there?

Who could have carried it?

This stone was so immense that the stones of the Egyptian pyramids would be infinitely small, completely dwarfed, if put next to it.

The Stonehenge monoliths would be insignificant if they were placed next to it. In addition, it was immensely old, and even modern equipment could hardly cope with such a giant, let alone ancient technology.

“How big is this stone?” I asked, truly

awed by the sight.

“Seventeen hundred tons,” said the Master.

“It is hand made, isn’t it?” I said. “It is too straight to be natural. It simply can’t be natural. And yet, how could it get here, if it is artificial? It just can’t!”

Taj grinned and said, “Hand made, yes, but not by human hands.”

I was beginning to get the idea. “Then who made it?” I asked.

“It was part of the landing area used by the Anunnaki,” said the Master. “There are six stones like it. Only the Anunnaki could move such a slab.”

“Ah, but I can make it fly,” boasted Taj.

“You must be crazy,” I said, disgusted with him.

“You want to see?” He said.

“Sure,” I said. “I would like to see you do that.”

“Very well, but not when so many people are around. We will be back around nine o’clock, no

one is around, I will show you.”

Since it was around four o'clock in the afternoon, I was wondering how we would spend the time, but the Master had his own plan.

“We have plenty of time to do what needs to be done,” he said. “I would like you to meet Cheik Al Huseini.” This was the first time I met the great man, who later contributed greatly to my studies.

We went back into the car, and drove to the Cheik's house. The house was small and modest, built sturdily of stone, with thick walls. The door was low, as was normal for middle class Arab houses. This style was followed for many years, for the sake of safety and security.

Apparently, the conquering Ottomans used to sweep into houses that had large entrances while riding on their horses, and thus be able to kill and destroy anyone and everything inside. The low entrances forced the rider to get off his horse first, making him much less dangerous to the inhabitants.

In the big living room, which they called the *Dar*, many sofas were placed against the walls,

arranged next to each other. About twenty to thirty men were present, dressed in Arab robes and turbans. All were elderly, with long white beards. The Cheik was sitting in the place of honor.

When the Master arrived, everyone stood up, repeating the word "*oustaz, oustaz,*" to each other, meaning "teacher." Someone pointed at Taj, and said, "The Afrit is already here." I thought this description fitted Taj perfectly, but expected him to be angry. To my surprise, he seemed pleased by being called that name, and grinned at me like a delighted child.

We sat down, and the men came to kiss the hand of the Master. The light was low, only one lamp was turned on, but I could see that one person did not get up from his seat. Since this was strange behavior, I looked at him carefully, and to my amazement recognized the old Tuareg, whom I had met years ago in the suk in Damascus, the man who was cut in half.

He recognized me as well, smiled, and motioned to me to come and sit by him. I came, and he said jokingly, "Don't start searching for the rest

of my body...”

I laughed, a little guilty, because that was exactly what I was planning to do. At any rate I could see nothing, since the long robe he wore covered everything. Everyone conversed in Arabic, which by now I spoke very well, and after a while the Cheik motioned most people out. Eight of us remained in the room.

The Master, Taj, and myself, were the only outsiders.

The Cheik, the Tuareg, and three other elderly Arabs completed the number of the people who were permitted to attend.

At that moment, a man came from an inside room, carrying a big copper pot, full of steaming hot water. He put the pot on a table in front of the Cheik, addressing him by the title *Mawlana*.

This title meant “you are a ruler over me,” and was used only to address kings, sultans, or prophets. I was surprised. This title belonged to very important people, but the house and everything in it spoke of middle class. So what

could this mean? The Cheik must have been a very important person, somehow. I planned to ask the Master about it later, not wishing to disturb him with questions at the moment, since I was sure strange things were about to begin to occur.

I was sitting near enough to the Cheik to see everything very clearly, and waited breathlessly for the events that were to come. The Cheik took three pieces of blank paper, and threw them into the hot water in the copper container.

The room was completely silent, no one moved, except Taj, who whispered to me, "You are going to like what you see, it's fun, but don't move no matter what happens." I nodded, and concentrated on the pot, looking occasionally at Taj for clarification.

Somehow he assumed the role of my guide to the occult world, and I realized he knew exactly what was taking place. "Shush, just look at the container, something is about to happen," he said. I went on staring at the pot.

Suddenly, in a blink of an eye, the water in the container disappeared, and the three pieces

of paper burst out of the container. They lined up in the air, without any support, one after the other. They waved about for a few seconds, then merged and became one larger piece.

The piece of paper started swirling in the air, rotating around itself, quicker and quicker, and suddenly stopped in mid motion.

It was suspended in the air, completely still, and in a flash, letters appeared on it, printed clear, black, and easily visible from where I was sitting, though I could not make out the words.

The Cheik got up, approached the paper, read the words, and then asked one of the people attending to close the shutters on all the windows. The room became very dark, and the words, seemingly separated from the paper, glowed in air like a bright hologram.

The Cheik called Taj, and asked him to read the words. I could not hear what they said to each other, but they seemed to agree on something, as they stood there, nodding their heads. Then Taj came back to me.

I asked him, "What was that?" He stepped on my foot to quiet me. His large foot's imprint was painful, so I shut up. Everyone else seemed to accept the phenomenon without trouble, and gazed at the Cheik as he began to move in a strange manner.

He looked to the left, mumbling something incoherent, then to the right, saying the same incomprehensible things, repeating the sequence twice.

Then he lifted his hands as if in prayer, in the manner shared by both Jews and Muslims. Touching his chest and pushing his hands in front of him, he said, "*Ahlan, ahalan, ahlan, ahalan, bee salamah.*"

The letters were still glowing in front of him in the air, and he added, "*Asma' oo hoosmah ath sab'ha.*"

I turned and pinched Taj, whispering feverishly, "Explain!"

"Don't you know anything?" said Taj. "These are the names of seven Afrits. They are going to open the gate of the underworld for us."

“But...” He stomped on my foot again to shut me up, and it really hurt and I kept quiet. The Cheik said, rather loudly: “*Bakhooor, bakhooor!*” A man appeared out of nowhere and brought an incense holder. The Cheik moved it back and forth, the room filled with smoke, and everyone started to chant and mumble very loudly.

I understood nothing at all of what they said. It seemed they were speaking in tongues, and the effect was frightening. They went on for a couple of minutes, then stopped abruptly. At that instant, the letters pulled together, became one shining ball of light of intense silver color, and zoomed out of the room into thin air.

One of the people opened the shutters and the late afternoon light streamed in. The Cheik put his right hand on his heart and said “Thank you” three times.

I was wondering who exactly he was thanking, and who, originally, was he praying for, since he never used the words God, Allah, or any other recognizable deity name. I did not realize at the time that the Ulema, even when they were

Arabs, where not Muslims, and had their own, very different, world view.

The Master got up. Everyone rose with him, their robes swishing and making a faint sound in the quiet room. The Tuareg floated in the air. I looked at him, doing my best to control my discomfort. His upper body was solid, but the bottom half of the robe was obviously empty as it swirled around him, making the absence of his lower body extremely and disturbingly clear. He seemed like an apparition, a ghost.

Everyone came to the Master, bowed to him, and then grabbed his hand with both of theirs, in a way that was clearly ceremonial.

The right hand's thumb was hitting the spot between the thumb and first finger of the left hand, and then the left hand covered the right hand.

The Tuareg floated near the master and did the same thing. Everyone looked at each other and thanked each other a few times, following their thanks with the words "*Rama Ahaab.*" I did not know this word, and was not aware that they were speaking Ana'kh, the language that was shared by

the Anunnaki and the Ulema.

And yet I sensed that there was something very special about the way they spoke, as if by instinct. I was staring at the people and trying to understand their words until the Master tapped me on the shoulder and told me to come out.

Taj left with me, and said, "You talk too much. You should be paying more attention, such an occasion is not likely to happen again!" I shrugged, but I had to admit to myself that he was right, these events were probably unique.

To my surprise, I was beginning to like the Sudanese, and no longer felt threatened by his strange appearance and bizarre behavior. "Won't you tell me a bit about the Afrit?" I asked, licking my lollipop. "I am not sure why we need to call them. Why can't we just go into the underground city? I don't quite understand anything that is going on here."

"In your home, in France, do you have a *Jaras*, a bell, on your door?" he asked.

"Yes, of course," I said, surprised at the

question.

“Well, you see, the underground city do not have a Jaras, and it is locked. If you want to come in, someone must let you in. The Afrit can help you, but you have to call them in a special way. Otherwise, they don’t know you want them to open the door. How would they know? They are not too clever.”

“Where is the door?” I said.

He pointed to the ground. “Under you, under the house, there is a door. Right under the Cheik’s house. A door to the *Aboo*, the deep abyss. It is also called *Dahleeth*, meaning an underground labyrinth.”

“Are there other doors?”

“Very likely, but I only know this one.”

As if reading my mind, he put his hand in the inner pocket of his ill fitting and flashy jacket, pulled out two lollipops, and handed me one.

One of the people came out of the house, motioned to us to come in, and said, “We are ready.” In the house, everyone was wearing a white robe, and to my surprise, their heads were

covered with the type of head scarf Jews sometimes wore in the synagogue. To confuse the issue even further, one was holding a scroll that resembled a Torah.

I felt desperate. Were they going to delay our journey again and start praying? I really wanted move on, see the Afrit, have the adventure. I was tired of the delays. Thankfully, one of them handed me a robe and commanded me to go change my clothes, which I did, but Taj did not change his attire.

I asked him why he was not required to do so, and he explained that he was not one of the *Al Moomawariin*, or the enlightened ones, so he was not required to wear the special outfit.

This did not really clarify the matter, since I was not one of the enlightened ones either, but I decided to let it pass.

Taj seemed to be right about the door being under the Cheik's house, because we started to descend the steps to the basement. The basement was long and narrow, and had a very high ceiling, perhaps the height of two stories. Everything, floor,

walls, ceiling, were made entirely of gray cement. It smelled of dampness, and was very cold.

We went through a one room after another, all narrow and long, eventually reaching a small room that had an iron gate by its far wall. The Cheik opened the gate with a large key, and behind it was a second door, made of thick wood. A second key opened this one. Suddenly a thought struck me.

Why did he need a key?

Why couldn't a man who had such supernatural powers simply command the doors to open? Or pass through them like a ghost, for that matter?

I expressed my thought to Taj. "It won't work," said Taj. "Yes, of course the Cheik could pass through doors, but how would he take you with him?"

"What do you mean?" I asked, bewildered.

"You are not enlightened as yet. You cannot use supernatural means of transportation at this stage, so if he wants you, or me, for that matter, to pass through these doors, he must take you

inside in a normal way. If he tried, you will just bang against the doors and hurt yourself, while he would be on the other side.” I began to see that Taj was not stupid at all. Childish, and sometimes pretending to be silly and play silly games, but deep down, he was extremely knowledgeable.

We stood together in the small room, exactly like all the other rooms in the basement. The Cheik said, “Let the boy be the last one. He needs protection. Taj, come here.”

Taj joined him at the front of the line, and we entered a long corridor. As we were walking, the corridor began to shift its shape.

I felt seasick, nauseated, my balance was lost. The floor, and walls, everything was moving, rolling, undulating.

I did not see clearly, and wondered how long this torment would last, when suddenly all movement stopped.

