

Maximilien de Lafayette

ENCYCLOPEDIC DICTIONARY OF DJINN, SIHR AND SPIRITISM LANGUAGES

The Mega Book Of The 5 Volumes Of Djinn,
Sihr And Spiritism: Vocabulary, Phraseology
And Dictionary Of The Languages Of Sahiriin,
Djinn, Afarit, Shayatiin, Spirits, Witchcraft



5 VOLUMES IN ONE



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Vocabulary, Phraseology And Dictionary Of The
Languages Of Sahiriin, Djinn, Afarit, Shayatiin,
Spirits, Witchcraft

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On the Cover: Patti Negri, the first lady of the
occult, voted #1 Psychic, medium and witch in the
world (2013-2014)

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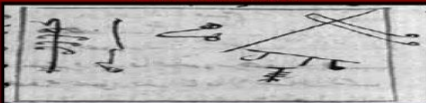
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Dictionary/Terminology

A

(A'afiza - Azibaa)

- A'afiza
- A'ahdaar
- A'atee
- A'shasha
- A'shasha kahraba
- AabaadAa moo roo koom (Amurukum)
- Aajibootaa
- Aajra
- Aakil
- Aana
- Aaref hidratoom
- Aatiliin
- Abdaan
- Abgalu
- Abhar
- Abkaluru
- Abki

- Abou (Abu)
- Abouya
- Abraa Abru
- Abu Aldahab
- Abu Al-Samar
- Abu El-Hareth, also called Abu Al Nour
- Abu Ghirbil
- Abu Mhriz, also called Abu Yahkoob
- Afik-r'-Tanawar
- Afnah
- Afrit
- Aha?
- Ahaad
- Ahaadeeth
- Ahami?
- Ahamiya Istajabaat
- Ahlan Bikum
- Ahlanakoum
- Ajabna
- Ajal
- Ajeeb
- Ajeeboo
- Akbaal

- Akeed
- Al Ard
- Al Jabaar
- Al Moutazar
- Al Muhibiin
- Al Sayed
- Al Uzza
- Ala
- Alameen
- Al-Asma
- Aleyka
- Aleykoom “Aleykum”
- Aleynanou
- Algazum
- Al-Jabaar
- Al-Khalek
- Al-Khalikah
- Alladu
- Allahooma
- Allamah
- Allaxul
- Alluha
- Am “Ama”

- Ami
- Amli
- Amlou
- Amru
- Amteen
- Amurukum Amurukum!
- Ana'kh
- Ani
- Anunnakifalak Dounia
- An-zalubirach
- Aradkoum, Ina
- Arawadi
- Araya
- Arba'ah
- Ard
- Ard, Tay Al
- Arfood
- Arisiin "Arishim"
- Arwaah
- Asherim
- Ashirafna
- Asma' Al-Lah Al-Sabha' Al-Housna
- Asmaah

- Asmai
- Atma
- Atmashabah
- Aw
- Awil
- Ayatouha
- Ayn
- Ayn Nabaha
- Azibaa

B

(Ba'ab - Burqan)

- Ba'ab “Baab”
- Baa rada hiwan
- Baa rara kaat wa duu'aat
- I-Different kinds of prayers
- The text of the prayer
- Translation of the text of the prayer
- II-This prayer could be addressed to
- III-Particular situations

- IV-During a séance
- V-Public recitation
- Baa rara koum, Baa rara koum
- Baab Al Shayatiin
- Baada bakra (Baa'dah Bakrah)
- Baada bakra ittisaal (Baa'dah Bakrah ittisaal)
- Baada Fik'r
- Baadai ghadri
- Baadi joumah
- Baadi sa'haa
- Baadi sana
- Baadi youm
- Baadi
- Baakhaati
- Baal
- Baal-Shamroutim
- Baalzamrin
- Baal-Zaphon
- Baa-nih
- Baaniradu
- Prerequisites and Preparation
- Dirasat (Lectures of the Masters)

- There are several steps to follow. And here they are
- The Technique
- Stage One
- Preparation for stage two
- Stage Two
- Stage Three
- The Technique
- Babilu
- Badee
- Bakdaar
- Bakdaarnah
- Bakhlahalshatoush
- Bakht Haya Ti
- Bakht “Bakhtu”
- Bala “Pala”
- Baliba nahr usu na Ram (Raam)
- Balu-ram-haba
- Banshi
- Baraka
- Barak-malku
- Baraqu
- Baridu

- The concept
- Kira'at
- Barka
- Barka-kirama
- Barka-Shoula
- Barqan Abu Adjayb
- Barra-du
- Bashar
- Bashra
- Bashra-hiya
- Bashra-mi
- Batash “B’atta”
- Batultuta
- Bau
- Belatisi
- Bene Ha-Elohim
- Berili
- Betshamshia
- Bi
- Bilaya
- Bilu Shamas
- Bilut
- Binsirafou

- Bint
- Binta
- Bintana
- Binti
- Bintou
- Bintouhoum
- Birdu
- Birgu
- Birjiib
- Birza
- Bisho-barkadari
- Bisimaki
- Bisma al-khadir rabbani ihdar ya karim al
khoulk
- Bisma Al-Khalek, Ani Amru Houdourakum
- Bisma
- Bismou
- Bitkuruhaikal
- Bitum
- Buckaru
- Burkan Al Jasour
- Burqa'h
- Burqan

C

(Cadari – Conduit)

- Cadari
- Calendar
- Chabkaradi
- Chakhanu
- Chalmish
- Chamanu “Samamu”
- Charriir
- Chavad-nitrin
- Chedu
- Cheik Oran
- Chemi Talabaati “Chemi Taslibaati”
- Chulmu
- Communication with dead pets
- Conduit

D

(Da'dh da'dh – Dybukur)

- Da'dh da'dh
- Da.Em
- Daemat
- Da-irat

Dha-kiliyan

- Difaya
- Dirasaat
- Djinn, “Jinni”
- Double, the
- Dounia
- Dybukur
- Daa-ii-maat
- Daa-ira Ilahiya
- Daani irhaal
- Dafi-ana
- Dafiha
- Dirasaat
- Djinn, “Jinni”
- Double, the
- Dounia
- Dybukur
- Daa-ii-maat
- Daa-ira Ilahiya
- Daani irhaal
- Dafi-ana
- Dafiha
- Dafihu

- Dafihum
- Da-irat
- Daraja Akila “Al Darajah Al ‘Akeela”
- Darb
- Dayyānum
- Dayma
- Dead pets, communication with
- Derra’ah
- Dhikuru
- Dida
- Diddakoum
- Dira
- Dounia
- Du
- Dumari
- Dybbuk
- Dybukur

E

(Eido-Rah – Edin)

- Eido-Rah
- Ekimu
- El Mudhib
- Eljo
- Ellu
- Elohim
- Ely-U-Kadi “Eliu Kadmari”
- Emim
- Enir
- Entities
- Eshmun
- Ezeridim
- Ezra
- Ezrai-il “Izra’il
- Ee hou?
- Ee?
- Eena
- Eeza
- Eberu
- Edin “Eden”

F

(Fabir - Foumi)

- Fabir “Fa-Birim”
- Falak
- Falak Kitbah
- Falta
- Faltaaniin
- Farava-Nifash
- Fari-narif “Fari-Hanif”
- Fasda
- Fasida
- Fasidah
- Fasidiin
- Fath
- Fatihah
- Fawraan
- Fawranimoukhar
- Fawranou

- Fee mah'da?
- Fee?
- Feen
- Fetahil "Ptahil"
- Fik'r
- Fik'r and Double
- Fik.Ra.Sa
- Fikrama "Fikr-Rama"
- Fikraya
- Filfila "Fil-I-fila"
- Firasa or "Firasa-Basira"
- Foumi

G

(Gabri-ill-ummu – Gurbaan)

- Gabri-ill-ummu
- Gaffarim
- Galas

- Gayir
- Gayir-Mirayin “Gayrmirayim”
- Gensi-uzuru
- Is it possible to communicate with our dead pets?
- When your departed loved pet returns to see you
- Ghadri
- Ghool “Ghul”
- Ghoolim
- Gooliim (Helama-Ghooliim)
- Gilgoolim
- Giabiru
- Golem “Golim”
- Gubara-ari
- Gubara-ari
- Gumaridu
- Gurbaan

H

(Ha - Hourme)

- Ha
- Haadeeraat
- Habsa
- Hada
- Hadartoum?
- Hadee
- Hadiri
- Hadith
- Hadoor
- Hadraa
- Haja
- Hajr
- Hakim
- Hara-Kiya
- Haridu
- Harut Malaak
- Hashtashalhakouch
- Ha-toobah “Hattaba”
- Hatori-shabah
- Hattari
- Hawawa

- Hawawa-me
- Hayat
- Haz
- Hazouk
- Hi'ah “Hiyah”
- Hidratoom
- Himaya
- Hiraaba-safri
- Hisaab
- Hiwa
- Hiyam
- Hou
- Houb
- Houba
- Houboubna
- Houbou-hiya
- Houbou-mi
- Houdourakum
- Houliaj
- Houma
- Hourme

I

(I - Izra-iil)

- Iama
- Iama- Raha
- Ibliis
- Iblisi
- Ibn
- Ibnaha
- Ibnahoun
- Ibnana
- Ibni
- Idartari
- Idbaroo
- Idkhal
- Idkhal Houdourakum Karim, Ahlan Bikum,
Ani Amurukum, Wa Hakim Aleykum
- Ifraim
- Iftah
- Ihdar

- Ihnam
- Ih-tikaah'k
- Iijab
- Ijaal
- Ijati
- Ijmah
- Ikaaf
- Ikaaf jalsatou
- Ikbaalnou
- Ikhrouj Ikhrouj
- Ikmal
- Ilahi
- Ilahiya
- Ilhak
- Ilme
- Ilmu
- Ilmu Al Ard
- Ilmu Al Donia
- Ily'ak
- Ilyaha
- Ilyahum
- Ilyouhou
- Imour

- Ina Aradkoum
- Ina
- Insaniyaat
- Intal kirma?
- Intal
- Intazari
- Intari
- Intisakhah
- Ira'ha
- Iradat
- Iradati
- Irbiil
- Irfa'hu
- Irfah
- Irhalum Irhalum
- Irja'hou
- Irtifa
- Irtifaha
- Irtifa-iim
- Isaal
- Ishara
- Ishfaah
- Ishfi

- Ishra
- Ishra-Atila
- Ishrahi
- Ishra-Tamam
- Ismakoom?
- Isra-phiil
- Istijab
- Istijabah
- Istilamou
- Istima
- Istimrar
- Itah
- Ithina
- Itih
- Itloob
- Izhaabimou koum
- Izrah-Amru
- Izrahi-ghafra
- Izhaabimou koum
- Izrah-Amru
- Izrahi-ghafra
- Izra-iil

J

(Jaba - Joumah)

- Jaba
- Jaba-Abru
- Jaba-Garidu
- Jabariya
- Jah “Yah”
- Jahaan “Jahaam”
- Jahjah
- Jalasaat
- Jalsah
- Jalsatou
- Jamila
- Jamiya
- Jarmihyabeel
- Jazaam Kitbaat
- Jida
- Jimlaat
- Jimlah
- Joumah

K

(Kaba - Kuwa)

Kaba

Kabari Idikhal

Kabari

Kabari-Nizaam

Kaabeeh

Kaabihiiin

Kader

Kadim shaa'hri

Kadim soubhi

Kadima

Kadirum?

Kadosh-Ra or Koudous-Ra

Kadrikum

Kafat Kamah

Kahraba

Kahyouch
Kalam Wa Lougha
Kalem
Kalma
Kalmani
Kama “Kamea”
Kama Zone (Kamea) Dimension
Kamah
Kamala
Kami-liim
Kanoun
Karâbu
Karbihousoul
Kare’h
Kareema
Karim
Karimah
Karmaan houdourakum Malaak al-nour
Karmaan
Karmani
Karsha-bitâ
Kashagush “Kasha-Kush”
Kashkash

Kattouch
Kefitzat Haderach
Kelpirach
Kha-Da'h
Khader
Khadir
Khalaakiyaat
Khartari
Khateyn
Khateyn Tarika
Khatima
Khilek Ilek
Khilkaana
Khmasi
Khoulk
Khuch “Kush-Ra”
Kidraa
Kidrati
Kiraat
Kira-Fik
Kirama
Kiribum-il
Kir-Ra-Ibra

Kirubu
Kitabaat
Kitbah Kirha
Kitbahan-Sohaf
Kitbi
Kitbu
Kouli
Kouloukoum
Kusharu
Kusir
Kusir-Ji
Kusir-Ra
Kuwa

L

(La – Loughat Al Arwaah)

- La
- La-abrida
- Definition and introduction
- Synopsis of mode of operation

- The beginning of everything
- Is it a tool to go back in time or jump into the future?
- Is it physical or ethereal?
- Laa'na
- Laanaat
- Labbu-ifrit
- Laha
- Laki
- Lakur-bashar-shabah
- Lama
- Lama'foumi
- Lamantazar
- Lariba
- Laridu
- Lashkashilyouch
- Latah'soul
- Latakdouri
- Layoush
- Lee
- Loughaat
- Loughat Al Arwaah

M

(Ma bira-rach – Multidimensional holographic images in the afterlife)

- Ma bira-rach
- Ma
- Ma'amaan
- Ma'foumi
- Ma'had
- Ma'kouli
- Maa'akoum
- Maa'koul
- Maal oun Maal oun
- Maarifat
- Madkhaal
- Madroub
- Mah.Ga.Ri
- Mah'da?
- Mahdoor?
- Majda

- Makan-Al
- Makatba “Mat-Kaba”
- Makboul
- Maktoob, Al
- Maktoubou
- Malaa’ika
- Malaa-iikiyah
- Malaak
- Malaakout
- Malakout
- Malakout
- Mammouh
- Manhaz
- Manhooz
- Mantazar
- Marach-mawta
- Maraka Fasida
- Marash “Marach”
- Marda-iruch
- Marda-kharta
- Mardi
- Marfoud
- Marsih

- Mashkour
- Mashkouriin Mashkouriin
- Mawtah
- Maymoun
- Meena
- Merkabah
- Mi
- Mikha-iil
- Min Ahl Al Nar
- Min takhdoom?
- Min?
- Mina
- Mind of a deceased person
- Mindkhal
- Minka
- Mira
- Mirayim
- Mirsals
- Mishmashrouf
- Mishmish
- Mitarjam
- Mold
- Moo-Aa-Zabeen

- Moualamiin
- Moualem
- Mouda-Ja'ah
- Moukhari
- Mounawar
- Mounawar
- Mounawariin, “Mou-Na.rin”
- Mouraafek
- Mouraba'h Sihri
- Mouraba
- Mourabaiyaat
- Mousada talami
- Mousada toukoum
- Moustajaab
- Moustajabiin
- Moustakbal Daa-em
- Moustakbal
- Moutaraf
- Mouzakarar
- Multidimensional holographic images in the afterlife

N

(Nafash – Nourou)

- Nafash
- Nafis-Ra
- Nafs
- Nizraat Takaroob
- Nizrah
- Noubahari, “Noubarim”, “Noubari”
- Noufous
- Nour
- Nouraniya
- Nouriin
- Nourou

O

(Oukaf – Oumrookroom makbool)

- Oukaf
- Oumrookroom tijab

- Oumrookroom makbool

P **(Pira)**

- Pira

R **(Raa'bah - Rouslnourani)**

- Raa'bah
- Rab
- Rabbani
- Raghabaat
- Raghabaatouk
- Ra-hat Dae-mat
- Rahmaat
- Raj'aa

- Ramiyaat
- Rehma-ill
- Repha-ill
- Resh-Aal
- Ribani
- Rihah
- Rihaniyaat
- Riighboo ikmal mi
- Riighboo
- Rija
- Rizmanah
- Rou'yah
- Rouh
- Rouhaniya
- Rouhaniyiin
- Rou-hi-yin
- Rouhiyya
- Rouslnourani

S

(Satana-il - Sourati)

- Satana-il, “Shaytan”
- Shabah
- Sahiriin
- Shama Kitbah
- Sham-kiya
- Shoula Al Nour
- Shtaroot-Hxall Ain
- Siddim
- Sifra Ardi or Erdu
- Sifra Donia
- Sifra Falaki
- Sifra
- Siha Kalma
- Sihat
- Sihati
- Sihba
- Sihr
- Sihri
- Siibaat
- Soul
- Sooltaan

- Soura
- Soura
- Sourati

T (Taa-siir - Turab)

- Taa-siir
- Ta-Adul
- Taaleb
- Taba'yim
- Ta-baa
- Tabadool
- Tabe'h
- Tabi'a
- Tah'sool
- Tahar
- Tahdeem
- Tahira
- Tahiriin
- Tajra

- Tajrabah
- Takaarub
- Takarii?
- Takasur
- Takasur
- Takdouri
- Takhdoom
- Talaa-miza
- Talabaat
- Talabaati
- Talbbatoukoum mira
- Talboo
- Talmiiz
- Taltah
- Tamadi Fikru
- Tamal
- Tamali
- Tamdeed
- Tamdeedkhilkaana
- Tamdood
- Tanara
- Tana-riim
- Tanawar

- Tanwiir Ilmu
- Tanwiir
- Tarik
- Tarkiz
- Tashaklatouch
- Tasiir
- Tawush
- Tay Al-Ard
- Tay Al-Makan
- Turab

W (Wa - Woujoud)

- Wa
- Wa'hi
- Wadi
- Wadilakoum
- Wal'
- Warakat Al Haz
- Wasila

- Wasla
- Waslata
- Woujoud

Y **(Ya - Youm)**

- Ya
- Ya Fasid
- Yazeed
- Youm

Z **(Zaafaraan - Zaradu)**

- Zaafaraan
- Zaahriyat

- Zaalbout
- Zaman Istimraar
- Zaman
- Zaradu

*** *** ***

INTRODUCTION

There is no way in the world would you be able to summon and communicate with spirits, Djinns, Afarit, demons and even Noble Souls (Arwaah Tahira) if you are not familiar with the terminology, vocabulary and phraseology of their languages and the Sihr language.

This book will teach you all of the above, and provide you with most useful phrases needed in your conversation with summoned spirits and entities. It is easy, fun, and fast!

What languages and words should we use to contact spirits and entities?

Almost 90% of the words, expressions and sentences found in this glossary/vocabulary are

commonly, frequently and jointly used by Al Sahiriin (Sorcerers), Al Rouhaniyiin (Spiritists), Mounawariin (Enlightened), and practitioners of witchcraft in the Middle East, the Near East, and North Africa, to summon and to communicate (Ittisaal) with Arwaah (Spirits), Mawtah (Dead people), Djinn, Afarit, Shayatiin (Demons or Evil Entities), and various non-physical entities which have not departed yet, crossed over, and which are still trapped in Bilaya and Marash Mawtah (Doomed Zones of trapped spirits of dead people, and even our beloved pets).

It is extremely important and paramount to understand that in this context, we are exclusively referring to old spirits (Arwaah) and entities which existed and still exist in the archaic spiritist realm of the ancient world of the Middle/Near East, Pre-Islam, and Islam.

Those who are familiar with dead languages and languages of the ancient world of the Middle East, Near East and Anatolia will immediately notice that many words in the spirits and etheric multi-

dimensional entities' languages are frequently found in various languages and scriptures of the ancient world, such as Akkadian, Sumerian, Assyrian, Babylonian, Ugaritic, Byblos Script of Phoenicia, Ana'kh (Anunnaki's language), Aramaic, Hebrew and Arabic.

Those Arwaah and entities could be summoned only if they are contacted in their ancient languages, some of which were written down and preserved in Arabic and Sahiriin texts, and shrouded in secrecy for centuries.

However, our departed relatives, parents, friends and even pets could be contacted, and/or reached without using any of the Sahiriin's languages.

It is verly logical, since our departed ones did not speak the archaic languages of the Arwaah of the ancient world.

If your departed ones spoke English, French or Spanish for instance, you can contact them in any of these languages, as long as they did not traverse yet the "40 Day Period" after they passed away.

Once they have left the zone of the 40 day period to

another dimension, no one, no psychic, no medium, and no practitioner of the black or white arts can contact them.

In other words, if you want to contact John Doe who spoke English, in English, go ahead without hesitation, because you are using a language he perfectly understands.

You can't contact him in a language he is not familiar with.

Remember there are no foreign languages schools and tapes for learning a foreign language in the afterlife.

If you want to contact Mr. Ahmad X or Y, who spoke only Arabic, then you must try to reach him in Arabic.

And if you want to contact an ancient spirit from Babylon or Sidon, then you must communicate with that spirit in Babylonian or Phoenician.

And if you want to contact a Djinn or an Afarit, then you must contact them in one of their own languages which we have included in this book.

You can't summon Al Maymoun or Al Hanoun in English.

You can't reach Maroush in Spanish. You must use one of their archaic languages, for they don't understand English or Spanish. The same criteria and prerequisites apply to angels and demons.

All spirits and entities, including angels and demons have very precise languages, and very particular words, phrases, Istijabaat, Talaabat and commands.

It is very amusing and entertaining –to me- to hear so many mediums telling their customers that they were able to talk to angels and ancient souls in English, and to hear their messages by simply using telepathy and sensing their vibrational presense. Nonsense!

*** *** ***

Languages of the spirits and lightworkers of Sihr:

- a-The entities who belong to the sphere of

the “Higher or Superior Spirits” have a dignified language.

- They communicate with us in a very precise, articulate and clear manner. They are truthful, humble and friendly.
- **b-**The entities who belong to the sphere of the “Lower or Inferior Spirits” are usually arrogant, deceitful, and often communicate with us in a vulgar and aggressive manner. They love to play tricks on us, and quite often they give us wrong information, intentionally.
- **c-**Those who are trapped in the doomed zone are angry, confused, and vengeful. Consequently, their language is aggressive and confusing.
- **d-**The noble spirits of antiquity speak in Ana’kh, Ulemite, and/or in any ancient language from the Middle and the Near East. They are called “Arwaah Karima”, meaning the noble spirits.
- **e-**The afarit and djinn have their own

language; they use macabre and dark expressions. It is almost impossible to understand what they are saying.

- **f-The spirits of the Anunnaki Ulema** speak in every known language on Earth.

Note: The spirits also use short sentences in answering Taaleb's questions and requests. And in many instances, they answer by yes or no.

In certain cases, they reply by moving objects in different directions, depending on the demands, requests and commands of the Taaleb; this happens, when the spirits and entities do not manifest themselves physically.

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Names of the 16 languages of lightworkers of Sihr, entities, spirits, and angels:

- **1-Nouriin:** The language of the angels. Nouriin means verbatim the language of light.

- **2-Malaa-iikiyah:** Another word for the language of the angels. Malaa-iikiyah derived from Malaak, which means angel in many ancient languages, including Hebrew, Aramaic, Urdu, Farsi, Turkish and Arabic.
- **3-Fasida:** The language of the entities and spirits of the Lower Sphere. Fasida means verbatim the rotten language.
- **4-Tahira:** The language of spirits from the Higher Sphere. Tahira means verbatim the pure and/or clean language.
- **5-Charririya:** The language of evil spirits. Charrir means verbatim, evil, shameful deeds, destructive and malevolent thoughts, intentions and acts.
- **6-Iblisiyah:** The language of evil spirits, more precisely, the language of the “devil”. Iblisiyah derived from Ibliis, which means the devil in Arabic.
- **Rouhaniya:** The Sahiriin archaic language. Rouhaniya derived from Rouh, which means soul. Rouhaniya is also the language of the Spiritualists of the Middle East and the Near

East.

- **8-Nouraniya:** The Mounawariin's language. Nouraniya derived from Nour, which means light in Arabic.
- **9-Ulema-Ana'kh:** Also called Ulemite. Language of the Anunnaki Ulema.
- **10-Fikraya:** A telepathic language used by both the Enlightened Masters (Mounawariin) and non-physical presences (Entities, spirits, angels, etc.)
- **11-Akkadian-Sumerian:** The ancient languages of Mesopotamia, which originally were used to communicate with Gallas and Sebiti.
- **12-Aramaic, Hebrew, Phoenician, Ugaritic, and Pre-Islamic Arabic:** Languages of the Ezraelim.
- **13-Arabic** (Pre-Islamic and Islamic): Language of the Afarit and Djinnns.
- **14-Sawda:** The language of the Afrit, Djinnns and Ghools.
- Sawda means verbatim the language of the

darkness.

- **15-Shataniyaat:** The language of the devil, according to the Arab Sahiriin
- **16-Insaniyaat:** The spirits and ghosts of departed friends, siblings and relatives speak to us in their native languages; languages we are familiar with, language (s) we used to talk to them with, while they were still living with us. This language is called Insaniyaat

The Sahiriin language.

The spirits and entities have their own language. You can't summon an entity (Old Spirits) in English, French or in any other language. You must call upon the entities and summon spirits in Rouhaniya (The Sahiriin language), or by using Nouraniya (The Mounawariin's language), and especially the Ulemite-Ana'kh language.

The Sahiriin language is not complicated at all. It consists of a few words and a limited number of

sentences, commands, Talabaaat and spells.

You don't need elaborate expressions and an extensive vocabulary to communicate with spirits and entities if you learn the Sahiriin language. And you will be able to learn the Sahiriin language in no time.

Basically, it was developed by the Sahiriin (Masters of Sih'r "Magic" and witchcraft) who lived in Persia, Anatolia, the Arab Peninsula, Palestine-Israel, North Africa, and Medieval Europe; the spirits and entities do not speak English, French or any other language, except their own. Worth mentioning here that the spirits and entities we are referring to are NOT the deceased people and departed loved ones who lived with us on Earth, or the angels you read about in the Bible, and Holy Scriptures.

The entities described in several parts of this book are totally different from deceased people, Muslim, Christian or Jewish celestial beings, and messengers.

And because they are so different from us, they do not understand our languages, nor do they obey to commands given in a language made by humans.

*** *** ***

Origin of the Sahiriin language:

The Sahiriin language contains words, terms, names and phrases written in the archaic Arwaah (Spirits) language. It is Not a human language.

Although, numerous Sahiriin words appeared in Kabala, in the Testament of Solomon, in the secret ritual séances of Melkart, in the ancient Arabic, pre-dating Islam, in the Sufism literature, the Dervish's chants, and other black magic chants and spells, they should not be considered as of an Earth's origin, or derivations from ancient Near Eastern and Middle Eastern terminology.

*** *** ***

Why should I learn the language of the old spirits?

For many reasons, but mainly because:

1-By using their language, you will be able to reach and summon them endlessly and indefinitely. You have to remember that you can communicate with old spirits ad infinitum, because they live simultaneously in multiple dimensions, and there is no time limit for contacting them, as it is the case with our departed loved ones, and other human souls who can be reached only, during the 40 day period following their death and right before they cross over, and those who are trapped in the Bilaya zone and Marash Mawta (Doomed Zone).

2-Communication with old spirits in their particular languages facilitates the process of granting and receiving extraordinary favors.

*** *** ***

Do we need to learn the languages of the old

spirits (of any dimension) to be able to communicate with our departed ones?

Answer: No.

And what if we wish to contact human “souls” or spirits who don’t speak our language?

Answer: It is tricky, because human “souls” or spirits do not learn foreign languages in the afterlife during the 40 day period following their death and right before they cross over to a higher dimension, and in the Doomed Zone. Consequently, the presence of a translator or an interpreter becomes necessary.

The Sahiriin call the translator “Mitarjam”, who is usually a spiritual master.

It is derived from the Arabic word “Moutarjem”.

Summoning spirits:

You have to keep in mind, that no one, nobody on Earth can summon the spirit or the soul of a dead person.

“Maat...Maat L'il Abd”, meaning “Once dead, is dead for good and for ever...” said word for

word, the Honorable Allamah Saleh Sharif Al Kuraychi Al Ansari.

He meant that, we, the human beings who are still alive CANNOT contact the dead, and we will never be able to do so, because humans live in a physical zone, while the dead live in another zone, far beyond our reach. In other words, dead people are unreachable, once they cross the bridge of life, and enter another dimension that follows our third dimension; once the 40 day period following their death has expired.

So, all those who claim to be able to communicate with the dead are fooling us.

However, the Allamah, and some of you, who have assimilated the messages and techniques of the Allamah --which are explained in this book in utmost simplicity-- will be able to reach spirits and entities who did not yet depart from the doomed zone.

They are still alive, but they do exist in a different form. And these entities include the spirits of dead people (Human beings) who are still trapped in the doomed zone.

Some of them have stayed in this macabre and disturbing zone for hundreds, perhaps thousands of years. Other entities were never dead; they were created from formulae and genetic experiments, our mind will never understand or accept. Yet, they do exist.

You will be able to communicate with some of these entities, summon them, ask them favors, and even command them.

But who are these entities, if they are not the souls of the departed ones, the souls of dear friends, siblings, parents, and relatives, we once had, here, on Earth?

These entities are divided into two groups or classes:

1-Class one, called Moo-Aa-Zabeen:

Can we communicate with them?

Yes, we can.

Moo-Aa-Zabeen live in Marach-mawta (The doomed zone). Moo-Aa-Zabeen means those who are suffering.

It derived from the Ulemite word “Azaab”, which

means pain, suffering. Azaab exists in the Arabic language, and means the very same thing.

The Moo-Aa-Zabeen suffer because their souls, or spirits (Anunnaki-Ulema use the word Mind) are trapped in the doomed zone, and can't get out. The Sahiriin do not considered them as "Fully Dead".

Thus, we can communicate with them, and summon some, using techniques and summons as provided by the Sahiriin.

Moo-Aa-Zabeen were once humans.

Do not confuse "Noufous" with Moo-Aa-Zabeen.

Noufous is the plural of "Nafs", which means "Soul" of dead people. Nafs or Nafsiya in Arabic. Nefesh in Hebrew.

Those Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

We cannot communicate with the Noufous, and therefore, we cannot summon them.

2-Class two, called Haadeeraat, and sometimes, Arwaah:

Can we communicate with them?

Yes, we can. Haadeeraat, and Arwaah live here on

Earth, as well as in multiple layers of non-physical dimensions, incomprehensible to many of us.

Haadeeraat means “Presences”; presences of all sorts, kinds and forms of apparitions and manifestations, such as:

- Ezraelim
- Gaffarim
- Djinns (Jinns. Always in the plural form)
- Afarit (Plural of Afrit)
- Ashbah (Plural of Shabah)
- Apkallu
- Gallas
- Angels
- Demons
- Ghoolim
- Helama-Gooliim

Arwaah is the plural of “Rouh”, which means spirit or soul. Rouh in Arabic and Roach in Hebrew.

Arwaah encompasses all kinds and categories of souls and spirits we can summon. But basically, the word Arwaah refers to the souls of angels,

demons and afarit.

Can we befriend Arwaah and spirits?

Absolutely!

The Sahiriin have provided us with a list of friendly Arwaah and spirits.

They called them:

- a-Moustajabiin (Those who respond)
- b-Al Muhibiin (The affectionate ones)

Any hostile and dangerous Arwaah and spirits out there?

You bet! Plenty! And they are called Shirririin.

The Shirririin are divided into four categories:

- a-Kaabihiiin: It is derived from the word “Kaabeeh”, which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiiin becomes the bad spirits.
- b-Sharrariin: They are the worst. Derived from the word “Sharr”, which means evil or from the devil. Thus, Sharrariin becomes the evil spirits.

- c-Aatiliin: They are the “Devious Spirits”, who respond only to black magic, and are usually summoned to hurt others.
- d-Fasidiin: Literarily translated, the word Fasidiin means the “Rotten Spirits” who respond to summons intended to disrupt the lives of other people, and bring them all sorts of catastrophes, including diseases, illness, and death.

Note: Turkey and the Arab Peninsula Afarit are extremely disturbing. For some reasons not fully explained by the Allamah, these Afarit find a great satisfaction in annoying Turkish women.

It looks silly to people in the Western Hemisphere, but ask those women who have felt their presence, and how they have disrupted their lives for years, and you will hear an avalanche of incredible stories and testimonies.

No! These women are not lunatics. Many of them are highly educated and cultured, and some are university professors, scientists, and even psychiatrists.

Any particular time to summon the entities and spirits?

Absolutely. There are good hours and bad hours to summon the entities. There are also special hours to call upon the Arwaah and angels. See A'ahdaar.

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Terminology of the Languages of Sahiriin and Rouhaniyiin

A

A'afiza: Prevention. A disturbing metaphysical event that occurs after the death of a mother in-law or a father in-law, a few days after their death.

The Sahiriin explained that in some cases, the spirit (Soul: Rouh) of the deceased returns and manifests its essence on mirrors in the house of a son in-law or a daughter in-law.

This occurrence reflects the pain and suffering of the spirit (Soul). And as a result, the daughter in-law begins to gain weight considerably for no apparent reasons, while the son in-law starts to lose weight considerably in an alarming manner.

To prevent these metaphysical apparitions from occurring in the present and/or in the future, the person concerned must use the A'afiza technique and pertinent Talaabat or Istijabaat, which briefly consists of placing two small stones on a white blank paper; a small black stone on the left side of the paper, and a white stone on the right side of the paper, separated by a thin line drawn exactly in the center of the paper. Once the line is drawn, the name of the deceased must be written with ammonia or Zaa'faraan, over the separating line, and the following Istijaba which is addressed to Al Mountazar (Name of a powerful spirit), must be pronounced: "Bisma Khalek, Irjoukoum karim Al Mountazar binsirafou rouh azibaa wa tabe'h a'afiza."

Translated verbatim:

Bisma: By the name.

Khalek: The creator, the Supreme Being, God.

Irjoukoum: I beg you.

Karim: Noble.

Al Moutazar: Name of the spirit.

Binsirafou: Let go, dispose of.

Rouh: Soul, spirit.

A'afiza also refers to a séance of the highest order, during which, a Saher (Sorcerer) can obtain from the summoned Afrit or Djinn, very precise instructions on how to eliminate obesity. The entity would answer verbally, and/or write the instruction in Zaa'faran on the A'shasha.

A'ahdaar: Sihr's calendar and charts the Sahiriin use to communicate with entities and spirits.

The Sahiriin have a list of spirits and entities who would respond to your Talabaat (Requests and demands); it includes:

1-Roster of Arwaah, spirits, Djinn and Afarit:

- Aakil. Pronounced: Aa'keel.
- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Abu AlSamar. Pronounced: Aboo Al Sa maar.
- Abu Al Nour, also known as Abu El-Hareth. Pronounced: Aboo Al Noor.

- Abu El-Hareth, also called Abu Al Nour. (Father of light). Pronounced: Aboo El Haaress.
- Abu Ghirbil. Pronounced: Aboo Ghiir Beel.
- Abu Mhriz, also called Abu Yahkoob. Pronounced: Aboo Meeh reez.
- Abu Rihaan. Pronounced: Aboo Ree Rhaan.
- Abu Yahkoob, also called Abu Mhriz. Pronounced: Aboo Yaa'koob.
- Abunagah. Pronounced: Aboo naa Ghah.
- Abuzahab. Pronounced: Aboo Za hab.
- Al Asmar. Pronounced: Al As mar.
- Al Bahri. Pronounced: Al Baah ree.
- Al Hanoun. Pronounced: Al Haa-noon.
- Al Maymoun. Pronounced: Al Maiy moon.
- Al Murtadah. Pronounced: Al Moor Ta Daah.
- Allaat. Pronounced: Al Laat.
- Al-Uzza. Pronounced: Al Oo za.
- Asherim. Pronounced: A-Sheh reem.
- Awil. Pronounced: Aa-wheel.
- Baalzamrin. Pronounced: Baa'l Zam-reen.
- Bakhlahalshatoush. Pronounced: Bakh-la

halth-Haa-Toosh.

- Banshi. Pronounced: Ban shee.
- Barqan Abu Aljayb. Pronounced: BarKaan
Abu Al jabb'b
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.
- Dumari. Pronounced: Doo Maa Ree.
- El Muhib. Pronounced: El Mooheeb.
- Ghourbaan. Pronounced: Ghoor-Baan.
- Gibra-il. Pronounced: Jeeb- Raa- iil.
- Harut Malaak. Pronounced: Haa-Root Ma-
Laak.
- Hashtashalhakouch. Pronounced: Hush
Taash-Aal- Haa Kooch.
- Houliaj. Pronounced: Hoo-Laaj.
- Ifraim. Pronounced: If-Raa-lim.
- Jahjah. Pronounced: Jaa'jaah.
- Kahyouch. Pronounced: Kaah U-Rooch.
- Kashkash. Pronounced: Cash-Cash.
- Kattouch. Pronounced: Kaattooch.
- Kelpirach. Pronounced: Kel-pee-raa'ch.
- Lashkashilyouch. Pronounced: Lash-

Kaacheelyuch.

- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.
- Manat. Pronounced: Ma naat.
- Marid. Pronounced: Ma-read.
- Marush “Maroosh”. Pronounced: Maa-roosh.
- Marut Malaak. Pronounced: Ma-root Ma luck.
- Melech. Pronounced: Meh leck.
- Mirjan. Pronounced: Meer Jaan.
- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khanaah.
- Sach’iif. Pronounced: Sha Sheef.
- Shamhurish El Tayyar. Pronounced: Cham Hoo Reech El Yayyaar.

- Shamou'aal. Pronounced: Shaamoo ' Aal.
- Tashaklatouch. Pronounced: Ta Chakla Toosh.
- Tawush. Pronounced: Taa Woosh.

2-Calendar for contacting the noble spirits (Spirits from a higher dimension).

A'ahdaar also outlines and lists the corresponding days and hours for a successful contact with entities, spirits, Afarit and Djinn. Meaning the best days and the best hours to summon them.

Monday:

On Monday, between 4:00 PM and 1:00 AM, you could contact:

- Abu Aldahab.
- Abu Al Nour.
- Al Hanoun.
- Burkan Al Jasour.
- Melech.
- Marush "Maroosh".
- Layoush.
- Allaat.

Tuesday:

On Tuesday, between 10:00 PM and 2:00 AM, you could contact:

- Al Maymoun.
- Mourtadah.
- Shamou'aal.
- Mugharibi.
- Abu Rihaan.
- Aakil.

Wenesday:

On Wednesday, between 9:00 PM and 3:00 AM, you could contact:

- Mirjan.
- Al Hanoun.
- Al Bahri.
- Murrah El-Abiad.
- Marush "Maroosh".

Thursday:

On Thursday, between 7:00 PM and 1:00 AM, you could contact:

- Malik Annour.
- El Muhib.
- Burkan Al Jasour.
- Melech.
- Layoush.
- Abu Rihaan.
- Aakil.

Friday:

On Friday, between 7:00 PM and 11:00 PM, you could contact:

- Naiim.
- Moustajaab.
- Marut Malaak.
- Shamou'aal.
- Mugharibi.

Saturday:

On Saturday, between 7:00 PM and 3:00 AM, you could contact:

- Gibra-il.
- Ghourbaan.
- Houliaj.

- Al Bahri.
- Murrah El-Abiad.
- Melech.
- Marush “Maroosh”.
- Allaat.

Sunday:

On Sunday, between 5:00 PM and 2:00 AM, you could contact:

- Barqan Abu Aljayb.
- Cheik Oran.
- Abu Mhriz.
- Al Murtadah.
- Al-Uzza.
- Harut Malaak.
- Burkan Al Jasour.
- Layoush.
- Abu Rihaan.

3. Best days and best hours for beginners and apprentices:

If you are not yet an accomplished practitioner (Taaleb), the Sahiriin recommend that you limit

your Talabaat to Monday and Saturday. The best hours on Monday would be between 4:00 PM and 1:00 AM. And the noble spirits to contact are:

- Al Hanoun.
- Burkan Al Jasour.
- Melech.

An other favorable day would be Saturday, between 7:00 PM and 3:00 AM. And the noble spirits to contact are:

- Gibra-il.
- Ghourbaan.
- Allaat.

4. Kitabaat for the best days and best hours:

Kitabaat means magical writings.

However, the Kitabaat would not work, if not written and addressed during the “Sa’haat Karimah” (Favorable hours), and placed inside the “Soura” (Illustrations, drawings). You have to select the most suitable and recommended days and corresponding hours to do your Sihr’s work and communicate with the noble spirits.

Remember that Monday and Saturdays are good days. And the most suitable hours if you are new at this, would be precisely:

4:00 PM, 7:PM, and 1:00 AM on Monday.

7:00 PM, 11:00 PM, and 1:00 AM on Saturday.

5. Samples of Talabaat:

Summoning Burkan Al Jasour.

You pronounce the following: Adonai, Ilahi, Ihdar
Burkan Al Jasour Sharifina, Ihdar, Baraka Alluha
Al Kader Aleyka

Translation word for word:

- Adonai: My lord.
- Ilahi: My creator. My god.
- Ihdar: Be present. Come in. Bring in.
- Burkan Al Jasour (Name of your summoned spirit)
- Sharifina: Honor us by your presence.
- Ihdar: Be present. Come in. Show yourself.
- Baraka: Be blessed.
- Alluha: God.
- Al: The.
- Kader: Kader. Capable.

- Aleyka: Upon you.

General meaning: My lord, my God, bring in Burkan Al Jasour. Honor us by your presence. Be blessed by Al Khader all mighty.

Note: As soon as the spirit manifests itself in the flesh, tell the spirit about your situation, and explain the reason for summoning him. Be brief and precise.

The spirit will appear before you in the flesh. Do not panic. No harm will come to you, because Burkan Al Jasour is a benevolent spirit. However, keep in mind that even good spirits love to play tricks on people. So be prepared, in case it happens.

The spirit will stand before you and will say a few words, such as: Ajabna, itloob.

Ajabna means: I have answered your summon.

Itloob means: What is your wish. Ask.

Or Hadiri Lil Talabaat.

Hadiri means: I am present and ready.

Lil means: For.

Talabaat: Your demands. Your requests.

Or Moustajaab, Raghabaatouk.
Moustajaab means: I will comply.
Raghabaatouk means: Your wishes.

As soon as you hear these words, you say: Ahlan was sahlán, Baraka aleykóum.

Ahlan was sahlán means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykóum means: Upon you.

Then, you tell the spirit what you want. You can't talk to the spirit in your own language. The spirit will not converse with you in your native tongue. The spirits have their own language. You don't have to worry about that, because I am going to give you the necessary words you need to use. They are few.

For instance: To ask the spirit to influence somebody or make him/her change her/his opinion in your favor, and/or to make him/her give a decision or a ruling that could and would help your situation, you just say: Robert X (For example), Taasirhou Ifkaarou lee Ijati.

Translation word for word:

Taasirhou: Influence. Convince.

Ifkaarou: His decision. His opinion. His action.

Lee: To me. About me.

Ijati: My cause. My situation.

Note: You can use these words in all your séances.

The spirit will respond like this: Tamaam, Mamoor.

Tamaam means: Ok. Perfect. Complete.

Mamoor: Done. Obeyed.

You reply like this: Mashkoor Farahaat wa Barakaat Aleykoun.

Translation word for word:

Mashkoor means: Thank you.

Farahaat means: Joy. Be happy. I wish you pleasant time.

Wa means: And.

Barakaat means: Blessings.

Aleykoun means: Upon you.

You end the séance by asking the spirit to step on the name of the person you have written in the black rectangle, and you say this: Idhas Ala Ismou wa kammel.

Translation word for word:

Idhas means: Step over.

Ala means: On. Upon. Over.

Ismou means: His name.

Wa means: And.

Kammel: Finish the job. Complete the task.

You close the séance by asking the spirit to leave.

You say this: Mashkoor Mashkoor Irhal bil

Salamah, Barakaat Al Khader aleykoun.

Translation word for word:

Mashkoor Mashkoor means: Thank you, thank you.

Irhal means: Leave now.

bil means: With. In.

Salamah means: Peace.

Barakaat means: Blessings.

Al means: The.

Khader means: Khader, name of God the capable.

Aleykoun means: Upon you.

General meaning: Thank you thank you, leave now with peace, blessings of Al Khader upon you.

As soon as the spirit departs, you burn the Burqua'h, and you dispose of it outside your home.

A’atee: Give (As an order or a command). A very common word used by a Taaleb during a séance, and addressed to an entity, except the category of angels, for angels can’t be ordered by humans.

The angels are considered by Sahiriin as superior to human beings, and a category placed between God and the “Rank of Humans.” A’atee is used, when the Saher (Sorcerer) or the practitioner commands an entity to grant any kind of favors, a temporary relief, or make things happen.

A’shasha: A screen. In some particular séances, A’shasha was used as a Sihr’s tool to project physical manifestation of summoned spirits.

The screen is a quasi-holographic projection which makes entities materialize their essence during a séance.

In the Western Hemisphere, and especially in the United States and Great Britain, spirits’ physical manifestation is commonly called ectoplasma by some practitioners. In the East, the Sahiriin refer to a spirit’s physical manifestation as Houdoor,

which means presence in the flesh. Evidently, we are talking here about the physical presence of a Djinn or an Afrit, and not the body of a dead human being. And this defines the thin line between real manifestation of an entity and a hoax.

No medium on the planet can bring back to life or to a séance, the body of a dead person, not even partially. Only the essence or substance of a higher entity can materialize itself in the flesh, when summoned by a highly experienced practitioner.

A'shasha kahraba: Shasha Kahraba'iya in Arabic. An electrical screen, composed from two words:
a-A'shasha, which means a screen,
b-kahraba, which means electricity.

An electrical screen means a monitor, a terminal, a TV screen, so on.

Numerous spirits and entities will always try to reach us and communicate with us, using electricity. In the afterlife, including the 40 day period after death, the soul or spirit of the deceased is transmuted into an energy substance

very similar to electricity. It is through this “electricity”, a spirit would attempt to return to earth, and manifest itself, even for a very short moment.

As long as the “intensity of the electricity” of the spirit is high to a certain degree, the spirit’s manifestation could last up to 10 seconds. When the spirit runs out of energy, it dissipates suddenly. Some Eastern practitioners compared it to an instrument which runs on batteries, such as a flashlight.

When the batteries are fully charged, the light’s projection is quite intense. When the batteries began to weaken, the light becomes dimmer and weaker.

The spirit of the deceased functions on the same principle.

Nor the Saher or the Taaleb can recharge the “Batteries” of the manifested spirit (soul) of a dead person, when it starts to weaken, and consequently, the spirit departs suddenly.

However on A’shasha kahraba (TV’s screen for

instance), the spirit could last much longer, for it recharges itself via electricity.

Some of the Ulema and Sahiriin's techniques could/would allow the practitioner to communicate with spirits via their electronic gadgets, television sets, and computers' screens.

Aabaad:

Syriac/Assyrian/Akkadian/Aramaic/Chaldean.

Noun. Eternity.

Aabaad is usually used as Ila Al Abad, which means to the very end, or permanently. However, Aabaad can't be used in séances involving bad spirits, spirits from a lower sphere, and malevolent entities.

According to the Sahiriin and Rouhaniyiin,"Abadi" which derived from Aabaad is one of the holy names of God, and means God the eternal.

The Aramaic, Syriac, and Chaldean word derived from the ancient Assyrian.

The Assyrian word derived from Akkadian.

The Arabic word derived from the Aramaic word.

Not to confound it with the Arabic words ‘Ibada and ‘Abaada, which mean worship.

Synonyms in Arabic, Turkish, Azerbaijani (Azeri), and Persian (Farsi):

Abadiya in Arabic.

Abad in Arabic.

Abad in Persian (Farsi).

Ebedilik in Turkish.

Ebediyyet in Azerbaijani.

The Persian (Farsi), Azerbaijani, and Turkish words derived from the Arabic words Abad and Abadiya.

Synonyms in Turkish, Persian (Farsi), and Arabic for the word eternal:

Ebedi in Turkish.

Abadi in Arabic.

Abad in Arabic.

Abadi in Persian (Farsi).

Aa moo roo koom (Amurukum): I am ordering you, also I am commanding you. Addressed to an entity during a séance.

Never to be used at the opening of a séance without adding the name of Allah. However, it can be used by the Taaleb during and at the end of a séance without a reference made to God (Allah). This command should never be used while communicating with angels. See A'atee.

Aajibootaa: Syriac/Aramaic/Chaldean. Noun. Miracles.

Used by the Taaleb when communicating with angels.

Lower spirits would not respond to Aajiboota, because they do not have the powers to produce miracles, considered to be noble acts allowed by God. The acts of lower spirits and demons are called Sharr (Charr).

The acts of good spirits and angels are called Aajiboota.

Ajaayeb and Aajibou in Arabic.

Synonyms in Urdu, Arabic, Persian (Farsi), Azerbaijani, and Turkish:

Mou'jizat (Mujizat) in Urdu. Derived from Arabic.

Mou'jiza (Mujizat) in Arabic.

Mou'jiza (Mujizat) in Persian (Farsi). Derived from Arabic.

Mucize in Turkish. Derived from Arabic.

Aajra: Disease. Illness. Critical health condition. This word is used by the Sahiriin, either to cure a disease or to cause it. For instance, the command “Idrib hou bil aajara wa karsihou”, means verbatim” Hit with with a disease and cripple him.”

Translation:

Idrib: Hit.

hou: Him.

bil: With.

Aajara: Disease.

wa: And.

karsih: Cripple.

hou: Him.

On the opposite side of the spectrum, the Taaleb can ask the Djinn or Afrit to cure his/her sickness, and even to get rid of a critical health condition such as obesity.

Records show that numerous Western women have asked the Sahiriin to help them loose weight. This is an absolute fact. And their wishes and demands were met.

In this situation, the Saher would ask the entity (Afrit, Djinn or a noble spirit) to eliminate the “Heavy shadow” of the Khateyn Tarika of the woman.

There are several Talabaat to be used for this purpose.

Usually the Aajra séances occur on Monday between 4:00 PM and 1:00 AM,. The Talabaat shoul de addressed to one of the following Arwaah:

- Al Hanoun.
- Burkan Al Jasour.
- Allaat.

The results are spectacular.

It would not take a woman more than a week to loose several pounds. And within a month the obesity disappears totally.

Aakil: Name of a resourceful, friendly and

powerful spirit, the Taaleb can summon on Wednesday.

Aana: I, me, myself. Same word in Arabic.

Aaref hydratoom: Identify yourself, also, who are you?

A demand used by the Taaleb at the opening of a séance.

It is absolutely necessary to use Aaref hydratoom before the Taaleb begins her/his Sihr work.

If the entity is hesitant or reluctant to do so, this would be an indication that the entity in question belongs to a lower level of spirits. In this case, practitioners of white magic usually terminate their Sihr work and immediately dispose of said entity.

Of course, we are here referring exclusively to summoned entities during a séance, and not to a ghost from Ghosts Hunters TV shows, where presenters and cameramen are ridiculously chasing or challenging a spirit or a ghost to manifest itself. This is why you will never see a spirit or a real ghost on their show.

Aatiliin: They are the “Devious Spirits”, who respond only to black magic, and are usually summoned to hurt others.

Abdaan: Never. Abadan in Arabic.

Abgalu: Sahiriin word for the head of an angelic circle, a father, a metaphysical channeler, an important figure or entity. Derived from the Anunnaki Ana’kh-Ulemite word Abgall. In spirits/beings of lights séances, Abgall or Abgalu appears as a sage with the figure of an angel (Messenger).

Abgall is composed from two words:

a-Ab, which means head or father,

b-Gall, which means important, and spiritual.

From Abgal derived the Sumerian word Abgal, which means father, and a sage in the service of a ruler.

In Sumerian, Ab also means father, and Gal means a man or a messenger who has acquired knowledge and wisdom.

From Ab, derived the: a-Hebrew Abba (Father),

b-Arabic Ab and Abu (Father), c-Syriac Aba (Father), d-Lebanese-Arabic Ab (priest), e-Aramaic Abba (Father), f-Chaldean Abba (Father).

Abhar: The vast compendium of knowledge encoded in a non-physical plane of existence, in an etheric substance called Ab.Har, or simply Har.

Abkaluru: Archaic Ulemite and Sahiriin word for a seer.

Abki: To keep.

Abou (Abu): Father.

Abouya: My father.

Abraa Abru: Rouhaniyiin, and Sahiriin expression which means entering the Fourth Dimension and returning from the world beyond.

Abu Aldahab: Name of a spirit, the Taaleb can

summon on Wednesday.

It means father of gold in Arabic and Sahiriin's languages; Abu means father, and dahab means gold.

Abu Al-Samar: Name of a spirit, the Taaleb can summon on Wednesday.

Abu El-Hareth, also called Abu Al Nour: Name of a spirit the Taaleb can summon on certain days of the week.

Abu Ghirbil: Name of a spirit the Taaleb can summon on certain days of the week.

Abu Mhriz, also called Abu Yahkoob: Name of a spirit the Taaleb can summon on certain days of the week.

Adonai, Ilahi, Ihdar Burkan Al Jasour Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka: Command to summon Burkan Al Jasour:

General meaning:

My lord, my God, bring in Burkan Al Jasour.
Honor us by your presence. Be blessed by Al
Khader all mighty.

Afik-r'-Tanawar: Reaching the state of
Enlightenment through the development of the
mind.

Composed of two words:

a-Afik-r, which means mind.

b-Tanawar, which means the act of illumination.

Afnah: It means many things, including but not
limited to health, fecundity, and longevity. Afnah is
an Ulemite term, often used by the Sahiriin to refer
to a magical ritual and a séance during which the
Taaleb asks the summoned entity to prolong his/her
life.

Aha?: Who is there?

Although Aha is similar to Aaref hydratoom, which
means: “Identify yourself, also, who are you?” it
remains different for the following reasons:

1-Aaref hidratoon is a classic demand used by the Taaleb (Practitioner) at the opening of a séance, while Aha is used during a séance when the practitioner (Taaleb) realizes that there are unsummoned entities which suddenly entered in the séance without the permission of the Taaleb.

This “unannounced visit” occurs when the intruders manage to squeeze in, because the practitioner failed to secure and close the zone of his Sihr’s work.

2-Intruders are notorious for disrupting order and causing a total chaos during a séance. Thus, it is paramount to know what kind of spirits we are dealing with. In this case, the word Aha should be used and not Aaref hidratoon. Aha is used when the Taaleb feels the presence of multiple entities. Aaref hidratoon is used only when a single entity is present.

Ahaad: Monday in the Sahiriin vocabulary.

Ahaadeeth: The secret speeches, lectures and dialogues of the Sahiriin.

Ahami?: Am I?

Ahamiya Istajabaat: Big favors, important favors or more precisely asking the Arwaah to grant very special favors and personal assistance for solving problems and removing obstacles.

Ahlan Bikum: You are welcome. Same in Arabic.

Ahlanakoum: We welcome your presence.

Ahlan wa sahan. Houdourakum karim, Arwah nabila. You are welcome. I honor your presence, noble spirits.

It is usually pronounced by the Taaleb and the Saher at the very beginning of the séance.

And it is exclusively addressed to noble spirits. This phrase should never be used before the entity reveals his or her presence. If you are an accomplished Saher, the summoned entity would answer you by saying: Ajabna. Yes, you will hear

the voice of the entity.

If you are a novice, the summoned entity would reveal his or her presence by producing a small orb or by moving an object in the room.

Ajabna: I have answered your summons. It is usually said by a summoned spirit at the very beginning of a séance.

It is also one of the formal greetings of a summoned spirit or an entity. Only the accomplished Sahiriin would be able to see the entity in the flesh. However practitioners of Sihr in some instances, would be able to see the entity in other forms such as smoke, orbs, and shadowy figures.

Ajal: Yes. Same in Arabic.

Ajeeb: Respond, answer. Same in Arabic.
A command given to the summoned entity.

Ajeeboo: Respond. Answer.

Ajeb Talabaati Ayatouha Al Arwah Al Karima: A Saher or Taaleb's request addressed to a noble spirit.

Translation word for word:

- Ajeb: Answer.
- Talabaati: My requests.
- Ayatouha: Oh You.
- Al: The.
- Arwah: Spirits.
- Al: The.
- Karima: Noble. Generous.

General meaning: Answer (Respond) to my requests Oh You the Noble Spirits.

Ajibi talabaati bismou al khalek: A Saher or Taaleb's request addressed to a noble spirit to respond to Talabaat.

General meaning: Respond to my demands by the name of al khalek.

Akbaal: Sunday in the Sahiriin vocabulary.

Akeed: Certain, sure. Same in Arabic.

Al Ard: The Earth. Same in Arabic.

Al Jabaar: Mighty. The all-powerful. Same in Arabic.

Al Moutazar: Name of a spirit. See A'afiza.

Al Muhibiin: Name or a title given by the Sahiriin to the friendliest afarit. They are benevolent, pleasant and quite entertaining.

Al Sayed: Master. Term given to the Taaleb once he has mastered séances' techniques.

Al Sayed also means the master of knowledge.

Al Uzza: Name of a spirit, the Taaleb can summon.

Ala: On, upon, over.

Alameen: The two worlds; the physical world, and the world beyond.

Al-Asma: The names. Usually it refers to the secret and powerful names of God. Same in Arabic.

Aleyka: Upon you. Same in Arabic.

Aleykoom “Aleykum”: Upon you, over you, on you.

Same in Arabic, Hebrew, Persian and Urdu.

Aleynanou: Upon us.

Algazum: It means two things:

a- An exotic kind of spices.

b- Liquid used in magic's rituals.

At one time, Algazum was used by the Badou Rouhal (Arab nomads in Bahrain, the Near East and the Arab Peninsula) to charm the snakes. The Arabs coined it Al Kazoum.

Legend has it that Archimedes diluted Algazum with Nectar, and used it as syrup. This drink

served him as an inspirational stimulus.

Young Lebanese, Palestinian and Syrian men are familiar with “Chilch Al Zalum” a variation of Algazum, used to prolong erection. It is a wild plant found in the Near East.

In Sihr work, Algazum is usually brought (As a liquid) to a summoned spirit for activation.

Al-Jabaar: Mighty. The all-powerful.

Al-Khalek: The creator of the universe.

Al-Khalikah: The creation.

Alladu: A Sahiriin’s word for angels.

From Alladu derived the Sumerian/Akkadian/Assyrian words Alad and Alada, which mean:

- a- A guardian angel.
- b- A spirit watching over and protecting a person.
- c- Internal strength created by life energy.

Worth mentioning here, that while the majority of the guardian angels “Alad” in Assyrian, Chaldean,

Sumerian, Akkadian, Babylonian and Mesopotamian culture and mythologies were always males, the “Alada”, also called “Alaada-Shalim” were females.

Allahooma: Oh God!

Allamah: Men of knowledge and wisdom.
Literarily, it means those who know.

Allaxulu: Noun. Evil spirit.
Alla Xul in Sumerian and Akkadian.

Alluha: God.

Am “Ama”: Name of an angel in the archaic Sahiriin language. In Ana’kh and Ulemite, Ama means:

a-Mother,

b-A female spirit (Being of light) protecting habitats.

From Ama, derived the:

a-Sumerian word Ama,

b-Hebrew Ima,
c-Ancient Syriac word Ama,
d-Akkadian word Ummum,
e-Arabic word Oum,
f-Hittite word Anna.
All these words mean mother.

Ami: My mother.

Amlī: At work, my boss, my superior.

Amlou: Job, assignment, task.

**Amoo roo koom Amoo roo koom fawran bil’
Ikmal. Bisma al Asma’ Al Sabaa Al Housna.**

Translated verbatim: I am ordering you to
complete (Full manifestation/materialization)
yourself immediately by the name (By the authority,
by the power) of the seven noble names. This is a
very powerful Sahiriin’s command.

It clearly shows their authority over entities.

Translation and explanation:

Amoo roo koom Amoo roo koom: I am ordering you. I am commanding you.

Fawran: Immediately.

bil' Ikmal: To materialize in the flesh, so I could see your whole body.

Bisma: By the name of. By the authority of.

al Asma': The names.

Al Sabaa: Seven.

Al Housna: Noble.

This command is exclusively used by the accomplished Saher. However a novice could use this command if he or she becomes Mousatal "Given the authority and blessing of the Sahiriin".

This happens when a Saher accepts an adept or a novice as his/her personal and favorite Talmiz (Student). The Talmiz is taken to a very secret and sacred ritual Jalsa (Séance), during which he or she is initiated and given the secret powerful commands of Sihr.

These commands consist of 5 Jimla (Phrases, sentences) known only to Sahiriin and Rouhaniyiin. The 5 Jimla have an enormous power over entities, but no angels.

Amru: I command. Used to command a spirit, but not an angel.

Amteen: When?

Amurukum Amurukum!: I am ordering you!! It is used by the Taaleb to command a spirit or an entity.

Ana takoumou (Takoumoun) min ma kamika:
The complete sentence is : Ana takoumoun min makamika wa inni aleyhi lakawiyen amin, innahou min Suleiman, wa innahu bismi 'lah al rahman al rahim inna la tasallou 'aleyhi wa al tawaffi mouslimin. Allahuma inni ousa'ilouka bihazi al arwah al rouhaniyah al kiram 'alayka an tousakhirou li al afariit al arba'a bi koudratika wa jalalaka mouchtach mashash katouch kay-youch kashkash layouch tashakh shalout ja' ja'ah ja' ja'ah. Ajibou wa tawakalou waf 'alou ma tou'miroun.

Translated verbatim:

To elevate (Or rise) yourself from your stand (High Position), and upon him (Over him), I am strong and loyal, he is from Solomon, and he is by the name of God the merciful, do not pray upon me, and be cautious and peaceful. By God I am asking you (Requesting you, begging you) by the name of these noble spiritual spirits to put at my disposal (To put them in my service) the four afarit, with your might and majesty, Moushtash Mash-hash, Kattouch Kah-youch, Kash-Kash Layouch, Tachakh-Shalout, Jah'Ja'h. Now respond and do what you where ordered to do.

Ana'kh: Language of the Anunnaki and Igigi.

Ani: Me or I.

Anunnakifalak Dounia: The multiple universe of the Anunnaki. Falka-du'nia in Ana'kh and Ulemite. Falak-Dounia in Arabic.

An-zalubirach: Also known as Tarkiz; a mental

training that develops a supernatural power.

Aradkoun, Ina: If you please.

Arawadi: The supernatural power or faculty that allows initiated ones to halt or send away problems and mishaps to another time and another place, thus freeing themselves from worries, anxiety and fear. Arawadi is a very complex concept that touches metaphysics, esoterism and quantum physics.

Ulema Stephanos Lambrakis said that it is very possible to get rid of current problems by “transposing” them into a different time frame. He added that “all of us live in two separate dimensions so close to us.

One we know and we call it our physical reality, the other is the adjacent dimension that surrounds our physical world.

Enlightened ones visit that dimension quite frequently.

It is a matter of a deep concentration, and perseverance.

In fact, it is possible to enter that parallel dimension and leave there all your troubles, and return to your physical world free of worries and problems.”

In fact, it is possible to enter that parallel dimension and leave there all your troubles, and return to your physical world free of worries and problems.”

The Arawadi Technique:

Ulema Micah Naphtali Irza said: “To explain this concept is not an easy task. However, those who have earned the 8th degree are fully aware how Arawadi works. It requires a lot of imagination, discipline, and mental activity.”

It works like this: I will try to explain the technique to you in simple terms.

In essence, it works like this:

1-You are facing problems and experiencing tough time, all sorts of problems, financial, emotional, and physical.

2-You are overwhelmed by all this, and it seems there is no way out.

3-But there is.

4-First, you bring together all these problems and you dumped them in one bag.

5-Be patient. Use a bit of imagination. Just tell yourself that you have a bag. And you want to dump in this bag all the troubles, back luck and horrible things happening to you.

6-You have to convince your mind that indeed you are holding a bag in your hand.

7-If you don't, it would not work.

8-Now, hold strong on this bag.

9-Place the bag on the floor.

10-Go back to your mind, and tell your mind you want to get rid of this damned bag.

11-Stay calm. Don't rush things.

12-Lay down, flat on your back.

13-Close your eyes and take a deep breath.

14-Do not open your eyes yet. Keep breathing slowly and deeply. Spread you arms and your legs.

15-Give a name to your right foot. Any name you wish.

16-Give a name to your left foot. Same story; any name you want.

- 17-Call your right foot by its name and tell your right foot to command your left foot to go to sleep.
- 18-Call your left foot and tell your left foot that it is going to sleep now.
- 19-Call your right foot now and tell your right foot to go to sleep immediately.
- 20-Now, you will begin to feel something strange. Stay calm.
- 21-Repeat exactly the same procedures (Step-by-step) if nothing happens within two minutes.
- 22-Now, you give a name to your body and you call your body by its name, and you command your body to go to sleep.
- 23-Repeat this step, 4 times.
- 24-Now, you tell yourself: I am floating.
- 25-You repeat this step, 5 times.
- 26-You wait. Don't move. Any way, you are not going to move at all, because you are already sleeping, or you are in a state of trance.
- 27-You start to feel as if some heavy weight is entering your head. That is good. Stay calm.
- 28-All of a sudden, you feel that you are floating.
- 29-Tell yourself you want to go somewhere else.

- 30-Tell yourself you want to go somewhere far, very far.
- 31-Tell yourself to take you to the sea.
- 32-You are there now. And you begin to see the sea.
- 33-Lower yourself, you are still floating too high.
- 34-Come closer to the surface of the sea.
- 35-Open the bag.
- 36-Don't worry. You did not forget the bag, because your mind knew you will need it. So your mind brought the bag with you.
- 37-Open the bag. Spit on the bag.
- 38-Dump everything in the sea.
- 39-Go up in the air now.
- 40-Tell yourself you have dumped all your troubles in the sea.
- 41-Ask your mind to repeat to your body that you have dumped all your troubles in the sea.
- 42-Tell your body to take you back home.
- 43-Come back home now.
- 44-Enter your room and tell your body to wake up.
- 45-Your eyes are open now.
- 46-Immediately look at the bag.

47-What you are about to see will amaze you.

48-Do not doubt what you have just seen.

49-Get rid of the bag.

50-Take a shower.

51-Think briefly about the sea you visited in your journey.

52-Wait until tomorrow.

53-Good news are coming your way...

Araya: The net or web of the mind.

The Araya contains multiple Jabas (Time-Pockets), each one has a specific function. All Jabas all linked to each other through a web. Negative Jabas eliminate productivity and imagination. Araya can be strengthened though the Supersymetric Mind exercise.

Arba'ah: Wednesday in the Sahiriin vocabulary.

Ard: Planet Earth.

Ard, Tay Al: A Sahiriin, Ulemite and Arabic expression referring to one of the greatest and most

extraordinary Sih's techniques. Tay Al Ard is essentially a metaphysical experience that produces a teleportation phenomenon; a secret esoteric practice of the Sih'r of Ulema and Allamah.

When Islam became a major religion in the Near East, and the Middle East, Tay Al Ard was banned by Prophet Muhammad, who called its practitioners "Min Ahl Al Nar", meaning verbatim: Those who are from fire.

Fire meant hell, or the kingdom of Al Shaytan (Satan, the devil).

The Arabic pre-Islamic word Ulema was replaced by the Arabic Islamic word Allamah or Ulema'ah. However, the Ulema and the Allamah were very different from each other in many ways.

The Ulema remained the custodians of the Anunnaki's secret knowledge and esoteric powers, while the Allamah were considered as the "Alamin", the learned ones and leading figures of letters, literature, science and religion.

Nevertheless, many Muslim teachers and spiritualists remain Ulema at heart.

Many - secretly of course - joined the circle of the non-Muslim Ulema to learn the ultimate knowledge acquired from non-terrestrial beings.

The Suphists were the first to join the Non-Muslim Ulema.

Worth mentioning, that around, 850 A.D., Ulema and Allamah were semantically overlapping each other. And both words came to mean or express the same thing – in the eye of Arab scholars – in the Islamic and Arab world.

Many Soufiyyin (Sufis) by joining the Ulema learned some of the secrets of Tay Al-Ard. They called it: “Tay Al Makan”, meaning the folding of space.

It is composed of two Arabic words:

- **a-Tay**, which means folding or to fold;
- **b-Al Makan**, which means a space, a location.

The Sufis replaced the word Al Makan with the word Al Ard. The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without

moving. Al Munawarin claim that instead of physically moving from one place to another, an enlightened person can bring to himself, to where he is standing, the place he wanted to reach. In other words, the earth of the place to reach has been displaced under the enlightened one's feet. Ironically, this pre-Islamic concept is now fully accepted by Muslim clerks, Cheiks and teachers of the Islamic Shari'a and Fuk'h, grouped together under the umbrella of Al Allamah.

Ulema Qadhi, previously one of the leading figures of Allameh Tabatabaei explained Tay Al Ard as the termination of matter itself in the original location, and its re-appearance, manifestation, and re-creation in its final location, the place one wished to reach.

The Iranian Dehkhoda dictionary defined Tay Al Ard as: "An aspect of Keramat "Kiramats" (Extraordinary deeds of saints and holy people) in which instead of going toward a destination by taking a step forward, the earth turns itself toward the traverser rapidly, in a blink of an eye,

regardless of how far the destination is."

Ulema Ibn Al Nadim bin Ishaq al-Nadim (a.k.a. Al Warrak died on September 17, 995. He wrote the Kitab al-Fihrist) explained this phenomenon by citing verses from the Quran, taken from Chapter Al Naml;

- Verse: 27:38: Solomon said to his men: "O Chiefs, which of you can bring me the throne of Queen of Sheba before she and her envoys come to me in submission?"
- Verse 27: 39: "Said an 'Ifrit of Al Jinns: "I will bring it to thee before thou rise from thy council. In fact, I have full power for this purpose, and may be trusted."
- Verse 27:40: "Said one who had knowledge of the Book: "I will bring it to thee within a blink of any eye!"

Then when the sage Solomon saw it placed right before him, he said: "This was done by the authority of God all mighty, my Lord."