I looked around and nearly jumped with terror. The simple corridor became a cave!

A natural cave, not a man made structure.

Stone, dirt, and natural formations were

all around me. It smelled damp and filthy, water were oozing from some of the walls, and the light was dim. I did not like the place.

The Master told everyone except me to stand in a crescent shaped row, and hold hands. He ordered me to stand behind the crescent, and not to touch anyone. I was hurt. I felt neglected, as if I were not part of the group, until one of the people turned to me and said kindly, “Don’t be upset, my boy. This is for your protection.”

So I just stood there behind the people, feeling silly in my long white robe, but not unhappy anymore.

At that moment, Taj made a sweeping motion with his hands and body, and screamed a few words. The horrible sound he emitted was not human. It was very likely the loudest sound I had ever heard.

He continued to move his hands violently, grabbed some dirt from the ground, and threw it up in the air. He pronounced a word that to me sounded like a name, and followed it by the word “*Eehdar!*” three times.

Then he said, "*Oodkhool*," three times. Immediately, a rubbery kind of form moved to the left, changed to a paste-like substance, and attached itself like glue to the wall. The sticky, pale mess looked like ectoplasm.

Taj repeated his actions a few times, manifesting a new ectoplasmic manifestation on the wall with each call. Then, he looked at the Cheik and said, "*Tamam!*"

The Cheik and Taj were engaged in a conversation in low voices. They seemed to be in agreement, since the Cheik said, "Yes, go ahead." Taj advanced toward the ectoplasmic forms, put his hand in his jacket's pocket and took something out, and gave some to each of them.

At this moment, the Cheik stepped forward, ready to take over, and said "*Iibriiz!*" The forms burst into flame, which burned the ectoplasm and produced a thick fog. From the fog appeared human forms, but there were only six of them.

The Cheik said "*Wawsabeh!*" The Master came forward, stood by the Cheik, and the Cheik repeated the word, adding, "*Anna a'mooree*

khum!” and the seventh creature came.

Later Taj told me that these Afrit were originally created by the Cheik for a reason, as they usually are, and in the normal state of events were supposed to become the Cheik’s loyal servants.

However, the Cheik made a mistake and did not perform the exact requirements needed in the procedure of the creation, and therefore he lost control over the Afrit.

The result was disturbing.

The seven Afrit developed independent and rather evil habits, and did not quite obey the Cheik as they should. For some reason, the only one who could call them to appear was Taj.

However, that is all he could do. Since Taj was not an Enlightened One, he could not control them once they came, and to a certain extent was at their mercy and had to have an Ulema present if he were to avoid potential harm.

As for another Ulema controlling them instead of Taj and the Cheik, that was not possible. The Ulema have four categories, based on their

form of existence. Some Ulema are physical and live as humans, like the Master and the Cheik. Some used to be physical, but were no longer so.

Some, like the Tuareg, straddled both forms. Others have never occupied a human form. All four versions of the Ulema can exercise immense powers, no matter if they are physical or non physical, but a physical Ulema can only control non physical entities, such as these Afrits, if he was their creator.

I shuddered as I watched the Afrit. At this point of my studies, I had my share of supernatural incidences, but I have never been so shaken before. In the semi darkness of this miserable, damp place, the Afrits were truly terrifying.

Each had a more or less human face, but in this almost normal face the eyes were not at all normal. Instead, each Afrit had two circular orbs, with white background and a black pupil that stood out as if painted. The eyes did not move.

If the Afrit wanted to look to the side, it had to move its whole head. The head was not connected to the body. Instead, it floated in a

disconcerting, eerie fashion, just above the body. When the Afrit manifest, their bodies often appear first and for a few minutes appears headless, until they choose to manifest the head.

This fact, coupled by their appalling ugliness, can frighten a human being to the point of death. There had been recorded incidents of people dying of heart attack or stroke caused by such events.

I kept myself as calm as possible and continued to study the Afrit. The heads were bad enough, but the bodies were even worse.

They were tinted a shadowy, ugly, dark color. The torso resembled the shape of a bat. Their arms were attached to the back of the body, and the hands had extremely long fingers. Since the Afrit don't eat or breathe, they don't need a stomach and a diaphragm.

Therefore, the body had a sort of visible cavity in the front, where these organs would have been. The legs were twisted, like entangled wires, which must help the Afrit as they jump. They rarely stay in one place for long, and keep shaking and

moving and twitching.

They looked back at us, their ugly faces twisted in a devilish, vicious smile. They kept chattering among themselves and pointing at us with their long fingers.

But Taj told me that despite their apparent boldness, they were afraid of the Enlightened Ones. Any Afrit can see the shining auras of the Ulema, and for some reason they are terrified of these auras.

The Cheik commanded the Afrit to open the door. I did not understand the language he spoke, but I figured it out because he used the word "*Babu*," which is so similar to the word *Ba'ab*. Babu is really a door, though, while ba'ab is a gate, but the words were close enough to make it clear to me that they were going to open the door to the underground world.

I was speechless with anticipation. Everyone stood still, looking at the far wall of the cave, so I stared at it too, not knowing what to expect.

The far wall of the cave suddenly

collapsed, in total silence. It felt like a silent movie, because there was no dust and no sound of falling stones during the procedure.

The stones tumbled down quietly, one by one, disappearing altogether rather than forming a solid pile.

The wall was replaced by dark, hazy fog, that allowed us a glimpse of some far away buildings. “Now,” said the Cheik to Taj, “Let’s follow the Afrit, but don’t let them play tricks on you.”

Taj nodded. We went through the fog, following another corridor and crossing identical rooms that seemed to follow each other in succession, all the while seeing the far off buildings in the distance.

The Cheik started reciting something.

The Afrit were jumping up and down like carousel horses, while pushing forward with great speed, and were already a good distance away from us, going on their own mysterious errands.

Taj said to me, “You can now move to the front, it’s safe now, the Afrit won’t pay much attention to us anymore.” I quickly moved near the

Master at the head of the line, and no one took notice of what I was doing. We did not move on yet.

The Cheik asked Taj to show him a piece of paper he was holding, probably a kind of a map, and asked, "Do you know which room we need?"

"Yes," said Taj. "I know exactly where it is, it's very near us. I will go in, and if I find something, I will bring some pieces back to you so you can see them, and then we can all go in and bring everything."

Taj left for about five minutes, and returned with a beautiful pearl necklace, a few diamonds, and some Phoenician coins.

He told the Cheik and the Master, "We can go in now, but remember, you promised that all the gold belongs to Taj."

"Of course," said the Cheik casually. "But remember," said the Master, "We are not just going into the treasure room. You will also take us to the other room, as you promised."

It was clear to me that the Ulema were not in the least interested in the treasure, but there was

something else in this underground cavern that meant much more to them than any gold or diamonds.

The Ulema do not need gold. They can manufacture whatever wealth they need, and they never manufacture or acquire more than they need. Riches are of no interest to them at all.

“Certainly I will take you to the other room,” said Taj. “I know exactly where it is.” He seemed quite pleased by the bargain.

We followed Taj into a small, closed room. It had no windows but was brightly lit, allowing us to see gold, gems, diamonds, and pearls stashed in boxes, jars, or simply thrown on the floor in heaps. However, I was not very interested in gold either.

What I wondered about was the source of the mysterious illumination. No windows, no lamps, no candles, but bright light in every corner of the room. What could cause this?

Suddenly I realized it had to be the same type of light that was discovered in the Pharaonic tombs and catacombs of ancient Egypt.

Originally, the archaeologists who went there were baffled by the light in the Egyptian tunnels, until they discovered the contraption that the ancient Egyptians had created. They found conical objects that functioned like modern batteries, producing light that was so much like normal electrical light that there was hardly a difference.

The batteries had to be placed in a certain way against each other, or they would not light, and worse, could burn the user since they packed a lot of energy in their structure. I suspected this had to be the same type of illumination.

Taj pointed the door that would take us to the room the Master wished to visit. The Master asked him, "Do you want to come with us?"

"I will follow you as soon as I am finished here," said Taj, grinning. He pulled some linen bags from under his jacket, and busily started filling them with the treasure.

The Master smiled indulgently at him, as if Taj was a child playing with some toys that meant little to adults but pleased the child a great deal.

He said to the rest of us, "Well then, let's go to the next room."

We opened the door. Inside it was pitch black, but the Master stepped in without the slightest hesitation, and we followed. I envied his confidence.

As far as I was concerned, how did we know an angry Afrit was not waiting for us?

But since no one else showed any fear, I went with them. We could see nothing, but the Master kept talking to us and so we were able to follow him. All of sudden, bright light filled the room.

I blinked a few times, and then saw the Master standing by one of the walls, holding two conical, golden objects in each hand, positioned against each other. I was right, here were the ancient batteries.

The room was empty of furniture other than a beautiful wooden table, carved into arabesques, much like Moroccan furniture.

The Master placed the batteries carefully on the table, making sure the alignment allowed

them to continue to produce light. I looked around. Other than the batteries and the table, the only object in the room was a large Phoenician urn, standing in one of the corners.

“We are going to leave you here for a short while,” said the Master to the group. “The Cheik and I are going to get the materials we need for our project.”

“We’ll be right back,” added the Cheik with what seemed to me rather misguided optimism. There were Djinn and Afrit here! Wasn’t anyone concerned about these devils?

The Master and the Cheik walked to the end of the room, very slowly, with measured, matching steps, as if choreographed. Then they reached the far wall, and literally went through the wall to the other side.

I was not exactly shocked, since I have seen the Master go through walls before. It is an interesting phenomenon, but not as mysterious as one might think.

To put it simply, the Ulema know how to control molecules; the Master had explained it to

me thoroughly. Everyone knows that there is plenty of empty space between the molecules of any matter, and the Ulema make use of that fact with a specialized procedure.

As the person who wishes to cross approaches the wall, the wall gradually becomes soft, as if its molecules fragment themselves, and the human body simultaneously does the same.

The spaces between the molecules of both grow and readjust. The person and the wall keep their shapes for an instant, then their molecules mingle and allow the passage.

At that moment, the person passes to the other side, the molecules separate, and both wall and person become solid and normal again.

The rest of us waited for about half an hour. I was beginning to worry. The Cheik said they would be right back! Something must have prevented them from doing so.

Perhaps the Afrit, who has by now completely disappeared, took them away, kidnapped them, led them somewhere horrible? I asked some of the other people if they knew what

was going on, but they had no idea where the Cheik and the Master went.

However, they did not seem worried, making it clear to me that they trusted these two to know what to do. “Don’t worry,” one of them said to me. “They can handle a lot worse than those stupid Afrits.”

“I don’t wish to contradict, Sir,” I said, “but these Afrit seem pretty dangerous to me. The way they were pointing and smiling...” The others laughed. “I have seen the Cheik and the Master handle much worse entities,” said the man who spoke to me, very kindly. “Remember, the Afrit are cowards. They are mortally afraid of the auras of the Ulema.”

“But I understand the Cheik needs some help because of the way he handled their creation,” I said.

“Yes, this is true,” said the man. “These Afrit did turn out a bit wild. But with the Master there, they will never dare to harm them.” I had to be content with that. So I went in search of Taj, to see how he was doing with the treasure, perhaps

help him finish filling his bags.

I called him and was about to reenter the room, but I heard him scream, “Don’t come here!” and he tumbled out of the room, bleeding, and slammed the door behind him. “The Afrit beat me,” he gasped. “Beat me very badly.”