Some Middle Eastern sages and teachers of

religious esoteric dogmas suggested that according to these verses, the Ulema Asif ibn Al Birkhia teleported the throne of Queen Sheba almost instantaneously, in a blink of an eye. This was confirmed in a Hadith (Dialogue, a chat, or a discourse) by Jaafar Al Sadiq.

Esoteric Allamah explained this teleportation phenomenon very differently.

They claimed that the teleportation occurred because Ulema Asif ibn Birkhia used one of the secret “Asma Al Allah Al Sab’a Al Husma.” (One of the seven secret names of God.)

The knowledge and use of one of the secret holy and lovely names of God allowed Ulema Asif ibn Birkhia to teleport the throne.

The Ulema, students of the Anunnaki, briefly explained this phenomenon. Ulema Cheik Al Kabir said (Verbatim): “Time is represented with 2 lines not perfectly aligned; one for you, the other for what is not you. Space is represented with two circles; one for you, the other for what is not you. If you manage to place yourself between one of the

two lines and one of the two circles without touching the other line and the other circle, you will conquer time-space.”

Basically, Tay Al Ard means folding the space: The phenomenon was explained to me by my mentor the Honorable Anunnaki Ulema Rabbi Mordachai.

Here is an excerpt from a dialogue on the subject, I had with my mentor and tutor, years ago in Budapest, Hungary.

-“Tay Al Ard,” said the Master, “is the metaphysical experience that produces a teleportation phenomenon.”

-“Would I be able to do it?” I asked. I envisioned myself hopping at will to every corner of the earth, not even bothering to pack.

-Rabbi Mordachai: “Perhaps some day. It is extremely complicated and sometimes even dangerous. For the moment, I just want you to understand the concept.”

“Were did the teachings come from?”

-Rabbi Mordachai: "The Ulema learned it from Rou-hi-yin, who are supreme beings that dwell in the fifth dimension. For many years, they practiced peacefully all over the world. When Islam came to the Middle East, the Prophet Muhammad banned Tay Al Ard, and many of the Ulema teachers became Allamah, prominent figures in letters, literature, science, and religion. However, not all of them renounced their Ulema identity. Those who chose to remain Ulema, remained the custodians of the Anunnakis' secret knowledge and esoteric powers.

They joined the circle of Non-Muslim Ulema and the groups shared their knowledge. This was common particularly among the Sufis."

-“What do the words Tay Al Ard mean?” I asked.

-Rabbi Mordachai: "The words mean 'the folding of space.' To put it simply, you traverse the earth without moving. Instead of physically moving from one place to another, the enlightened persons do the exact opposite. They bring the place they want to reach to where they stand. The very earth of the place that they wanted to reach actually moves, and

is placed under their feet.”

-“Can you see the earth as it moves?”

-Rabbi Mordachai: “Never. It happens in a blink of an eye, no matter how far the destination is.”

-“And only the Ulema know how to do it, Master?”

-Rabbi Mordachai: “That depends how you look at it. Under other names, the phenomenon manifests itself in many other cultures. But some say that all of the great people who practiced Tay Al Ard, such as the great king Solomon from Judea, were secret Ulema anyway. It is well known that King Solomon moved the throne of the Queen of Sheba to his own palace so that she would feel at home during her visit with him. The event was recorded by both Islamic and Jewish teachings.”

-“Are there any scientific explanations as to how it works?” I asked.

The Master smiled. He saw I was already going in the right direction, and it pleased him.

-Rabbi Mordachai: “This is a very good question,” He said. “It was once well put by the Ulema Cheik Al Kabir. His exact words were: Time is represented with two lines not perfectly aligned;

one for you, the other for what is not you. Space is represented with two circles, one for you, the other for what is not you.

If you manage to place yourself between one of the two lines and one of the two circles without touching the other line and the other circle, you will conquer time-space.”

I considered this.

-“But time is not going in two lines, Master. It goes straight from yesterday to tomorrow, through today, in one line.”

-Rabbi Mordachai: “That is what most people think, but they are wrong, and great thinkers understand the malleability of time and space.

Sufis, Gnostics, pre-Islamic, Islamic, and Jewish scholars, all wrote about it. The Jewish Kabbalists, in particular, engaged themselves in the study of *Tay Al Ard*, but had a different name for it, in Hebrew.

They called it *Kefitzat Haderach*, meaning, word by word, ‘the jumping of the road,’ but translated as the ability to jump instantaneously from one place to another or travel with unnatural speed. It

was widely documented by them.”

-“What about modern scientists?” I asked.

-Rabbi Mordachai: “Einstein discussed it in a number of his papers, and it was a component of his General Relativity Theory, relating to the warping of space-time enabled by the effects of gravity.”

-“I read fairy tales and science fiction stories about such things,” I said.

-Rabbi Mordachai: “Of course you did. Fiction writers have been using it for many years,” said the Master. “But it is based on truth.”

-“But I still don’t understand the principle of it,” I said. “How does the earth jump?”

-Rabbi Mordachai: “There are many explanations,” said the Master, “none of them complete, since mysteries are sometimes only partially understood. Look at it this way. Newtonian physics, which did not allow such occurrences, were replaced long ago. Such things as wormholes, dark matter, and space-time fluidity allow much more flexibility in investigating teleportation. It is complicated.

For example, Quantum physics has proven that particles, such as photons and atoms, can appear instantaneously at a new place without traveling through space in any visible manner.

Perhaps this phenomenon is possible by encoding information about an object, transmitting the information to another place, and creating a copy of the original in the new location.”

-“In this solution, then, the earth does not jump.”

-Rabbi Mordachai: “This is correct. But in both explanations the physical phenomenon is similar, as it is based on the disintegration of the atoms, those of the earth or those of the person, and their reassembly at the place of destination. I see no true conflict here.”

-“In the stories I read, the person just wishes to go somewhere, and there he goes,” I said.

-Rabbi Mordachai: “Again, this is not a contradiction,” said the Master. “In Western science it is now assumed that space does not have an objective reality, and reality itself is thought of as observer-based and subjective entity.

If so, then ideas such as traveling in space without

actually physically moving are no longer so strange. In this way, Tay Al Ard is viewed as the manipulation of reality by the person who wishes to travel from point one to point two in an environment that is subject to the traveler's will."

-“And so,” I said, “the idea is everywhere, stories, science, different cultures, and you know many people who have done it. I suppose you have done it too.”

-Rabbi Mordachai: “Yes, I have.”

“Well, then,” I said, “why can't I learn to do it right away?”

-Rabbi Mordachai: “Because a child might be hurt in some of the places you might want to jump to.

If the environment is not safe, and you are even a little bit confused by it, you won't be able to find your way out and may even be killed. Let's wait until you are an adult.”

“Ah, well,” I said resignedly.

“I guess the trip I was planning to the South Pole, to visit the penguins, must be postponed.”

“Just a few years,” said the Master.

Arfood: I refuse. Same in Arabic.

Arisiin “Arishim”: Ana’kh, Ulemite and Sahiriin term for the noble and strong guardians or attendants of supreme knowledge.

Arisiin is composed of two words:

a-Ari, which means big; giant; powerful; attendant; guardian; superior; guide.

b-Siin (Also Shi-yin), which means mind; spirit; ultimate level of knowledge and science.

From the Ana’kh Ari, derived the:

a-Sumerian words A-ri, which means giants, Aris, which means a grant, and Arig, which means attendant.

b-Assyrian words Ari and Aria, which mean giants.

c-Hebrew word Ari, means a lion, and the name Ariel, which means the lion of God (Ari=giant, and El=God);

d-Hittite word Ari, which means long.

The Arishim live and evolve in various higher physical and nonphysical dimensions; this includes

the physically known universe, and the meta-cosmos (The world beyond).

History synopsis:

The Arishim Ulema Jimaya (Group or brotherhood) was created during the time of Hiram, the Phoenician King of Tyre and King Solomon's ally. The group included spiritual Sahiriin, Rouhaniyiin, illustrious astronomers, astrologers, physicians, mathematicians, scientists, and philosophers, from Sumer, Babylon, Assyria, Phoenicia, Syria, Palestine, Israel, Egypt, China, Mongolia, and Greece.

Later on in history, leading figures of the Knights of St John of Malta, the Knights Templar, the Wise Men of Arwad, and Hiram-Grand Orient Masonic Rites' members joined the Jimaya.

People are taught to believe that the world (Seen and unseen) consists of a physical life on Earth, and a spiritual life after death. The Arishim Ulema's views are different.

According to The Book of Sun of the Great Knowledge, the world or universe usually referred to as "Wu-Jud" contains more than a physical life

and a spiritual life.

Wu Jud consists of eleven dimensions. Humans are aware of three dimensions only. Some of us have learned about additional dimensions through theoretical quantum physics, but their knowledge of these extra-dimensions is minimal, or simply theoretical. The fourth dimension is the one that exists in the next life.

That is the limit of man's understanding and interpretation of the world; the physical and non-physical (spiritual).

To the Arishim Ulema, life, the world, including human existence go beyond the Fourth Dimension. For instance, the "Guardians" live in the fourth, fifth, and sixth dimensions. In the seventh and eighth dimensions, live the "Ultimate Ones", and so on.

Arwaah: Spirits in the Sahiriin, Rouhaniyiin and the Ulema vocabulary. Same in Arabic, Urdu and Turkish.

Asherim: Name of a spirit, the Taaleb can summon

on Thursday.

Ashirafna: Honor us.

Asma' Al-Lah Al-Sabha' Al-Housna: The seven lovely names of Allah.

Asmaah: Holy names of the spirits.

Asmai: Names. Similar to Asmaah.

Atma: Darkness.

Atmashabah: Shadow or darkness of a ghost.

It is composed of two words found in Ana'kh, the language of the Anunnaki, in Ulemite, the language of the Anunnaki-Ulema, in the language of the Sahiriin, and in Arabic.

a-Atma means darkness.

b-Shabah means a ghost, a phantom.

Thus, the general meaning is the darkness of a ghost.

Darkness of a ghost is a metaphoric expression for the grayish gluey substance that constitutes the manifestation of a ghost.

Aw: Or.

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

Ayatouha: Oh You! Same in Arabic.

Ayatooha Al Arwah Al Karima, Ajeebeebee mara waheeda Bi Tahriki Al Warakah, Iza Al

Jawab Naam: A phrase used by the Saher or the Taaleb to ask the summoned spirit to respond.

Translation word for word:

- Ayatooha: Oh You.
- Al: The.
- Arwah: Spirits
- Al: The.
- Karima: Noble. Generous.
- Ajeebeebee: Respond. Answer.
- Mara: Time.
- Waheeda: Once.

- Bi: With. By.
- Tahriki: Moving. Shaking.
- Al: The.
- Warakah: Paper.
- Iza: If.
- Al: The.
- Jawab: Answer.
- Naam: Yes.

General meaning: Oh Noble Spirits, respond once by moving (Or Shaking) the paper, if the answer is yes.

This is how you ask the question, if you want to know, if the answer No:

Wa Iza La, hariki Al Warakah marateyn.

Translation word for word:

- Wa: And. With.
- Iza: If.
- La: No.
- Hariki: Move. Shake.
- Al: The.
- Warakah: Paper.
- Marateyn: Twice.

General meaning: And if the answer is No, move (Shake) the paper twice.

Notes:

1. Do not worry, if the paper triangle sometimes flies up really high and falls on the ground, in another area. Pick it up and place it again in its original place.

2. From now on, you don't need to repeat the whole questions anymore.

For Yes, ask the entity this: Iza Naam Hariki mara waheeda.

Translation: If yes move it (Shake it) once.

For No, ask the entity this: Iza La, Hariki marateyn.

Translation: If no, move it (Shake it) twice.

Ayatooha Al Arwah Al Karima, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam: This is how you ask the question, if you want to know, if the answer Yes:

Ayatooha Al Arwah Al Karima, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al

Jawab Naam.

General meaning: Oh Noble Spirits, respond once by moving (Or shaking) the paper, if the answer is yes.

Ayatouha Al Rouh al karima, ijlibee lee saha wa afiya.”: A Saher’s command to improve one’s health condition.

Translation word for word: Oh you noble spirit, bring me good health and strength.

To be addressed to:

- Abu rihaan. Pronounced: Aboo Ree Rhaan.
- Abunagah. Pronounced: Aboo naa Ghah.
- Abuzahab. Pronounced: Aboo Za hub.
- Al Asmar. Pronounced: Al As mar.
- Al Bahri. Pronounced: Al Baah ree.

Ayatouha Al Rouh al karima, irfahi souhoubat li hasli ala amal: A Saher’s command given to a summoned Djinn or Afrit to remove difficulties in getting a job.

Translation word for word: Oh you noble spirit,

remove all the obstacles (Difficulties) for getting a job.

To be addressed to:

- Abu AlSamar. Pronounced: Aboo Al Sa maar.
- Abu El-Hareth, also called Abu Al Nour. Pronounced: Aboo El Haa-ress.
- Abu Ghirbil. Pronounced: Aboo Ghiir Beel.
- Aakil. Pronounced: Aa'keel.
- Abu Mhriz, also called Abu Yahkoob. Pronounced: Aboo Meeh reez.

Ayatouha Al Rouh al karima, da'ee ijlab nazrat ilee: A Saher's command given to a summoned Djinn or Afrit to obtain the affection or attention of a person you are interested in:

Translation word for word:

Oh you noble spirit, let (Mention his/her name) pay attention to me.

To be addressed to:

- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Barqan Abu Adjayb. Pronounced: Bar Kaan Roo.

- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.

Ayatouha Al Rouh al karima, ihmee baytee wa dafi'ee min al arwaah al atila: A Saher's command given to a summoned Djinn or Afrit to protect your home from evil spirits.

Translation word for word:

Oh you noble spirit, protect my home and defend it against bad spirits.

To be addressed to:

- Ghourbaan. Pronounced: Ghoor-Baan.
- Gibra-il. Pronounced: Jeeb- Raa- iil.
- Harut Malaak. Pronounced: Haa-Root Ma-Laak.
- Houliaj. Pronounced: Hoo-Laaj.
- Hashtashalhakouch. Pronounced: Hush Taash-Aal- Haa Kooch.

Ayatouha Al Rouh al karima, da'ee dayaan yahkoun lee salihée: A Saher's command given

to a summoned Djinn or Afrit to win a favorable verdict.

You say: “Ayatouha Al Rouh al karima, da’ee dayaan yahkoum lee salihee.”

Translation word for word:

Oh you noble spirit, let the judge rule in my favor.

To be addressed to:

- Baalzamrin. Pronounced: Baa’l Zam-reen.
- Bakhlahalshatoush. Pronounced: Bakh-la halth-Haa-Toosh.
- Banshi. Pronounced: Ban shee.
- Al Murtadah. Pronounced: Al Moor Ta Daah.
- Allaat. Pronounced: Al Laat.
- Al-Uzza. Pronounced: Al Oo za.
- Asherim. Pronounced: A-Sheh reem.

Ayatouha Al Rouh al karima, khalisi ni min alkimaash: A Saher’s command given to a summoned Djinn or Afrit to free a person from a detention.

Translation word for word:

Oh you noble spirit, save me from this detention

(Arrest).

To be addressed to:

- Awil. Pronounced: Aa-wheel.
- Dumari. Pronounced: Doo Maa Ree.
- El Mudhib, “Abu Abdallah Al Said.”
Pronounced: El Mooheeb.
- Jahjah. Pronounced: Jaajaah.
- Kahyouch. Pronounced: Kaah U-Rooch.
- Kashkash. Pronounced: Cash-Cash.
- Kattouch. Pronounced: Kaattooch.

Ayatouha Al Rouh al karima, aateenee fawran mousa’ada mali: A Saher’s command given to a summoned Djinn or Afrit to obtain an immediate financial relief.

Translation word for word:

Oh you noble spirit, grant me right away a financial assistance.

To be addressed to:

- Kelpirach. Pronounced: Kel-pee-raach.
- Lashkashilyouch. Pronounced: Lash-Kaa-cheel-Yooch.
- Murrah El-Abiad. Pronounced: Mourra El

Aa-bee-Yaad.

- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khan a.
- Sach'iif. Pronounced: Sha Sheef.

Ayatouha Al Rouh al karima, wa see hee shough-lee wajlibee zaba-yen: A Saher's command given to a summoned Djinn or Afrit to help a person in his or her business and bring more customers.

Translation word for word:

Oh you noble spirit, increase my business and bring me more customers.

To be addressed to:

- Mirjan. Pronounced: Meer Jaan.
- Mourtadah. Pronounced: Moor Taa Daa.
- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.

- Manat. Pronounced: Ma naat.

Ayatouha Al Rouh al karima, aateenee hazou fee ismari: A Saher's command given to a summoned Djinn or Afrit to succeed in a new business or a joint-venture.

Translation word for word:

Oh you noble spirit, bring me good luck in my new business (Or investment).

To be addressed to:

- Marid. Pronounced: Ma-read.
- Marut Malaak. Pronounced: Ma-root Ma luck.
- Maymoun. Pronounced: Mayimoon
- Melech. Pronounced: Meh leck.

Ayatouha Al Rouh al karima, aateenee takkadoum irtifaa markazee: A Saher's command given to a summoned Djinn or Afrit to get a promotion.

Translation word for word:

Oh you noble spirit, grant me a promotion and

advance my position.

To be addressed to:

- Shamhurish El Tayyar. Pronounced: Cham Hoo Reech.
- Shamou'aal. Pronounced: Shaamoo ' Aal.
- Tashaklatouch. Pronounced: Ta Chakla Toosh.
- Tawush. Pronounced: Taa Woosh.

Ayn: An eye. In Ana'kh, Ayn also means knowledge. And this knowledge can be obtained through the practice of the Supersymetric Mind techniques.

a-Enu in Assyrian and Akkadian.

b-Eina in contemporary Assyrian Eastern dialect.

c-Eino or Yno in contemporary Assyrian Western dialect. d-Ein in Arabic. The Arabic word Eino means his eye, and Eina means her eye.

Ayn Fasidah: Ayn means eye.

Fasidah means deteriorated, bad, devilish, evil.

Therefore, the whole meaning is the evil eye.

And what does evil eye mean?

It refers to people who are very jealous of you, and who wish you harm because they are envious of you, of your looks, of your success, of your status, of your wealth, etc., so their envy, jealousy and even hatred are “stored” in their eyes, and their eyes can project negative vibes in your direction, capable of causing you severe damages, and in some instances, even death.

Babies are extremely vulnerable to Ayn Fasidah, this is why parents in the Middle East, Near East, and Central Africa, make their children wear the “Ayn Zarka” around their neck, in a very visible manner.

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

Magical Square of Ayn Fasidah for protection against the

“Evil Eye”, Bad Spirits, and Envious/Vicious People.

How to use Ayn Fasidah?

Follow these instructions:

1. Copy the Ayn Fasidah square and write under the square the following: 818, Nour Ribani Dida Sharr wa' Hasad wa'l ghira

Translation word for word:

818: Secret magical number of God.

Nour: Light.

Ribani: Celestial, godly.

Dida: Against.

Sharr: Evil.

wa': And.

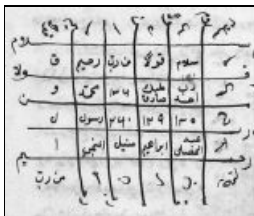
Hasad: Jealousy.

wa'l: And.

Ghira: Envy.

General meaning: Oh Divine light of God protect me against evil, jealousy and the envy of others.

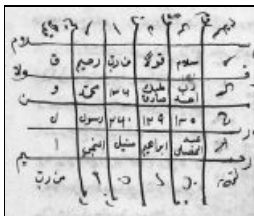
You should get this:



Nour Ribani Dida Sharr wa' Hasad wa'l ghira

2. Once written down, pronounce “Nour Ribani Dida Sharr wa' Hasad wa'l ghira”, 16 times.
3. Fold the square into a very small piece, and attach it to your ring if you wear one, otherwise, hang it on a pomegranate stick (stem) for 2 days, and keep it inside your home, in a hidden place.
4. On the third day, unfold the square, place it on a table, take a piece of paper (any kind), and write down on the piece of paper, the names of people you think they are interfering in your life, in your business, and/or you believe that they are envious of you and vicious towards you.

You should get this:

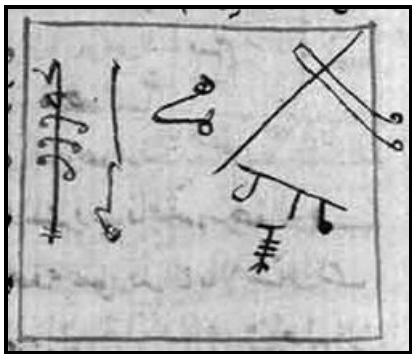


Nour Ribani Dida Sharr wa' Hasad wa'l ghira

Write their names here, for instance: John, Pierre,
Khaled, Angie, etc...

5. This exercise should help. If, for some reason, you still believe that Ayn Fasidah is not working for you, then you should add to it a very special magical square, called Tahdeem.

Tahdeem is a magical square/spell that causes destruction, annihilation, removal. Tahdeem will block the bad thoughts and vicious intentions of your enemies, and all those who wish you harm.



Tahdeem Magical Square.

6. Now, say out loud the names of your enemies, and burn everything. In less than 24 hours, you will get positive results!

Ayn Zarka: Ayn means eye. Zarka means blue.



Ayn Zarka; amulet against the evil eye.

Therefore, the whole meaning is the blue eye. Ayn Zarka (Blue Eye) is an amulet depicting a blue eye engraved on a piece of jade, ivory, stone, bones, wood, or similar object. It serves as a deterrent, a sort of protection against envy and jealousy. In other words, it is similar to the Ayn Fasidah magical square, but does not contain the spell and magical effect of the Sahiriin and Allamah. Both serve the same purpose, but the Ayn Fasidah square is more powerful, because it protects you

from all kinds of people and their negative vibes, regardless of your age.

Ayn Nabaha: Similar to what it is called the Third Eye.

But in fact, it is quite different, if placed in an Anunnaki Ulema context, for the activation of the Conduit does not require the kind of training an adept needs to have the so-called Third Eye.

Ayn Nabaha is directly linked to the Conduit. It would open up by practicing any of the Tarkiz techniques.

Azibaa: Suffering, in pain.

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.

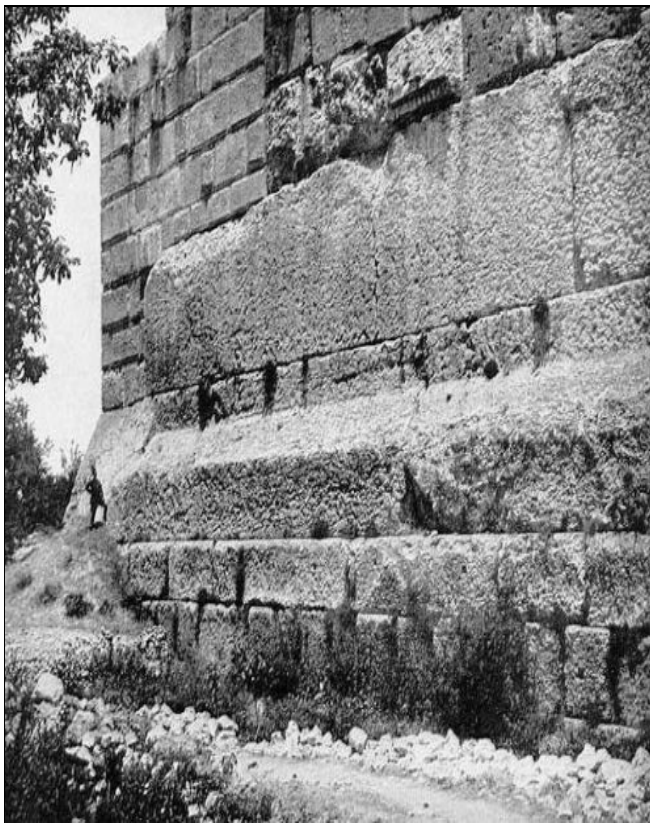
I leaned forward and asked the Master, “Would I be able to see the Djinn and Afrit?”

“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 verbatim: "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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C

Cadari: Calendar used to keep up to date, all scheduled séances. The calendar is written in the spirits' language.

Calendar: A week or the days of the week of the entities and presences.

Chabkaradi: Name of the Fourth Sphere (Dimension) on the cosmic net.

The 4th Dimension is where the mind navigates freely. Your physical body cannot enter the 4th dimension.

However, the righteous Ulema can physically enter the 4th Dimension for a very short time. Short time means less than 40 days. Any living Ulema who stays for more than 40 days in the 4th Dimension

will disintegrate, and will never be able to return to Earth again. In the 4th Dimension, there is a real reflection of everything that exists on earth.

A real reflection means an identical presence in substance and properties of all physical things on Earth.

But they exist at a different vibrational level. A vibrational level is what constitutes the substance of any object or matter in the universe, including thoughts, intentions, and events that did not happen yet.

The vibrations on Earth can be detected, but not all of them. The mind vibrations and waves' frequencies can be detected on Earth. But the vibrations that have created the mind in the first place are undetectable by humans.

If for some unknown reasons, you were able to enter the 4th Dimension, and if you were not guided by a higher presence (Supreme entities, highly advanced non –terrestrial beings, etc.) your body will be exposed to tremendous physical and non-physical pressures.

This could cause loss of memory and blindness. It did happen, and we are mentioning it here for additional learning, but it is not useful to elaborate further on this situation. Now, if you were brought to the 4th Dimension (The Rabiyya) by non-terrestrial benevolent beings, your journey will be very pleasant and enlightening.

This could happen in two ways, and only two ways:

a-Via a galactic multi-dimensional Markabah.

This spaceship does not travel or traverse distances and dimensions. It “jumps” from one time pocket to another time pocket on the map of the universe.

In front of the spaceship, time and space as two separate physical dimensions cease to exist. They cancel each other. This allows the spaceship to reach higher spheres at an incredible speed way beyond the comprehension of human beings.

Behind the spaceship, time and space open and close up as soon as the spaceship exits from the time-space tunnel that allowed the spaceship to reach the 4th Dimension, or the parallel one.

b-Via Tay Al Ard technique or the projection of the mind. Only Ulema and the enlightened ones who learned these techniques from non-terrestrial beings can do that.

The 4th Dimension is incomprehensible, because it has a semi start-line, but not a finish-line.

Beyond the 4th Dimension exists the 5th Dimension which is the realm of the purified entities. No physical substances exist in the 5th Dimension, only their codes.

Yet, in the 4th Dimension, many physical forms retain their physical properties. Humans will spend many many years in the 4th Dimension before they reach a higher one.

Many humans (Minds or Souls) could get lost around the perimeter of the 4th Dimension.

Humans who just arrive in spirit or in mind to the 4th Dimension have two choices and decisions to make within 40 days:

- a- To stay in the 4th Dimension and evolve,
- b- To return to Earth.

Those who decide to stay in the 4th Dimension will be taken to an area similar to the Anunnaki's Miraya Hall.

They will receive orientation and guidance from supreme beings (from much higher dimensions) who come to visit them and lecture them.

Those who began to progress and evolve spiritually in the 4th Dimension will be acknowledged.

Their spiritual/etheric progress will elevate their mental vibrations, thus allowing them to see loved ones, and to enjoy the company of delightful higher beings. It could take a person thousands of years (in terrestrial term) to evolve.

But time does not exist in higher dimensions, not even the perception of time. Some could evolve rapidly and elevate themselves to the 5th Dimension; the sphere of absolute beauty and happiness.

Almost all human beings reach the 5th Dimension, except those who caused so much damage, pains and sufferings to others. No, they will not burn in

fire. There is no hell in the world beyond, but the mental-spiritual pain is as atrocious as the physical pain.

Chakhanu: Name of a “Primordial Angel”, also called the “Warm and affectionate angel”.

a-In Akkadian and Assyrian, Chakhanu means warm.

b-Chkha-na, in contemporary Assyrian Eastern dialect.

c-Chahino, in contemporary Assyrian Western dialect.

d-Sukun in Arabic.

Chalmish: Name of a “Primordial Angel”, also called the “Angel of peace”.

a- In Akkadian and Assyrian, Chalmish means “in peace.”

b- Chlamei, in contemporary Assyrian Eastern dialect.

c- Bashlomo, in contemporary Assyrian Western dialect.

d- Shalom in Hebrew.

e- Salam in Arabic.

Chamanu “Samamu”: Name of a “Primordial Angel”,

also called the “Angel of Sphere of Light”, and the “Angel of the High Sky”.

a-In Akkadian and Assyrian, Chamanu means heaven, sky.

b-Chmayya, pronounced “Shmayyaa” in contemporary Assyrian Eastern dialect.

c-Chayo “Shayo”, in contemporary Assyrian western Dialect.

d- Sama in Arabic.

e-Chama, Cham “Shamaa” in Phoenician.

f- Cham, Chamu “Sham” and “Shamu” in Ugaritic.

Charriir: Language of the evil spirits, which means verbatim the language of the devil.

Chavad-nitrin: A heavenly and secret formula for longevity given to the Sahiriin by the angels and Beings of Light.

The word Chavad-nitrin was found in ancient

Ulemite and Phoenician texts and referred to secret formula for longevity, as well as an embalming process, learned from Byblos and Arwad Anunnaki remnants, using Mah'rit, a secret substance considered to be humanity's first formula for steroid.

The Chavad-nitrin, as well as Mah'rit were frequently used by athletes and pugilists in Ugarit, Amrit, and Arwad.

From Chavad-nitrin, derived the Greek word Natron or Natrin, a substance used in the embalming process.

Because of the amazing results of Anunnaki-Phoenician Chavadnitrin, and its effects on both the dead and the living, the Egyptians associated the words Neter, Netjer and Netjet with the immortality of the gods. Obviously, these three Egyptian words derived from the word "Nitrin".

According to Egyptian tradition and accounts, the first to be mummified and embalmed with the Anunnaki-Phoenician Chavad-nitrin was god Osiris, whose body was floated down the Nile in a

wooden casket and washed ashore Byblos in Phoenicia.

For this reason, Byblos was a sacred region to Osiris, to his cult, and to the Egyptians. This explains the reason why the Egyptians have called Byblos the land of the god Osiris, and Ta Netjer.

According to Ulema Al Badr, Chavad-nitrin was also called “Nitra-elim”, and “Mayii-nitra-elim” which means the water of the gods, given by the Primordial Angels and Beings of Light (Noble Spirits) to the Ascended Master and the Enlightened Ones.

Chedu: Name of a devil and a fallen angel.

Same word in Akkadian and Assyrian, and means:

- a-The devil,
- b-Evil spirit,
- c-A demon.

Name's variation:

a-Chedda, in contemporary Assyrian Eastern dialect.

b-Chido in contemporary Assyrian Western

dialect.

c-Chitan, Shaytan, in Arabic.

d-Chitan in Aramaic.

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

Chemi Talabaati “Chemi Taslibaati”: A Taaleb’s expression which means “Respond to my request”, and hear my request”.

Usually addressed to a “Primordial Angel” in a séance. This Sahiriin’s expression became:

a-“Chemi Tasliti” in Akkadian and Assyrian, which means

verbatim “Hear my prayer”.

b- Shmie Sluti, in contemporary Assyrian Eastern dialect.

c- Sma’i or “Isma”” salati, in Arabic.

Chemi means hear me out. Tasliti means my prayer.

Chulmu: Peace.

a-Same word in Akkadian and Assyrian.

b-Chlama, in contemporary Assyrian Eastern

dialect.

c-Chlomo, in contemporary Assyrian Western dialect.

d-Shalom in Hebrew.

e-Salam in Arabic.

Communication with dead pets: Gensi-uzuru.

Humans cannot contact their dead pets. But pets can contact us via different ways that we can sense if we have developed a strong bond with them. See Gensi-uzuru.

Conduit: An invisible cell implanted in our brain by the Anunnaki, some 65,000 years ago. The Conduit consists of ultra-microscopically small tissues and membranes in your brain's cells. They are infinitesimally small, no microscopes can detect them.

This Conduit contains and retains everything the Anunnaki put in you, in your body, and in your mind.

Only "Al Mounawarin" (Enlightened Ones) can tap into the Conduit. Once, your Conduit is activated -

better to say open – your mind begins to see new things...no, you are not hallucinating at all, you are only experiencing and seeing new things, called “Rou’yah” (Visions).

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D

Da’dh da’dh: Don’t.

Da.Em: Perpetual.

Daemat: Longevity.

Da-irat: Da-Irat is known to the enlightened ones and Ulema' adepts as the "Circle Technique" (Da-Ira-Maaref), which means the circle of knowledge. This technique eliminates stress, through one's "Self-energy", by concentrating on the circle you create in your mind, during the first stage of your exercise.

In other words, it is an Anunnaki-Ulema technique used to energize one's mind and body, and to eliminate worries and fear that are preventing an individual from focusing, concentrating, and functioning properly everywhere, including the office, home, social gatherings, etc.

This technique is used by Sahirrin, Spiritualists, and Rouhaniyiin in order to intensify and strengthen their communication with particular Arwaah (Spirits).

Dha-kiliyan: Name for the early quasi-humans who were genetically created by the Anunnaki goddesses (Aruru's clan) as "Experimental Beings". The Dha-kiliyan were considered lower creations by Rouhaniyiin, because they did not have a high level of intelligence, spirituality and "Fik'r", being among the earliest prototypes of quasi-humans.

Difaya: Protection shield, created by your active Conduit (for your own protection, physically and mentally.)

Difaya could be used as an effective defense tool against malevolent entities; it is part mental, part metaphysical.

Dirasaat: Esoteric and metaphysical studies and lectures by the Ulema and Sahiriin.

Djinn, "Jinni": Ana'kh/Arabic. Noun.

In Ana'kh literature, Jinn means breed, race or creature. They are defined as entities created by the Anunnaki. They are also called "Afarit" by the

Arabs and inhabitants of ancient Anatolia.

In the Koran, Jinn is a class of beings, both male and female, between angels and human kind, and represented as being created from smokeless fire, living in the desert, and abandoned areas.

Some live in a parallel zone, not far from Earth.

Jinns have the means to appear out of the blue, and disappear instantly, and take on many forms and shapes, as aliens and extraterrestrials do, because they have the ability of shape-shifting, and entering and exiting parallel dimensions.

Double, the: The double is made out of electro-magnetic-ecto-plasma substance.

It has electricity, magnetism, plasma and ethereal energy called “Rouh”. At the moment your body expires (At the moment of your death), your Double instantly separates itself from the sphere surrounding your body.

Your Double that co-existed with you in your physical dimension was never physically attached to your body. In many instances, and for a very long period, your “Double” has remained distant from your physical body for many reasons.

But in general, your “Double” stays very close to you. The distance separating your Double from your physical body depends on your health condition.

It is very healthy and even necessary to keep your Double at a close proximity of your body. Miraculous recoveries are sometimes attributed to divine intervention.

Sudden recoveries are sometimes attributed to a strong will and one’s determination to be healthy

again.

And of course, there are other inexplicable recoveries which are attributed to other inexplicable events and phenomena.

Everything is possible. But the main reason for a sudden and inexplicable recovery is the sudden re-entry of your healthy Double in your physical body. It reactivates and energizes everything in your body. It is like recharging a dead battery.

Your Double knows very well how your body functions, far more and better than any physician. People who die in a brutal accident or commit suicide, their Double becomes instantly impaired and dysfunctional at the time of their death. Suicide is wrong. Tragic death and suicide confuse and disorient your Double.

Disorienting your Double is harmful to your mind. And because your mind is your vehicle to the other world, you should avoid anything or anyone that could cause you a tragic, painful and sudden death.

The body has its wounds. The mind has wounds too, but you can't see them. Your Double does.

If you have not caused your own death, but suffered a lot at the time of your death, and your Double was far away from you, your passage to the other world will not be pleasant at all. In normal situation such as death of a natural cause, the passage to the other world takes its normal course, at the end of the Double's self-judgment and assessment of deeds, actions and thoughts of the deceased.

When a bad person dies, he/she immediately faces his/her Double. In this instance, the Double acts as a conscience and as a judge.

The Double is the real persona of the human being. Everything we have in our body and mind came from our Double.

Even though, some of our mental and physical faculties and properties are usually damaged on Earth for various reasons, such as illness, malnutrition, fear, prejudices, tortures, confusion,

etc., the original faculties in our Double are immune, because the physical cannot affect the non-physical, nor reach any dimension beyond the “Zinar” (Belt of Earth). As soon as the deceased becomes one with the Double, the mind enters the Ba’ab on its way to the Fourth dimension.

Dounia: The world, life, universe, multiverse, etc.

Dybukur: In Ana’kh literature, Dybukur is an entity that lives in a sphere between Earth and the afterlife. It is also a reference made to “Lost Souls”, and/or “Trapped Souls”, in ancient Middle Eastern civilizations. It is most certain, that the Anunnaki’s depiction of Dybukur has influenced the writings of the early Hebrew scribes.

From the Anunnaki’s word Dybukur, derived the Hebrew word Dybbuk, which is the name of a vicious possessing spirit. Dybukur’s essence is very complicated, because the Anunnaki did not create “Souls” in the human body, but a primordial energy called “Fikr”.

And this energy can last for thousands of years if trapped in a zone called “Bilaya”, which means the “Doomed Zone.”

Daa-ii-maat: Always in good condition. Healthy.

Daa-ira Ilahiya: Major illustration of a magical circle, used during a séance with angels.

Daa-ira means a circumference.

Ilahiya means divine, celestial. The Taaleb writes down inside the circle, the names of the noble Arwaah (Spirits) he/she wishes to communicate with.

Daani irhaal: Let me go.

Dafi-ana: Protect me.

Dafiha: Protect her.

Dafihu: Protect him.

Dafihum: Protect them.

Da-irat: Da-Irat is known to the enlightened ones, Rouhaniyiin, Sahiriin, and Ulema' adepts as the "Circle Technique" (Da-Ira-Maaref), which means the circle of knowledge. This technique eliminates stress, through one's "Self-energy."

In other words, it is an Ulema and Rouhaniyiin technique used to energize one's mind and body, and to eliminate worries that are preventing an individual from functioning properly everywhere, including the office, home, social gatherings, etc.

Daraja Akila "Al Darajah Al 'Akeela": The lower level of spirits and entities, which can be summoned on Sunday.

Daraja means level, class, category.

Akila means little, small, lower.

Darb: When the Taaleb has been physically injured by an entity during a séance, this act is called Darb.

In some instances, persons who are attending a Sihr Jalasa "Magic séance" could be attacked by

malevolent entities, if the Taaleb or the Saher relinquishes authority and control over summoned entities.

It did happen on numerous occasions. The entities' attacks could occur via physical means, ectoplasmic (Physical materializations), and unseen means.

Dayyānum: A supreme “Primordial Angel” who serves as a judge.

Dayyan in Hebrew and archaic Arabic.

Dayanu in Akkadian and classic Assyrian.

Dayana in contemporary Assyrian Eastern dialect.

Dayono in contemporary Assyrian Western dialect.

Literally, it means the one who judges people for their deeds and actions after calling them to account for their deeds at the end of time.

Dayyan, in Hebrew, means a Talmudic judge.

Dayyan is also the name of one of the most feared Arwah usually summoned by seasoned Sahiriin to influence the course of events of a person they are interested in.

This was widely practiced by Arab Sahiriin during

the Islamic conquest of Spain.

Dayma: Always.

Dead pets, communication with: Gensi-uzuru.

Humans cannot contact their dead pets.

But pets can contact us via different ways that we can sense if we have developed a strong bond with them.

See Gensi-uzuru.

Derra'ah: The realm of the spirits.

More precisely, the zone or sphere where the Enlightened Masters and holy lightworkers meet with the angels.

a-From Derra'ah, derived the Aramaic and Syriac word “Derra”, which means a monastery; a convent for Aramaic, Syriac and Maronite monks and priests in the Near and the Middle East.

b-Deru in Akkadian.

c-Dayra in Aramaic and contemporary Assyrian Eastern dialect.

d-From Dayra, derived the Arabic Pre-Islamic word Dayr,
“Deir”, “Deyr” which means a monastery.

The Aramaic word Dayra derived from the ancient Phoenician words Dar, Fidar, and Dir which mean a house. In Arabic, the word Dar means house, and more precisely the large reception area of a house.

Dhikuru: Shahirrin’s secret names or sounds that produce magical effects.

Similar to a certain degree to the Islamic 99 secret names of Allah, and to the Kaballa’s secret divine names used to create a Golem.

Dhikuru are often used by the Sahiriin in summoning spirits, Djinns and Afarit. Dhikuru was used by Jesus Christ to bring Lazarus back to life. It was mentioned in the Quran.

Dida: Against. Versus.

Diddakoum: Against you.

Dira: Term for a technique or means to contact a

deceased person shortly after his or her death, and/or during a period of less than 40 days.

Dirasaat: Studies.

Dounia: The world, life, universe, multiverse, etc. Same word in Turkish and Arabic.

Du: continuation; metamorphosis; dimension.

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

Dybbuk: A Hebrew word for a vicious and possessing spirit, derived from the Sahiriin and Ulema's word "Dybukur".

Dybukur: An entity that lives in a sphere between Earth and the afterlife.

It is also a reference made to "Lost Souls", and "Trapped Souls", in ancient Middle Eastern civilizations. It is most certain, that the Anunnaki Ulema's depiction of Dybukur has influenced the

writings of the early Hebrew scribes.

From Dybukur, derived the Hebrew word Dybbuk, which is the name of a vicious and possessing spirit. Dybukur's essence is very complicated, because the Anunnaki did not create "Souls" in the human body, but a primordial energy called "Fik'r". And this energy can last for thousands of years if trapped in a zone called "Bilaya", which means the "Doomed Zone."

The Dybukur was trapped because he/she/it could not reach the "Ba'ab".

Simply put, a Dybukur is an entity without soul that continues to exist without any kind of awareness or understanding of its situation. There are instances, where a Dybukur can cause a serious threat to humans.

In new age ufology, it is referred to as a "Walk-in".

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E

Eido-Rah: Term for the non-physical substance (Essence) of a human body. In other words, the mental or astral projection of the body leaving earth.

Eido-Rah manifests to human beings, and particularly to the parents of the deceased person during a period of less than 40 days, following his or her death.

From Eido-Rah, derived the Greek word Eidolon (A phantom). According to the “Book of Rama-Dosh”, after we die, the primordial source of energy in our body leaves our body. This energy is a substance made out of Fik’r closely connected and attached to a copy of ourselves preserved in the Fourt dimension, which is not very far away

from us, and from Earth.

As soon as this energy leaves the physical body, the mind of the deceased becomes confused instantly. The mind does not realize that the body is dead. At this particular stage, the mind is unable to realize right away that it has entered a new dimension. Although this new dimension is identical to the one we live in and what we call Earth, it is also very different because time, space and distance no longer exist. Everything becomes meta-linear.

Because the mind is confused, it tries to return to Earth. The first places, the mind (Or the new form-substance of the deceased one) searches for, and/or tries to return to, are the familiar places such as home, office, recreation center, church, mosque, synagogue, temple, etc...but the most sought place is usually home.

So, the deceased person returns home for a very short period. This does not happen all the time. Only when the deceased is totally confused and disoriented. First, he or she tries to contact

relatives and close parents. When he or she begins to realize that parents and relatives are not responding, the deceased will try again to send messages telepathically. Some messages if intensified can take on ectoplasmic forms, or appear as a shadow usually on smooth substances such as mirror and glass.

Some deceased people will keep on trying to contact their beloved ones left behind for a period of 40 days. After that, the deceased dissipates, and no further attempts to establish contact are made.

In another passage of the Book of Ramadosh, we read (Verbatim): "Although, it is impossible to reach the deceased one as soon as he/she leaves the body, and/or during the Arba'iin (The 40 days period following his or her death), sometimes, if we are lucky, and/or were extremely attached to the person we lost, a short contact with him or with her is still possible if we pay attention to unusual things happening around us; those unusual things are difficult to notice, unless we pay a great attention. They happen only once, sometimes

twice, but this is very rare.” The book provides techniques and methods pertaining to all forms and means of such contact.

Ekimu: Name of a fallen angel.

Same word and same meaning in Chaldean.

Ekimu is one of the Anunnaki Sinhars who fathered sons of Man by marrying one of the Earth-Link women who lived quarantined in the “Shabha Ardi”, the isolated region in the Middle East, inaccessible to human beings. Some Biblical scholars refer to Ekimu as one of the Rephaim or Anakim. In Chaldea, Ekimu was the name of the spirit ranking beneath the angels of heaven and earth.

El Mudhib: Name of a spirit, the Taaleb can summon on Thursday.

Eljo: Name of the people who were slaughtered by the sons of the Nephilim, mentioned in the apocryphal Biblical text of Jubilees 7:19. Same word and same meaning in Hebrew. The Sahiriin

can summon the spirits of Eljo and ask for “Intikam” (Nakm and Nakma in Hebrew), revenge.

Ellu: Name of a race of Mesopotamian kings, who were the descendants of the Anunnaki Sinhars and gods. “Ellu” is also a royal court title which means “The Shining Ones.” Same word and same meaning in Old Babylonian and Akkadian. The Ellu people were magnificent lightworkers who could summon angels and demons.

Elohim: The plural of Eli, meaning my master; my lord; my god. Derived from the Anunnaki word “Iil”, which means the first; the ultimate lord. Originally, a Phoenician word “El” or “Il” from which derived:

a-Eli, Eli and Elohim in Hebrew, Aramaic, and Syriac.

b-Allah, in Aramaic.

c-El, Elyon, and Elohi in Hebrew.

d-Elahi, Ilah, Ilahi, Allah in Arabic.

e-El in Sumerian, Babylonian, and Akkadian.

f-El, Baa'l-El in Phoenician and Ugaritic.

The Phoenicians borrowed it from the Ana'kh.

In many passages, the Bible mentioned "Elohim" and "Ellu" as giants.

Eventually, Eli became "god" in many Semitic languages, including Hebrew, Syriac and Aramaic. Even Jesus Christ used it on the cross in that context; he said in Aramaic: "Eli, Eli, Lama Shabaktani", meaning: "My God, my God, why hast thou forsaken me?"

Early Semites worshiped the leaders of the Anunnaki as gods "Lil"; later on, they were called Elohim, and ended up as Bene Ha-Elohim, meaning the children of the gods.

Many linguists define Elohim as a plural of majesty. Ethiopic literature considered it as a rank and referred to it as Amlak, which later became the proper name of God.

Elohim also appeared as a plural "Elim" in numerous Phoenician texts, and especially in the El Amarna's tablets. In certain passages, Elim and Elohim were referred to as Ilani.

Ely-U-Kadi "Eliu Kadmari": Name of the

Anunnaki Sinhar who became a “Primordial Angel”, overseeing future events, including birth and death, as prescribed in the “Tablets of Destiny.”

Ulema Al Sadik said: “Everything has been already written in the Ketab (Book of Fate).” He meant that all events to come are pre-described in the “Tablets of Destiny.” The Greek word “Eleusinia” means things that are to come, and it is usually associated with the Eleusinian Mysteries. To a certain degree, they are similar to the Anunnaki-Ulema, Sahiriin, and Noble Lightworkers’ “Kadi-Maat” (Things to arrive) as described in the Ulema Kira’at Hayyat and Mawta, which means readings about things to happen in life and death.

Emim: Fallen angels. Same word in Sumerian and Hebrew. Emim is a name given to the children of Anak. The Bible referred to them as the offspring of the giants and the women of earth. They are the corrupted offspring of the Anakim.

Here are some excerpts from the Bible:

- Jos: 11:21: “And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.”
- Jos: 11:22: “There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained...”
- Jos: 14:12: “Now therefore give me this mountain, whereof the Lord spoke in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.”
- Jos: 14:15: “And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakim. And the land had rest from war.”
- Deuteronomy 2:10, 11: “The Emim dwelt

therein in times past, a people great, and many, and tall, as the Anakim. Which also were accounted giants, as the Anakim; but the Moabites call them Emim.

- Rephaim and Anakim are considered to be alternate names for Nefilim-Anunnaki. The term “Fallen Angels” is a product of

Biblical scribes, and the early Hebrews. Ulema Bukhtiar said, “The Fallen Angels were Anunnaki warriors who lost their status, because they have disobeyed the Anunnaki Council, by mating with women from Earth.

Their offspring were also giants and extremely resourceful. They produced half Anunnaki-half human breed. This new race/breed deteriorated by constant interbreeding with humans who in the first place, were created as robots, and as servants to the Anunnaki. Their “Conduit” cell was non-existent, and consequently, their mental faculties were mediocre.”

Enir: Name of one of the “Primordial Angels” who manifested in séances in the form of a ball of light or fire. It appeared in Sumerian, Akkadian and Assyrian literature, and meant:

- a-Brightness,
- b-The light.
- From Enir, derived the:
- a-Arabic words Nour (Light), and Nara (Fire),
- b-Proto Hebrew word Norah (Light; flame).
- Nora became Menora in Hebrew.

Entities: Generic name given to spirits, Ghools, Djinnns, Afarit, Arwaah, demons, angels, ghosts, and several other manifestations/ apparitions.

Eshmun: Name of a “Primordial Angel” created by the Anunnaki, who became the god of the Phoenician city of Sidon, and god of health and healing. He was also called Eshmun the Sydyk.

In Phoenician, Arabic, and Sahiriin languages, the word Sydyk means the just, or the truthful, and the word Sydk means the truth.

The Greeks identified him with Asclepius.

His symbolic attributes were a snake rolling on a rod and also an elongated snake biting its own tail, making a circle, symbolizing eternity.

His symbol was taken from the Anunnaki symbol of human DNA. Eshmun was worshiped in Sidon, (Modern day Saida), Tyre (Modern day Sour), Beirut, Cyprus, Sardinia, and in Carthage where the site of his temple is now occupied by the chapel of Louis IX of France.

The Sih'r circle of Eshmun began in Ugarit; it is a very mysterious gathering where certain classes of Noble Spirits are summoned in order to have access to a wide depot of secret knowledge and magical practices which were only known to the Sahiriin of Tyre, and King Solomon.

Ezeridim: Term for entities or super-beings from the future.

In Ufology and paranormal terminologies, Ezeredim are called chrononauts; a word derived from the Greek Khrono, which means time, and “nauts” referring to space travelers, or simply voyagers.

Ezra: A message from, or a manifestation of spirits.

Ezrai-il “Izra’il”: Name of the super-beings, who can transcend space and time, and appear to humans as angels.

The Ana’kh literature refers to them as the ethereal manifestation of the matter. But, our religions and Holy Scriptures depict them as the fallen angels.

Ezrai-il or Ezrail is composed of two words:

- a- Ezra, which means message or manifestation.
- b- Il, which means divine; god; creator.

Ee hou?: Does he?

Ee?: Does?

Eena: Yes. Also Ajal.

Eeza: If.

Eberu: To cross over. A Saher's command.

a-Same word in Akkadian and Assyrian.

b-Ebara in contemporary Assyrian Eastern dialect.

c-Ebro in contemporary Assyrian Western dialect.

d-Abra in Arabic.

From the Akkadian word Ebara, derived the Hebrew word Habiru, usually referring to the early Hebrews/Jews who crossed the desert of Sinai.

Habiru means those who traversed or crossed a land or a river.

Aber in Arabic means the person who crossed or traveled a land.

Eberu could be used as a Taaleb's command to dispose of a summoned entity; the Sih'r practitioner would only say, "Eberu, Eberu mina jalsati wa la ta'oud."

Translation: Get out, get out of the séance and don't come back.

Eberu: Leave, get out.

Mina: From

Jalsati: séance.

Wa: and

La: no, don't.

Ta'oud: return.

Edin “Eden”: Same word in Akkadian, Sumerian, Old Babylonian and Hebrew. It means:

- a-An elevated plain.
- b-A steppe.

Scholars, historians and linguists have attributed a multitude of epistemological meanings to the word Eden “Edin”. Some believe Eden to be a plain or a steppe, others, a place well-irrigated, and a third group suggests that Eden is a Hebrew adjective or a noun meaning delight.

Eden/Edin sometimes was used as Tseru or Seru in the Epic of Gilgamesh and referred to the Hebrew's Eden.

In Arabic mythology, Eden refers to “Janat Adan”, which means the paradise, also called “Al Fardaws”.

Janat means garden in Arabic.

The Rouhaniyiin who practice white magic refer to Edin in their esoteric work as an etheric realm of noble spirits.

They have a chant called “Tarik Edini”, which

means road to Eden.

According to their scripts, a person could encounter in Tarik Edini, noble spirits who will guide him/her in the first stage of the afterlife.

As a matter of fact, the Rouhaniyiin teach their students how to prepare for the afterlife, and explain to them what they should expect as soon as they enter the world beyond.

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F

Fabir “Fa-Birim”: Name of a female “Primordial Angel”, created by the Anunnaki who manifested herself to Ulema in a lodge’s meeting in Adis Ababa, Ethiopia; it was during a 1340’s reunion of Mounawariin (Enlightened Ones) to discuss the prime elements in the universe. Angel Fabir revealed information about metals’ transmutation, and the three phases of materialization-dematerialization of living forms in the Dounia “Universe.” In an Anunnaki Ulema’s case, the materialization-dematerialization is referred to as shape shifting. Later on, in history, the Kabbalists and the Theosophists will develop the concept of “Partzupheem Faces” based upon this belief.

Falak: The universe. Same word in Arabic.

Falak Kitbah: Akashic Records.

Falta: Escape.

Faltaaniin: Entities/spirits who run free, and/or spirits who have escaped. In other words, spirits out of control, and who are not contained. The famous Arab explorer and author, Bin Batouta reported verbatim that “many people were hurt and some were even strangled to death by Djinn and Afarit who live in isolated areas of the Sahra (Desert), because these entities felt that people were playing games with them and mocking them...”

Allamah Al Badri said verbatim, “Many Afarit and Djinn are on the loose. If they hear you continuously calling their names for no reasons, (except to have fun or to challenge them), they could easily attack you and kill you.”

Saher Abou Cha’abaaan Kamel Al Nazri called these entities “Faltaaniin”, meaning verbatim “entities/spirits who run free”, and/or “Spirits who

escaped.” In other words, spirits out of control, and who are not contained.

Farava-Nifash: In Ana’kh, Farava-Nifash means many things, such as:

a-The mind or the spirit as a primordial energy of the human being that had existed before his/her birth and will continue to exist after his/her death.

From the Ana’kh word Farava-Nifash, derived the Avestan word Fravarane which means "I choose" referring to Zarathushtra’s concept of choosing good deeds and good thoughts, in order to live a righteous life.

And from Fravarane, derived the Persian/Pahlavi words “Faravahar” and “Farohar”.

Other related words are Fravarti or Fravashi, which mean protection, implying the divine protection of the guardian spirit, called Fravashi.

However the meaning in Persian changed drastically. The Anunnaki and the Anunnaki-Ulema substitute the “Soul” with the “Mind”, while the soul in Persian philosophy and literature, as well as in other religious beliefs, is the source of energy

and life. Worth mentioning here, that Buddhism believes in the Anunnaki-Ulema concept of the “Mind”.

b-A divine winged disk that protects kings and rulers. Basically, the wing was one of the symbols/logos of the Anunnaki, and it appears in numerous literatures and mythologies of the ancient world.

Fari-narif “Fari-Hanif”: A technical and archaic term for categorizing different forms of spirits, or non-physical entities.

The Anunnaki Ulema referred to many different forms, shapes and “rating” of entities known to the human race as “Spirits” and “Souls”.

From “Ra” and “Ra-Nif”, derived the Semitic words Rouh, Rafesh, Nefes, Nefs, Roach, and Ruach, meaning the soul in Arabic, Aramaic and Hebrew. Glazed brick relief, palace of the Persian king Darius I, Susa. Faravahar on the very top of a mural. Ahura Mazda appears as a winged sun disc above two winged lions with human heads.

Souls and spirits in Anunnaki-Ulema literature:

“The soul or spirit is a concept created by man,” said Ulema Bakri. “Man was created, lives and continues to live through his mind, not through his soul.

Angels do exist, but humans don’t understand a thing about them, because religions taught Man that angels are spirits.

The truth is they are neither spirits, nor the messengers of God, but an etheric projection of a higher level of goodness and intelligence...and those who (after their physical death on earth) enter a higher dimension, would meet the angels in the Fourth Dimension as metaplasmic presence emanating beauty and goodness, but they are not divine spirits or pure souls...” added Ulema Bakri.

Fasda: The wrong hour to summon spirits and entities.

Fasida: Language of the spirits from the Lower Sphere, which means verbatim the rotten language.

Fasidah: Deteriorated, bad, devilish, evil.

Fasidiin: Literarily translated, the word Fasidiin means “The “Rotten Spirits” who respond to summons intended to disrupt the lives of people, and bring them all sorts of catastrophes, including diseases, illness, and death.

Fath: Opening up the pockets of Zaman /Time.

Fatihah: The opening or the beginning of a séance.

Fawraan: Right away, immediately, right now.
Also

Foraan and Fawranou. A command usually used by the Sahiriin when they need to receive information and/or to acquire an object from a different dimension.

Fawraan appeared as follows in one of their commands:

The sahiriin's command:

Ajeeb na fawraan

Khayta marifati
Ajeeb na fawraan
Ma madmoon minina.

Translation of the command:

Bring us right away
The thread of knowledge.
Bring us right away
The object hidden from us.

Meraning of words:

Ajeeb: Bring.

Na: We, us.

Fawraan: Right away, immediately, right now.

Khayta: Thread.

Marifati: Knowledge, information.

Ma madmoon: Hidden

Minina: From us.

Fawranimoukhar: It will happen soon.

Response of a summoned entity which was ordered by the Sahiriin to to do something or to manifest something.

Fawranou: Immediately, right now. Also Foraan.

Fee mah'da?: Where are you?

Usually asked by a practitioner or the Taaleb who wants to know if the entity is present, and/or where it did go, since no additional signs were given by the spirit.

Fee: In.

Fee?: Where?

Feen: Where from?

Fetahil “Ptahil”: Name of one of the Fediri groups of the Anunnaki. Fetahil became a Gnostic-Hebrew name for the builder of the material world, in the Nazarene Gnostics Codex, also called the Demiurge.

He is part of the first Gnostic Trinity, equivalent to the Christian Father-Mother-Son.

Fik'r: The primordial source of life for our

physical body.

Some have depicted it as the primordial source of energy that makes the body function and maintain its equilibrium.

The Anunnaki did not create “Souls” in the human body, but a primordial energy called “Fikr”.

And this energy can last for thousands of years if trapped in a zone called “Bilaya”, which means the “Doomed Zone.”

This energy is what defines the substance of dead people in the afterlife.

The Sahiriin and Rouhaniyiin are known for their ability of contacting this substance.

Fik’r and Double: Fik’r is the ability of reading future events and others’ thoughts. Derived from the Anakh words Fik-R’r, and Fik.Ra.Sa. The esoteric Arabic word “Firasa” is derived from Fik.Ra.Sa. It means in Arabic the ability to read thoughts, to understand the psyche of a person just by looking at him/her.

The Ulema uses Fik’r to read the mind, to learn about the intentions of others, and assess the level

of intelligence of people.

This can be done through seeing the information/data stored on the two lines of the person's Khateyn Tarika.

According to the doctrine and Kira'at of the Ulema, the soul is an invention of early humans, who needed to believe in a next life. It was through the soul that mortals could and would hope to continue to live after death. Soul as an element or a substance does not exist anywhere inside the human body.

Instead, there is a non-physical substance called "Fik'r" that makes the brain function, and it is the brain that keeps the body working, not the soul.

The "Fik'r" was the primordial element used by the Anunnaki at the time they created the final form of the human race.

Fik'r was not used in the early seven prototypes of the creation of mankind according to the Sumerian texts. Although the "Fik'r" is the primordial source of life for our physical body, it is not to be considered as DNA, because DNA is a part of "Fik'r"; DNA is the physical description of our

genes, a sort of a series of formulas, numbers and sequences of what there in our body, the data and history of our genes, genetic origin, ethnicity, race, so on. Thus Fik'r includes DNA.

The Honorable Ulema said: "Consider Fik'r as a cosmic-sub-atomicintellectual-extraterrestrial (Meaning non-physical, non-earthly) depot of all what it constituted, constitutes and shall continue to constitute everything about you. And it is infinitesimally small.

However, it can expand to an unimaginable dimension, size and proportions. It stays alive and continues to grow after we pass away, if it is still linked to the origin of its creation, in our case the Anunnaki.

The Fik'r is linked to our creators the Anunnaki through a "Conduit" found in the cells of the brain. For now, consider Fik'r as a small molecule, a bubble. After death, this bubble leaves the body. In fact, the body dies as soon as the bubble leaves the

body.

The body dies because the bubble leaves the body. Immediately, with one tenth of one million of a second, the molecule or the bubble frees itself from any and everything physical, including the atmosphere, the air, and the light; absolutely everything we can measure, and everything related to Earth, including its orbit.

The molecule does not go before St. Paul, St. Peter or God to stand judgment and await the decision of God -whether you have to go to heaven or hell—because there is no hell and there is no heaven the way we understand hell and heaven. So it does not matter whether you are a Muslim, a Christian, a Jew, a Buddhist or a believer in any other religion. The molecule (Bubble) enters the original blueprint of “YOU”; meaning the first copy, the first sketch, the first formula that created you.

Humans came from a blueprint, and each one of us has a Double. Your double is a copy stored in the “Rouh Plasma”.

The Rouh-Plasma is an enormous compartment under the control of the Anunnaki, and can be transported to another star. And this double is immortal.

In this context, the human being is also immortal, because its Double never dies. Once the molecule re-enters your original copy (Which is the original You), you come back to life with all your faculties, including your memory, but without physical, emotional and sensorial properties (The properties you had on earth), because they are not perfect.” Ulema Sadiq said: “At that time, and only at that time, will you decide whether you want to stay in your Double or go somewhere else, the universe is yours.

If your past life on earth accumulated enough good deeds such as charity, generosity, compassion, forgiveness, goodness, mercy, love for animals, respect for nature, gratitude, fairness, honesty, loyalty, then your Double will have all the opportunities and reasons to decide and select what shape, format, condition you will be in, and where you will continue to live.”

In other words, you will have everything, absolutely everything and you can have any shape you want including a brand new corporal form.

You will be able to visit the whole universe and live for ever, as a mind, as an indestructible presence, and also as a non-physical, non-earthly body, but you can still re-manifest yourself in any physical body you wish to choose.

Worth mentioning here, that the molecule, (So-called soul in terrestrial term) enters a new dimension by shooting itself into space and passing through the “Ba’ab”, a sort of a celestial stargate or entrance.

If misguided, your molecule (your so-called soul) will be lost for ever in the infinity of time and space and what there is between, until reconnected to your prototype via the “Miraya”.

Fik.Ra.Sa: The ability of reading others’ thoughts. The esoteric Arabic word “ Al Firasa” is derived from Fik.Ra.Sa.

It means in Arabic the ability to read others’

thoughts, to understand the psyche of a person just by looking at him/her.

Fikrama “Fikr-Rama”: Name of the human brain’s sixth wave, unknown yet to science. It can manifest itself as orbs during a séance. It is related to Anzalubirach, also known as Tarkiz; a mental training that develops a supernatural power.

To fully understand what Kikrama “Fikr-Rama” means, we must first comprehend what Anzalubirach is, and how it works. Anzalubirach is an Ana’kh/Ulemite term meaning the following:

a-Collecting thoughts, receiving and sending multiple mental images via brain wave synchronization, to improve mental and physical health;

b-Using mental energy to move or teleport things. This is one of the phases and practices of Tarkiz.

Tarkiz means a deep mental or intellectual concentration that produces telekinesis and teleportation phenomena.

Sahiriin and Ulema’s students learn this technique in various forms. Basically it works like this:

a-The students use their Conduit (Which is located in the brain's cells) to control the waves of their brains (First level of learning).

b-The students concentrate on an object hidden behind a screen or a divider made from thin rice paper. (Second level of learning).

By synchronizing the frequency of their Conduit and an absolute state of introspection, the students attempt to move the hidden object from one place to another without even touching it.

c-In a more advanced stage, the students attempt to alter the properties of the object by lowering or increasing the frequencies and vibrations of the object itself.

The brain is constantly producing different types of frequencies, waves, and vibrations, and transmitting messages reflecting our mental activity, feelings, thoughts, and state of consciousness or mind. Thus, the brain waves are divided in four states or categories called:

1-Beta,

2-Alpha,

3-Theta,

4-Delta.

In addition to Betha, Alpha, Theta, and Delta waves, the Anunnaki Ulema developed a sixth wave called Fikr-Rama.

It is neither measurable nor detectable, because it does not

emanate from the physical brain. It is triggered by the Conduit situated in the brain's cells. No science on Earth can direct us to the exact position of the Conduit.

The Ulema said:

1- Through the mechanism of the Conduit, the enlightened ones regulate mind's waves and frequencies.

2- The Fikr-Rama allows them to enter other dimensions, solid substances and matter.

3- The Fikr-Rama is a sort of a beam much lighter than laser. It does not have particles.

4- The Fikr-Rama has no substance per se, yet, it contains energy.

5- Beings of Light, Ascended Masters and the

Enlightened Ones have a multitude of similar brain's waves.

6- The Fikr-Rama is one single tone in the rainbow of their mental etheric vibrations.

7- Highly advanced masters and Noble Lightworkers can project thoughts and holographic images using any of their mental vibrations waves.

Fikraya: The telepathic language commonly used by both the Enlightened Masters and non-physical presences (Entities, spirits, angels, etc.)

Filfila “Fil-I-fila”: Name for an esoteric symbol closely related to the mysterious “Light Liquid”, the “Flower of Life”, and a magical illustration used by lightworkers in their spirits’ séances. Literally it means a rose.

And the rose represents a magical chalice, used in psychic readings and mediumship. Quite often, this chalice was depicted as a mushroom.

It is quite obvious, that the chalice, the rose, the

Flower of Life are symbols of witchcraft. In the black arts, esoterism, Al-Sihr (Magic), and other secret esoteric and occult teachings and principles, behind each symbol, there is another secret symbol, and behind each depiction or illustration, there is another secret and various mysterious illustration and depiction.

Filfila is no exception. Perhaps the following excerpt from the Anunnaki-Ulema Kira'at-Dirassat, could elucidate the matter: "The meaning of the name of the great Perseus, founder of the Perseid Dynasty, and builder of the citadel of Mycenae is: "The Place of the Mushroom", and various illustrations of the mushroom appeared abundantly on churches' columns and inside the magical square of mediums and psychics.

Another striking example is the figure of the Biblical Melchizedek that appeared on a façade of the Cathedral de Chartre in France, holding a chalice in the shape of a mushroom, symbolizing life, and perhaps the Holy Grail, as interpreted in the literature of the Cathars, the Knights Templar,

and many enlightened eastern secret societies. It was also interpreted as the “Divine-Human Vessel”, meaning the womb of Virgin Mary; the very womb that gave birth to Jesus.

In ancient Phoenician and Akkadian traditions closely related to the Anunnaki, the mushroom as a chalice represents the creative power of the female.

More precisely, the fecundity of a female Anunnaki goddess, giver of life and all living creatures. This fecundity source came in the form of a mitochondrial DNA. The secret extracted liquid of the mushroom represented the “Light Liquid” known also as Elixir of Life, often called in the ancient Middle East as the “Shiraab al Sahiriin” (Juice or Syrup of the sorcerers and lightworkers). Like the Zaafaran, the Shiraab was used by Sahiriin and Noble Lightworkers to write magical talismans, and the secret powerful names of the Supreme Beings on the Burqah, and inside the “Magical Square”.

By using the invisible light liquid, only the spirit could read the Talabaat and the Istibabaat, and thus communicating with spirits, angels and entities was channeled through magical words and sentences invisible to the naked eyes.

On many Templars' pillars and Bourj (Upper part of a medieval fortress or a castle) in Syria, Malta and Lebanon, the mushroom is carefully illustrated as a "Flower of Life" known to the Phoenicians, Habiru (Hebrew), early Arabs, Sumerians and Anunnaki as:

a-Wardah,

b-Ward,

c-Vardeh.

These three words (Meaning a rose, or a flower) in ancient linguistic context, symbolized the blooming of life, and the flux of supernatural power.

At one point in history, the mushroom's figure was used by the Templiers de Saint Jean (Templar Order of St. John of Malta) as the symbol of the Holy Grail. And in other passages, the mushroom represented a head; the head of a Sinhar "A

leader”, or an enlightened lightworker.

Some historians thought that the leader was Baphomet, while others believed it was Noah, and another group believed it was the Prophet Mohammed, and finally, there is a group of learned masters who claimed that it was the Khalek of Markabah.

Khalek is one of the seventy two names/attributes of God in Arabic (Now, 99), and Markabah or Merkabah means a chariot in Sumerian and Akkadian. Mercavah in Hebrew, and Markaba in Arabic.

The secret esoteric meaning of the word Markabah is this: The Enlightened Masters (Nouraniyiin), the Sahiriin, and Noble Lightworkers reach the Higher Dimension (Sphere of the noble spirits) through a chariot made from light.

Firasa or “Firasa-Basira”: Usually associated with Basira. Literally, Firasa means perception, intelligence, supernatural powers, mediumship, evidence, and insight, used by Middle Eastern and Near Eastern lightworkers. In addition, it is

understood and depicted as having a third eye, deep perception, an ability to see consequences just at the beginning of an act, or foresight.

Firasa and the paranormal: Almost all rulers in ancient Persia, Mesopotamia, Phoenicia, and later in Egypt employed in their royal courts, “People of Firasa”.

They consulted with them during visits of dignitaries and officials from foreign countries. It was the secret science of learning about the personality of people through the study of physiognomy, guided by a noble spirit. This science was called “Firasa”.