“But Taj, you could handle those seven Afrit so well! What happened to give them power over you?”

“Seven? Are you joking? There is a colony here, something like forty of fifty Afrit, and they all rushed at me and would not let me take the gold.”

“Is it their gold?” I asked. “What do they want it for, anyway? They don’t need money.”

“No, it’s not their gold. It used to belong to the Phoenicians, and now it belongs to no one in particular. But the Afrit like to play with it. They like shining things.”

“But you are holding one bag, I see.”

“Yes, I managed to save one bag. They got all the others, those slimy devils.” He smiled, regaining his composure. “Never mind, though.

After all, I will be a very wealthy man even with just one bag. This treasure is amazing... Anyway, we must secure the door. Hold the bag for a minute.” He pushed the bag in my hands, turned, and repeated the same words he used when he originally called the Afrit, and gestured in the same way.

While he was doing that, I heard shrieks and screams, which he later explained was the way the Afrit spoke as they were chased away. “That is that,” he said, surveying the door with satisfaction. “They won’t bother us again.” He took the bag and smiled at me through the caked blood and filth on his face. “A successful treasure hunt, ah, Germain? And some day I’ll come back for more.”

Back in the other room, I saw, to my considerable relief, that the Cheik and the Master have returned. The Cheik was holding a stack of forty or fifty sheets made of shiny plastic, or plasma, or glass, and the Master had the same size stack, but of a different type of material, brownish yellow like corn.

“What is that?” I asked Taj.

“I have no idea,” said Taj. “They only told me which room I was supposed to take them to, but they did not tell me what project they were engaged in. I must say

I have a hunch it is something terribly important.” I thought so too, since the Cheik and the Master seemed to be extremely solemn, and everyone else was completely silent. There was a strong feeling of expectation in the room.

They each put his stack on the table, the Cheik on the right, the Master on the left, leaving a space between the stacks, and I noticed that the space matched the size of the stacks.

The Master brought the urn from the corner to the table, and made a motion of pouring something out of the urn into the space between the stacks. I saw nothing coming out of the jar, but I figured that it might be an invisible substance.

This went on for about twenty seconds, then the Master returned the urn to the corner. The Cheik took one sheet from his stack, and put it in the space between the stacks. The Master then took

a sheet from his own stack, put it on the Cheik's sheet, and waited a couple of seconds.

Then the Master flipped his sheet back side up, and to my absolute amazement, there was print on the sheet, strong and black, consisting of strange symbols and letters I did not recognize.

Piling the sheets on top of each other, they did the same to all of them. Surprisingly, the stack, when finished, was reduced in size to about a half of the original sheets, even though I could not see it reducing itself while it was worked on. I think that the plasma sheets were absorbed into the corn-like paper as the print was produced, but I am not sure. The Cheik pulled out a silk scarf from his robe, put the stack on the scarf, rolled it, lifted the ends of the scarf and tied them together, all in a ritualistic way. Then he said, "*Al Hamdu*" twice.

They turned to go, and we left the room. The Master, throughout the entire time, paid hardly any attention to me, which bothered me a little. I felt neglected, even abandoned. He must have noticed my unhappy face, because he put his hand on my shoulder, took me back into the room, and

said, "Look!" To my amazement, the room was entirely empty. The table and the urn had disappeared.

I was confused and uncomfortable.

I could not understand why all that was necessary.

Why Afrit? Why those doors?

Where did the table go?

What was this document and why was it worth all this effort? He laughed at my questions and said, "Look at the wall." The light was dimming as we spoke, and finally disappeared. It seemed this adventure was over, and I said, rebelliously, that I wish things were made clear to me, because otherwise, I have learned nothing. I will explain everything later, Germain. I promise"

"But what about the city you said we are about to see?

The city where the Founding Fathers of the Ulema used to come to?

The city from before the Deluge?"

"So you want to see more? This was not enough?"

“Yes,” I said. “Basically, all I saw was you and the Cheik going through a wall and Taj fighting with the Afrit, which I admit were scary but were not too significant, I believe. I did not see anything remotely connected to the ancient city.”

“Well,” he said, “in this case, turn, and walk with me. You are already walking in this city.”

I looked around, and saw nothing, but he said, “Keep walking, it will come.”

I should have trusted him more fully. After all, when did he ever disappoint me? I felt remorseful as the miracle began to unfold in front of my eyes, but thankfully, he did not hold my short term rebellion against me, and went on cheerfully enough.

Slowly, the ancient city started to appear like a Polaroid picture in front of me. The colors of the city were such as I have never seen before, glowing colors of incredible beauty.

The Master explained that this was because the city was located in a space that had the same temperature everywhere, and no pressure on any

object. Unlike earth.

“What do you mean, Master, when you say ‘unlike earth’ like that? Are we not on earth?”

“No, we have left earth when the Afrit opened the door and made the cave wall collapse. We are now in another dimension,” said the Master. “Everything looks a little different here.” The city became clearer, and I thought it looked like a holographic projection, either from the past, or from the future.

The buildings, though beautiful, had a sense of alien, remote places.

We were now walking in a well-illuminated street, the windows of the buildings shining with lights as well. The air was soft and fragrant.

“I see buildings and streets,” I said. “But where are the people?”

“They are here, but they are invisible to you. Your eyes are not constructed to see them, not yet,” he said.

“Well, it is time to leave. Let’s go up these stairs.” We started climbing a very high, stone stairway that led from the street into a destination

that was not quite visible.

I was surprised that we were not retracing our steps into the Cheik's house, but the Master said there was no need for that, and that exits were available in various locations, and not as difficult to achieve as entrances.

So we climbed the stairs, and when we reached the top, I saw a huge gray wall on my left, and noticed that the pavement turned into sand.

The huge gray wall was the side of the Anunnaki stone.

I understood that we exited from a hole under the big stone, were out of the strange dimension, and back on earth.

"So that is what Taj meant when he said he would make the stone fly?" I said.

"Yes, a rather poetic way of describing our trip," said the Master.

"Master, I am not wearing the white robe! I am wearing the normal clothes I left at the Cheik's house."

"Indeed, and so is everyone else," he said, pointing to the rest of the company, who were

already standing near the giant stone, and wearing normal clothes.

“So what did we come here for? Surely not just to give Taj his treasure?”

“We came for the book, son. Everything we did was much worth it, even the encounter with the unpleasant and stupid Afrit.

We have recently heard that the book was here, in this dimension, after having searched for it unsuccessfully for generations. And now we have recovered a copy of the most important book in the world.”

“The strange book you printed from the stacks? What is it?”

“It is one of the very few copies in existence of what is probably the oldest book to have ever been written. A book the Anunnaki had valued very much. It is called *The Book of Rama Dosh*.”

I didn't know why, but a shiver went through my spine when I heard the name of the Ancient book; the sound of the name triggered a reaction in my mind. For a second I had a feeling

of tottering on the brink of a dark, warm abyss that contained something older than the universe, and glowed with endless stars. It passed quickly, and the Master continued.

“In the future, you will have the privilege of studying it. It contains the knowledge that may, some day, save humanity from its own folly. At least I hope so with all my heart. And now, back to Damascus! Our friendly driver is waiting for us in the car.” - Co-authored by Maximillien de Lafayette and Dr. Anbel

Baada bakra (Baa'dah Bakrah): Translated verbatim: After tomorrow. The Sih'r meaning: 40 days. It refers to the 40 day period after the death of a person. This period is very critical in spiritism and Sih'r's study because mediums can contact the dead only during this very precise period.

On the 41st day, the spirit of the deceased (Soul to others) departs to another dimension, if the dead person has decided to do so. This happens when a dead person realizes that he/she is no longer

among the “Living”, for many dead people become confused after death and don’t know what it is happening to them.

Once the mind of the dead person understands that he/she has left Earth for good, and is currently a dead person, his/her mind offers him/her two possibilities:

First possibility: To accept this fact and moves on to a higher dimension, or to another dimension.

Second possibility: To remain in this state of nothingness and to wander forever, because the deceased is either confused, unwilling to accept the fact that he/she is dead, or simply because he/she remains deeply attached to the physical world (Earth) he/she lived in.

Since time stops to progress in the afterlife, and since there are no more days, no more weeks, no more months, and no more years to count, the calendar of dead people freezes immediately on the following day of their death; this is why and how we got the expression “After tomorrow” Baada bkara, meaning the next day (After

tomorrow) following our death. After our death we age only by one day!

In the afterlife, people stop to age and stop to feel pain, however, some of them retain some sort of space-time memory; an etheric memory.

This spatial memory retains some images and feelings, a dead person has experienced when he/she was still alive. And those images and feelings remain very dear and extremely important to him/her, and make him/her deeply attached to physical values and substances. Some Sahiriin use this “Physical Attachment” as a tool, or as a conduit to communicate with the dead.

The Sahiriin, Rouhaniyiin, and especially the group of the Anunnaki-Ulema have developed a technique to contact dead persons, or more precisely to remain in touch with them. This technique is called “Baada bakra ittisaal”.

To them, there is no reason at all to lose touch with the departed ones. They are still in Donia (Universe) but are Majoudiin (Stationed) somewhere else.

This is one of the greatest concepts which constitutes the very core of Shir and spiritism.

Baada bakra ittisaal (Baa'dah Bakrah ittisaal): Ittisaal is purely a Rouhaniyiin and a Sahiriin's term, which means communication and/or to stay in touch with spirits and/or dead people. See Baada bakra.

Baada Fik'r: Meta-logic, referring to the logic of the Anunnaki Ulema and Sahiriin.

Baadai ghadri: After tomorrow.

Baadi joumah: After one week.

Baadi sa'haa: In an hour.

Baadi sana: After one year.

Baadi youm: After today.

Baadi: After.

Baakhaati: The 700 remaining recluse Mounawariin (Enlightened Masters) who practice the Bakht.

Baal: The word Baal appeared in numerous Middle Eastern, Near Eastern, Semitic and non-Semitic languages. Baal was the chief god of Canaan, Chaldea, Ugarit and Phoenicia.

He was the god of fertility, harvesting crops, winter rains, and son of El “Elu, Eloh, Eli in Ana’kh.”

Baal was worshipped as the god of the rain, the fertile earth, and the god of war. His temples were always built at high places, and the Israelites worshipped him regularly, despite fierce objection from the followers of Yahweh.

Baal was known locally by many names, such as Bel and Merodach. He symbolized the renewal and revival of the earth's vegetation each spring.

His name derived from Ba'al, and the Anunnaki

word “Ba-El”, meaning the chief lord, and an "owner". The term lord meant the lord of the land. His temple in Nippur was called E-Kur. He was mentioned in the Bible, in Exodus and was called Ba'al-Tsephon, (Baal zephon) meaning the god of the crypt.

The worship of Ba'al was introduced into Israel by Ahab, the king of Tyre, in Phoenicia, and his wife, Princess Jezebel.

Jezebel was of an Anunnaki's offspring. In the Bible, Baal is also called Baalzebub, considered by the early Hebrews as one of the fallen angels. Ulema Govinda explained that the “Fallen Angels” were in fact, a category of the early Anunnaki who rebelled against Anu and Baalshamroot, and were not the angels of Satan.

The Eastern lightworkers summon Baal to ask his help in protecting habitats, as well as in building immense shrines and altars.