One of the greatest Ulema masters and lightworkers (Sahiriin) and experts in the field was Fakher Addiin Al Razi. His noted treatise on Firasa “The Science of Psycho-physiognomy” was inspired by the teachings of the elder non-physical Ulema. In the unpublished original edition of his treatise, several Mystic

Ulema, Sahiriin, Mouwariin, and magic-lightworkers (Psychics, mediums) syllables and geometric forms were included in “Al

Moukamma”, the introduction of the book dedicated to the “True believers of the higher knowledge”.

Foumi: Understood.

A brief word usually used by a summoned spirit or an entity.

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G

Gabri-ill-ummu: Holy angel Gabriel. (Ummu: Sacred).

Gaffarim: Ana'kh/Ulemite. Noun.

Negative entities, reptilians, Djinn, Afarit, evil-birds, and demons which live in the lower sphere/zone (Alternate dimension), and on Earth.

The word was used in Old Babylonian and Akkadian mythologies and referred to demons such as Apep, the serpent-devil of Egypt, the Dragon of Babylon, Alu, Gallu (The devil spirit), Utukku, Lilu (The dreadful ghost), Ardat, and Lili.

According to the book "Ilmu Al Donia", these negative entities were created by the Anunnaki, while they were experimenting with the early

quasi-humans who lived in Brazil, Central Africa, Madagascar, and Anatolia.

The most noted ones were the Ezrai-ilim (Plural of Ezrai-il), the Ubaid female-devils, and the Afrit who lived in Peri Bacalari, Cappadocia, and the underground city of Derinkuyu, Turkey.

These Afarit harass Turkish women and follow them wherever they go. Some stay with them for the rest of their lives, thus causing constant disturbances, chronic fear, and agitated state of mind. In Akkadian and Sumerian, Gaffarim were called “Galas” which means demons of the underworld.

Galas: Akkadian/Babylonian/Sumerian. Noun.

Galas are divided into two classes:

- a-Spirits beneath the angels who live on Earth;
- b-Demons of the underworld.

Both classes were created by the Anunnaki, and were mentioned in Babylonian, Akkadian, Chaldean and Sumerian mythologies and literature.

The demons of the underworld manifest themselves by night, alter their shapes, and trap people in dark places. As written in the Akkadian/Sumerian clay tablets, Anunnaki goddess Inanna was escorted by Gallas upon her return from the Kurnugi (The underworld). Dumuzi was captured by Gallas and taken to the underworld.

The most notorious demons were Alu, Lamastu, and Asakku (Asag in Sumerian), seven demons created by the Anunnaki god Anu. They are known as the Sebitti, meaning “The Seven”.

The most recognizable Akkadian demons were:

- Bel Uri
- Bennu
- Idiptu
- Lamashtu
- Libu
- Mimma-lemnu
- Miqut
- Muttabriqu
- Pasittu
- Rabishu

- Sarabda
- Sidana
- Suruppu
- Tirid
- Ugallu
- Umma

The most recognizable Akkadian demons were:

- Endashurimma
- Endukuga
- Endushuba
- Engidudu
- Ennugigi



-
- Enuralla
- Nerubanda
- Saghulhaza

Attack by the Gallas, the Babylonian demonic creatures.
Circa 2000-1600 B.C. Isin-Larsa-Old Babylonian period.
Hematite. Cylinder seal. Ischali, in the Diyala region,
Mesopotamia.

Gayir: Without.

Gayir-Mirayin “Gayrmirayim”: It is composed of

two words:

a- Gayir or Gayr, which mean without.

b- Mirayin and Mirayim, which mean visible, and/or could be seen.

The general meaning (Verbatim) is: Those who you can't see. The Gayir-Mirayin are the non-Physical Ulema, and in some instances the etheric lightworkers of the circle of Melkart.

They do not reveal themselves to us.

They communicate with the physical Ulema and lightworkers (Psychics and mediums) on an exclusive basis through:

1-Secret codes and a visual language.

2-Ectoplasmic apparitions.

3-Transmission of mind.

4-Visitations through Ba'abs.

5-Telepathy triggered by a “Conduit” implanted

and activated in the brain' cells. Ordinary human beings are not trained nor prepared (Not ready) to communicate with them. They can't see them, and they can't sense their presence, even though sometimes they are very close to them.

Gensi-uzuru: Ana'kh/Ulemite. Term.

Apparition of dead pets. Communication with our dead pets.

I. Introduction

II. Is it possible to communicate with our dead pets?

III. When your departed loved pet returns to see you

IV. Excerpts from Master Li's Kira'at on Gensi-uzuru

I. Introduction:

Gensi-uzuru is associated with apparition of dead pets, and our communication with them

during a very specific time period.

The Ulema are very fond of animals. Extensive passages in the Book of Rama-Dosh speak about the important role animals play in the life of humans, especially at emotional and therapeutic levels.

The Ulema believe that pets understand very well their human-friends (Instead of using the word “owners”). And also, pets communicate with those who show them love and affection.

This loving relationship between pets and their human-friends does not end when pets die.

II. Is it possible to communicate with our dead pets?

Although the Anunnaki-Ulema do not believe in any possibility of contacting deceased people or animals, they have explained to us that contacting our departed ones is possible for a very short time, and only during the 40 days period following their death.

In other words, we can contact our deceased parents and dear ones, or more accurately enter in

contact with them if:

- a-They contact us short after their death;
- b-They must initiate the contact;
- c-This should happen during a 40 days period following their departure;
- d-Their contact (Physical or non-physical) must be noticed by us. This means that we should and must pay an extra attention to “something” quite irregular or unusual happening around us. Because our departed pets will try to send us messages, and in many instances, they do.
- e-We must expect their messages, and strongly believe in those messages.

The Ulema said that humans cannot contact their dead pets. But pets can contact us via different ways, that we can sense if we have developed a strong bond with them. Pets know who love them and those who don't, because pets feel, understand, sense and see our aura.

All our feelings and thoughts are imprinted in our aura, and the aura is easily visible to pets,

particularly, cats, dogs, parrots, lionesses, pigs, and horses. This belief is shared by authors, people of science and therapists in the West, despite major difference between Westerners and Ulema in defining the nature and limits of pets-humans after death contact.

III. When your departed loved pet returns to see you:

I remember very vividly what the loving and Honorable Ulema Li has said to a novice who rushed to him in tears, and begged him to bring back to life, his dog who had died that morning. This happened some sixty years ago. Here is the story.

My loving teacher asked the little Murad (Name of the novice):

When did your dog die?

Murad: This morning Master, please bring him back to me!

Master Li: I can't do that son, but how about if I let you see him one more time?

Murad: Oh Master, I will do anything for you,

anything.

Master Li: You know son, your dog is not dead. He is somewhere else now and he is very happy.

Murad: Master, I buried him this morning under the tree. He is dead, he is dead!

Master Li: Ok then, I will let you see him one more time, but do not touch him, do you understand? Just look at him, you can talk to him, but do not touch him. If you touch him, Poof, he will disappear.

Note: By then, many students were alerted to what was going on and rushed to sit on the floor at the feet of the Master, excited and curious, they kept looking at the Master and I could hear them saying Master, please one more miracle, because they were accustomed to see the Master doing extraordinary things. An indescribable deep silence threw its heavy coat over the little students... and we were waiting...

And all of a sudden, Murad screamed: Ahhhh...he is scratching my legs...he is licking my right foot...he is here...I feel him...Where is Master? Where is he, please tell me...I want to see him.

None of the students –including myself– saw or felt

anything. Only Murad.

Then, a thin layer of white dust began to take shape. And suddenly the dust was transformed into a substance like fluffy white cotton, and finally the face of a small dog began to appear, and seconds later, his whole body became visible to all of us.

Murad got so excited and so happy...and not remembering what the Master has told him, rushed to hug his dog. And this was a grave mistake.

Because as soon as he touched the face of his dog, the dog vanished in thin air. What Murad did upset everybody, and we hated him for that!

Obviously Murad is in state of shock now. He did not know what to do or what to say. He dropped on the ground, and almost fell in a coma. The dog never returned again.

With an austere serenity, the Master was watching everything, and everybody.

Then, almost in a perfect synchronization, the students shouted: Master! What happened?

And very calmly, the Master said: "You never touch the body of the dead before he rises to a higher dimension." None of us understood what he

meant.

We kept on asking more and more questions, but the Master in a firm voice said: “The Dirasa did not start yet!” (Dirasa means the lesson or the study.)

Two months later, the Master nicely surprised us with a lesson on Gensi-uzuru. Obviously, he did not forget how interested we were in learning more about what has happened to Murad’s dog. Everybody was excited beyond belief. And this is what the Master had to say:

IV. Excerpts from Master Li’s Kira’at on Gensi-uzuru:

- The Anunnaki love their pets very much. They treat them with love and respect. They do not consider them animals, but friends who just look different.
- You too, all of you, should love and care for you pets.
- Your pets feel with you, and know if you love them or you don’t.

- Your pets can even protect your health and some other time, I will tell you more about it.
- When your pets die, they don't forget you. Like all of us, they remember their good friends.
- And believe me when I tell you, they will try to come back, because they want so much to be with you again. Unfortunately, this is not possible.
- However, and because of the great love you had for your pets, they will keep on trying and trying.
- Pets are like humans...after they die, they don't understand what is happening to them.
- They become very confused.
- But this happens to your pets during two weeks only. The two weeks after they have died. After these two weeks, their essence is no longer trapped in the thin sphere separating Earth (More exactly, previous life) from the next dimension. So after two weeks, they are gone for good.

- For humans, it is 40 days. After 40 days, we are no longer here. We enter the next dimension, and we never come back.
- So, during these two weeks (Two weeks after they die), your pets can return to see you for a very very short moment. It could last up to 4 seconds.
- Now, it is up to you to feel their presence. It is not difficult if you pay attention.
- I am going to explain to you.
- First, what they do is this: Because they are no longer in a physical substance,(Physical form), and because they don't know what is happening them, they approach you very slowly. They are confused, but they recognize you.
- They still remember where they were before.
- They remember your home, you, and the toys they played with; the ones you gave them.
- So, they come toward you slowly slowly, and gently will lean against your legs, or touch your legs like a whisper, like a child's

caress.

- Unfortunately, very very very few people notice that. And sadly enough, your pets' desperate efforts to contact you and let you know that they here around you are almost never felt.
- So, they dissipate, because they run out of energy.
- Remember, they can't last for more than 4 seconds.
- But they don't give up. They will try one more time. Only one more time. After that, they are gone for ever.
- Now listen to me carefully. While you are not aware of their invisible existence around you, things are still happening, and you can be part of it.
- You can still make some small arrangements, and mentally and emotionally prepare yourself to feel them when they return. And you will succeed. So what you have to do is this:
- Go fetch their toys. All of them if possible.

Put them in their favorite area, where they used to play with their toys or preferred to lay down.

- Sit on the floor around the toys. Remember, you can't call your dead pets. You can't communicate with them.
- But they will communicate with you and will return to see you for the last time.
- Bring their food and water bowls, and put them next to their toys, as if they were still alive. Don't ask why, just do it.
- Stay there for sometime. Twenty minutes should suffice. You can leave the room, but it is imperative that every ten minutes you go back, and sit there for few more minutes.
- Keep on doing this for two days. Is it time consuming? Not really, if you want to see your pets again.
- And before you know it, they will come back, and they will rub against you, and you are going to feel it, and you will never ever forget that feeling.
- This would be their farewell to you...

Ghadri: Tomorrow. Ghadr in Arabic.

Ghool “Ghul”: Ana’kh/Ulemite/Arabic. Noun.

In Ulemite literature, the Ghool are two categories of species that belong to a lower entities sphere. In other words, the Ghool are entities created by the Anunnaki at the time they experimented with the primordial prototypes of humans (Quasi-humans). These creatures looked half animal-half human, with “deformed” physical-bio-organic shapes and structures. Some classify them with the Bahomth or the early Bahama (Baha’eim).

Ghoolim: Ana’kh/Ulemite. Noun.

A non-physical duplicate of the physical body as projected in the air. More precisely, a holographic picture of the dead body, short after death.

From Ghoolim, derived the proto-Arabic word Ghool, which literally means demoniac spirits-beings haunting those who visit cemeteries.

Gooliim (Helama-Ghooliim): Ana’kh/Ulemite.

Noun.

Name of entities (Human-like) created by Anunnaki-Ulema for the purpose of performing a good deed.

They are part animal, part human, part Golem, part Ghoul. A hybrid race.

They are made of clay, or earth materials, much like all of us, but they have certain physical differences from both humans and animals.

They look exactly like normal people; they have eyes, hands, feet, etc. "They are not at all like machines or robots. You will not think them anything but human if you saw them..."said Ulema Mordechai.

They are born full adult. They are sensitive to light, so they work only by night, but they are nevertheless great engineers.

Ulema Mordechai stated that when the Ulema, and some Kabbalists, reach the holy level of Kadash Daraja, they can create life. Real life.

The creatures would function much like human beings, but they have three deep fundamental

differences:

- 1-They don't have a soul,
- 2-They don't have a physical heart that functions like a blood pump,
- 3-They don't have a wired brain.

Their essence comes from another dimension, to which they return after their task is done. They are created for that task, and that is their only purpose. The creator tells them what to do, and they do it right away. In my case, I have created four of them to build houses for poor people in Estonia, and they did it very nicely, overnight.”

The creation process of these entities:

My dialogue with Master Mordachai.

Ulema Mordechai said:

“I create each of them separately. For each, I bring with me seven pieces of papers on which I write certain codes, and I have to have my cane with me.

Then I take soil, earth, or clay, and pour water on it

to make it pliable. Once it's the right consistency, I mold it into a ball. I turn off most of the lights, leaving a very low illumination, maybe one candle or a small lamp, and pull back about four to five feet.

I then read a certain text that would encourage the ball to take the next step, which is to shape itself into an oblong of about four feet, and be ready to follow my special design. At that point I take my cane, walk to the other side of the oblong, dip the cane into the oblong, and stretch it.

I command the oblong to duplicate a human form, and it becomes a statue, lifeless, but similar in every way to the human form. I take the seven pieces of paper, and put two in the eyes, two in the ears, one in the mouth, and one on the breast, over the heart.

I roll the seventh piece as if it were a homemade cigarette, go to the other side of the statue, and throw the rolled paper at it. It always lands either in the nose or between the feet, and either position is correct.

The statue starts to move and attempts to

stand up. At this time I turn around and leave the room for a few minutes, so as not to look at the statue as it comes to life. Seeing the actual transformation is forbidden by the Code of the Ulema, as stated in the Book of Rama Dosh.

I stand behind the door of the room, and wait until I hear the creature make a sound, which tells me that the procedure is complete. I go back into the room, welcome the creature, give it clothes to wear, and pull out all the papers, to keep safely until such time as they are needed to disassemble the creature and send its essence back to its original dimension.

I create them to do one single task. When the task is accomplished, I ask them to lie on the floor, next to each other, return the pieces of paper with the codes to the correct places, and pour water over their bodies.

The bodies disappear, leaving earth on the floor, and the essence goes back to where it came from.”

Asking the Ulema: “Do they always go away peacefully?” he replied: “No, sometimes they

develop a personality, if the task is a bit longer, and they have the delusion of being human and want to stay in our dimension.

Of course it would be cruel and inhuman to let them stay, not to mention dangerous, but they do become tricky. So the Ulema or Kabbalist must be even trickier, and hypnotize the creature into deep sleep. We then put the papers where they belong and set the paper on fire, and the body starts smouldering. At that time, we pour the water over them and they disappear...they built for me nice houses...The next morning, very early, I went to inspect the houses, and removed the great blanket that covered the area.

The blanket is a large plasmic sheet that can create a shield of invisibility over the entire area. We just refer to it as a 'blanket' because it's a short and easy name..."

Settling comfortably in his chair and sipping his coffee, Rabbi Mordechai said, "And now, I promised to tell you the story of the houses I built. Do you want to hear it?"

"Oh, yes, I do," I said.

“I am not sure what you mean by building houses. I had no idea you worked in this line.”

“Well, I built houses, but I never laid my hands on a stone or a brick,” he said, his bright eyes twinkling with amusement.

“So you supervised their construction?
Like an architect?”

“Well, maybe it could be described this way... You will be the judge. You see, the people I wanted to help were poor peasants. They had no money at all, they ate meat once a year, maybe, and some of them lived in groups of eight to ten in one small shack. I decided I had to build them more houses, give them decent living conditions.

Luckily, there was a piece of land in the vicinity that did not belong to anyone. I went to look at it, make sure there was water around so we could dig a good well. I found plenty of water, decided it was the right place, and then, boom!

Overnight, I built them ten houses. Come to think of it, I had some preliminary preparations to do, so it really was not exactly overnight, but more like twenty-four hours.”

“But it takes more than twenty-four hours to build even a single room, let alone ten houses! Did you have hundreds of people to help you?”

“The work was done by four individuals and one enormous blanket,” said Rabbi Mordechai.

“Getting them was what I referred to as preliminary preparations.”

“Did you say blanket, Rabbi Mordechai, or did I misunderstand you? What does a blanket have to do with building houses?”

“No, you heard me right. The four individuals did not wish to be observed as they were building the houses.”

I sat there, watching him a bit suspiciously. Was he trying to confuse me, see how I would react to this fairytale? Or perhaps it was some sort of a test? Or maybe I was just so stupid that I did not understand?

Rabbi Mordechai looked at me and said, “I can see that you feel that four are not enough to build ten houses overnight, right?”

“No way,” I said.

“For a really important good cause,

Germain, I can use one individual to build something bigger than the Eiffel Tower, and in seconds.”

Rabbi Mordechai was never drunk. My mother told me that he was a real “Russian bear” and could polish a whole bottle without any effects. So obviously he could not be drunk now, when all I saw him take was Turkish coffee.

But for a few moments I seriously suspected that he was. Nor was he crazy. So what nonsense was he telling me? And then I suddenly remembered something that Mr. Markowitch said. Rabbi Mordechai, he said, was an alchemist. It had little to do with building houses, but still, as an alchemist, he had powers.

And then something else connected to it in my mind. He never said his helpers were four people. He said they were four individuals. Could these individuals be like the Afrit I saw in Baalbeck?

The thought was so sudden, so disturbing, that I was startled and looked at him with apprehension, and I think he read my mind because

he said, “No, they are not what you think. Not like those you saw in Baalbeck, anyway. There are other sorts, you know.”

“I had no idea that you knew about my meeting with the Afrit,” I said. “How did you know I was thinking about them, anyway? Do you read my mind?”

“No, no. I don’t read your mind, but what you thought was very clear and showed on your face. The Master told me all about your education, remember? And I know that the first meeting with the Afrit would make a strong impression on anyone. Anyway, my individuals were much better than the Afrit you met. All Afrit are basically stupid, but mine, at least, listened and obeyed.”

“Are they spirits, are they humans, part human? What are they?” I asked.

“Mine are called *Ghooliim*.”

“This strange name sounds somewhat familiar,” I said, “but I can’t quite place it.”

“Yes, you are right, and this is a very good observation! I am pleased to see that you can make good connections in your mind. Indeed, the

Ghooliim are part animal, part human, part Golem, part Ghoul.

A hybrid race. They are made of clay, or earth materials, much like you and me, but they have certain physical differences from both humans and animals. For example, they are born full adult. They are sensitive to light, by the way, so they work only by night, but they are nevertheless great engineers.”

“Where do you find them?” I asked.

“I make them,” said Rabbi Mordechai.

“You make them? Really? So they are like machines? Robots?”

“They look exactly like you and me, they have eyes, hands, feet, etc. They are not at all like machines or robots. You will not think them anything but human if you saw them.”

I leaned forward in my chair, shaken by what I was beginning to understand. Can he do the impossible, can he be playing God? “So you actually create living, breathing, thinking creatures? The Afrit I met where merely conjured spirits, but you are talking about something else, I

think. A different level of beings.”

“When the Ulema, and some Kabbalists, reach the holy level of Kadash Daraja, they can create life.

Real life. The creatures would function much like human beings, but they have three deep fundamental differences. They don’t have a soul, they don’t have a physical heart that functions like a blood pump, and they don’t have a wired brain.

Also, their essence comes from another dimension, to which they return after their task is done. They are created for that task, and that is their only purpose. The creator tells them what to do, and they do it right away. In my case, I have created these four Ghooliim to build the houses, and they did it very nicely, overnight.”

“Can you tell me how you create them?”

“I create each of the Ghooliim separately. For each, I bring with me seven pieces of papers on which I write certain codes, and I have to have my cane with me. Then I take soil, earth, or clay, and pour water on it to make it pliable. Once it’s the right consistency, I mold it into a ball.

I turn off most of the lights, leaving a very low illumination, maybe one candle or a small lamp, and pull back about four to five feet. I then read a certain text that would encourage the ball to take the next step, which is to shape itself into an oblong of about four feet, and be ready to follow my special design.

At that point I take my cane, walk to the other side of the oblong, dip the cane into the oblong, and stretch it. I command the oblong to duplicate a human form, and it becomes a statue, lifeless, but similar in every way to the human form.

I take the seven pieces of paper, and put two in the eyes, two in the ears, one in the mouth, and one on the breast, over the heart. I roll the seventh piece as if it were a homemade cigarette, go to the other side of the statue, and throw the rolled paper at it. It always lands either in the nose or between the feet, and either position is correct.

The statue starts to move and attempts to stand up. At this time I turn around and leave the room for a few minutes, so as not to look at the

statue as it comes to life. Seeing the actual transformation is forbidden by the Code of the Ulema, as stated in the Book of Rama Dosh.

I stand behind the door of the room, and wait until I hear the creature make a sound, which tells me that the procedure is complete. I go back into the room, welcome the creature, give it clothes to wear, and pull out all the papers, to keep safely until such time as they are needed to disassemble the creature and send its essence back to its original dimension.”

“And you do that after the task is done.”

“Right, since the Ghooliim are created to perform a single task. When the task is accomplished, I ask the Ghooliim to lie on the floor, next to each other, return the pieces of paper with the codes to the correct places, and pour water over the bodies of the Ghooliim.

The bodies disappear, leaving earth on the floor, and the essence goes back to where it came from.”

“Do they always go away peacefully?” I asked.

“No, sometimes they develop a

personality, if the task is a bit longer, and they have the delusion of being human and want to stay in our dimension. Of course it would be cruel and inhuman to let them stay, not to mention dangerous, but they do become tricky.

So the Ulema or Kabbalist must be even trickier, and hypnotize the creature into deep sleep. We then put the papers where they belong and set the paper on fire, and the body start smouldering. At that time, we pour the water over the Ghoolim and they disappear.”

“Fascinating,” I said. “I would love to witness the procedure, though I admit some of it would be terrifying. Thinking of the creature stumbling to its feet, trying to get up, in a dark room... still, I wish I could witness that.

“You will do better than just witnessing. At the right time I will teach you the whole process, including the codes and the text that needs to be said,” promised Rabbi Mordechai.

“I will know how to create life? Really?”

I said incredulously.

“Why not? Once initiated, you will

advance. I tell you, think big! Expect everything! Grow! That is what I hope you will do. Anyway, the houses were built very nicely by these obliging Ghooliim.”

“And then?”

“The next morning, very early, I went to inspect the houses, and removed the great blanket that covered the area.”

“What is this blanket?” I asked. “We are not talking about a real blanket, right?”

“No, it is a large plasmic sheet that can create a shield of invisibility over the entire area. We just refer to it as a ‘blanket’ because it’s a short and easy name. Anyway, someone saw the houses and informed the police, and soon enough I saw them advancing on me.

Luckily, the captain was an old friend, Sergei, and he had two policemen with him.

“‘What is this?’ he asked me, surprised. He knew the area well and these houses did not exist the day before.

‘These are houses,’ I said.

‘Well, I see that, but how come? How did

you occupy the land, how did you build, and what about a license?

Surely you don't have one? And who did you build it for? You know very well that you will have to abandon this property right away, you have no right to it,' said Sergei.

'Sergei, my friend, you are asking too many questions...' I said. 'When your wife was dying, and the doctors gave up on her, do you remember who saved her life?'

'Why, it was you, Rabbi Mordechai,' said Sergei. 'Do you think I would ever forget that? Or my wife, for that matter? She never stops praising your name.'

'And did you ask any questions then? No, you were too happy to see her well. And anyway, if you had asked, I would not know how to explain it to you.'

'You just touched her, and she stood up,' said Sergei. 'It looked like a miracle, so I did not want to interfere...''

That rang a bell. I remembered something. "Wait!" I said to Rabbi Mordechai, interrupting his

narrative. ‘That is exactly what the Master did for the sick nun, Sister Marie-Ange Gabrielle, who stayed in our house many years ago, before we went to Damascus...’

“Very likely,” said Rabbi Mordechai. “I am sure no one asked too many questions then, either. Anyway, I told Sergei that I have done much more than just touch his wife, and I put my hand on his shoulder, and explained something very important to him.

‘Sergei, everything and anyone I touch, I only do it for humanity’s good. These houses are for poor old people who have no place to live properly. And if I tried to explain to you how I built them in one day, you would not believe me.’

‘Problem is, Rabbi Mordechai, is that after what happened with my wife, I would believe you... I don’t know what to do,’ said Sergei.

‘You know that sometimes my methods cannot be explained. Remember when your daughter Irina was having trouble getting into the University?

Remember how I transferred the money

and got her registered from a distance, and when she got back to the University the next day the secretary was amazed to see that all was written properly in her log and Irina was a registered student who had paid her bills, overnight?

So I say, don't ask questions, Sergei. What does it matter? The houses are here now. But you have no reason to worry. If needed, I can make the houses disappear. Close your eyes for just a minute.'

Sergei closed his eyes, and I restored the blanket. 'Open them now, Sergei.' He did, and practically jumped, so surprised he was.

The houses were not there. The two policemen were so scared by this phenomenon that they dropped their guns and ran away. Sergei stepped over and picked up the guns, automatically, staring at the direction of the houses that were not there. 'The fools,' he said, almost to himself.

'They probably think it's the Devil's work... But Rabbi Mordechai, all your work! Making it disappear like that. How? Why?'

‘I can bring them back,’ I said. ‘If you close your eyes again, I will do so.’ He did, and the houses returned. Sergei was shaken.

‘You are playing with my head, Rabbi Mordechai. Are you trying to scare me?’ said Sergei. ‘I know you are not the Devil, but honestly... So you can make them disappear and appear at will? Won’t it be dangerous to the people inside?’

‘No, I can get them out first,’ I said.

‘But what if my supervisors hear about it and come to inspect?’

‘You will give me warning, and I’ll make the houses disappear.’

‘Ah, well,’ said Sergei, giving up. ‘I’ll close my eyes to the whole thing and tell my policemen that if they don’t shut up the Devil will get them.’”

“What a story,” I said. “And did any trouble follow these events”

“No. Strangely enough, nothing ever happened to disturb the people I moved into these houses. Somehow, the police never talked, and the

occupants were safe. Of course, such houses, built by supernatural phenomena, are not permanent. They last ten, fifteen years, no more.

But when they disappear, I will find another solution. Anyway, Germain, I have other, very important things to tell you. Are you beginning to realize who and what I am?"

"I suspect you are an Ulema, Rabbi Mordechai, as well as an alchemist and a Kabbalist. Too much coincidence if you are not Ulema..."

Rabbi Mordechai laughed loudly and clapped his hands. "What a boy. He is not stupid, after all..."

Gilgoolim: The non-physical state of a deceased person, at the end of the 40 days period. At that time, the deceased person must decide whether to stay in the lower level of the Fourth dimension, or head toward a higher level of understanding and knowledge, following an extensive orientation program/guidance.

From Gilgoolim, derived the Kabbalistic/Hebrew

word Gilgoolem referring to the cycle of rebirths, meaning the revolution of souls; the whirling of the soul after death, which finds-no rest until it reaches its final destination. But in the Jewish literature and teachings, the final destination is the land of Palestine, the “Promised land”.

Giabiru: Ana’kh/Ulemite. Noun. Death; a dead person lost in a parallel dimension. From Giabiru, derived the Assyrian noun Giabi, which means *a* reaper.

It did appear in the Akkadian and Sumerian clay tablets.

“Matani sabzute va malki aibi-su kima giabi uhazizu.”-From the Annals of Sardanapalus.

Translated verbatim: “Countries turbulent and kings his enemies like a reaper he cut off.”

Golem “Golim”: Ana’kh/Ulemite/Hebrew. Term. Noun.

Golem (In Ana’kh) is a prototype of a created presence or entity, usually associated with the mixture of a terrestrial element and the thought of a

Golimu who creates a non-human creature.

From Golim, derived the Kabbalistic/Hebrew word Golem.

Rabbi Loeb and the Golem of Prague.

Of all the Golem legends, none is as famous as the story cycle of the Golem of Prague. There had been books, plays, and even films depicting it, and often they included the creator of the Golem of Prague, Rabbi Loeb.

In the 1920 German Film “Der Golem” (The Golem), the Golem is identified with the “Star of David”; the Pentagram Star, illustrating two ascendant points or directions referred to as negative and evil.

In Medieval Christianity, they symbolize the horns of the devil.

If the sign is ascendant, then and only then, positive energy emanates from the star or the Anunnaki’s Delta.

In the book of Ramadosh, the “Star” is frequently represented as “Delta”, a sign of power and

negative force, said Ulema Rabbi Mordechai. And he added: "Many places on Earth have this negative force that runs underground.

This negative energy causes severe damages to one's health, and mental awareness. Many are not aware of it. It is easy to find out by using the "Triangle Technique".

Prague was home to many Jewish scholars and mystics; Rabbi Loeb was probably the most famous.

He lived a long life, 1513-1609, and defended his people valiantly against their enemies. His followers loved him so much they called him "The Exalted One."

Even to a holy man, or a great mystic, creating life is forbidden. It can only be justified if many lives would be saved by doing so, and not always even then. But Rabbi Loeb was instructed to try the horrifying task. He created his Golem with divine help, using Kabbalistic formulas communicated to him in dreams.

*** *** ***



Star of David and the Anunnaki Delta.

Acquiring this God-given knowledge was neither simple nor easy. The formulas were given, but deciphering them had to be done by the person himself. Worse, he had to use the Shem Hameforash -- the true name of God, which was known only to a few holy men in each generation, and was very dangerous to pronounce.

The power it unleashed could turn against the man who uttered it.

This myth is unusual in that it is supposed to have happened in a specific year -- 1580.

There was a new danger brewing in Prague; a notorious priest, Taddeush, planned to accuse the Jews of a new "ritual murder."

Rabbi Loeb heard about it, and to avert the horrible danger, directed a dream question to heaven to help him save his people. He received his answer in an order that is alphabetical in Hebrew: Ata Bra Golem Devuk Hakhomer VeTigzar Zedim Chevel Torfe Yisroel

The simple meaning was: Make a Golem of clay and you will destroy the entire Jew-baiting company. But this was only part of the message. The inner meaning had to be understood to be effective.

Rabbi Loeb extracted the real message by using Zirufim, special Kabbalistic formulas. And when he was done, he knew he could accomplish the creation of a the Golem.

He called two people to assist him. His son-in-law, a Kohen (a Jew descended from the ancient order of priests) and his pupil, a Levite (a Jew descended from the servants of the Temple). He explained that they needed four elements -- fire, water, air and earth.

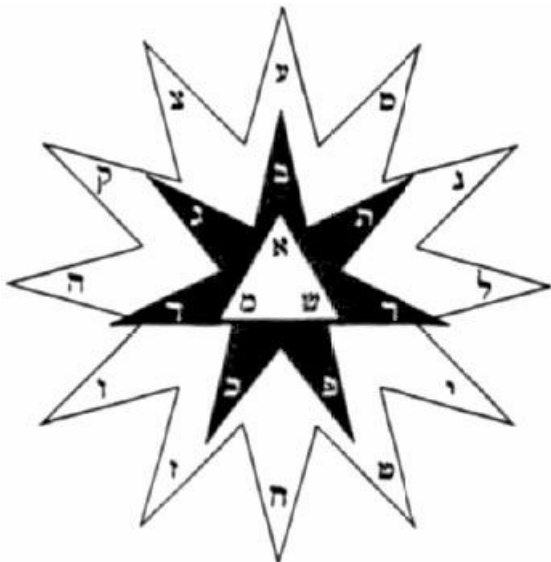
The two assistants represented the fire and water, Rabbi Loeb, air, and the Golem, earth.

He explained how they had to purify themselves, because unless they were completely ready, the Shem Hameforash would destroy them. After a day of purification, they read various chapters from a particularly holy book, Sefer Yezira (The Book of

Creation) and then went to the River Moldau.

By torchlight, they sculpted a giant body out of river clay. The Golem lay before them, facing the heaven. They placed themselves at his feet, looking at the quiet face.

The Kohen walked seven times around the body, from right to left, reciting special Zirufim. The clay turned bright red, like fire.



The Kaballah Sign with the Anunnaki Delta (Triangle) in the center.



The Star of David as represented in the Chaldean Magic.

Then the Levite walked another seven times around the body, from left to right, reciting some more Zirufim. The fire-like redness disappeared, and water flowed through the body. He grew hair and nails.

Then Rabbi Loeb walked once around the body, and placed a piece of parchment in his mouth, on which was written Shem Hameforash.

He bowed to the East, West, South and North, and

all three of them recited together: "And He breathed into his nostrils the breath of life; and man became a living soul."

The Golem opened his eyes and looked at his creator.

They dressed him and took him to the synagogue, where he could get ready to start his mission. Eventually, when the Golem was no longer necessary (and some claim he went mad and became a danger to everyone) Rabbi Loeb decided to return him to the void from which he came.

He did that by recalling the Shem Hameforash, and with it the life principle, and thus restored the Golem into lifeless clay.

The clay figure had to be hidden in the attic of the synagogue, and no one was permitted to enter it again until many years later.

Some writers during the nineteenth century claimed that the outlines of a giant body could still be seen there. —From the Book "Anunnaki, Ascended Masters, Ulema and Fallen Ange's", co-authored by M. de Lafayette and Dr. Anbel.

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The Golem in “Young Frankenstein” film.

The creation of a Golem, as it appeared in Mel Brooks’ film *Young Frankenstein*. A scene from the film, shows actor Gene Wilder in the process of creating a Golem. Like Rabbi Loeb, Wilder is trying to conjure the Golem and to order him to return him to life.



A Kabbalistic Rabbi (Possibly, Rabbi Loeb) creating a golem. According to some esoteric Kabbalistic manuscripts, the Rabbi had to place on the forehead of his creature to be, very particular words known to their magical powers.



A Golem.

העוסק בקפר יצירה יש לו לטהר עצמו ללבוש

בגדים לבינים ואין לו לאדם לעסוק

יחידיו כ"א ב' או ג' דכתיב ואת הנפש אשר עשו

בחרן וכתיב טובים תשנים מן האחד וכתיב לא

עוב היות האדם לבדו לעשה לו עזר כנגדו לכך

התחיל ב' בראשית ברא . ויש לו ליקת קרקע

בתולת במקום הרים שלא חפר בת אדם קס.