Baal-Shamroutim: The teachers of Ba-khaat.

Baalzamrin: Name of a spirit, the Taaleb can

summon.

Baal-Zaphon: A pagan god spirit frequently summoned by the Sahiriin.

Also known as Baal of Mount Sapan, recorded in history as one of the early gods of the Israelites. Baal of Mount Sapan (Baal-Zaphon) in Northern Syria, was the equivalent of the Amorite god Adad (Hadad), and one of the most important deities of the Canaanites.

The early Hebrews (Habiru and Israelites) worshiped him as their own god, until their prophets waged a “hysterical” war against him, and against all the Phoenician gods (Lebanon, Syria and the rest of the Canaanite lands). Baal became associated with deities from several parts/regions of the Near East, such as Baal Hazor in Palestine, Baal-Sidon and Baal of Tyre (Melkart) in Phoenicia (Modern day Lebanon.)

Worth mentioning here, that King Solomon has officially worshiped Baal, since he was introduced to the Israelites’ land by the Phoenician princess Jezebel and Hiram.

Jezebel was the daughter of Ethbaal, the King of Tyre (Modern day Sour, South of Lebanon) in Phoenicia (Modern day Lebanon), and the wife of King Ahab. She was also the greataunt of Didon “Dido”, also called Elisha, the founder and Phoenician queen of Carthage in Tunisia, the homeland of Hannibal.

Baa-nih: Name of a spirit or an angel in the Sahiriin and Rouhaniyiin’s texts.

Baaniradu: An Anunnaki-Ulema, and Rouhaniyiin’s term for the healing touch technique. It was first used by the priests of Melkart in Ancient Phoenicia, Ugarit and Arwad.

It is extremely important to bear in mind, that this technique does not in any shape or form replace any scientific and medical treatment (s).

Baaniradu has not been fully explored and used in the West.

I. Prerequisites and Preparation:

1-Before you learn how to heal, you should know first if you can heal, and if you have the power to

heal without learning.

2-Training and learning will show you the way, but not necessarily the blessing of healing others.

3-Training will teach you the techniques of healing by touch and/or healing without touching. But success depends on the quality and quantity of the healing power you have in your “Conduit”.

4-Also you have to remember that if you are intoxicated, or under the influence of drugs, medicine, pills, addictive substances, narcotics, caffeine, tobacco and similar substances, you will not be able to heal others.

5-If your body is not clean, you will not be able to heal others. Your hands must be sparkling clean all the time.

6-If you have been sick yourself for the past 40 days, you will not be able to heal others.

7-If you have committed an act of violence, perjury, false testimony, adultery, theft and/or any hideous act (For the past 2 years), you will not be able to heal others. However, if you have been purified by the Ulema, and if you have fully compensated others (Humans and animals) for all

the damages, losses, hurting, pain and suffering you have caused them, your chances of healing will increase considerably.

8-Do not come close to a sick person, and do not attempt to heal a sick person, if you have sinned in action and in thought. Only, when you are pure in heart and mind you can do so. Because you will be generating a strong energy current with your hands, you have to keep in mind three important things:

a-Do not rotate both hands in opposite directions over one area of the sick body.

b-Do not use physical strength in moving your hands;

c-Do not constantly concentrate on one particular area of the sick body. Work around it as the healing touch progresses.

Dirasat (Lectures of the Masters):

1-Our bodies were created to heal themselves.

2-Our bodies were programmed from the time we were born.

3-We cannot change what was written in our “Essence” (Similar to DNA).

4-But we can improve on it.

5-Our bodies consist of many things, including mental memory, physical memory, spatial memory, and etheric memory.

6-Each memory has its own health condition, limitation and sphere.

7-We can be sick in one sphere, and perfectly healthy in another.

8-The mental affects the physical, and vice versa.

9-We can overcome mental and physical difficulties and disturbances by balancing our physical state (Physical milieu) with our mental sphere (Astral and/or non-physical dimension, also called Zinnar (Etheric Belt surrounding our body).

10-This helps a lot. Because when we feel pain in certain part of our body, this part can be transposed into the Zinnar sphere for self-healing.

11-Once it is healed, this part will return to its physical origin. This is an exercise/technique only the Ulema can accomplish. But students like you can heal the painful part of your body without transposing it into a non-physical sphere. You can heal that part with “Talamouth” (A gentle

synchronized energetic touch), and “Tarkiz” (Even without touching the suffering part, and simply by directing beam of energy from the brain’s cell “Conduit”).

12-You have to consider your body as a battery, or like an electrical current.

Both have negative and positive terminals. Your body too, has a positive area, and a negative area.

13-Some individuals have negative terminal in the left side of their bodies, and a positive terminal in the right side of their bodies. To others, it is just the opposite.

14-Thus, it is very important to discern between the two terminals, and know where exactly the negative and the positive terminals or stations are located within the body.

15-If you don’t know how to localize these two terminals, and you try to heal a sick person, you could disorient the energy in his body and cause severe injuries.

16-A well-trained student knows how to find these two terminals by dowsing, using his both hands as rods.

17-Before you start dowsing, you have to know upfront, which one of your hands is positive, and which one of your hands is negative.

18-If you don't know, and you begin with your healing touch process, you could disorient the energy flux in the body of the sick person, and cause severe damages to his health.

19-If your right hand has a positive charge, then this hand should "hover" over the positive terminal of the sick person.

20-If your right hand has a negative charge, then this hand should "hover" over the negative terminal of the sick person.

21-The same thing applies to the other hand.

22-You should not wear jewelry or metal during the healing touch therapy.

23-You should not perform the healing touch therapy nearby an electrical outlet.

24-You should not perform the healing touch therapy nearby pets, because pets sense diseases, illness and negative energy.

They are vulnerable to these conditions and could absorb their frequencies and vibes, thus disrupting

the healing process.

25-Do not come too close to the body of the sick person. Keep at least 20 centimeters of distance between yourself and the sick person.

26-You should stop your healing touch immediately if you notice that the sick person is having trouble breathing.

The healing touch training requires patience, perseverance, practice, and time.

Usually, to complete the training program, a student spends at least 3 months studying and practicing. In some instances, the period could stretch to 6 months. Everything depends on the personal effort and commitment of the Talmiz (Student).

There are several steps to follow. And here they are:

Your hands are an extension of your mind. Use them wisely and for the good of mankind. Talk to your hands. Explore them. Get to know them.

Find out what they can do, and try to discover how many beautiful things they can create. Watch what

usually a good concert pianist does before he starts to play.

He examines his hands, he communicates with his hands, he flexes his hands. Do the same thing.

Get to know your hands.

The exercise/technique below will show you how.

II. The Technique:

Stage One:

1-You need to practice 3 times a week.

2-Each practice session will take approximately one hour.

3-You practice alone.

4-No people, and no pets should be around you.

5-Select the most suitable three days of the week and stick to this schedule: Meaning you practice only on these three days.

6-Same hours are highly recommended.

7-You have to build in your system a new “practice-memory”.

8-First of all, you take a shower. You must be clean and your hands must be spotless.

9-Enter your room, and sit comfortably in a wooden chair.

- 10-Do not use metallic or plastic chair.
- 11-Stay put for 5 seconds.
- 12-Breathe deeply and gently.
- 13-Extend both arms straight ahead.
- 14-Join both hands, palm against palm.
- 15-Keep them like this for one minute or so.
- 16-Separate both hands approximately two centimeters apart, not more.
- 17-Focus sharply on these two centimeters for one minute.
- 18-Drop your hands down.
- 19-Repeat this exercise (Joining and separating hands) three times.
- 20-Drop your hands down.
- 21-Stand up and breathe slowly and deeply three times.
- 22-Sit down in your chair.
- 23-Raise both hands, (palms facing the ground), and stretch them as far as you can (Not higher than your shoulders).
- 24-Bring both hands close to your chest in an horizontal motion (Palms always facing the ground).

25-Start to rotate both hands in a circular motion, and keeping a 15 centimeters distance between the rotation movements.

26-Keep doing this for two minutes.

27-Now, bring your hands together. Palm against palm.

28-Keep both hands in this position close to your solar plexus for two minutes.

29-Close your eyes for approximately two minutes.

30-Now, tell your mind to enter a golden ray of light inside your solar plexus.

31-Let the light enter your solar plexus.

32-Keep your hands close to your solar plexus.

33-Now, tell your mind you want your solar plexus to send the golden light to your hands.

34-Tell your solar plexus to send the light right away.

35-Tell your hands to receive the light and hold on it for one minute.

36-Press strongly one hand against the other. Both palms are very firm.

37-Stay like this for 2 minutes or so.

38-At the end of the two minutes or so, you will

start to feel some sort of heat in your palms. And that is good.

39-Do not loose this heat. Hold on this heat.

40-Do not let this heat leave your hands.

41-Take a long and deep breath.

42-Separate your hands.

43-At this moment, you might feel a minor fatigue in both shoulders or a sort of a small muscle cramp in your neck. Don't worry. You will be fine in a few seconds.

44-This is the end of the first session.

45-Take a shower.

Note: Repeat this exercise three times a week for a period of one month.

Preparation for stage two:

During this stage you should not smoke, consume alcohol, or eat meat. And never ever touch addictive substances and narcotics!! This training stage shall take place outside your room. You are going to find a calm spot close to nature, far from cement, steel, noisy surroundings, and people.

I recommend a wooden area, a park, perhaps your

backyard if it is not exposed to your neighbors, a river bank, or the beach when nobody is around.

The most suitable time is always early in the morning around 5 o'clock. The day should be sunny but not hot. Dress in white. Very light.

Do not wear metal or jewelry. And do not eat before the practice.

Drink plenty of water before you start your exercise.

You don't have to bring anything with you. Mother nature and a serene ambiance is all what you need.

Stage Two:

1-You are now starting stage two.

2-You have spent one month practicing in stage one. And you have made an important progress: You have discovered that you hands can hold heat.

3-We prefer to call that heat "Energy".

4-Now, we are going to make this energy a positive energy.

5-If this energy is not developed into a positive energy, it will remain worthless, and will disappear before you know it.

6-So, we are going to hold on it, and make it work as a healing energy; a sort of positive vibes; a therapeutic touch.

7-You are going to succeed, as long as you have patience, you keep on practicing, and you are determined to use this wonderful power for the good of mankind.

8-Different practices apply to different places.

9-For instances, if you have chosen a river bank, you will be using river stones to practice with. If you have chosen a wooden area, you will be using leaves, or a piece of bark. If you have chosen the beach, you will be using sands or seashells.

10-You will always practice with pure elements of Mother Nature.

11-You will not touch synthetic products, plastic, metal or technological gadgets.

12-Let's assume you have chosen a river bank. And that is good.

13-Now you sit comfortably anywhere around the river bank.

14-But make sure that the area is clean, calm, and you are alone.

15-Take your shoes off.

16-Sit for a few seconds, and try to “empty your mind”.

17-We have already taught you how to “empty your mind”.

18-We are going to use this technique in stage two.

19-Take a deep and a long breath.

20-Find two clean stones. Not too big, and not too small; the size of a small apple.

21-Place one stone in each palm and close both hands.

22-With firmly closed hands squeeze the stones as strong as you can for one minute or so.

23-Open both hands.

24-Keep them open for ten seconds.

25-Close both hands now, and squeeze one more time on the stones for another minute or so.