ויגבל העפר במים חיים ויעשת גולם אחד ויתחיל

לגלגל באלפא ביתות של רכ"א שערים כל אבר

לבד כל אבר סכת"ב באו"ת בקפר יצירה כנגדו

ויתגלגלו בהתחלת א"ב ואח"כ יגלגל בתצרת א

אָ אָ אָ אָ אָ ולעולם אות השם עמהם אָ וכל הא"ב

ואח"כ אָי ואח"כ אָי ואח"כ אָי ואח"כ אָי וכן א"ו

וכן א"ה כולו ואח"כ ימליך ב' וכן ג' וכל אבר

באות שנועד בו והכל יעסוק בעתרת:

Instructions in Hebrew on how to create a golem from Rabbi Eleazar of Wormes (Worms). Abulafia and other Jewish mystics have their own instructions on golem creation. It is read from right to left.

*** *** ***



Der Golem. From the German film “Der Golem”, 1920.



In Der Golem, Rabbi Low employs the magic word and the pentagram star to bring life to the creature.



A modern day Golem, as seen in the German film “Der Golem”.



A seer (Magician, Kabbalist, Ulema, Levy, Rabbi, etc.) in the process of writing the “Magic Word”, and/or appropriate esoteric sentences, and placing them on very

specific parts of the “Clay Being”, to enable the Golem to come to life. According to Ulema Bukhtiar, some of these designated spots are the forehead, the ears and the mouth.

The Akkadian/Sumerian Cuneiform tablets told us how the Anunnaki created “Man” from the clay.

Also, the tablets depicted the creation process, and the words (Or Command) the Anunnaki gods and goddesses used to bring life to their “Clay Beings”. In Ethiopia, Latvia, and Hungary, Anunnaki-Ulema have created several types of Golem Mordachai ben Zvi (My teacher and mentor in Budapest) described in-depth how he created two types of Golem, and ordered them to build a small town in Latvia, to shelter refugees.

Gubara-ari: Term referring to the Anunnaki-Ulema “Triangle of Life”, and how to apply the value of the “Triangle” shape to health, success, and peace of mind.

Most importantly, how to find the healthiest spots

and luckiest areas for you on earth, including private places and countries, and how to take advantage of this. You will be able to see the “Triangle of Life”, when your Conduit is activated. It is widely used by the Sahiriin.

Gubara-ari: Term referring to the Anunnaki-Ulema and the lightworkers of the circle of Melkart (Psychics and mediums) “Triangle of Life”, and how to apply the value of the “Triangle” shape to health, success, and peace of mind.

Most importantly, how to find the healthiest spots and luckiest areas for you on Earth, including private places and countries, and how to take advantage of this. It is also used by spiritual and energy healers.

Gumaridu: A term referring to an Anunnaki Ulema technique capable of manipulating time.

It is also called the “Net Technique”.

Ulema Rabbi Mordechai said: “Human beings treat time as if it is linear. Day follows day, year follows year, and task follows task. The Anunnaki

Ulema, however, have long ago learned how to treat time nonlinearly, and thus be able to accomplish more in their lives.”

The Sahiriin refer to Gumaridu as Tay Al Ard; a technique King Solomon learned from Afarit and Djinn.

Gurbaan: Name of a spirit, the Taaleb can summon on Thursday.

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H

Ha: She, her. (Note: Also Hiyam).

Haadeeraat: Presences of all sorts, kinds and forms of apparitions and manifestations. There are several kinds of Haadeeraat, such as, to name a few:

1-Ectoplasma: A substance which exits from the pores or orifices of a physical medium, such as the mouth and the ear. Usually it is of a white color, and resembles a sticky quasi-liquid substance. In some instances, the ectoplasma takes on the form of a spirit's materialization.

In other words, a physical manifestation of the spirit of a dead person; it could be partial or complete manifestation.

2-Orbs.

- 3-Smoky form.
 - 4-Streams of light.
 - 5-Complete apparition of an Arwaah surrounded by vague vapors.
 - 6-Molecules' apparition.
 - 7-Holographic projection.
 - 8-A Djinn or Afrit's quasi-physical manifestation.
 - 9-Various objects (From the séance's room) which move in an erratic manner.
 - 10-Objects imported by an unseen spirit.
- So on.

The imported objects don't seem to belong to any person attending the séance. The Sahiriin and Rouhaniyiin told us that these objects were teleported by the Djinn or Afarit in the same manner treasures and objects made from gold were teleported to King Solomon.

Habsa: Retained. More precisely kept against one's will by a Djinn's act. The Sahiriin of the highest level can retain entities in particular areas of the séance, and refrain them from moving around. Some Djinn and Afarit are notorious for

the chaos they bring to a séance, and their disorderly behavior; usually they jump all over the place and keep on moving from one corner of the séance's room to another.

Some practitioners have called them the "Saa'diin Djinn", meaning the monkeys-Djinn.

Habsa also means the state of fear and perturbation a person goes through when a powerful entity attempts to possess that person.

Hada: That. This word is used when a summoned spirit brings to the séance's room a variety of objects which are not found in the room.

The Saher points out at one particular object; an object he/she is interested in. It could be a piece of paper which usually contains a message written in the Djinn's script.

In other instances, it could be a smoke rotating around a precise section of a Talisman written by the Saher.

Hadartoum?: You come. You approach. In some séances, the summoned spirit seems to be reluctant

to come closer to the Saher or to the Burquah. The Saher asks the spirit to come closer by saying Hadartoum.

Hadee: This or that. Similar to Hada. See Hada.

Hadiri: I am present and ready.

It is usually said by a summoned spirit (Djinn, Afrit, or Arwaah) at the very beginning of a séance. The Sahiriin can clearly hear the voice of the summoned Afrit.

Hadith: The speech of an enlightened master.

Hadoor: I am here, I am present. This is the answer of the entity to the Taaleb's question: Are you here? (Mahdoor?)

Hadraa: Right now, immediately.

Haja: Something, an object, an item.

Hajr: A stone. Well-polished black and white

stones are usually used in Sih'r séances for the purpose of “anchoring a person”, a term used for placing a curse upon a person.

There is an elaborate ritual Jalsa used for this purpose.

Sometimes, a black stone is placed upon the photograph of a person who is to be cursed. The white stone is used for the protection of the Saher or Taaleb.

If two black stones are placed on the photograph, a much stronger curse would take effect; in some instances, a terminal illness or even death.

To remove the curse, the black stone must be crashed, and soaked in Zaafaran.

Hakim: I rule. I have authority. Used by the Sahiriin.

Usually it is a part of a command such as:

Bisma al sayed al ‘aalamiin

Hakim intoum

Translation:

By the name of the master of the two worlds

I order you. (Or I command you. I rule over you).

Bisma: By the name of
al sayed: The master
'aalamiin: Two worlds
Hakim: order
Intoum: You

Hara-Kiya: Internal energy.

Haridu: Interpretation of messages sent to the
“Conduit” in a brain’s cell.
Also, it applies to missing or misinterpreting a
message by the Conduit.

Harut Malaak: Name of a spirit, the Taaleb can
summon on Thursday.

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

Ha-toobah “Hattaba”: A term for the process
involving the preparation of meeting Djinn or
Afarit who are the principal guardians of a habitat.
Usually they are regarded as the powerful

guardians of the underground room of the Book of Ramadosh, located in the forbidden city of Baalbeck.

It also refers to the holographic printing process of the Book of Ramadosh.

This book is not accessible to the general public. And few Ulema and Rouhaniyiin of the higher rank were allowed to read it.

Hatori-shabah: It refers to the various phases of youth brought to a person via the practice of the Daemat-Afnah technique. It is closely related to Daemat-Afnah, which is a term for longevity, and halting the process of aging.

Hattari: The first stage of the afterlife during the 40 day period following death. In that particular stage, a new life-form develops in the mind of deceased people.

The mind, for a short time retains part of the memory, the deceased one had.

The dead person would be able to recognize places and people, however by the end of the 40

day-period, a major part of his/her memory dissipates. And the memory is thus transformed into emotional attachment.

This attachment is manifested by the imprints the dead person leaves and/or projects during and after his/her apparition. It is wrongly defined by some, as ghosts.

Hawawa: A wife.

Hawawa-me: My wife.

Hayat: Life. Same in Arabic.

Haz: Good luck, good fortune.

Hazouk: You are lucky.

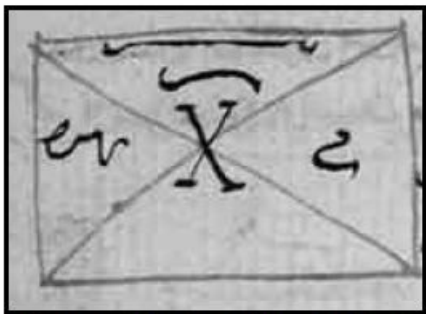
Hi'ah "Hiyah": She, her.

Hidratoom: Identity.

Part of the Taaleb's requests and questions addressed to a spirit or an entity: "Identify yourself", also, "Who are you? The Taaleb would

ask the entity: Aaref hidratoon.

Himaya: Protection. Safety.



Himaya Magical Square (Himaya Mouraba'aa)

A measure of precaution against malevolent spirits, more precisely summoned entities of the lower sphere.

Himaya is also a magical square (Mouraba'aa) or a circle (Da'irah) containing a set of symbols from white magic and Rouhaniyaat, against powerful people who could be a threat to you.

How to use it.

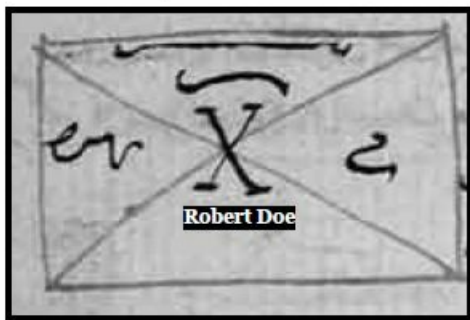
Follow these instructions:

1. Copy the Himaya Magical Square.
2. In the triangle under X, write the full name of the person who is a threat to you.
3. In this exercise, you will write one name at the time.

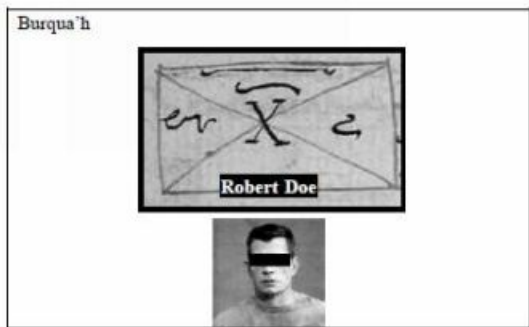
For each person, you will repeat and follow the same instructions. Do not attempt to write down more than one name during one séance.

You should get this:

Note: Robert Doe, for instance.



4. Open a Burqua'h.
5. Place Himaya 1 in the middle of the Burqua'h
(Your Sih'r zone, the area you use to do your magic)
6. Affix the photo of the person in question under Himaya 1. You should get this: (See illustration on the next page).



7. Now, you say this:

Yah Ibliis Aniif, Irmii Hajr al Kirha ala John (For example) wakfou fawran

Translation word for word:

Yah: Oh!

Ibliis: Name of a powerful entity.

Aniif: Powerful. Strong.

Irmii: Throw.

Hajr: Stone.

Al: The.

Kirha: Hate.

Ala: Upon. Over.

John (For example)

Wakfou: Stop him.

Fawran: Right away. Instantly. Immediately.

General meaning:

O mighty Ibliis stop immediately the hate of John and put a stone over it.

Best time to write the talisman: On Friday night, between 11:00 PM and 1:00 AM.

You can also use the Talaabaat of Angel Gabriel. But this exercise can be only completed by a seasoned Taaleb.

The Talaabaat:

Gabri-ill-ummu, irfah khartari mina Robert Doe, bisma Al Asmai Ilahiya wa Nourou Ribani.

Translation word for word:

Gabri-ill-ummu: Holy angel Gabriel. (Ummu: Sacred).

Irfah: Remove.

Khartari: Threat. Danger.

Mina: From. By.

Robert Doe: Robert Doe, a chosen name.

Bisma: By the name of.

Al: The.

Asmai: Names. Similar to Asmaah.

Ilahiya: Godly. From God. Celestial. Divine.

Wa: With. And.

Nourou: Light.

Ribani: Godly. From God.

General meaning: Holy Angel Gabriel, remove the

threat by Robert Doe, by the power of the divine names and the light of God.

Then you burn the photo of Robert Doe, and dispose of the ashes outside your home.

Some Sahiriin, instead of disposing of the ashes, they keep the ashes and mix them with olive oil, and blend them with clay (Or just dirt), and fashion a triangle.

Of course, you should add enough clay to get a good triangle. Let the triangle dry, and then break it by stepping on it. I do not recommend this exercise, because it could cause physical damage and atrocious pain to Mr. Doe.

The Rouhaniyiin do not advocate the use of black magic. And I do agree with them, because “your bad intentions could turn against you,” said Allamah Al Bader.

Hiraaba-safri: A term for the concept of “Folding Unfolding the Earth”. Ulema Cheik Al Kabir explained this phenomenon. His exact words were:

“Time is represented with two lines not perfectly

aligned; one for you, the other for what is not you. Space is represented with two circles, one for you, the other for what is not you. If you manage to place yourself between one of the two lines and one of the two circles without touching the other line and the other circle, you will conquer time-space.

Hisaab: The principle of accountability.

Hiwa: Him, he. (Also Hou).

Hiyam: She. (Also Ha).

Hou: Him, he. (Also Hiwa).

Houb: Love, affection. Same in Arabic.

Houba: To love. It is also the name of a very popular taliman called “Kitabaat Al Houba”, which means magical talisman of love.

Houboubna: Our love.

Houbou-hiya: Her lover.

Houbou-mi: My lover.

Houdourakum: Composed from 2 words:

a-Houdour, which means presence,

b-Kum, which means your.

General meaning: Your presence, your apparition, your manifestation, referring to the presence and manifestation of summoned spirits and entities by the Saher or Taaleb and lightworkers.

Houliaj: Name of a spirit or an entity, the Saher or Taaleb can summon on Wednesday.

Houma: They, them, themselves.

Hourme: Free me. Save me. More precisely, help me get rid of places, people and rigid obstacles which are causing me bad luck. Hourme is accomplished by using Daa-irat Al Shams Al Koubra.



Illustration of Daa-irat Al Shams Al Koubra.

I. Introduction:

Daa-irat Al Shams Al Koubra is one of the most powerful magical writings known to Sahiriin and Rouhaniyiin.

Allamah Bin Thabet Al Ansari said, “It is a double edged sword, because the Taaleb can use it for both good and evil.

It is powerful and dangerous placed in the wrong hands. It is a blessing in the hands of the righteous ones.” Well, what he meant is this: Daa-irat Al Shams Al Koubra is a very effective magical tool to summon and command bad spirits and good spirits. If used with good intentions, the Taaleb’s requests will be answered by good spirits and entities, and guardian angels. They will manifest in the flesh, and grant lots of favors. Now, if the Taaleb summons bad spirits and entities like Ghoolim and Afrit, these malevolent spirits will also manifest in the flesh, and of course will grant the Taaleb many favors, but there is a high price to pay for this. First, “the bad spirits could steal a part of your Nefs, and control it for a very long time. This happens when the Taaleb is a beginner.

The Sahiriin masters can control and fully command the bad spirits without risk. But could you?” said the Honorable master Suleiman Tarek bin Ziyad. He added, “Secondly, once your Talaabat are granted, you create an alliance with the Fasidiin and the lower level of Arwaah. This means, that the bad Arwaah will also be entitled to ask you favors in return, such as entering the bodies of other people, usually innocent people and frightened souls (Human souls).”

II. What is Daa-irat Al Shams Al Koubra?

Daa-irat Al Shams Al Koubra is a magical circle that contains the names of angels and malevolent spirits, the Taaleb can summon and communicate with.

It is frequently used by the Sahiriin and the Rouhaniyiin for multiple purposes, including but not limited to:

- a-Asking favors from the angels, all sorts of favors, big and small.
- b-Removing obstacles that halt or prevent

success in business, and relationships.

- c.-Closing the Madkhal of bad spirits who manage to enter the world of the living.
- d-Communicating with spirits trapped in the doomed zone.
- e-Guiding the trapped souls of dead people who cannot get out of the doomed zone.
- f-Cleansing areas and spots that are causing sickness, diseases and bad luck. The Sahiriin and Rouhaniyiin believe that there are spots and regions on Earth considered to be unhealthy and unlucky spots.
- People who live in those areas will never succeed in life, and their health could be seriously damaged. They also believe that on Earth, there are areas that bring good health and good luck to people. And so on.

III. Names of angels mentioned in Daa-irat Al Shams Al Koubra:

- a. Jarmihyabeel
- b. Hatmahtalfilyabeel
- c. Bahaltash

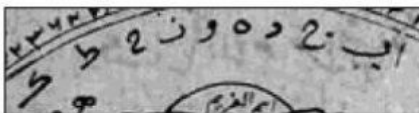
- d. Shamhayabeel
- e. Filyatamabeel, so on

IV. Secret magical letters:

Daa-irat Al Shams Al Koubra also includes secret letters known to produce magical effects. If these letters are written in proper sequence, the Taaleb could receive endless favors from the angels and spirits.

However, the Taaleb should never pronounce these letters. These letters are to be written down inside the circle, and never pronounced.

Here they are:



From right to left:

Geem: 2

Dal: د

Ha'a: ه

Waw: و

Feh: ف

Ha'a': ه

Tah: ط

Kaf: ك



From right to left:

Lam: ل

Meem: م

Noon: ن

Noon:



V. Translation of the phrase: Daa-irat Al Shams Al Koubra:

Daa-irat: Circle. Circumference.

Al: The.

Shams: The sun.

Al: The.

Koubra: Big. Great.

VI. General meaning:

The magical circle of the great knowledge.

Here, “Sun” means knowledge, enlightenment.

VII. How to use it.

Follow these instructions:

1. Cut out the Illustration of Daa-irat Al Shams Al Koubra. Place the magical circle of Daa-irat Al Shams Al Koubra on the Burqua’h.

2. Under the circle, write your full name.

3. Under your name, write the name of one of the noble spirits:

Jarmihyabeel,
Hatmahtalfilyabeel,
Bahaltash,
Shamhayabeel,
Filyatamabeel.

Only one name per séance.

You can use as many names as you want in more séances. But only one name per summoning.

You should get this (See next page):

Burqua'h



Your name here. For example

Patrique Dumont.

Under your name, write the name of one spirit:

Jarmihyabeel, or

Hatmahtalfilyabeel, or

Bahaltash, or

Shamhayabeel, or

Filyatamabeel.

4. Under the name of the spirit, write this:
Geem, Dal, Ha'a, Waw, Feh, Ha'a', Tah, Kaf, and
in this order.
You should get this (See next page):

Burqua'h



Patrique Dumont (For example)
Jarmihyabeel (For example)

Geem
Dal
Ha'a
Waw
Feh
Ha'a'
Tah
Kaf

4. Burn incense and say this out loud:
Jarmihyabeel Ihdar wa iftah al da-irat.
Salamou aleykoum.

Translation word for word:

Jarmihyabeel: Name of the spirit you are going to summon.

Ihdar: Come in. Be present. Manifest yourself.

Wa: And. With.

Iftah: Open.

Al: The.

da-irat: Circle. Circumference.

Salamou: Peace. Greeting.

Aleykoum: Upon you. With you.

General meaning:

Jarmihyabeel, come in, you are welcome, peace be upon you, open the circle.

5. Now write your full name in the black box of illustration Sourat 2 on the following pages. However, you should write from right to left,

meaning backward.

For instance, Patrique should be written like this: euqirtaP.

See illustration Sourat 2.

6. Ask your spirit to respond to your Talabaat.

One at the time. And say this out loud:

Ajibi talabaati bismou al khalek.

Translation word for word:

Ajibi: Respond.

Talabaati: My requests. My wishes.

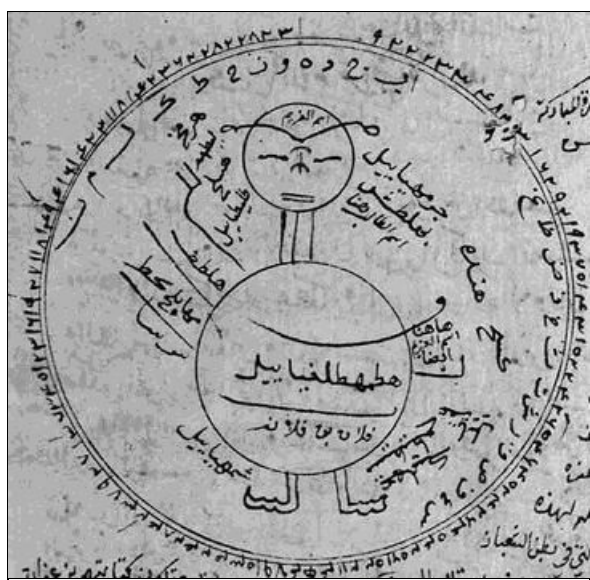
Bismou: By the name of.

Al: The.

Khalek: Khalek, creator of the universe.

*** *** ***

Use this magical circle of Daa-irat Al Shams Al Koubra on the Burqua'h.

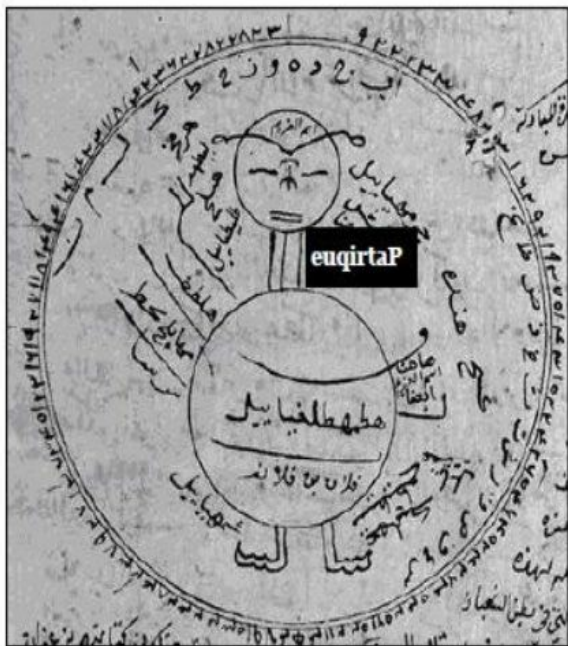


Magical circle of Daa-irat Al Shams Al Koubra.

Copy Sourat 2, and write your name in the black box, following instruction # 5

Note: **euqirtaP** stands for Patrique.
Do the same thing with your name.

SOURAT 2



8. You can ask as many favors as you wish. But one favor at a time. Be precise and brief.

9. Usually, the spirits appear in the flesh. But in some instances, they don't. Instead, they manifest themselves by moving objects around you. This is an indication of their presence.

10. If you are familiar with the "Triangular Paper", make use of it. This is an excellent way of communicating with the spirits. I have explained this in my book "How to Summon and Command Spirits, Angels, Demons, Afarit, Djinns" Vol 1 on pages 66, 67, 68.

Triangular Paper technique:

Note: In some summoning séances, you need a stack of papers to communicate with entities and spirits. I am taking the liberty of including here a synopsis of the "Triangular Paper" technique, taken from the aforesaid book:

In some séances, you might need to use papers as Majda. For some reason, sometimes, the entity refuses to talk to you. But you still have another

option to make it/her/him converse with you.

How to use it.

Follow these instructions:

- a. Fold a piece of paper in the shape of a triangle and place it on the ground (Burqua'h, sand, working zone). No particular place is required.

You can even place the triangular paper outside the Burqua'h. It does not matter, really. But keep the paper far from the candle. Avoid fire accidents. Expect to witness a most unusual magical display, because the paper is going to move in all directions, even jump.

- b. Now, you are going to engage the entity in a dialogue, a sort of "questions and answers" in motion, meaning that the entity will answer your questions by either lifting up the paper, or shaking it one time, twice or several times, as per your request.

I am going to explain this phenomenon, because I am very familiar with it. I saw it several times with my own eyes. It is spectacular!!

- c. Keep in mind you are now conversing with the entity, even though the entity is not talking to you.

You tell the entity that you are going to ask it/her/him a few questions. If the answer is yes, ask the entity to shake the paper once. If the answer is no, ask the entity to shake the paper twice.

- d. This is how you ask the question, if you want to know, if the answer Yes:
- Ayatooaha Al Arwah Al Karima, Ajeebeebee mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.

Translation word for word:

- Ayatooaha: Oh You.
- Al: The.
- Arwah: Spirits
- Al: The.
- Karima: Noble. Generous.
- Ajeebeebee: Respond. Answer.
- Mara: Time.
- Waheeda: Once.
- Bi: With. By.

- Tahriki: Moving. Shaking.
- Al: The.
- Warakah: Paper.
- Iza: If.
- Al: The.
- Jawab: Answer.
- Naam: Yes.

General meaning: Oh Noble Spirits, respond once by moving (Or Shaking) the paper, if the answer is yes.

- e. This is how you ask the question, if you want to know, if the answer No:
- Wa Iza La, hariki Al Warakah marateyn.

Translation word for word:

- Wa: And. With.
- Iza: If.
- La: No.
- Hariki: Move. Shake.
- Al: The.

- Warakah: Paper.
- Marateyn: Twice.

General meaning: And if the answer is No, move (Shake) the paper twice.

Notes:

1. Do not worry, if the paper triangle sometimes flies high and falls back to the ground, or in another area. Pick it up and place it again in its original place.
2. From now on, you don't need to repeat the whole question anymore.

For Yes, ask the entity this: Iza Naam Hariki mara waheeda.

Translation: If yes move it (Shake it) once.

For No, ask the entity this: Iza La, Hariki marateyn.

Translation: If no, move it (Shake it) twice.

Important note on cleansing and home's blessing:

Let's revisit what the Rouhaniyiin and Sahiriin told us:

Cleansing areas, places and spots that are causing sickness, diseases and bad luck must be

accomplished without a delay. The Sahiriin and Rouhaniyiin believe that there are spots and regions on Earth considered to be unhealthy and unlucky spots. And this includes our homes, offices, and even recreation's areas. People who live in those areas will never succeed in life, and their health could be seriously damaged. They also believe that on Earth, there are areas that bring good health and good luck to people. And so on.

An office or a house's blessing must be done by an honest and seasoned practitioner; a good witch (White magic) could be very useful.

If you live in the United States, and you are suffering from the bad vibes and/or curses caused by reasons you know or you don't know, and your house or office needs blessing and cleansing, then you should contact Patti Negri, who is the best of the very best in the business.

She is very realistic, warm, honest and extremely effective.



The great Patti Negri, the first lady of the occult, who was voted the world's best medium and witch 2013-2014.

I

Iama: A term referring to the concept of the different “Levels of the Mind”.

Iama- Raha: The retreat of the mind; meaning to clear, clean, and “cleanse” our mind.

The Rouhaniyiin told us that from time to time, as seekers of the ultimate knowledge and enlightenment, we must retreat from society, even friends and members of our family, in order to recharge our mind with introspection and meditation. This will open up “Ayn Al Hikmah”, which means the eye of wisdom. Clearing the mind will also allow the Taaleb to communicate with spirits much easier and more effectively.

Ibliis: Name of a powerful entity. In islam, Ibliis

means the devil.

Iblisi: Language of the evil spirits, which means verbatim the language of the devil.

Ibn: A son.

Ibnaha: Her sons.

Ibnahoun: Their sons.

Ibnana: Our sons.

Ibni: My son.

Idartari: The ability to see spirits around us. Idartari is a Rouhaniyiin's classic term for the act of seeing or observing "Entities Fluctuation".

Fluctuation is a signal that something non-physical or some living form is circulating around you, but with your limited physical senses and faculties, you are unable to see it in its etheric form.

Pets like cats and dogs can see non-physical

entities. But this is not limited only to animals. Children (when they are little) can also sense and see these entities; in fact, children enjoy watching these entities and conversing with them. Parents should not discourage or punish their children when they tell them stories about ghosts and “invisible friends”.

We can learn a lot from pets and children, just by watching how they react in the presence of these entities, and by taking notes.

At the beginning, this would not make sense to many of us, but if we take notes, if we are patient, and we start to compare these notes following several events, our mind will open up, and a part of our “Conduit” will be activated.

These entities are not the product of the imagination of a child. They do exist in multiple etheric and even plasmic forms. But our eyes, more precisely our brain is unable to perceive them. Unfortunately, children lose this wonderful faculty as they grow up. Animals don't. It is so beneficial to have pets at home. The time

will come and you will realize that the presence of a pet in your home is in fact a blessing in disguise.

Idbaroo: A command used by the Saher to send away the bad spirits. Idbaroo means go away. Depart. Run. Leave.

Idbaroo is taken from the Saher's command:

1. Ya mal'houn rouh
2. Ikhrooj fawraan
3. Amouroukoom bil al asmaa'h al sab'aahal housna
4. Wa anfeek koum rou jou'h
5. Iskarta babati
6. Khatamtou makharjah
7. lan tarja'aa
8. Amri Rabbani
9. Wa malaa'ikati tahmi al makana
10. Wadatou rakma arba'iin aleykoom
11. Askartou babati bil sirru asmaa' hi kadira al sayed al akbar
12. Idbaroo idbaroo idbaroo
13. seyfanoo malakou hamiya barkoo
14. Khalikou dounia ihmataou makana wa ounsi fil

darou.

Translation of the text:

- 1.You bad spirit
 - 2.Leave the room immediately
 - 3.I am ordering you by the seven sacred names
 - 4.And I forbid you from returning.
 - 5.I closed the borders
 - 6.I sealed the exits
 - 7.You shall not re
 - 8.My order is from God
 - 9.And the angels are protecting the place
 - 10.I placed the number 40 over you
 - 11.I closed the doors with the secret powerful names of the grand master
 - 12.Go, go, go
 - 13.The sword of the protective angel you fear is shining
 - 14.And may the great creator of the universe
- Protect this place and the people who live in this place.

Idkhal: Come in. Enter. A command given by the

Saher to summoned entities.

Idkhal: Opening up the pockets of Zaman “Time”.

Idkhal Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa Hakim Aleykum: A classical Saher’s command used at the opening of a séance.

Translation:

Idkhal : enter. Come in

Houdourakum: Your presence

Karim: Noble

Ahlan Bikum: Welcome

Ani: I am

Amurukum: Ordering you

Wa: And

Hakim: Command

Aleykum: Upon you.

The general meaning:

Come in. We honor your presence. Welcome.

I command you and I rule over you.

Ifraim: Name of a spirit, the Taaleb can summon or call upon on Wednesday.

Iftah: Open. Used to open a séance of summoning.

Ihdar: Be present, come in, bring in, show up yourself. A command given by the Saher to summoned entities.

Ihnam: Us, we, ourselves.

Ih-tikaah'k: An energy (Negative or positive) field; the electromagnetic field surrounding an object, including yourself, your pets, your friends and foes.

Ijab: Obeyed. I comply with. Answer of the Afrit when ordered by the Saher to complete a task.

Ijaal: Make him, or make her do this or that. A command given by the Saher, and which means, make somebody do something for me, make

somebody change his/her attitude toward me.

Ijati: My cause. My situation.

This is what the Taaleb usually asks the summoned spirit to do, and/or to help with his/her situation or case.

Ijmah: Friday in the Sahiriin vocabulary.

Ikaaf: Stop. A command given by the Saher to summoned entities.

Ikaaf jalsatou: Stop the séance.

Ikbaalnou: I accept. A deal between a Taaleb and a spirit.

More precisely a formal consent. The Djinn or Afrit accepts to render a major favor for the Saher, in exchange for his compliance with “Akd Al Nusr”, which means, the Taaleb or the Saher will allow the Djinn or Afrit to possess his soul for a determined period of time.

Ikhrouj Ikhrouj: Get out, get out. A command given by the Saher to summoned entities.

Ikmal: To do, to accomplish.

Ilahi: My creator. My God.

Ilahiya: Godly, from God, celestial, divine.

Ilhak: Follow him, follow her, follow an object. Used by the Taaleb who wishes the entity to follow a person and keep him/her under the control of the Taaleb or the summoned entity.

The Djinn and Afarit can easily follow a person targeted by a Saher and trap him/her in isolated areas, such as desert or inhabited places.

Usually, the Afarit and Djinn are reluctant to pursue a person in isolated areas which are close to their habitats. They prefer to haunt and trap people in condensed areas.

Cheik Suleiman Abu Ziyad said, “They (Afarit) are not stupid. They prefer heavily populated areas because they would have more opportunities to

possess the bodies of a greater number of people. And once they enter the body of a possessed person, it would become very difficult for the Saher to bring them back to the Jalsat (Séance room).

Ilme: For me.

Ilmu: The ultimate knowledge. Usually referred to the esoteric knowledge, wisdom and secret teachings of the Sahiriin, and Rouhaniyiin.

Ilmu Al Ard: Earth's knowledge.

More precisely the science of Earth.

Ilmu means knowledge, and Al-Ard means Earth. Same meaning in Arabic and Turkish.

Ilmu Al Donia: Science or knowledge of the universe.

Same meaning in Arabic and Turkish.

Ily'ak: For you.

Ilyaha: For her.

Ilyahum: For them.

Ilyouhou: For him.

Imour: To command.

Ina Aradkoum: If you please. A short phrase used by the Taaleb to request an angelic favor. Aradkoum means: Your acceptance, your will, your consent.

Ina: If.

Insaniyaat: The spirits and ghosts of departed friends, siblings and relatives, always speak to us in their native languages; languages we are familiar with.

Intal kirma? Are you a good spirit?

Are you a noble spirit?

Are you a benevolent spirit?

A Taaleb's question addressed to a spirit or an entity.

Intal: You, yourself.

Intazari: Wait, or you have to wait.

Intari: Meaning verbatim: Intelligent animals.

We know from the manuscripts of Melkart and the "Society of the Fish" which was established by the early Phoenicians who lived on the Island of Arwad, that the primitive human beings were called "Intelligent animals" because they acted and lived like animals, but were more intelligent than the beasts of the Earth.

Intisakhah: A typical spirits' possession of the human body. Some Intisakhah are temporary, others could last for a very long time. Some occur during a séance, while other possessions occur when the two lines of the Khateyn Tarika are unbalanced, and stretched for more than two feet away from the human body.

Ira'ha: A state of neutrality used by the Sahiriin and Rouhaniyiin to allow the Supersymmetric Mind to partially manifest itself.

Iradat: Will, decision.

Iradati: My will, my decision.

Irbiil: Name of a good spirit, known for his compassion and affection for children.

Irfa'hu: Remove, change.

Irfah: To remove curses and bad spells.

Irhalum Irhalum: Go away go way. Depart now. Leave now. It is a command used by the Taaleb to send the entities and spirits away.

Usually, the word Irhalum is repeated twice, and never used in the presence of an angel.

Irja'hou: I will return.

Irtifa: Ascension, and liberation in Ana'kh, Ulemite, and Rouhaniyiin's scripts.

It is a good level of the mind, because it allows us to understand what is right and what is wrong.

It is the second level of the mind.

Ascension could occur while practicing the advanced form of Fikrou Jalsah, and Tarkiz.