26-While squeezing tell your mind to bring the golden light to the stones.

27-Ask your mind again one more time.

28-Imagine the golden light entering your hands.

29-Direct the golden light toward the stones.

30-Keep focusing on this for two minutes.

- 31-Now something is going to happen. Pay attention.
- 32-The stones are getting hot.
- 33-Keep squeezing.
- 34-You start to feel some sort of heat in your hands, and that is good.
- 35-Now you tell yourself you are going to send the heat away.
- 36-You tell yourself you are going to absorb the heat.
- 37-Your order the heat to enter your body.
- 38-You start to feel the heat entering your body, and that is good.
- 39-Now you tell yourself your hands are no longer feeling any heat.
- 40-There is no more heat in your hands.
- 41-You open both hands.
- 42-Now something very important is going to happen. Pay attention.
- 43-Look at the stones.
- 44-You are going to see something around the stones.

- 45-What you are seeing now is the vapor of the heat that was left inside the stones.
- 46-In a few seconds, the vapor will dissipate.
- 47-You have made a tremendous progress.
- 48-You were able to direct and to move the heat from one place to another.
- 49-That is correct, because you have perfectly succeeded in bringing the heat to the stones.
- 50-Also you have succeeded in storing the heat in the stones; and finally in directing the heat toward your body. That is remarkable.
- 51-We are almost at the end of the exercise.
- 52-You have to keep the two stones you worked with.
- 53-Do not loose them.
- 54-Put the stones in your pockets.
- 55-Breathe slowly and deeply.
- 56-Stay put for ten seconds.
- 57-Stand up and you are on your way...

Note:

a-Repeat this exercise three times a week for a period of one month.

b-In a wooden area, you can use leaves or a piece of bark, or stones, whatever is accessible.

c-In the future, and once your Conduit is fully operational, you will be able to use this technique/exercise with various materials, including metal and substance originally made from liquids.

Stage Three:

Introduction: This final stage is extremely important because it concentrates on:

- a-Cleansing your hands;
- b-Nourishing your hands;
- c-Protecting your hands;
- d-Experimenting with your hands.

The Technique:

- 1-For a period of one month, you should not touch any substance or product made out of animal fat.

- 2-Do not touch any toxic element.
- 3-Do not use tobacco or consume alcohol.
- 4-Use of addictive substances or narcotics is absolutely forbidden.
- 5-Every day for a period of 10 minutes, hold the two stones (you found on the river bank) in your palms (One in each hand), and gently flip the stones in any direction you want.
- 6-Close your hands, and visualize yourself sitting on the river bank.
- 7-Try to capture the sceneries of the river in your mind.
- 8-Repeat this exercise once a day for thirty days.
- 9-For five minutes or so everyday, bring both hands close to a healthy plant, and keep

both hands at 10 centimeters distance from the plant.

- 10-Avoid touching the plant. Just surround it with your palms.
- 11-Focus on the greenest part of the plant or on the very top of the plant.
- 12-Select a specific part of the plant and concentrate on this part.
- Preferably around the bottom or the roots.
- 13-Repeat this exercise daily for thirty days.
- 14-While concentrating on the chosen area of the plant, remind your mind of the properties and energies of the green colors which are:
 - a-Modifying energy.
 - b-Natural healing ability.
 - c-Restful state.
- 15-Tell yourself you are absorbing the

energy, the natural healing ability and the serenity of the plant.

- 16-So far you have practiced with stones and plant. Now, you are going to practice with water.
- 17-Fill a flat container with boiled water.
- 18-Wait until it cools off.
- 19-Immerse both hands in the water.
- 20-While immersing your hands in the water tell yourself that your hands are absorbing the blue light.
- 21-Remind yourself of the properties and characteristics of the blue light which are:
 - a- Balanced existence.
 - b-Sustaining life.
 - c-Easing the nerve system.
 - d-Transmitting forces and energy.

- e-Balance of the mind.
- f-Receiving and/or transmitting information in a telepathic communication.
- 22-Tell yourself once again that the blue light is entering your hands and solar plexus.
- 23-Repeat this exercise twice daily for thirty days.
- 24-We are almost done.
- 25-Your final practice is with fire now. Nothing to be afraid of.
- 26-You will be practicing with a gentle candle.
- 27-Light up a white candle.
- Never use a black candle.
- 28-Bring both hands close to the candle, and keep your palms at five centimeters distance

from the candle.

- 29-Focus on the flame for 2 minutes or so.
- 30-Soon, you will start to see a purple color emerging from the blue flame. And that is good.
- 31-Tell yourself the purple color is entering your palms and solar plexus.
- 32-Indeed the purple color and the gentle warmth of the candle are entering your solar plexus and nourishing your palms.
- 33-Remind yourself of the major property and effect of the purple color which are:
 - a-Spiritual thoughts.
 - b-Gentility, tenderness.
- 34-Repeat this exercise twice daily for thirty days.

- 35-Stage three comes to an end now.
- 36-You are done.
- You have completed the orientation and training program.
- 37-It is very possible that you have acquired a healing touch.
- 38-You have to believe in the positive powers of your hands.
- 39-You will find out very soon.
- 40-Use your hands wisely and for the good of mankind.

Babilu: In the archaic Sahiriin language, Babilu meant the gate of the spirits of gods.

According to Ulema Al Bazri, Babilu also means the magical square used by Sahiriin to summon spirits from the Higher Dimension.

In Mesopotamian literature and history, old Babylonian and Akkadian languages, Babilu was the name of Babylon. Babil in contemporary Assyrian Eastern dialect. Babylonia in Arabic.

In ancient Babylonian language, Babilu meant the gate of the gods. In ancient Hebrew, it was Bab-El. Bab means gate or door, and El means God.

Babilu as the “gate of the gods” appeared many times in ancient Babylonian, Akkadian and Summerian texts and tablets, and was interpreted as the gate of God Ra, to name a few:

a-The inscriptions of Nebuchadnezzar.

b-The clay tablets of Hammurabi.

c-Essar Hadon.

d-Purnapuriyas.

Babilu is composed of two words:

a-Bab (Gate).

b-Ylon, Elon, Eli , El (God).

Babylon, the capital of Babylonia, an ancient empire of Mesopotamia, was a city on the Euphrates River, in what is now southern Iraq.

Historically, Babylonia refers to the First Dynasty of Babylon, which was established by Hammurabi.

Badee: Move, change position.

Bakdaar: I can.

Bakdaarnah: I can't.

Bakhlahalshatoush: Name of a spirit, the Taaleb can summon.

Bakht Haya Ti: Linear future.

Bakht “Bakhtu”: Foreseeing, foretelling or reading the future.

Bala “Pala”: A Sahiriin, Sumerian and Akkadian esoteric and metaphysical term directly associated with the materialization and dematerialization of spirits and angels.

Baliba nahr usu na Ram (Raam): An archaic Ulemite expression which means “The water of the

river purified my people.” Attributed to Sinhar Marduchk in the Book of Rama-Dosh. It is taken quasi verbatim from the Sahiriin language “Baliba nahri ina Rama.”

Baliba means flows of waters.

Nahr means river (Same meaning in Hebrew, Phoenician and Arabic).

Usu means to clean or purify.

Na means my or our.

Ram “Raam) means people. (Same meaning in Phoenician, primitive Arabic, early Armenian and ancient Hebrew). The Ana’kh word “Usu” also means to dig. We find similar meaning in the Annals of Sardanapalus: “Nahrstu istu nahr zaba anta ahri nahr babilat kanin sumsa abbi.” Translated verbatim: “A river from the upper Zab I dug and its name I called.”

The phrase “Baliba nahri ina Rama” is used by the Sahiriin in spirits séances to call upon the spirits of water. Legend has it that when the spirits from the Higher Dimension descend on Earth, the first thing they do is to defragment their esoteric molecules in water, and take the shape of shells.

By doing so, they purify the water. From the purified water which becomes holy water, all life-forms take their physical forms in our dimension.

Balu-ram-haba: An old Ulemite expression composed of three words:

a-Balu, which means power; transition; contact.

b-Ram, which means people. In this case, entities; other lifeforms.

c-Haba, which means beyond; other dimension.

Possibly, from Balu-ram-haba, derived the Hebrew word Olam ha-ba.

This Ana'kh term or expression pertains to circumstances in the world beyond, and/or experiences, the departed humans might encounter in the next dimension, following their death. On this subject, the Anunnaki-Ulema have said (Excerpts from their Kira'at, verbatim): Afterlife does not necessarily begin after we die, because death does not exist; it is simply a transitory stage.

Within our physical world exist so many other worlds. And far away, and deep in the fabric of the universe, distances are reduced, even eliminated,

if we zoom into our Double. Matter and anti-matter are defragmented in the parallel dimension. The initiated and enlightened ones can transport themselves to the other world, and visit the far distant corners of the universe through their Double.

Banshi: Name of a spirit, the Taaleb can summon on Wednesday.

Baraka: Be blessed.

Barak-malku: An archaic Ulemite-Sahiriin esoteric expression, which means blessing of the ruler or the king.

Ruler and king mean the chief of the “Primordial Angels”. Barak-malku is the first sentence used by the Taaleb to welcome and greet summoned angels.

It is composed of two words:

a-Barak, which means blessing.

b-Malku, which means king.

Barak is Barak and Barakat in ancient Hebrew, Barak and Barakat in Arabic.

Malku is Malku, (Plural: Malki) in Assyrian. Malak (King), in Aramaic. Malek (King), in Hebrew. Malak (King), in Arabic. Malku became Malakout and Malkuth (Paradise, Heaven, the kingdom of God) in Aramaic, Hebrew and Arabic. Not to be confused with the Semitic words Mala'k or Malak wich mean angel in Hebrew and Arabic. Later on, the Mesopotamian monarchs used the phrase to refer to their power and capturing their enemies by the power of the gods and their guardian angels.

Sargina said: "Sar sa ultu yom biluti-su malku gabra-su la ispu." Translated verbatim: "King who from the day of his power, a prince his rival has not been." From the Annals of Tiglath Pileser: "Malki nikrut Assur abil."

Translated berbatim: "Monarchs enemies of Assur (Ashur) I seized."

Baraqu: The light of the angels. Barq in Arabic.

Baridu: Anunnaki-Ulema, Sahiriin, and Rouhaniyiin's term for the act of zooming into an

astral body or a Double.

I have used the expression “Astral body”, because of the Western readers’ familiarity with what it basically represents. This representation is not the depiction usually used by the Ulema, but it is close enough, to use it in this work.

The Concept:

- The initiated and enlightened ones can zoom into their other bodies, and acquire Anunnaki supernatural faculties.
- I have used the words supernatural faculties instead of supernatural powers, because the enlightened and initiated ones are peaceful, and do not use physical power, brutal force or any aggressive means to reach their objectives.
- The use of violence against humans and animals, even aggressive thoughts and harmful intentions annihilate all chances to acquire Anunnaki’s extraordinary faculties.
- Your Double can easily read your thoughts.
- If your thoughts are malicious, your Double will prevent you from zooming yourself into

its ethereal molecules.

- Therefore, you have to control your temper, remain calm, and show serenity in your thoughts, intentions and actions.
- Your Double is very delicate, even though it can accomplish the toughest missions and penetrate the thickest barriers.
- Any indication of violence or ill intention triggers a pulse that blocks your passage to the ethereal sphere of your Double.
- Once you enter your Double, you will be able to use it in so many beautiful and effective ways as:
 - 1- A protective shield against danger,
 - 2- An effective apparatus to protect yourself in hostile and dangerous situations,
 - 3- A tool to develop your abilities to learn many languages, and enhance your artistic creativity,
 - 4- A stimulus to increase the capacity of your memory,
 - 5- Instrument to heal wounds and

internal injuries. No, you will not become a surgeon, but you will be able to stop internal bleeding, and eliminate pain,

6- A vehicle to visit distant places and even enter restricted areas for good causes. The possibilities are endless.

- Once you are in a perfect harmony with your Double, and your physical organism is elevated to a higher vibrational level through your union with your Double, you will be able to walk through solid substances such as walls, sheets of glasses and metal.
- You become effective in controlling metal and de-fragmenting molecules of any substance. This will allow you to transmute, change and alter the properties of any object known to mankind.
- But if you use these supernatural faculties to hurt others, or for personal and selfish gain, you will loose them for good, and you will be accountable for such malicious use in the

other dimension. And this could delay your entrance through the Ba'ab.

Kira'at:

- Before you were born, and before your body took shape, you (as a human being) have existed somewhere as an idea.
- What is this idea? We will give you an example. Before a product is mass produced, inventors and artists design and create a model or a prototype of each product. And everything begins with the drawing board.
- On this board, shape, form, dimensions, colors and specifications of the product are defined and illustrated. It started with an idea. The idea became a project and the project found its existence on the drawing board. In fact, everything in life started with an idea, continued with a sketch before it reached its final form, and eventually the market.

- Your physical body is a perfect product. And this product came from an idea like everything that has been created. Nothing comes from nothing.
- Who came up with this idea? This depends on your religious beliefs. If you believe in the Judeo-Christian tradition, then, your God is the originator of this idea. He created the first draft of your physical body on his drawing board.
- Most certainly, God had to think about how your body should look like. On the Judeo-Christian drawing board of the creation of mankind, God decided how the physical body should come to life.
- You are much more important than a commercial product or a commodity like a car, or a soda bottle. The designers, artists and engineers at the automobile factory and plant spent many hours designing the model of the car, and the manufacturers of the soda bottle spent some good time going through various designs of the shapes and looks of

bottles before they chose the most suitable design for their product.

- Now, if you think that you are more important than a car or a bottle, then, it is logical to assume that somebody has spent some time designing you, otherwise, you will surface as a non-studied and not well-researched product.
- If you look at your body very carefully, you will find out that your body is an extremely complicated machine and your brain consists of a very intricate wiring system that requires an engineer or at least a first class designer.
- In summary, you did not come right away without a plan, without a well-thought design, and without an idea that created the design and execution of your physical body.
- At the very beginning and early stage of the creation of your physical body, the “Divine” or “Superior” architect-engineer conceived your physical looks as a picture in the astral world.

- For now call the astral world, “The world of ideas”; a non-physical world.
- In a non-physical world, everything is non-physical, it is astral, it is ethereal.
- When the ethereal image or idea becomes reality and adopts physical properties like eyes, legs, feet and bones, this idea or your “prototype” becomes a physical body and enters the physical world via the womb of your mother.
- Yet, it remains deeply and directly connected to the draft of the first copy of your physical body.
- Since the first draft of your non-physical body and your recently acquired physical body (Or about to be developed in the womb of your mother) are still connected to each other, both bodies (The Idea or Draft and your physical body) co-exist.
- The physical body is inside your mother, and the non-physical body called double or first body exists outside the physical world.
- The other copy, or more precisely the first

copy of YOU is called your Double.

- As soon as you begin to develop as a small physical body (a small fetus) inside the womb of your mother, the idea or draft that created you before you entered the womb of your mother begins to feed your brain's cells and program your intellect.
- In other words, your brain begins to receive all the information and characteristics that will create and define your personality, temper, character, persona and nature.
- During the very first 40 days, everything your "Creator" wanted you to be or become start to "go inside your brain" and in the physiology of your body.
- During this very critical intellectual and physical formation, the other aspect of you, your Double, enters a dimension very close to your mother, and once your mother delivers you, your double, the non-physical body will leave the "surroundings" of your mother and follow you.
- From this moment on, your Double will stay

with you until you die.

- The double interacts with us in a most fascinating way, noticeable only to the “small child we are”, and not to the others. Many children have seen their double. And many of them spoke to their double, and played with their double.
- In many instances, babies and children called their double “my friend”, or “a friend who came to visit me.” Unfortunately, many parents discouraged their small children from talking about their “imaginary friends”, or fantasizing about the visits of their unseen friends.” This is very common.
- Ulema children are encouraged to talk about their “imaginary friends”.
- These are very precious moments in our lives, because during this stage, the infant and later on, the small child, has a direct access to his/her double.
- If the child is deprived from this contact, the Double could dissipate for ever.
- Of course, in the future, the Double might

appear again on certain occasions.

- But, because we have lost touch with our Double, and we no longer remember the beautiful and friendly visits of our forgotten imaginary friends, our mind and common sense will automatically dismiss the sudden apparition of our Double as a reality.
- In these instances, people quite often say: “I am seeing things”, or “Am I hallucinating?” Therapists rush so quickly to explain the phenomenon as a trick by the mind.
- It is not a trick at all. It just happened that your Double is paying you a visit. Instead of questioning your sanity, you must rejoice and welcome your “friend”. In fact, your Double is the most truthful, caring and best friend you ever had, simply because it is YOU!
- Your Double appeared to you for many reasons.
- Your “double” always watches over you. It cares about you. Its presence is a sign of friendship, sometimes necessary and indispensable for solving your problems and

finding a way to get out of trouble. You should welcome your Double and listen to.

- The initiated ones can contact their Double; it is a matter of learning, practice and patience. However, you have to remember, that the living cannot contact the dead.
- By reaching the sphere of your Double or Astral Body, you are reaching yourself, not a dead substance, a departed entity or a spirit.
- Untrained persons cannot contact their Double, but can be trained and taught by the Ulema. And the training has nothing to do with magic, spiritism or religious trances and state of ecstasy. It is purely mental, intellectual, and scientific.
- Here, we will be talking about two situations:
 - First situation: Your Double materializes before you on its own,
 - Second situation: You initiate the contact with your Double.
- Sometimes, the Astral Body materializes before you eyes, even though you did not try

to contact it. This apparition has many meanings, and could be interpreted differently according to the circumstances.

- Sometimes, your Double appears to you to warn you against an imminent danger. Sometimes, to guide you in a moment of despair and difficulties.
- Some other times, when you “see yourself” as a fragile ectoplasmic thin substance like a fog for instance, your Double apparition is telling you, that a very important event is going to happen and it could change the course of your life.
- In rare instances, this apparition could mean that your days are numbered. Short after Lord Byron saw his Double he passed way.
- In the second situation: Now, you are trying to contact your Double. You initiate the contact. If you are not one of the enlightened persons, you would not know what to do, and where to start.
- Like everything in the universe, including speeches and lectures; everything begins

with an introduction and ends with an epilogue. This is the right path.

- In contacting your Double, you must have an introduction that comes in the form of an entry or entrance into the “Al-Madkhal”.
- Al Madkhal means verbatim: Entrance and/or where you step in. Ba’ab is a spatial place that exists around the physical dimension of our world.
- In the Anunnaki-Ulema vocabulary, Ba’ab means verbatim: Door. And from and through this door you enter the other dimension where your astral body (Your Double) exists.

In the West, ufologists, and even space scientists nickname Ba’ab “Stargate.” It is not totally correct, because to them, stargate is a gate through which spaceships can travel through the infinity of space and conquer space-time, thus reducing the enormous distances between stars and planets, and reaching destinations in the universe at a speed greater than the speed of sound and light.

For the Ulema, the Ba'ab can be used as a spatial stargate, and a mental means to reach the non-physical world as well; no spaceships are needed to communicate with your Double.

Barka: Blessing.

Barka-kirama: An archaic Sahiriin-Ana'kh expression, which means:

a-Angelic blessing,

b-The enlightenment (Tanwir) technique that creates angels' and beings of light's teleportation.

It is composed of two words:

a-Barka, which means blessing,

b-Kirama, which means good deeds.

From Barka, derived the:

a-Hebrew words Barak and Baraka (Blessings),

b-Arabic Baraka and Brakaat (Blessings).

From Kirama, derived the:

a-Persian Keramat, which means good deeds,

b-Arabic Kirama, which means honorable deeds.

Barka-kirama is a very important and a primordial Sahiriin expression, because it is closely and directly related to Tay Al Ard, and Tay Al Makan, which mean teleportation.

Tay Al Ard is an Ulemite/Arabic word; it is a metaphysical experience that produces a teleportation phenomenon; a secret esoteric practice of the Ulema and Allamah.

Barka-Shoula: Longevity of angels and spirits from the Higher Dimension. It is composed of two words:

a-Barka, which means blessing; faculty,

b-Shoula, which means first sparkle of life or DNA. Barka-Shoula is closely related to the themes of immortality and longevity of the Beings of Light.

Barqan Abu Adjayb: Name of a spirit, the Taaleb can summon on Wednesday.

Barra-du: A term meaning the multiple dimensions of the Anunnaki. Also, it could be interpreted as

the frontiers of the world beyond in terrestrial terms.

Bashar: An Anunnaki-Ulema, Sahiriin, and Arabic word for humans.

Bashar was one of the primordial words, the Anunnaki geneticists used to refer to their genetic creatures.

creatures were the prototype of the first human beings. More precisely, the first quasi-human creatures. In addition to Bashar, other names were used, such Adama, Ada-mah, Naffar, etc.

Bashra: A husband.

Bashra-hiya: Her husband.

Bashra-mi: My husband.

Batash “B’atta”: Name of “Father-Spirit”, the head of the circle of “Primordial Angels”.
The “B” is slightly pronounced.

From Atta, derived numerous words in the ancient Middle East and Europe, to name a few:

a-Atta in Turkish.

b-Attas-as in Hittite.

c-Atta, in Indo-European.

d-Aite in ancient Irish.

e-Otitshi in ancient Slavic.

f-At in ancient Albanian.

Batultuta: Name of a “Primordial female Angel”, which means a clean and a pure female angel.

From Batultuta, derived the:

a-Akkadian and Assyrian words Batultu, which means virgin and pure.

b-Btulta in contemporary Assyrian Eastern dialect.

c-Batul in Arabic.

Bau: Name of a “Primordial female Angel”, which became the Sumerian goddess of the city of Urukug, also called Nininsina in the Lagash region, Gula in Akkadian, and Ninkarrak in Mesopotamian.

She was also known as the Queen of Isin, the city

goddess of Isin.

Bau was depicted as dog-goddess, and was represented with a dog's head, and the dog became her symbol. Bau was the daughter of An, the supreme king of the Anunnaki gods, and rain deity “Pabilsag” known under two names: Ningirsu and Ninurta.

Belatisi: Name of a “Primordial female Angel”, who watches over righteous people who live in remote areas.

Belatisi is often summoned by the Sahiriin. Belatisi became Beletseri “Belit-Tseri” in Akkadian, Sumerian and Assyrian, a spirit-clerk of the underworld, who kept records of human activities and people’s deeds, so that she could advise or rule on their final judgment after death. In this capacity, Beletseri was the official scribe of the ancient

Bene Ha-Elohim: The children of the gods. Bene means children, and Elohim means gods. Eli is the singular form of Elohim.