Liberation means cleansing ourselves, and freeing our body and mind from contamination caused by bad thoughts, and in some instances (If applicable) by intra-breeding with malevolent entities.

Irtifaha: Levitation by a summoned spirit during a séance. Quite often, during a séance, a spirit manifests himself/herself by levitating objects in the air.

Irtifa-iim: People of the Irtifa level.

Isaal: Ask.

Ishara: Codes given for received messages.

By attempting certain activities, you are sending a message to your Conduit. With practice, the Conduit becomes familiar with these types of messages, and will start to give them Ishara (Codes).

Each activity, including thoughts, intentions, postures and positions, and exercises would have their own code. It is related to An-zalubirach, also known as Tarkiz; a mental training that develops a supernatural power.

Ishfaah: A cure.

Ishfi: To cure, to heal.

Ishra: A sign, a signal.

Ishra: The name or term for the new image or duplicate of the original existence of a life-form, in another universe. All living forms, including humans and animals have many duplicates of themselves throughout the universe.

Ishra-Atila: Black line: Current of negative energy.

Ishrahi (Also Ishrah ilme): Explain, make it clear to me.

Ishra-Tamam: Gray line: Current of positive energy.

Ismakoom?: What is your name?

A Taaleb's question addressed to a spirit or an entity.

Isra-phiil: Name of an angel called the great and dear one, the Taaleb can summon on Friday.

Istijab: To call upon an angel. To ask an angel to appear.

Istijabah: A Taaleb's request, not a command, similar to Talabbat. It is used to request favors from angels and noble spirits.

Istilamou: To get, to receive.

Istima: Listen to.

Istimrar: Time continuum (Space-Time).

Itah: You, in a plural form, usually addressed to a group of entities.

Itihina: Archaic word/name for Monday in the Sahiriin vocabulary. Later on, it was changed to Ahaad, for obscure reasons.

Itih: You, in a feminine form, usually addressed to a female entity, typical of Near Eastern and Middle Eastern languages.

Itloob: What is your wish? Ask.

It is usually said by a summoned spirit (Afrit, Djinn) at the very beginning of a séance.

Izhaabimou koum: I am leaving you.

Izrah-Amru: A term referring to the status of the mind in the afterlife vis-à-vis one's previous commitment on Earth.

Izrahi-ghafra: A term related to the various states of metamorphosis of the mind-body of a deceased person in the after-life.

Izra-iiil: Name of an angel called the all mighty. He is known to the Arabs as the angel of death.

*** *** ***

J

Jaba: Every thought, each idea you have in your brain, has a vibration. And each vibration occupies a spot in your Araya, called “Jaba”.

Let's simply things and call Araya now a net. This net has many holes, called “Jabas”. Each Jaba (A hole, so to speak) stores one idea. And each idea or thought in the Jaba of the net produces a vibration. For example, if the net has 70,000 Jabas, your brain will be able to store 70,000 ideas and thoughts.

This means, that your Araya hosts 70,000 vibrations. And that is full capacity. Some people who are more creative than you could have 300,000 ideas and thoughts stored in 300,000 Jabas (Holes or locations) in your Araya (Net). The good thoughts and good ideas in your Araya

do not expand.

They stay well balanced and well synchronized where they are (Inside the Jaba of the net).

There, they are safe and protected. Only bad thoughts, and bad ideas, such as fear, low self-esteem, stubbornness, hate, indecisiveness, laziness, tendency toward violence, badmouthing people, envy, jealousy, betrayal, so on, emit vibrations that overflow the perimeter (Circumference) of the Jaba (Hole or location) that stores your thought or idea.

This phenomenon (Overflow) takes over the adjacent Jaba(s) containing a good idea or a good thought. Because the negative energy inside your mind is usually stronger than the positive energy of a good thought, the Jaba on the net (Location) containing a good thought or a good idea shrinks, gets contaminated, and stops to emit positive and creative energy.

This, kills the good thoughts and good ideas in your Araya. If this continues, all good and creative ideas and thoughts in your brain will be damaged

and neutralized by your bad thoughts and ideas. This will stop your creativity.

In other words, many cells in your brain's or Araya's, and their creative mental faculties stored in the Jaba become dysfunctional; atrophied or dead. In this case, you are responsible for causing this deterioration. Nobody has forced you to think about bad thoughts or bad ideas. It is your own doing. You might say, I have no control over all this.

Things happen. Ideas come and go. And I will tell you, you are wrong, because you can control your ideas and your thoughts, and make them work for you in a very healthy, positive and productive way. The most destructive thoughts that prevent you from succeeding in life are:

a-Low self-esteem;

b-Fear (Fear of anything);

c-Unwillingness to accept new ideas;

d-Bitterness;

e-Constantly contradicting others because you have developed a complex of inferiority, and not because of a complex of superiority;

f-Negativity.

Note: a to f are not categorically part of the Anunnaki's primordial (Original) makeup of the genetic creation of your mind. Your upbringing, way or life, and personal vision of the world and your immediate environment could have caused this.

Jaba-Abru: Esoteric time management, using the power of the mind to achieve multiple and lengthy tasks and operations simultaneously. The Sahiriin have claimed that the Enlightened Masters and the noble lightworkers can accomplish and complete numerous functions and tasks simultaneously in different places with the help of spirits from both the Higher Dimension and the Lower Dimension. This phenomenon is called Jaba-Abru.

Jaba-Garidu: It is related to the “Conduit” cell, and adjacent cells in the brain.

Jabariya: Powerful magical commands.

Jabariya encompasses the most secret and

powerful words, sentences, phrases and commands from the language of the angels, known only to the priests of god Ra and Melkart, Moses, The Raising of Lazarus, painting by Leon Bonnat. According to the Ulema, Jesus used Jabariya to raise Lazarus from the dead. Yashu (Jesus Christ), Elijah, the Rouslnourani (The Messengers of Light), the higher level of Rouhaniyiin, Mounawariin, the Mystic Anunnaki Ulema and the early Sihr-Allamah, also called the Sahiriin. In other words, Jabariya means the most powerful angelic Istijabbat that produce extraordinary events, deeds and miracles.

The Anunnaki Ulema and the Mounawariin told us that Jesus Christ used Jabariya to resuscitate Lazarus; non Ulema used the verb “resurrect”.

And most certainly there is a huge difference between resuscitation and resurrection. Elijah too brought back to life the son of the woman of Zarephath (1 Kings 17.22)

Jah “Yah”: An abbreviation of Jehovah. It is derived from the Ana’kh word Ha-yah, which

means life.

In Hebrew, it means to be, come to pass.

In Ana'kh/Ulemite literature, Jah also means, the galactic source of all living beings. In other words, the primordial cosmic life-being in the whole universe, and its multiple dimensions. Yah "Jah" is also one of the creators of the Anunnaki.

The Jah, plural or singular, male or female, or non male and non female were the architects and geneticists of the formula of life, the cosmos, and time-space concept.

Jahaan "Jahaam": A metaphysical term for an afterlife sphere, which could be the equivalent of the concept of Hell, called Jahannam in Arabic, Gehenna, Gehenom, and Gehinom in Hebrew, Gehenna and Jehenem in Aramaic, and Inferno in Dante's Divine Comedy.

However, the Ulemite Jahaan is quite different from the general concept of Hell in all major religions.

Jahjah: Name of a spirit, the Taaleb can summon

on Friday.

Jalasaat: Conferences or meetings with Allamah and Sahiriin.

Jalsah: A séance and/or a setting, meaning the time and place you select to practice Fikrou Jalsah.

Jalsatou: A séance.

Jamila: Beautiful.

Jamiya: Anunnaki Ulema and Sahiriin's society, circle.

Jarmihyabeel: Name of a good spirit.

Jazaam Kitbaat: A very powerful talisman, that serves multiple purposes.

Originally written by an Allamah Rouhani (Plural: Rouhaniyiin) to help the righteous ones in their moments of difficulty and despair.

Jazaam Kitbaat is a magical writing for multiple purposes, such as: To triumph, to defeat your enemies, to stop bad magic against you, to remove blocks and barriers, to free a prisoner, to heal a person hit by black magic and curses.

للخير ذكرها ولي من ذلك ان حامل
 هذا الخاتم يكون مويلاً منصوراً يكثر
 كل من يعاديه وهو نافع لا بطل السحر
 وحل المعقود واخراج المسجون وينفع
 للمصروع اذا وضع عليه وله وفق هذه صورته

☆		م	٨		هـ	و
هـ	و	☆		م	٨	
٨		هـ	و	☆		م
	م	٨		هـ	و	☆
☆	و		م	٨		هـ
	هـ	و	☆		م	٨
م	٨		هـ	و	☆	

وقد اخذته عن شيخ كان يكتبه لكل
 علة تظهر في الجسد حتى للجذام

Talisman of Jazaam Kitbaat.

The Honorable Allamah Tarek Bin Ziyaad Al Habashi said verbatim: “Jazaam Kitbaat is very useful in cases where a person is facing situations that control his life, and seem to prevent him from progressing further in life.

These situations are caused by bad luck, and/or Laanaat, and Kitabaat aimed at his destruction, physically, mentally and financially.

Jazaam Kitbaat will remove these problems, and block all curses and Kitabaat.

What can Jazaam Kitbaat do for you?

Jazaam Kitbaat will:

- 1-Help you to triumph in fierce competitions and physical fights.
- 2-To defeat your enemies.
- 3-To stop black magic against you.
- 4-To remove blocks and barriers.
- 5-To free a prisoner.
- 6-To heal a person hit by black magic and


curses.

*** *** ***

How to use it.

Follow these instructions:

1. Copy the Jazaam Kitbaat (page 202), or cut it from the page.

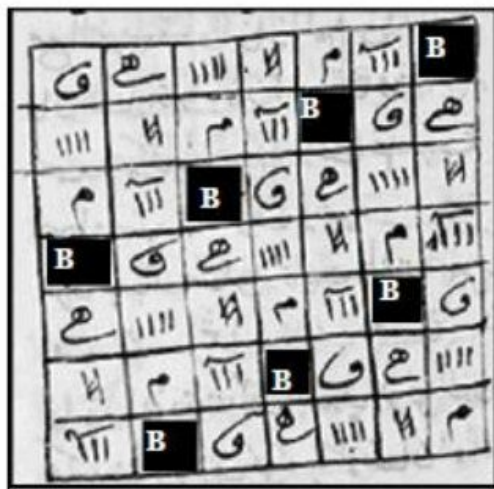
2. Remove this symbol  from the square, as follows:



This is what you get:

୮	୧	୩	୪	୨	୩	
୩	୪	୨	୩		୮	୧
୨	୩		୮	୧	୩	୪
	୮	୧	୩	୪	୨	୩
୧	୩	୪	୨	୩		୮
୪	୨	୩		୮	୧	୩
୩		୮	୧	୩	୪	୨

3. Write the first letter of your first name in the black square, as follows (For instance, if your name is Bob, use “B”):



4. Once done, say this:

Rahmaat Arwaah Karimah, Hazi Ghayar

Translation word for word:
Rahmaat: Blessings. Mercy. Help.
Arwaah: Spirits.
Karimah: Noble.
Hazi: My situation.
Ghayar: Change it favorably.

*** *** ***

6. Burn incense.
7. Fold the 4 squares into a napkin or a piece of linen.
8. Burn the whole thing.
9. Pour the ashes in your sink/toilet, and flush it away.

Jida: New, recent.

Jimlaat: Plural of Jimlah.

Jimlah: A powerful metaphysical expression found in the secret writings and Dirasaat of the Allamah, Sahiriin, and Rouhaniyiin.

It has a hidden meaning, known only to insiders and the initiated ones. Later on in history, the word Jimlah was substituted by Soura and Sephr. A Jimlah is brief, but rich in meanings and esoteric symbols.

Joumah: A week.

*** **

K

Ka: A short mental projection of the “Self”; it is the materialized form/shape of one’s original copy, meaning the primordial substance and/or structure of a physical body. Ka is also is the mirrored image of one’s double. In Ana’kh literature, “Self” is interpreted in numerous ways.

For instance:

a-Ka is one of the many holographic images of one’s thoughts. Meaning, that all thoughts, ideas and feelings can materialize quasi-physically.

Ideas and inner feelings have frequencies and particular colors, visible to the enlightened ones.

Seeing these holographic images is a process that can be learned and mastered, following an Ulema or Sahiriin’s orientation program.

b-Ka is the materialized form/shape of one's original copy, meaning the primordial substance and/or structure of a physical body.

At first, a person is conceived as a non-physical substance, a sort of an idea, a creation's blueprint.

Following various stages, Ka takes definition in a human-body shape, according to a prescribed design. This design contains everything that will play major role in one's life, encompassing health, wealth, success, strength, failure, luck, intelligence, etc.

c-Ka is also is the mirrored image of one's double.

The Egyptians were familiar with this concept.

The Egyptian Ka is the equivalent to the astral double.

Kabari Idikhal: A term referring to the three initial degrees, and/or levels of awareness of a novice Ulema.

The three levels of knowledge are part of the study of three mental-organic structure of human intelligence.

From Kaba, originated the “Three Kabalistic Faces” concept. These are:

- 1-Nephesch
- 2-Ruach
- 3-Neschamah

Respectively:

- a-The animal (Organic),
- b-The Spiritual (Or mental), Kaba (Cont’d)
- Kabari
- c-The divine aspect (Soul) in man.

Commonly understood as Body, Soul and Mind.

Kabari: A dimension; a sphere of existence.

It refers to the act or process of entering another dimension. It is composed of two words:

- a-Kabari, which means dimension; a sphere of existence.
- b-Idikhal, which means entering.

Ulema Al Mutawalli explained this phenomenon in one of his lectures. Excerpts from the Kiraat (Readings) of the Honorable Ulema Al Mutawalli.

The phenomenon process:

Sheik Al Mutawalli said verbatim, word for word:

- On earth, in this limited physical dimension, our supernatural powers are limited. They are governed by the laws of physics that define and regulate the nature, substance and functions of our planet.
- However, the mind can escape from the earthy bondage and earth's physical frontiers, and enter different dimensions.
- The ultimate guide for that journey is the astral body. In the past, we called it the double. In this particular situation, it is wiser to call it your guide, because during your journey to the other world - not afterlife yet - your physical body will remain on earth, and there is no body *per se* to refer to.
- No physical substance can enter non-physical sphere.
- No human voice can reach the ear of non-physical entities.
- No human voice or any sound produced on

earth is heard in other dimensions.

- However, your guide (Your Double) carries within itself everything that constitutes your physical body, including memory, thoughts and introspection. But not physical sensations and corporal feelings.
- While your physical body is still quite alive but dormant in the physical surroundings (It could be your home, your office, your car, etc.), your Double retains all the faculties your brain and body received at the moment of your birth.
- Of course, your knowledge will increase considerably throughout the ages as you enter school, universities, and as you begin to learn from your teachers and tutors. We call this kind of knowledge “Earth’s Knowledge”.
- What you did not know is, that your “Conduit” which is located in the cells of your brains contains an enormous amount of knowledge you did not tap in yet, because you were not aware of its existence, or

because you have never believed in the existence of your “Conduit”.

- The Conduit consists of ultra-microscopically small tissues and membranes in your brain’s cells. They are infinitesimally small, no microscopes can detect them.
- This Conduit contains and retains everything your creator put in you, in your body, and in your mind. Only “Al Mounawarin” (Enlightened Ones) can tap into the Conduit. (Author’s note: The Anunnaki have similar Conduit).
- Once the Conduit is activated by your teacher, you, (the student) become “Mounawar” (Enlightened). - Note: Mounawar is the singular of Mounawarin. -
- Without an activated Conduit you cannot communicate with your “Double”.
- And the way you communicate with your Conduit is via telepathy.
- Telepathy is not reading others’ minds. Telepathy is not channeling. Telepathy is one

of the tools you must use to be on the same vibrational level or frequency of your Double.

- Your double is made out of electromagnetic-ectoplasma substance. It has electricity, magnetism, plasma and ethereal energy called “Rouh”.
- The Rouh is the non-physical image projection of what you are if you were separated from your body.
- For now, forget everything about your body. Do not worry about it. No harm is going to happen to your body. It will stay where it is, only your “Other Self” will change.
- Once, your Conduit is activated - better to say open – your mind begins to see new things...no, you are not hallucinating at all... you are only experiencing and seeing new things, called “Rou’yah” (Visions).
- The very first thing you will see is absolutely nothing. It is like if you were looking at an empty world without buildings, cars, trees and people.

- For a few seconds, you will be confused. Your mind is still working. But your mind cannot understand yet this emptiness.
- In fact, it is not emptiness at all.
- There is no such thing as emptiness or empty space or nothingness in the world.
- Everything is part of something else.
- Because your mind is seeing something very new, or because your mind is seeing nothing at all, for now, that is, your mind cannot explain to you what “Is This?” What are you experiencing? Where are you?
- In this state, you will be confused, but it is not going to last long.
- Your brain is reprogramming itself.

(Note: The Honorable teacher did not use the word “Programming”, but that is the most *a propos* word I can use to explain to you what he meant. The word he used is “Takarub”, which means getting closer to.)

- In a very short time, your mind will be self-reprogrammed, because it is in the process

of acquiring a “Memory”. In this memory, are stored all the knowledge and data that allow your mind to understand what you are seeing.

- Almost 85% of your “Other-Self” is made out of memory in the astral world, contrary to what other schools of thoughts and religions claim.
- I will recapitulate: Your Conduit is open now. Your mind has found a rich memory full of information.
- The vision of nothingness or emptiness vanishes. Now you begin to see something new. It starts like this:

The world beyond; the afterlife:

This is what you will see first, when you enter the dimension of the other world:

- 1-Many layers of light dispersed as wide, and as far as you can see.
- 2-The shades appear fourth dimensional.
- 3-You are acquiring now an extra visual dimension. There are no words I can use for

now to describe this new Fourth dimension. Anyhow, you will not be able to understand it no matter how hard I try to explain this to you. But in due time, you will understand.

- 4-Slowly slowly and very gradually you begin to see yourself; an image of yourself.
- 5-You get scared. It is understandable. This is your first reaction...fear!
- 6-Your mind will readjust itself, and in a blink of an eye, your fear will dissipate.
- 7-Your mind is telling you now that you are no longer on earth.
- 8-Your mind will reassure you that you are safe and no physical harm will come to you, because you are pure mind, but this mind is the ultimate reality.
- 9-Your Double will stand straight, right before your eyes.
- 10-And all of a sudden, faster than the speed of light, you're zoomed into your Double.
- 11-Your Double and "You" are united. From now on, there are no more "You", the person who lived on earth, and the other one (Your

Double) that lives in the other dimension. You become one with “all of yourselves”, one existence, one entity; an ethereal, astral, mental person.

- 12-You begin to float. How? It does not matter. You are floating now. Where? So close and so near to everything you knew and saw on earth. Yet, you are not physical. Your Double looks exactly like you on the outside. It has the external physical looks of the body you had on earth, but it is transparent, and light like ether. And you are in full control of this new body.
- 13-You will be able to remember all the places you have visited, all the things you liked and disliked. You will be able to visit any part of the world instantly.
- 14-You might experience strange feelings, such as falling so fast toward earth or an abyss, or being suspended in air and you don't know what to do next. But in seconds, those feelings will fade away. And you continue to enjoy everything you are seeing

and what you can do next.

- 15-Some like to go back and visit their body; the one they left on earth. In fact, many do. Try it. Just command your new body to take you there. And there you are hovering over your body.
- 16-You begin to gaze at your body. Irresistibly you come closer to your physical body laying there motionless. And a new sensation invades you; you pity this mortal, weak, motionless, insignificant piece of flesh and bones. And all of a sudden, you understand that your physical body has a minimal value. And you will realize, that what really counts is your mind.

IV. Entering a different dimension after you have passed away:

According to the Ulema, life continues after the so-called death, in different forms and substances.

Substances and after-life molecular structures vary from one person to another, to name a few:

- a-Plasmic
- b-Etheric

- c-Holographic
- d-Mental
- e-Bio-organic
- f-Memory organism
- g-Dual structure: Mental-Physical, so on.

The Ulema have explained in their teachings, that human life does not end on earth. Although the physical body decays, the mind continues to live in another dimension.

The Judeo-Christian-Muslim tradition uses “soul” instead of mind.

The Ulema believe that the soul is one of the many manifestations of the mind, although the soul does not manifest itself in any form or shape, not even in an etheric or ethereal sense. Buddhism also uses mind instead of soul.

Excerpts from the readings of the Honorable Sheik Al Mutawalli, verbatim, word for word:

- At the very moment, your body expires (At the moment of your death), your Double instantly separates itself from the sphere

surrounding your body.

- Your Double that co-existed with you in your physical dimension was never physically attached to your body.
- In many instances, sometimes for a very long period, your “Double” has remained distant from your physical body for many reasons. But in general, your “Double” stays very close to you.
- The distance separating your Double from your physical body depends on your health condition.
- It is very healthy and even necessary to keep your Double at a close proximity of your body.
- Miraculous recoveries are sometimes attributed to divine intervention.
- Sudden recoveries are sometimes attributed to a strong will and one’s determination to be healthy again. And of course, there are other inexplicable recoveries which are attributed to other inexplicable events and phenomena. Everything is possible. But the

main reason for a sudden and inexplicable recovery is the sudden re-entry of your healthy Double in your physical body. It reactivates and energizes everything in your body. It is like recharging a dead battery.

- Your Double knows very well how your body functions, far more and better than any physician.
- Because the physical condition of your body at the time you relinquish your last breath is paramount, the passage to another dimension is henceforth influenced and altered accordingly.
- For example, people who die in a brutal accident or commit suicide, their Double becomes instantly impaired and dysfunctional at the time of their death. Suicide is wrong. No matter how miserable is your life, you should never commit suicide.
- Tragic death and suicide confuse and disorient your Double.
- Disorienting your Double is harmful to your

mind. And because your mind is your vehicle to the other world, you should avoid anything or anyone that could cause you a tragic, painful and sudden death.

- The body has its wounds. The mind has wounds too, but you can't see them. Your Double does.
- If you leave earth in that condition, your mind will not lead you toward the Ba'ab.
- You will be disoriented. If you have not caused your own death, but suffered a lot at the time of your death, and your Double was far away from you, your passage to the other world will not be pleasant at all. And the Ba'ab will not be open right away to allow you to enter the other side of the world.
- Of course, eventually you will pass through, but not before 40 tumultuous and painful days you will spend lost and confused in the realm of confusion and loneliness.
- In normal situation such as a death of a natural cause, the passage to the other world

takes its normal course, at the end of the Double's self-judgment and assessment of deeds, actions and thoughts of the deceased.

Kabari-Nizaam: It is composed of two words:

a-Kabari, which means dimension; a sphere of existence.

b-Nizaam, which means a cosmic order; a cosmic law; justice.

The general meaning is one's accountability; responsibility at the end of his or her life on Earth.

The concept; explanation: This concept was explained during an Ulema's Kiraat (Readings; lectures), and a Q&A session. During an Ulema's reading, a student asked the teacher this question:

a-What happens to a bad person when he dies and right before he reaches the Ba'ab? (A sort of stargate; an entrance to another dimension; the other world; the afterlife.)

The honorable teacher replied:

(Note: Verbatim, word for word. Translated according to the original reading, and preserving its authentic caché.)

The “Nizam” (Cosmic Order and Law) tells us, that nobody escapes the final judgment.

Each one of us is responsible for his/her acts, deeds, thoughts, even intentions. The principle of accountability is “Da.Em” (Perpetual).

Eventually, all people will be saved at the end.

There is no such thing as hell where human flesh and bones are burned by an eternal fire.

Through the Ba’ab, the good person will be admitted to the grace and beauty of a higher dimension of happiness and peace. The bad person will not be allowed to enter the Ba’ab right away.

When a bad person dies, he immediately

faces his Double. In this instance, the Double acts as a conscience and as a judge.

The entire life flashes before his mind as a holographic sequence of events, deeds and thoughts. It is a large screen of his entire life. Everything he did in his life on earth is projected on this screen.

Because he was a bad person, he will not be allowed to enter the Madkhal (Entrance to the other world). His double will stop him right there.

He will be punished according to the gravity of his acts and thoughts. This bad person could spend thousands of years in a state of confusion, loneliness, fear, anguish, mental pain and suffering.

The mental pain is as real and as atrocious as a physical pain. There is no escape.

The bad person will spend those very long years in a sphere inhabited by chaos, horrific entities and psychosomatic pain,

even though, he does no longer possess a physical body.

All the properties of his physical bodies are transferred to his mind in this new sphere , and as a result, he will suffer physically through his mind.

And as a punishment, he will feel the same pain and suffering he caused to others. As I told you before, there is no physical hell in the afterlife. But as I see it, this sort of punishment is more painful than burning in fire.

Because his Double is partially responsible, the Double will suffer too. Consequently, the deceased bad person will not be united with his Double.

The separation between the deceased bad person and his Double will last for many years, as long as it takes to rehabilitate him and purify his past deeds and thoughts.

Once the rehabilitation is complete, and the bad person has been totally purified, he

unites with his Double and loses his psychological (Psychosomatic) senses of the physical properties of his body.

Thus the pain ceases.

From the Madkhal he reaches the Ba'ab that takes him to a higher dimension; a sphere of tranquility, beauty, and eternal peace.

However, this sphere is not perfect, because it is the lowest of the seven other dimensions that constitute the final and eternal destinations of the human existence.

As we progress mentally (Spiritually to others), we reach higher and higher dimensions.

The highest sphere we can reach is the Six dimension.

The Seventh dimension is the “Malakout” (Almost same word in Hebrew, Aramaic, Phoenician, Syriac and Arabic, Ana'kh, and it means kingdom or paradise), where the Supreme Energy (God or the

Original Force of Creation) originated, exists, lives, and extends infinitely.

Another student asked the honorable teacher this question:

b-What happens to a person who is not bad, but not a very good person when he dies and right before he reaches the Ba'ab?

The honorable teacher replied:

(Note: Verbatim, word for word. Translated according to the original reading, and preserving its authentic caché.)

At the moment of death, he will be guided by his Double to a neutral sphere”where he will spend 40 days of purification.

During those 40 days, he will receive guidance and orientation from his “Double”.

Because he was not a bad person, at the end of the 40 days period, and right before going through the Ba'ab, he will be allowed to revisit the living he wishes to see one

more time.

Also, he will be permitted to hover over places he wishes to visit for the last time.

In some instances, the visited parents of the deceased feel his last apparition to them.

Usually, the deceased appears to them in an ethereal form.

It is not totally ectoplasmic, because at that stage, the deceased has already lost all the physical properties of his body. So his apparition is mental holography.

The apparition does not last long. It fades away within a few seconds. And this is the last message (Sort of a Farewell), the parents will receive from him/her.

After that last visit, no contact will ever occur again between the dead person and his/her loved ones. His/her mind (Soul to others) will leave earth for ever.

Do not be duped by those who claim, that they can contact the dead and communicate with the spirits.

Be aware of those fake spirits' séances and channeling. Unless, the mind (Soul or Spirit to others) initiates a contact during particular stages, no living being on earth can communicate with the dead.

Contact with dead people is possible, if the enlightened one has been granted the privilege to go through the Al Madkhal and the Ba'ab.

On the last day of the 40 days period, the deceased is zoomed into his/her Double, and becomes one with his "Original Form".

The Original Form is what it created him/her. This is why we call it Double.

The Double is the real persona of the human being. Everything we have in our body and mind came from our Double.

Even though, some of our mental and physical faculties and properties are usually damaged on earth for various reasons, such as illness, malnutrition, fear, prejudices, tortures, confusion, etc., the original

faculties in our Double are immune, because the physical cannot affect the non-physical, nor reach any dimension beyond the “Zinar” (Belt of Earth).

As soon as the deceased becomes one with the Double, the mind enters the Ba’ab on its way to the Fourth dimension.

The Fourth dimension is a sphere so close to earth.

And because the mind of the deceased in this dimension is capable of mental and spatial dilatation, quite often, the mind and the perimeter of the fourth dimension extend like an echo.

It is through the extension of that echo, that contacts with the fourth dimension’s inhabitants are possible, but they are so rare. Almost, they never happen.

Once, the mind (The deceased or visiting entity) enters the Fourth dimension, the deceased begins to see all sorts of things, shapes, colors, entities, human forms,

spiritual forms created by his/her memory. It is a very pleasant sphere consisting of only good sensations, a sense of tranquility and safety.

From now on, we will never again feel pain, sorrow, fatigue...no more worries, frustration and anxiety.

Yet, the Fourth dimension is not a perfect dimension, even though we are reunited with friends and beloved ones, even our pets, for we have to progress and reach a higher dimension.

The Fifth dimension is better and prettier. And within it, there are so many other worlds of an unimaginable beauty, and so many wonderful things to see and to do.

Kaabeeh: Bad deed, awful action and awful thoughts.

Kaabihiiin: Derived from the word “Kaabeeh”, which means bad, bad deed, awful action and

awful thoughts. Thus, Kaabihiin means the bad spirits.

Kader: Capable.

Kadim shaa'hri: Next month.

Kadim soubhi: Next week.

Kadima: Give me, bestow upon me, do me a favor, bring me (this or that). Used by the Taaleb during aspirits' séance, or upon commanding an entity.

Kadirum?: Can you? (Also: Takarii?)

Kadosh-Ra or Koudous-Ra: The third Woujoud is known to us as the Sixth Dimension, and it is called Kadosh-Ra or Koudous-Ra.

Kadrikum: Your help, your power. (The spiritual and metaphysical power of spirits of all categories.)

Kafat Kamah: Composed of two words:

a-Kafat, which means transport; reduction; distance.

b-Kamah, which means the end of a journey.

The general meaning is the act of materialization and/or sudden appearance of a person or an entity in another place, and/or in multiple places simultaneously.

From Kafat Kamah, derived the Hebrew phrase and concept Kefitzat ha-Derekh.

Translated literally, Kefitzat ha-Derekh means "the jumping of the road." perform a valuable religious service. Suddenly, he finds himself in that distant spot, sometimes without realizing how it happened, sometimes by being transported through the air or over water. Such a miracle is assumed to be performed either by God himself, by one of his angels, or by Elijah the Prophet. The other approach to kefitzat ha-derekh was accomplished deliberately by a group of people called "Baalei Shem.

"The term means "masters of the Name" and the

word "baalei" is the plural of "baal," or master. These people performed what amounts to magic, despite the fact that Judaism had always objected to any form of it; the Bible even recommends killing all witches. But this did not stop the practitioners of practical Kabbalah from being wonder makers. The baalei shem maintained that they had secret knowledge of the holy Names, and that they could achieve supernatural results using them.

The Name, holy Name, or Shem Tov (good Name) may be one of the divine Names, the name of an angel, or a combination of letters in those Names. Most people familiar with Judaism know the name of the *Baal Shem Tov*, the founder of the Hasidism. His real name was Rabbi Israel ben Eliezer. A truly great scholar, he created a new philosophy, functioned as a religious leader, and performed miracles as a wonder-maker.

Most of what we know about him is second hand, stories told by his disciples and later repeated for generations, much like Rabbi Hillel, [Buddha](#),

Socrates, and [Jesus](#). The most famous book about him is *Shivhei ha-Besht* (Besht is the Hebrew acronym for Baal Shem Tov), a collection of stories that have been used in every book written about him. However, many people do not know that he was not the first to be the master of Names. Many of the stories in the book were borrowed from original tales about other "baalei shem" that had preceded the Baal Shem Tov.

Scholars, particularly Gershom Scholem, proved that there was no difference between the words "baal shem" which means, "master of the name" and "Baal Shem Tov," which means "master of the good name." All names were good -- the baalei shem would not use them otherwise. They never performed anything even remotely negative like sorcery, black magic, or Satanism; the entire purpose of the wonders they performed was positive, and based on deep faith in traditional Judaism.

The Names they used could be either spoken, or written on amulets made of paper or parchment. Baalei shem are not mentioned in the Bible. They

appear for the first time in the post-Talmudic period in Babylonia, or possibly at the beginning of the Geonim period, and the tales developed into the Middle Ages.

The 16th and 17th centuries are extremely rich in stories, in both Israel and Europe. Kefitzat ha-Derekh is only one of the many wonders the "Baalei Shem" performed. They could preserve the bodies of the dead as "dead-alive" by placing written amulets in the bodies, to keep them for burial in the proper time and place.

They could create golems exorcize demons and dybbuks protect people against their enemies on both land and sea, summon beasts from the spiritual realms, send and interpret dreams, and raise the spirits of the dead.

Every process had its own formula and name, and those of kefitzat ha-derekh were different from all the others. The first known text to mention kefitzat ha-derekh, coupled with the personality of a baal shem, was a question sent by a North African community to Rabbi Hai Gaon.

It described how a famous baal shem was seen in one place on the Eve on Sabbath (Friday). Later on the same Friday night, he was seen in another place, a distance of a few days journey. On Saturday evening, he was again seen back in the original place.

There was no logical way to interpret the sightings, and the community wanted Rabbi Hai Gaon to explain the miracle. In his response, Rabbi Hai Gaon categorically denied the possibility of kefitzat ha-derekh; most rational rabbis did not want anything to do with these fanciful ideas. However, the population, greatly encouraged by the baalei shem, did believe in kefitzat ha-derekh.

The concept appeared in many areas of the world. Southern Italy produced a particularly famous manuscript, Megillat Ahimaaz (also called Megillat Yuhasin). In this tale a most amusing use of the formula is described -- the Name was written on the hooves of the horse carrying the baal shem! There are tales from Germany, Poland, Russia, Spain, and others. Many more are

attributed to the Ari (Rabbi Isaac Luria), the great kabbalist from Safed, Israel, and to his student, Rabbi Hayim Vital. These wonderful tales continued to develop until the traveling rabbis abandoned walking and riding in favor of technological progress; they started using fast ways of transportation, such as trains, to reach important destinations.

As miraculous teleportation was no longer urgently needed, the telling of Kefitzat ha-derekh tales dwindled and eventually stopped.

The demise of this myth is surprising, since there are such things as derailed trains, car accidents, and delayed planes. Why not have a miracle in a crowded airport, or while stranded on a lonely road in a stalled car?

The stories might have continued to accommodate such issues, and their organic growth into modernity would have been of interest.

However, perhaps they did not entirely vanish, after all. The idea resembles teleportation in other world myths and legends, not to mention science

fiction and fantasy, which freely make use of it in books, movies, and television. If Kefitzat ha-derekh sounds familiar to readers of science fiction, it is because Frank Herbert used this term in his book “Dune”, where the concept charmingly, if somewhat inaccurately, refers to a person whose being represents the shortening of time leading to a certain important future event. But the most famous form of modern science fiction/Kefitzat ha-derekh will be familiar to just about everyone: "Beam me up, Scotty!"- From the book “Anunnaki Who’s Who”, co-authored by M. de Lafayette and Dr. Anbel.

Kahraba: Electricity.

Kahyouch: Name of a spirit, the Taaleb can summon on Friday.

Kalam Wa Lougha: Words and sentences you will be using in your séances to converse with summoned presences, spirits and entities.