Berili: Name of a “Primordial female Angel”, who brings fertility, prosperity and fresh water to the lands, often summoned by the Sahiriin in the Fertile Crescent. Berili became Beri in Assyrian, Akkadian and Sumerian, which means: a-Wells, b-Springs.

Nebuchadnezzar said: “Ina puluhti sa Istar Agane bilat-ya biri apre.” Translated verbatim: “In honor of Ishtar of Agane, my lady, wells I dug.”

Betshamshia: The sphere of the “Primordial Angels”, and “Beings of Light”.

From Betshamshia, derived the Akkadian and Assyrian word Bet-shamshi, which means solarium.

Verbatim it means: The house of the sun, or a sunny house, because it is composed of two Mesopotamian words:

a-Bet, which means house or home,

b-Sham or similar pronunciation, which means sun.

Name’s variation:

- a-Bet-shimsha in contemporary Assyrian Eastern dialect.
- b-Shamshi is Shams “Chams” in Arabic.
- c-Shemesh in Hebrew and Aramaic.
- d-Shamash in Sumerian.
- e-Sham and Shem in Phoenician.
- f-Shem in Ugaritic.
- g-Shams in Arabic.

Bi: With, by.

Bilaya: The “Doomed Zone”, where souls (Spirits, Minds) are trapped after death. It is also called “Marach Mawta.”

Bilu Shamas: Name of a “Primordial Angel”, which means the angel of divine light. Bilu Shamas is often summoned by the Sahiriin to bring good weather to the lands. In Assyrian, it means the sun god, or the lord of light or the sun. It is composed of two words: a- Bilu, which means a lord, b- Shamas, which means the sun.

From the Assyrian Shamas, derived the Hebrew Shemesh, and the Arabic Shams, meaning the same

thing: Sun. Epistemologically, the word Shams meant bright light and/or to be brilliant. Later on, it became associated with the sun. Originally, the Assyrian word Shamas derived from the Ana'kh Shama, which means heaven or sky, and from Shames, which means the sun. Shama became Sama (Heaven) in Arabic.

During the very early years of Islam, the Arabic word Shams represented the light (Nour, or Nur), however ascetic Muslims, and particularly the Sufis (Sufiyyin) associated Abraham (Ibrahim in Arabic) with Shams (Sun).

According to the Ulema, and as referenced in the Book of Ramadosh, Bilu-Shams had an esoteric importance and a secret numerological meaning.

His code and numerical value are 33. Coincidentally or not, the number 33 is the highest degree in Freemasonry. The Arabic word Shams meaning light and sun appeared 33 times in the Quran (Koran). Anunnaki-Ulema Al Kabir stated verbatim: "Shams did not appear 33 times in the Quran as a pure coincidence. It was quite intentional, because the secret esoteric meaning of

the Ana'kh word Shames was revealed to the 33 Prophet Mohammad by the ascetic Christian monk Raheb Bouhayra, who originally dictated the Quran to the Prophet.” And the monk was a disciple of Bilu Shamas.

Anunnaki-Ulema Al Bakr stated verbatim: “The secret numeric value of Abraham is 33. In fact, the enlightened name was not Abraham, but Avram, a name given to the Hebrew patriarch by the Anunnaki leader Ea when he chose him as a leader, and as his personal messenger...”

Bilut: Name of a “Primordial Angel”, which means the angel of divine authority. A very powerful angel or Being of Light who is frequently summoned by the Rouhaniyiin and the Sahiriin to bring peace and order to societies and communities facing chaos and social unrest. The Chaldean and Babylonian seers and magicians revered Bilut as the spiritual father of their government.

In Akkadian, Chaldean and Assyrian, Bilut

means:a- Authority,b- Power,c- Government.From the inscriptions of Esar: “Sa Assur u Istar ana bilut mat unisi inambu zigar-su.” Translated verbatim: “Who Assur (Ashur) and Ishtar to the government of Land and people have proclaimed their name.” “Eli nisi liveti-su bilut-su unaklil.” Translated verbatim: “Over the people of his vicinity his power was completed.” From Bilut, derived the word Bilutu, which means authority of the ruler. It is composed of two words:
a-Bil, which means governor; lord; leader,
b-Uttu, which means authority; power; rule; control.

Binsirafou: Let go, dispose of.

Bint: A daughter. Same word in Hebrew and Arabic.

Binta: Her daughter.

Bintana: Our daughter.

Binti: My daughter.

Bintou: His daughter.

Bintouhoum: Their daughter.

Birdu: Name of fallen angel. In Sumerian, Akkadian and old Babylonian, Birdu is the name of the god of the underworld. According to the Sumerian and Akkadian texts, Ellil used Birdu as his personal messenger to Ninurta.

Birgu: Another Sahiriin name for the “Angel of Light”.

a-In Akkadian an Assyrian, Birgu means lightning.

b-Birqa in contemporary Assyrian Eastern dialect.

c-Barqo in contemporary Assyrian Western dialect.

From Barqo derived the Arabic word Barq (Lightning).

Birjiib: I bring (I will bring it to you).

Birza: Mental projection.

Bisho-barkadari:

Bisho-barkadari “Bukadari” is the Anunnaki Ulema term for the technique used in blocking bad vibes that negatively affect human beings.

It is composed from two words:

a-Bisho, which means bad; negative.

b-Barkadari, which means flames; rays, vibes; beams.

Kira’at:

Negativity is atrociously destructive. It affects your mind, your body, your relationships with others, and your very environment. Negativity comes from three sources:

1-Others; their thoughts, intentions, and actions,

2-Yourself; your thoughts, intentions, and deeds,

3-Your environment; where and how you live.

4-Thoughts can take a physical form.

5-Thoughts can materialize in physical and non-

physical dimensions.

6-Enlightened ones can project and materialize healthy and positive thoughts.

7-Deviated and succumbed seers can project, emanate and materialize negative and destructive thoughts.

8-Bad and destructive thoughts directed toward you or against you can harm your mental and physical abilities, as well as your health, your progress, and your environment, including your home, your office, your car, and any place where you live and work.

9-Malicious seers can either target your “Double” (Astral Body) and/or your physical body.

10-They can also send harmful vibrations to your mind, to your body, and to the objects you touch, including tools, materials, equipments and instruments you use, such as a computer, a camera, a car, an elevator, a desk, even a can-opener. We will talk about all this in due time.

11-These bad vibes can be intentional or unintentional.

12-They are intentional when they are sent by

others to harm you.

13-They are unintentional when you discover or when you sense them on your own. In this situation, you can take an immediate action to stop their negative effects on you.

14-For instance, you walk into a room or you mingle with people in a social gathering, and all of a sudden, you feel uncomfortable or disturbed in the presence of one or more individuals.

15-You get the feeling that you are not at ease being around them, or something is bothering you about a particular person or a group of people. Usually, you get this feeling toward a particular person who has just passed by you, or looking at you, or just standing by.

16-Sometimes you know what is bothering you about this guy, and sometimes you don't. Don't think much. Don't philosophize about it.

17-You can stop this disturbing feeling on the spot. And I am going to show you how.

18-But first, you must understand what has created this unpleasant and irritating feeling, and caused a negative current to circulate around you.

19-Since this unpleasant feeling you have sensed was not intentionally created by others to hurt you, no serious harm will come to you.

20-But if you do not stop it right away, it could cause further discomfort and additional nuisances.

21-The person who has created this negative current around you is usually unaware of it. It is beyond his/her control.

22-In most cases, the unpleasant vibes you felt toward that person, and the negativity you sensed are created by one or all of the following factors:

a-The person is physically sick.

And the sickness is diffusing unhealthy vibrations.

b-The person's diet; the quantity of unhealthy food and addictive substances he/she absorbed.

c-The temper and character of the person; if he/she is a bitter and unhappy individual, the disharmonious and unbalanced frequencies of his/her unhappiness and bitterness will hit your Double, the perimeter of your aura, and all your sensorial faculties.

Those frequencies are charged with negative energy usually diffused through grayish rays

undetected to the naked eyes, but could be seen, detected and analyzed in laboratories.

This is factual.

In many instances, these negative vibrations can prevent your machines and equipments from working properly. All of a sudden, your computer crashes, your car does not start, your cellular phone is dead, your TV is shut off, and many of your electrical gadgets stop working. All these weird things happen while that person is around you.

Do not get frustrated.

Do not lose your temper.

Soon, everything will be just fine. In the following chapter, you will learn how to block negative vibes.

Two situations to deal with:

How many times did you tell yourself or others?

I can't work when my roommate is in the apartment.

I can't write when she is around!

He drained me out completely!

I feel nervous when he is around and everything stops working.

I had to wait until he leaves before I could start working again.

He gives me the creeps.

Basically, you have two situations to deal with:

1-Situation #1: What you should and could do if you can control your environment or place;

2-Situation #2: What you should and could do if you can't control your environment or place.

It is paramount to understand how the energy field surrounding you, and emanating from others plays a paramount role in conditioning and affecting your mind and your health.

You can't measure it or see it with your naked eyes, but most certainly you have felt it many times.

Everything around you can affect you.

It can even affect your luck, fortune and business.

Wherever you go, you become part of the

environment, even part of a street sign, and people crossing the street.

The Ulema call this energy field “Ih-tikah’k”, meaning contact with others on different plane. Western teachers refer to it as Aura, based upon Eastern traditions.

This energy field (Ih-tikaah’k, Aura) is the electromagnetic field surrounding an object, including yourself, your friends and foes, even your pets.

The Ulema said that the field, within and outside of our bodies stores information including our thoughts, past and present. This energetic system comprises of several layers such as:

- 1-You physical body
- 2-Others’ physical bodies,
- 3-You Double,
- 4-Others’ Double,
- 5-Your electro-magnetic vibes,
- 6-Others’ electro-magnetic vibes,
- 7-Your astral blueprints,
- 8-Others’ astral blueprints,

- 9-Your Chakras,
- 10-Others' Chakras,
- 11-Your meridians,
- 12-Others' meridians,
- 13-Your past, present and future,
- 14-Others' past, present and future,
- 15-Your Conduit (Active or dormant),
- 16-Others' Conduit (Active or dormant).

Our personal energy field is in constant contact with the outside world because it is part of it:

- It absorbs frequencies from electrical equipment,
- It collects other people's negative energies,
- It stores the memory of upsetting interactions with others,
- It carries the memory of our past illness, distress, failures, pain, fear, and life experience.

Case study: Employees in the United States.

Contemporary Ulema have found that negative vibrations and transmission of negative energy rays

vary in intensity and degree of harm in virtue of many factors.

1-In the United States, negative and bitter people are more likely to emit negative energy that can deeply affect you mentally and physically on Monday and on Tuesday than on any other days of the week.

2-Employees who are dissatisfied with their jobs and who dislike their boss diffuse intense bad vibes during the early and late hours of the day of their shifts.

3-These vibes become more intense upon returning home, and especially during the first 40 minutes.

4-The negative vibes dissipate short after, however their sub-conscience retains their dissatisfaction and anger for the rest of the day.

5-Thus, the Ulema suggest that you give those people enough room to relax and enough time to forget about the job they hate before you discuss with them any delicate or sensitive matter, because they will explode.

6-It is highly recommended to have pets around

depressed and tired people. Pets provide therapeutic and curing vibes. However, if these people are going through intense rage or anger state, pets should not be left around them.

7-The negative vibes of bitter and angry people can cause damages not only to humans and pets, but also to domestic appliances.

Kira'at:

How to stop attracting negative people to your life.

How to block negative vibes:

Master Win Li said: "There is a major difference between the Western approach and the Ulema's technique to blocking negative vibes that can harm your well-being. However, Western therapists and Ulema agree on two things:

1-Negative vibes are either produced by ourselves or by others.

2-Without knowing many attract negative and destructive people to their lives.

In both situations, the consequences can be disastrous.

Are there techniques to block harmful negative

vibes, and to stop attracting bitter and negative people to our life and to what we do for a living? The answer is yes!”

How to block negative vibes. The Ulema Technique:

- 1-For the untrained, it is difficult to pinpoint the source of bad vibes. Therefore, we will be providing you with general guidelines useful in many cases.
- 2-It is very easy to protect yourself from bad vibes by creating a mental shield around your body.
- 3-Everything starts with your mind.
- 4-You start the first steps in the privacy of your room.
- 5-You sit comfortably in a chair in your room.
- 6-Take off your shoes.
- 7-Remove your jewelry, your belt, your tie, your watch, and any metallic substance you are wearing.

- 8-Change into white clothes. Never wear dark colors clothes during this exercise.
- 9-Close your eyes and take a deep breath.
- 10-Breathe deeply three times.
- 11-Keep your eyes closed.
- 12-Visualize your body standing before your eyes. It is very simple. Just tell yourself I want to imagine my body right here standing before me. It is not going to happen physically, but just say that to yourself.
- 13-Repeat it one more time. Repeat the very same thing you just said.
- 14-Everything is going to be fine.
- 15-Breathe deeply and slowly one more time.
- 16-Stretch your arms (Straight) and move them or rotate in any direction you want as if you were swimming.
- 17-Keep on breathing very slowly and gently.
- 18-Imagine yourself swimming in a beautiful crystal clear lake.

- 19-Continue to swim until you reach the bank or the edge of the lake.
- 20-You are there now. Look for a comfortable spot and sit there.
- 21-You start to feel a fresh breeze and that is good.
- 22-Keep your eyes closed.
- 23-Look at the other edge of the lake. You will find it. The edge from where you started to swim.
- 24-Good. You found the edge.
- 25-Clap your hands now.
- 26-You hear the clapping of your hands.
- 27-Tell yourself you are leaving the sound of clapping at the edge of the lake.

- 28-Leave the clapping at the far end (The edge) of the lake, and return to your spot where you were sitting.
- 29-No, you will not swim again to return to your spot.
- 30-Your brain is so fast now, and understands what you need...it will take you

right away to your spot.

- 31-That is wonderful. You are there now, sitting calmly.
- 32-You are still enjoying the fresh breeze.
- 33-Breathe and smell the fresh breeze. Tell the breeze to move faster and faster.
- 34-Repeat your command one more time.
- 35-The breeze is moving fast now.
- 36-Let it move and move and move.
- 37-Tell the breeze to get thicker and ticker.
- 38-The breeze is getting ticker...very very thick.
- 39-Thank the breeze.
- 40-Tell the breeze to change itself into a wall.
- 41-Repeat this command three times.
- 42-You are going to feel something now. Pay attention.
- 43-Your head is getting heavier. And that is good.
- 44-Tell the wall to stay there like a guard.
- 45-Lift up both arms and direct them toward the wall.

- 46-Tell yourself the wall is strong and is blocking everything.
- 47-Tell yourself you are leaving everything that has disturbed you behind the wall.
- 48-Thank the wall and ask the wall to go away.
- 49-Clap your hands twice.
- 50-In your mind, try to remember how did you get here, from the very beginning.

- 51-Now tell yourself you are going back to where you have started...the lake bank you saw first.
- 52-Good. You are at the lake bank now.
- 53-You see, you came back without swimming. Your mind knows what you are doing. He is with you all the way.
- 54-Now tell yourself the lake, the breeze, the wall will always be around you to protect you from other's bad thoughts and vibes.
- 55-Tell yourself nobody can enter or break the wall around you.

- 56-Repeat this 3 times.
- 57-Take a deep breath.
- 58-Open your eyes and stay calm in your chair.
- 59-Right down in a notebook what you have experienced. The more details you put down the better you will feel very very soon.
- 60-Repeat this exercise twice a week, always the same day and same time for one full month.
- 61-After the third exercise, burn your notes.
- 62-After the fourth exercise you are going to feel so good and so strong.
- 63-Bad vibes will never disturb you again.

Bisimaki: By all the names.

Bisma al-khadir rabbani ihdar ya karim al khoulk: Taaleb's request addressed to an angel to appear at the beginning of a séance.

Bisma Al-Khalek, Ani Amru Houdourakum: By the

Bisma: By the name of.

Bismou: By the name of.

Bitkuruhaikal: Name of a “Primordial Guardian Angel”

Bitum: House of the spirits, known in Arabic as Beyt Al Arwaah.

Buckaru: Name of a spirit, the Taaleb can summon on Wednesday.

Burkan Al Jasour: Name of a spirit, the Taaleb can summon on Wednesday.

Burqa’h: Burqa’h is the area or place you designate on the floor as your Talabaat and Summoning zone.

This is your anchored center where you will place all the magical squares, the magical circles, your written requests, the letters, words and phrases of

command, as well as photos and personal effects belonging to others, if you want to link them to your Sihr readings, and make them a vital part of your search about everything you want to know about them.

Burqan: The area or place you designate to practice on your Fikrou Jalsah. This is the area you should use and maintain to anchor yourself.

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Continues in Volume III

Books by Maximilien de Lafayette in this series.

Maximilien de Lafayette

How To Summon And Command Spirits,
Angels, Demons, Afarit, Djinns.
Techniques And Instructions

(The Condemned Book of Sahiriin)



How to Summon and Command Spirits, Angels,

Demons, Afarit Djinns.

Instructions And Techniques On How to Communicate With Spirits and Angels

Inspired by the Anunnaki-Ulema, Allamah, and Sahiriin. Absolutely brand new information never revealed before, or mentioned in any book in the West or the East.

There is no other book like it on earth! It is the world's first, most useful and most powerful book on how to communicate with spirits, and summon angels, demons, entities and creatures from this world and the one beyond. It reveals the real techniques of magic and spirits summoning instructions shrouded in secrecy for 1,700 years.

This is the ultimate, forbidden and condemned book of the Sahiriin, the only masters of spiritism who in fact cracked the secrets and mysteries of calling upon angels, and commanding spirits and entities.

For the first time in history, you will be able to contact the souls of dead people, converse with spirits, and command entities to fulfill your wishes and accomplish the impossible.

Instructions and techniques are explained step-by-step in a simple language everybody would understand. This book will change your life and future for ever, written by

Maximillien de Lafayette, a legendary scholar and mystic Ulema.

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Maximillien de Lafayette

Magical Talismans To Succeed
In Life, Protect Yourself From
Others And Summon Spirits

The White Magic Book of Sahirin and Rouhaniyin

**Magical Talismans To Succeed In Life, Protect Yourself
From Others And Summon Spirits.**

Absolutely brand new information never revealed before, or mentioned in any book in the West or the East. It is the world's first, most useful and most powerful book on how to communicate with spirits, and summon angels, demons, entities and creatures from this world and the one beyond. It reveals the real techniques of magic and spirits summoning instructions shrouded in secrecy for 1,700 years.

This volume includes:

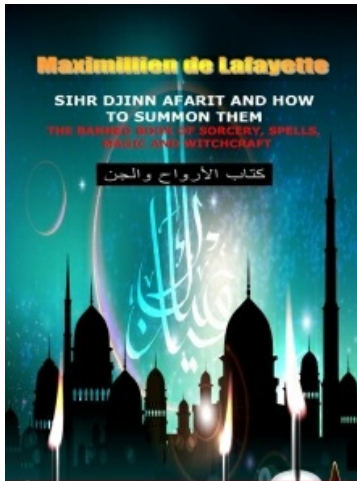
- 1.The secret language of the Spirits and how to talk to a summoned entity.
- 2.Magical writings to triumph, defeat your enemies, and stop black magic against you.
- 3.Magical square for protection against the "Evil Eye", bad spirits, and envious/vicious people.
- 4.Talisman against fear and a bullying boss.
- 5.Magical writing against powerful people who could be a threat to you.
- 6.Magical writings for summoning the most powerful spirits.
- 7.How to use Daa-irat Al Shams Al Koubra and reverse your back luck.
- 8.You, your life, your success, the Parallel Lines, and the spirits who control your fate.

Maximilien de Lafayette

**SIHR DJINN AFARIT AND HOW
TO SUMMON THEM**

**THE BANNED BOOK OF SORCERY, SPELLS,
GAMES AND WITCHCRAFT**

كتاب الأرواح والجن



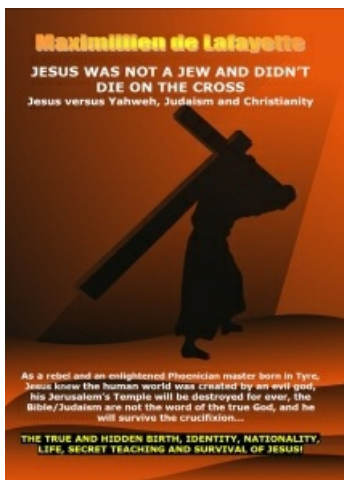
**SIHR DJINN AFARIT AND HOW TO SUMMON
THEM. The banned book of sorcery, spells magic and
witchcraft.**

The background of the book cover is a classical painting. It depicts a man and a woman on a rocky, elevated shore. The man, in the upper center, is nude and stands with his back to the viewer, looking out over a turbulent sea. The woman, in the lower left, is draped in a red garment and looks up at him. The sky is dark and stormy, with a bright light source behind a dark, craggy rock formation. The overall mood is dramatic and mythological.

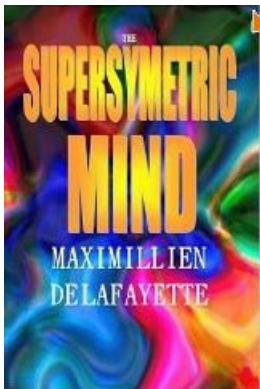
Maximilien de Lacroix

HOW THE BABYLONIAN STORY OF THE
FLOOD BECAME THE STORY OF THE GREAT
DELUGE IN THE BIBLE, AND HOW
UTNAPISHTIM BECAME NOAH

How the Babylonian Story of the Flood Became the Story of the Great Deluge in the Bible. And How Utnapishtim Became Noah.



**Jesus Was Not A Jew And Didn't Die On The
Cross**



**THE SUPERSYMMETRIC MIND: Activation of the
Conduit and the Supersymmetric Mind.**

Maximilien de Lafayette

THE ORIGIN OF THE NAME OF
GOD AND HIS TRUE IDENTITY



Synopsis and Translation of the
Phoenician, Ugaritic, Canaanite,
Sumerian, Akkadian, and
Assyrian Tablets.

**THE ORIGIN OF THE NAME OF GOD AND HIS
TRUE IDENTITY.**

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