Kalam means word. Wa means and, with. Lougha means language (Plural: Loughat).

Kalem: Lines or graphs referred to as the invisible borders of multiple adjacent zones of existences, also called multiple dimensions, and/or parallel universes.

These lines serve also as a path or a passage that lead to a higher sphere of knowledge.

From Kalem, derived the Hebrew word Kailem, which literally means, vessels or vehicles; the vases for the source of the Waters of Life, used in the Ten Sephiroth, and considered as the primeval *nuclei* of all Kosmic Forces.

Some Kabalists and occultists stated that these lines or vessels appear in our world, through twenty two canals, which are represented by the twenty-two letters of the Hebrew alphabet, “thus making with the Ten Sephiroth thirty-two paths of wisdom.”

According to Anunnaki-Ulema Li, “The world of humans is linked to the afterlife through twenty two Kalem (Graphs). Some of these graphs or lines are directly attached to the “Conduit” implanted in the human brain, thus a trained adept can enter and

exist other dimensions by placing himself or herself on one of the “tracks” of these lines.”

Kalma: A talk, a chat.

Kalmani: To talk.

Kama “Kamea”: A center of energy.

Also referred to as the “Manifestation Square”, meaning a zone where different forms of appearances, including beings and higher entities manifest themselves for multiple reasons. The Manifestation Square is indeed a physical area on Earth. Some Ulema suggested that this Square serves as a platform for the Ba’ab (See Ba’ab).

According to Ulema Stanbouli, the Earth is full of these Squares. However, they are not permanent, meaning they appear on Earth, each time a cosmic molecule or “Bubble” collides with another Bubble.

This happens cosmically. However, the Manifestation Squares materialize on Earth, when two distinct yet very close dimension membranes

“bump” into each other.

Ulema Stanbouli added, “The whole universe was created in this way.” From Kama, derived the Hebrew word Kamea, which means a magic square.

In esoterica and occult studies, Kama or Kamea are a place, or a zone used by Kabbalists and occultists to communicate with non-human entities in order to accomplish magical acts.

Kama Zone (Kamea) Dimension: Also referred to as the “Manifestation Square”, meaning a zone where different forms of appearances, including beings and higher entities manifest themselves for multiple reasons. The Manifestation Square is indeed a physical area on Earth.

Kamah: The underground; the habitat of lower entities, such as Afarit, Djinn, a category of the Ezraelim, even lost spirits.

Kamala: The fourth level of the mind. It represents enlightenment, a perfect harmony with the Micro

and the Macro, and the mastery of supernatural powers.

The Ulema described it as the final stage/level of complete awareness, and unification/unity with the ultimate state of Oneness.

Kami-liim: People of the fourth level of the mind (Kamala).

Kanoun: The Anunnaki Ulema's law or principles. The Kanooun sets rules for ethics, morality and justice. This word appeared in many Eastern languages, such Turkish, Urdu, Farsi, Kurdish and Arabic. It is obvious that Ana'kh has influenced the languages of the ancient world.

Karâbu: Ancient Assyrian word which means "to be near." Karâbu derived from the Anunnaki words Chiribu and Kiribum-il. The word Cherub (Cherubim is the Hebrew masculine plural) is a word borrowed from the Assyrian Kirubu, originally taken from Karâbu.

Karbihousoul: Very soon.

Kare'h: Reader who is trying to communicate with the spirits.

Kareema: Noble, generous.

Karim: Noble, elevated, generous.

Karim: Your presence is honored and welcome by us,

Karimah: Noble. Generous.

Karmaan houdourakum Malaak al-nour:
Taaleb's request addressed to an angel to appear at the beginning of a séance.

Karmaan: Honorable.

Karmani: Noble, honorable.

Karsha-bita: An orb; an etheric manifestation, sometime referred to as one aspect of the mind; others use the word “Soul” instead of mind. In a passage from the Book of Ramadosh, Karsha-bita was described the lower level of the Mind (Soul), equated with physical desired and ego. It is very possible that the Persian word Karshiya derived from Karsha-bita, for it reflects a striking similarity.

Kashagush “Kasha-Kush”: The rings of colors of the Aura surrounding the human body. It is possible that Hebrew word Kuch-ha-guf, derived from Kashagu, because it means the astral body of a human being. The Hebrew word Kuch, means force. Some Kabbalists suggest that Kush or Kuch mean the primordial origin of the physical body on Man on Earth.

Kashkash: Name of a spirit, the Taaleb can summon on Friday.

Kattouch: Name of a spirit, the Taaleb can summon on Friday.

Kefitzat Haderach: A Hebrew expression meaning, word by word, ‘the jumping of the road,’ but translated as the ability to jump instantaneously from one place to another or travel with unnatural speed.

Kelpirach: Name of a spirit, the Taaleb can summon on Friday.

Kha-Da’h: A physical-nonphysical sphere of illusion.

Khader: Capable.

Khader: Name of a spirit.

Khadir: The able, the capable, the powerful, the all mighty. One of the 99 names of Allah.

Khalaakiyaat: Creatures. Usually it refers to the lower entities.

Khartari: Threat, danger.

Khateyn means two lines. It is the plural of Khat, which means one line. They are invisible to the naked eye.

The Rouhaniyiin nicknamed Khateyn “Tarik al Hayat”, meaning the road of life. Tarik means road, and Hayat means life.

Khateyn Tarika: Every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their immediate surroundings, as well as the size and strength of his/her luck in this physical world. These two lines are called Khateyn Tarika.

They exist around our body, and are lined up in a parallel manner. They could reach a length of 6 feet. They serve as a protection shield. If you are “Outside Khateyn Tarika”, you will never reach the top, in anything you do, no matter how happy,

intelligent, influential, and rich you are.”

The Sahiriin and Rouhaniyiin told us that every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their immediate surroundings, as well as the size and strength of his/her luck in this physical world.

Khateyn means: Two Lines. It is the plural of Khat, which means one line.

They are invisible to the naked eye.

The Rouhaniyiin nicknamed Khateyn “Tarik al Hayat”, meaning the road of life. These two lines determine how healthy, successful and balanced you are or will be in your life. Tarika means a path, a road. It is usually linked to your present and future, with major impact on your health, love life and business. Khateyn Tarika is directly linked to your “Double”, astral body, your mind, spirits and entities who live here on Earth, and in other dimensions.

All of us, big and small, lucky and unlucky, rich and poor, famous, infamous and unknown, are

conditioned and influenced by Khateyn Tarika two invisible lines that exist either ahead of our body, behind it, or around it. And the position and placement of these two lines that we cannot see – unless we were taught how to find them– have a major impact on everything we do, and think about. Khateyn Tarika technique will positively influence or change your life, health and luck. Khateyn Tarika is one of the most important, mind-bending and powerful parts of Ilmu (Knowledge and wisdom), and the secret doctrine of the Allamah and Rouhaniyiin.

If you unlock its secrets, you will reach your full potential, and accomplish the impossible. Khateyn Tarika will put you on the right track, leading to spectacular success, power, successful relationships, harmony with your environment, and perfect health.

The Honorable Master Khafaja Sudki Ghayali said verbatim: “If you are “Outside Khateyn Tarika”, you will never reach the top, in anything you do, no matter how happy, intelligent, influential, and rich

you are.”The Sahiriin and Rouhaniyiin told us that every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their immediate surroundings, as well as the size and strength of his/her luck in this physical world.

Khatima: Sending away the spirits or entities, and closing the séance. It is the last and final stage of the Taaleb’s communication with manifested entities.

Khilek Ileek: Born, trapped.

Khilkaana: Creatures. See Tamdeedkhilkaana.

Khmasi: Thursday in the Sahiriin vocabulary.

Khoulk: The creation.

Khuch “Kush-Ra”: Term for the energy that animates the “Double” of a human being. From

Khuch, derived the Kabalistic and Hebrew term Khuch-ha-guf “Kuch-ha-guf”, which means the astral body of a man.

According to the Ulema, the Double’s energy serves also as a protection shield against all sorts of threats and dangers. During an Ulema Kira’at, a student asked the Ulema: “Regarding the Baridu technique... you said that “Once you enter your Double, you will be able to use it in so many beautiful and effective ways as a protective shield against danger, and an effective apparatus to protect yourself in hostile and dangerous situations.

My questions is: How a non-physical entity that does not live on Earth can protect me from physical threats? If this is true, then the President of the United States and the Secretary of State should get rid of their bodyguards and hire a Double? It does not make sense!”

The Ulema replied verbatim “Protection against threats and dangers: First of all, you have to remember that people of power, politicians, *et al*,

are neither spiritual people, nor adepts of metaphysical studies.

They spend more time campaigning, shaking hands, and giving speeches than developing spiritual and paranormal abilities. So bodyguards remain a necessity. They should stay around. Only those who have learned and developed esoteric Ulema techniques can use their Double as a shield.

However, a novice or a sincere student who is searching for the ultimate paranormal truth, and who has revealed a high standard of spirituality and goodness will be able to use the Double, once he/she has completed the Ulema studies.

At your stage, your Double is alive and well, and is fully aware of your existence, but YOU are not aware of its existence, because either you do not believe in a Double, or you have not established a rapport with your Double.

Once, a rapport has been established with your Double, your Conduit will throw an invisible protective shield around you. But was it a shield? Is it a physical barrage?

A protective tool or a device similar to the fibreglass or a metal shield police use in riots?

The answer is no.

The shield functions in so many different ways your brain cannot comprehend. However, I will try to explain to you one of the protective measures a shield uses in threatening situations.

The Ulema after years of study and practice, and following the instructions of the Book of Rama-Dosh, became capable of creating a sphere (Or zone) around them that resembles a halo. Some call this halo a “Bubble”.

The halo surrounds their physical body. In the halo, exist molecules and particles charged with high atomic and sub-atomic density (No, not nuclear devices!), i.e. energy.

This energy is denser in its composition than any of the molecules and particles that physically create and constitute any physical action or movement against an Ulema's body.

Ulema's energy changes constantly and transmutes itself into higher or lower molecules/particles

density, according to their surroundings and needs. Because of the Ulema's denser atomic substance, nothing can penetrate the halo surrounding them.

You have to remember, that everything in the universe is composed from molecules and particles. For instance, if you throw a punch at an Ulema, you put in your punch a certain amount of energy and physical effort. The energy and the physical effort are composed from molecules.

These molecules are denser in their composition than the molecules floating around the Ulema, and thus cannot penetrate their halo and reach their bodies.

This is why people can't go through walls. Our bodies molecules need "to shrink" and "transmute" themselves into thinner vibrations, to allow us to go through walls.

Secondly, the non-physical entity (Double) you have mentioned is not totally non-physical. It changes.

It materializes and dematerializes. The Double can project itself as a physical entity.

And it takes on multiple appearances ranging from holographic to multi-dimensional presences. However, the materialistic apparition does not last very long in a three-dimensional sphere, because its bio-etco-plasma energy is consumed rapidly.

Let's forget for a moment this complicated language, and explore an easier characteristic aspect of the Double, its halo, zone and protective shield. I will try to use a simple language, as much as I can. Disregard everything I have said before, and follow me now step by step.

a-Your Double is extremely intelligent and alert, and it senses things around you. Things currently happening and those en route.

b-Your Double knows right away if what is coming at you is safe or dangerous.

c-If the Double detects a threatening situation, it sends an alert to your Conduit.

d-Your Conduit receives the message from your Double. (Note: Sometimes, it is simultaneously, and/or your Open Conduit understands the situation on its own, without the help of your Double.)

e-Your Conduit acts on its own and guides you instantly to a safer position. Call it whatever you want, instinct, an inner feeling, etc...it does not matter what you call it.

f-At the same time, your Conduit emits vibes aimed at the source of the threat to block it.

g-At this very moment, your Open Conduit and your Double act in unison.

h-In a fraction of a second, the attacker or the negative vibes aimed at you is diverted. Nothing can penetrate the halo around you. If you practice and master the Baridu technique, you will be able to block any threat.”

Kidraa: Capability, power, authority.

Kidrati: My power over you. My authority over you.

Saher’s command.

Kiraat: Readings, lectures.

Kira-Fik: Composed from two words:

a-Kira (From Kira’at) means reading,

b-Fik (From Fk'r) meaning mind.

general meaning is the development, or the activation of telepathy in the brain of an Anunnaki student.

Kirama: Good deeds.

Kiribum-il: An attribute to an Anunnaki personage who materializes and dematerializes at will.

Kir-Ra-Ibra: The intelligent life-form; the faculty of reasoning and creating.

Kirubu: An ancient Assyrian-Old Babylonian name for a Guardian Angel, usually depicted as a winged bull with a man's face. The Kirubu was in charge of protecting and guarding the main gate of the Assyrian palaces. Later on in history, the Near Eastern-Middle Eastern mythologies, Judaism, Christianity and Islam will incorporate Kiribu and Malaa-kum in their religious dogma, teachings, and scriptures as "Angels".

Kitabaat: Magical writings and spells that cause destruction, physically, mentally and financially.

Kitbah Kirha is a magical writing to block or neutralize the effects and results of hatred that people have expressed towards you.

Kitbahan-Sohaf: Name for an Anunnaki's library, a sort of an Akashic Library, where all the knowledge of the universe was supposed to be accumulating for eons.

It is composed of two words:

a-Kitbahan means all written documents.

b-Sohaf means directories or references.

The Anunnaki's libraries are marvelous marble buildings, always opened for everyone to visit. The books, which seemed to be numbered in the millions, are not square or rectangular like ours, but conical. All volumes are placed on revolving shelves. You would go to the shelf, select your cone (Mis'haaf in Annuaki's language), and touch the mis'haff with one finger. The cone would spin,

throw out silvery light, and instantly one absorbs all its contents.

Kitbi: Talisman.

Kitbu: What it is written for your future.

Kouli: Tell me.

Kouloukoum: All of you. A group of entities, Djinnns or Afarit.

Kusharu: A term used to refer to an entity entering and occupying the body of a person.

Kusir: A term for the physical manifestation of a dead person, before entering another dimension, and/or during the 40 day period following his/her death.

Kusir-Ji: A physical projection of a deceased

killed by acts of violence, suicide, and similar tragic means.

The apparition occurs via an ectoplasmic-holographic projection, and/or particles' condensation.

But it lasts briefly, for the energy contained in the apparition or the projection is not strong enough to last for more than 5 seconds.

Usually, entities and/or human shapes that reappear through Kusir-Ji reflect an aura of sadness and confusion. In this state of mind, the deceased is not fully convinced that he/she is in fact dead.

Kusir-Ra: A physical projection of a dead human being who died from a natural cause. This apparition occurs when the etheric-plasmic body of a deceased person (Any age, any gender) has retained enough particles-energy to manifest its previous physical form.

Usually, it appears before relatives and loved ones. Pets also can re-appear before their owners; however, their physical projection is not always complete.

Quite often some parts of their bodies are missing.

Kuwa: Phrases, words, spells and formulae which keep you in full control of the séance. This means, you should use the most powerful commands and magical phrases to make the entity obey and fulfill your wishes, requests, orders, and commands.

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L

La: No. Also Laha.

La-abrida: Also referred to as “Bzi’ra-irdu”

1. Definition and introduction
 2. Synopsis of mode of operation
 3. The beginning of everything; multiple existences and “God’s Particle”
 4. La-abrida “Bzi’ra-irdu”; is it a tool to go back in time or jump into the future?
 5. Can I use La-abrida “Bzi’ra-irdu” to ameliorate my life, and change my destiny?
 6. Revisiting your childhood in another dimension, in another time
 7. The invisible and thin quantum line dividing two space-time dimensions
 8. Q&A
-

1. Definition and introduction:

A rectangular glass table, that resonates, when metallic cards are placed upon its surface.

- The word “glass” is hereby used for lack of proper terminology. The material is transparent like glass, but the substance is very different, and cannot be described, using our Earth’s vocabularies.
- The “metallic cards” represent thin and encoded boards. The word “metallic” is hereby used, for lack of proper terminology.
- Each card contains sequences of numbers and dots, perforated on one side of each card.
- Misinformed researchers nicknamed the cards “Galactic Tarot”. It is incorrect.
- The cards project and interpret sequences and passages from an individual’s life in one particular dimension; one space-time sphere at the time.
- Duplicate, and/or multiple projections of

different lives in different dimensions are also possible.

- However, the projection of any of a person's multiple lives existing in separate universes has no bearing or any effect on the current existence in the third dimension.
- Alteration of past events in a different dimension does not categorically alter current events in the third dimension.
- However, the results and direct consequences of such alteration could and would change the course of life, and events to occur in the present and the near future of an individual, if the person's "Conduit" (Brain cell Conduit) is activated.
- On Earth, a person could be an illustrious writer, while in a second or a parallel dimension; the very same person is totally illiterate. People live different lives in different dimensions.
- On Earth, a person for instance is a distinguished judge, while in another dimension; the very same person is an

outlaw.

- Removing, altering and/or erasing a crime committed by a person in another dimension does not categorically “clean”, and/or delete the “Galactic Record” of that person on the “Conscience-Cosmic-Net”. That person is still held liable for his/her action, and will be punished for his/her crime.
- For instance, on Earth (Third dimension), you are 40 year old, while in the same time, you could be 60 year old, or not even born, in another dimension (Universe).
- In some dimensions, Alexander the Great is still on his way to ancient Persia, and Jesus is not yet crucified.
- The sequences constitute the code.
- The code is the key to a wide variety of information and data about individuals.
- In other words, each card could be interpreted as a microchip.
- The microchip stores every single event (Past, present and future) in the life of a person, including, duplications of similar or

different occurrences on other planes.

- “Other planes” mean a separate form of existence in a parallel dimension.
- “Resonate” means responding to the placement of the card upon the surface of the glass table.
- “Responding” means, reading and/or deciphering the code (Key to information) of the data and information stored in each card.

2. Synopsis of mode of operation:

- La abrida “Bzi’ra-irdu”, functions like “Miraya”, “Minzar”, and “Mnaizar”.
- However, the use of the La-abrida is limited to reading past, present, and future events in the life of one single person.
- When a card is placed on the top of the glass table, the card changes properties, shape and form.
- The “metallic” structural substance of the card becomes translucent, and merges with the glass surface.
- To the naked eye, it appears as if the card

was totally absorbed by the glass surface. However, the size of the card remains intact.

- The shape of the card becomes circular, but retains its original size, meaning, each card occupies the same space, before the shape was changed.
- Thus, the form of the card becomes either circular or conical.
- Almost instantly, conic pages open up on the glass surface of the table. Usually, three to four pages, aligned horizontally.
- Each page has a distinct color, ranging from light green to almost transparent blue.
- Words, geometric symbols, dots, and numbers appear on each page. They are the data and information pertaining to the “existence” of one person in multiple spheres (Separate existences in multiple life-form universes.)
- This means, that individuals (Humans and animals alike) do live separately and independently as 4 distinct living persons in 4 distinct dimensions, or more.

- Contemporary quantum physics theorists totally accept this reality. Many books and articles discussed this incomprehensible phenomenon.
- The multiple and separate existences (In our case, 4) are called in quantum physics membranes, or simply branes.
- Each membrane represents a separate world, called dimension in contemporary quantum physics. In other words, that dimension refers to “another universe”.
- So far, quantum physics theorists have accepted the notion that, there are 11 dimensions in our universe.
- On the glass surface of the La abrida “Bzi’ra-irdu”, the adept will be able to see (In miniature) four different dimensions.
- Each one of them, containing a duplicate (Identical or totally different) of himself or herself, his or her total life, habitat, physical appearance, preoccupations, and environment.
- In other words, the adept is watching

simultaneously his/her other four existences/lives in four separate universes.

- And this concept has become a major part of the modern study and research of cosmology, and quantum physics, usually discussed under various theories, such as the “Multiverse”, the “M Theory”, the “String Theory”, the “Membranes Theory,” so on.

3. The beginning of everything:

Multiple existences and “God’s Particle”.

Ulema Haroon Bakri bin Rached Al Ansari, and Ulema Mordechai ben Zvi provided the following explanation.

Herewith reproduced verbatim, word for word, and unedited. Taken from their Kira’at (Readings), Kiramat Ketab (Book of the good deeds), Hadith (Speech; dialogue) and Rou’ya (Visions; insight):

- Time is not linear. Thus, the landscape of so called time and space is not the same in other worlds.
- In multiple universes, the past, the present, and the future are all contained in one

particle.

- This particle is the “Cell of Everything”.
- This means, everything that has existed before, and shall exist afterward. It is the origin of the creation.
- The particle is the beginning of everything that is everlasting. Quantum physics theorists call this cell or particle the “God’s Particle”.
- In this cell, you will find all the “Bubbles” (Term used by modern cosmologists) that collided together to create all the universes, galaxies, and planets in the cosmos.
- Who created the God’s Particle?
- Who created the universe?
- Who created time?
- Who created “God”?
- Is there one single Creator who created everything in the universe, including humans and non-humans?
- The God’s particle was at the beginning of everything. And everything was not in existence. Thus, before the particle, time did

not exist, space did not exist, the past did not exist, the future did not exist, humans did not exist, and religions did not exist; in brief nothing existed.

- The Universe was not created by one single creator. The universe was not created by a “Big Bang.”
- The universe emerged from itself, from within.
- And when, the nothingness of existence of all forms and substances suddenly collided with itself, the whole universe exploded into billions and billions of stars, galaxies, planets, and layers of dimensions.
- In some universes, the coagulation of time with the landscape of space created time.
- When time was created by the collision of universes (Bubbles), galaxies and universes took shape and place in the cosmos.
- On some planets, and in some galaxies, photosynthesis, metabolism, followed by micro-biological evolution created multiple life-forms everywhere.

- Some of these life-forms produced all kinds and shapes of organic and botanic substances, stones, mountains, gases, waters, atmospheres. In some dimensions, different intelligent life forms were created.
- We call this intelligent life-form “Kir-Ra-Ibra”, meaning the faculty of reasoning and creating.
- The primordial intelligent life-form belonged to very advanced galactic races inhabiting billions of stars and planets.
- Billions of years later, the human race was genetically created by some of these very advanced intelligent life-forms, such as the Anunnaki, Igigi, and Lyrans.
- When pre-humans, proto-humans, and quasi-human began to populate the Earth, time did not exist at that point in history.
- Later, much later, when the Lyrans, Igigi, and the Anunnaki commenced to experiment with the archaic human species (They were 47 different categories), they installed in the brain of the human beings, some form of

intelligence.

- Some early humans were fortunate to receive the “Conduit”, the invisible cell in the brain that produces all sorts of human activities and thoughts.
- When the early human beings began to reason, the notion of time was conceived.
- Thus, “Time” became the invention of humans.
- Time exists on Earth, not on other dimensions.

La-abrida “Bzi’ra-irdu”:

Is it a tool to go back in time or jump into the future?

Is it physical or ethereal?

The Ulema and Rouhaniyiin explain:

- No. Because, if you want to go back in time, and/or visit the future, you have to depart from this dimension (Earth), where you currently live.
- Once, you are outside the perimeter of the third dimension (Earth), time bends on itself.

- Space bends on itself.
- And you are caught in the middle.
- However, you can escape this dilemma, and realign yourself, following the cadence/rhythm of all dimensions beyond the third one.
- How, will you accomplish this? We will elaborate on this, when we study the “Parallel Synchronization.”
- Since time does not exist, the enlightened ones (Many of you are enlightened) will be able to watch themselves living separately in different worlds.
- This is what La abrida “Bzi’ra-irdu” does.
- It allows you to “see” not to revisit the past or jump into the future, unless your “Conduit” is fully activated.
- Once you are outside the physical realm (Earth), you immediately connect with the beginning of everything in the universe.
- You become part of “God’s Particle.”
- However, and as we have explained before, revisiting the so-called past is possible if

you use the Gomatirach Minzari.

- But bear in mind, you are not visiting, but transposing yourself, unless your “Conduit” is fully activated.

5. Can I use the “La-abrida” to ameliorate my life, and change my destiny?

“Yes,” said Ulema Kanazawa.

He added, verbatim: “However, you cannot alter the laws of cause and effect; something similar to what you call Karma, but in reality, it is quite different from Karma, because there is no place for reincarnation in the world of the Anunnaki.

There are Anunnaki’s norms that remain universal wherever you go, although they are norms per se, but not necessary cosmic laws.

- On Earth, you are accountable for all your actions.
- The same applies in all the dimensions, realms, and spheres of time, and space.
- However, in a different form of existence, or dimension, the nature and understanding of certain moral and ethical laws might change

considerably.

- Such change has a paramount effect on the level of enlightenment and happiness you wish to reach.
- On Earth, we have what we call the human law, the natural law, and dogma establishing acceptable behavior in societies and communities.
- These laws quite often change in virtue of our understanding of what is right, and what is wrong. They also change, as time changes, as our form of government changes, as a majority's power and influence change, regionally and nationally.
- Nothing is truthfully permanent on Earth.
- In the galactic perimeter of advanced and "spiritual" communities, values do not change. They are permanent and universal, and they govern the general conduct of life-forms and intelligent entities, in the entire universe.
- If you enter a particular dimension, far away from Earth, or too close to Earth, you might

encounter social rules that are in sharp contrast with laws on Earth.

- This could confuse your mind, and prevent you from understanding and/or recognizing what is right, and what is wrong.
- If this should happen to you, you will not be able to ameliorate your life, and change your destiny, when you return to Earth, and/or to the present.
- Something else you should take into consideration.
- What kind of destiny, success, happiness, prosperity and advancement are you talking about?
- Are they those your are aiming at, upon returning to Earth, or those you are seeking after death? Or, possibly those that exist in a dimension close to Earth?
- The Anunnaki-Ulema can simultaneously live in two or three different dimensions, and coordinate their actions via the “Conduit”.
- We call this, the “Universal Conduit”.

- Humans have not yet reached a level of morality and “spirituality” that allows them to live and relive in separate dimensions at the same time.
- Although, some humans might be invited to visit another dimension and acquire a great deal of knowledge, wisdom, and even supernatural powers, upon their return to Earth, they will instantly forget whatever they have learned, heard and seen, unless they are spiritually developed, and guided by the enlightened ones.
- Thus, in order to ameliorate your destiny, prosper in your endeavors, and preserve a good health, you must be able to differentiate between what is right and what is wrong, at a galactic level.
- You must become acquainted with the universal truth; the galactic harmony of things.
- Truth in the “outer cosmos” is quite different from the truth you find on Earth.
- Only your activated “Conduit” will allow

you to do so.

- There also certain measures and requirements you must consider and comply with, before you leave Earth and enter another dimension, and/or time-space sphere.
- For instance, selecting the correct time to revisit the past, and/or another dimension is paramount.
- What “Ba’ab” (Door or entrance to the other world) shall you enter?
- How shall you adapt, correct or adjust your vision in a new dimension?
- How would you differentiate between an astral travel, imagination, fantasy of your mind, and reality?
- Even in highly developed dimensions, and in many different time/space spheres, you will encounter fantasy, tricks of the mind, hallucinations, and fake apparitions.
- Many of the other dimensions (Plans) and time-space spheres are similar to Earth, even though the structural composition and

their properties are enormously different.

- All these encounters, images and feelings will prevent your mind from understanding what you are seeing. You will be totally confused.
- For example, and let's assume for now, that you have managed to go back in time, and visit with people and societies from the 18th century.
- First, how would you know, that the people you will see there are indeed from the 18th century, and not people just like you, visiting the past for the first time?
- Second, how would you guide yourself, direct yourself, and reach your destination, without getting lost?
- Bear in mind, that in a different dimension, you will not have enough time to find your way around, if you don't have the map of the afterlife, and parallel dimensions.
- Third, you will not be able to last long over there, because your mind and your body will run out of energy.

- Besides, do you know how to charge and/or recharge yourself?
- You will be facing incomprehensible situations similar to ectoplasmic apparitions.
- Quite often, these ectoplasmic apparitions and/or projections (Complete or partial) dissipate because the entity has rapidly consumed its “apparition and manifestation energy.”
- Once you have completed your orientation program, and the master has activated your “Conduit”, your trip to the past or to another dimension will be successful and very beneficial.

6. Revisiting your childhood in another dimension, in another time:

Master Kanazawa explained this in one of his Kira’at (Readings).

Here is what he said to his students, verbatim, word for word, and unedited:

- Copy of your childhood is still real and

vivid in another dimension.

- This image is still there. It is your image when you were a child.
- It is physical and real.
- Even the toys and candies you loved are still there, and they are real too.
- You can even touch those toys and play with them if you want.
- You can grab your favorite candies from the jar and eat one.
- Everything you see and taste is real.
- You are not hallucinating, and your mind is not playing tricks on you.
- How can you be so sure?
- It is simple, and very convincing, because upon meeting people you knew while you were child, you will be able to tell them how did they live and what they did when they were young like you, in the same town, around the same corner, and even describe to them the kind of games you played with them in the streets, in the school yard, and on the streets sidewalks.

- You will be able to tell them what they did on that particular Sunday day, after the church service.
- But you will see it and enjoy it only once, because you might not be able to return once again to that dimension.
- Sometime, it is so easy to enter the extra-dimension of your youth, without training.
- Sometime, it happens, just like that, because you have escaped the gravity of time on Earth.
- It is a sudden opening into your past.
- A past you have lived here on Earth, and was duplicated somewhere else.
- Now, you are revising that “somewhere else”, and nobody is going to recognize it, except you.
- You will recognize all the people you will be seeing and meeting in that “somewhere elsewhere” dimension. But, they will not recognize you.
- Even though, you give them very particular and personal details about their lives, their

habits, the place where they grew up, the name of that school teacher they like, of that math teacher they hated.

- Still, they will not believe that you are the one you claim or pretend to be; a friend from their youth, a real friend from your past, or their past; a past you really shared with them.
- But remember, there is always one person who will believe you. And he is always around you.
- Perhaps, it is the other copy of yourself, or your guardian angel?
- You will have the chance to meet that “other copy of yourself” in some other time, and somewhere else...in another dimension.
- The name of the store you are revisiting now in that dimension has not changed. Perhaps, only the name of the proprietor did.
- Because the former owner was already too old, and he passed away some twenty years ago.
- You used to come to that store, sit on the

stool, and talk to Mr. Ted, the old owner of the store.

- “Mr. Ted passed away long time ago,” will tell you the man standing behind the counter in the store.
- But the truth is, Mr. Ted is somewhere else now, exactly as you are somewhere else, in other dimension.
- Something very strange will happen to you in that dimension. You could see yourself as a child riding that beautiful old carousel. Or perhaps chasing an old car.
- Those images are real. Because you will recognize them in their most intimate details.
- Some other people will agree with you when you describe to them the carousel you loved, the kind of cars people drove in that small town, and the name of those teachers you have mentioned.
- Yet, they will never believe you when you tell them, that you grew up here, how you used to chase that old Impala Chevrolet of Mr. Evans, and those treasured comics

books you bought from Mrs. Adams, who used to own the little bookstore around the corner.

- It is up to you to believe what you are seeing or to totally reject it.
- But if you reject it, you will never be able to revisit your youth, and other worlds, small towns, and cities you lived in before.
- You begin to ask yourself, how did you get there? How did you get here in the other dimension?
- You start to question your sanity.
- But you know deep down, you are not dreaming, and you are not hallucinating, because the people you see are real, and they walk and they talk like real people.
- Only their hairdo has changed, the fashion of their clothes is old, old enough to send you back in time.
- The cars you see are old too, they are 1930's model.
- And the calligraphy style of the names of the shops on windows and doors is old too.

- So what are you going to do in that strange place?
- You put your hands in your pockets, and you will find dimes and nickels. Because that was all what you needed to buy an ice cream or a candy.
- Then you begin to wonder why people do not believe you.
- You have told them true stories about people they knew, stories about you and your parents, and about everything you saw and you did when you were a child in that town.
- It is very likely, you will meet your parents before they were married.
- You will recognize your mother, or at least your mother to be.
- You call her by her name, her maiden name and her married name. You will scare her, and she will think you are insane.
- How would you or could you convince her you are her child?
- How would you convince her that she was the mother who fed you, who clothed you

and took you to the movie house “Rex” with your sisters, and kept on telling you to keep quiet while watching the movie, because you talked too much.

- You tell her all this, yet, she will not believe you.
- But just before you leave her, she feels something she can't explain.
- These encounters and deja vu experiences happened to many people before.
- If you anchor them in your mind, in your “Conduit”, you will be able to return and visit with them once again, but it will happen in a different dimension.
- A dimension, where your mother is no longer your mother, but possibly your date, or just another woman?
- Confusing? You bet.
- But this is what constitutes the fabric of time and space in other dimensions. A time and a space that cease to exist in that dimension.
- A dimension not very far from where you currently live.

7. The invisible quantum line dividing two space-time dimensions:

The Honorable Anunnaki-Ulema Master said:

- The invisible thin quantum line dividing two times capsules, both located on the same plane, is usually the outer limit of two dimensions.
- These two time-space dimensions are usually found in isolated areas, such as distant valleys, fields, and spots on Earth, rarely visited by the public.
- The two time-capsules represent two different time intervals and all past events that occurred separately in each one of them.
- Even sounds from past eras can be heard separately, coming from each one of them.
- You can't see the diving line. It is not visible to the naked eye.
- If you cross that line, you leave the time you are living in, and you enter a different time-space.
- This is the time and space where you can

change the past, but rarely does it happen, unless in previous times, you were part of the past, and/or have witnessed these events from the past.

- For instance, you are in 1974, on one time-capsule section of the land (Field, desert, spot).
- You cross the line separating 1974 and another year, perhaps hundreds of years. You cross the line and you enter another time without knowing it.
- Once in, you become part of the past, and a real person from the past.
- You are as real as all the physical things you see before your eyes.
- The events or scenes you will see are usually memorable, meaningful, historical, or important events known to you. You are very familiar with what you are currently seeing.
- They appear from nowhere, and since you have become part of the past, these events become factual.

- Part of your mind will tell you that you know a lot about these events, because you have read about these events, but you can't remember where and when.
- Another part of your mind convinces you that you are seeing the true events as they have happened, or you are seeing the events for the first time.
- This is a moment of confusion for you. But eventually you will sort it out.
- Is it a mirage? A hallucination? A fantasy? Or the real thing? Well, if you have stepped in the true time-capsule sphere, then, what you are seeing is real, and what you are feeling is not psychosomatic but truly physical.
- Many people have reported that some of their friends have vanished walking this dividing line. And the missing persons were never found, because they have entered another dimension, never to return again.
- In the Anunnaki's "Donia" (Spheres; world), there is no hallucination, coincidence,

fantasy, or psychosomatic effects. Everything is tested and real.

- If for some reasons, the “Ba’ab” (Door; stargate) of time-space opens up before you, and you were instantly transported or absorbed into its dimension, you instantly become an inseparable part of that dimension.
- You will relive the events and time of that dimension.
- If at the time, when you were transported, a battle was going on, you become one of those men who are fighting in this battle. Each scene that appears before your eyes will blend you in its fabric and time-reality, and you will not be able to escape its boundaries.
- How real are these events? They are real 100%.
- Are you really seeing a real battle? Affirmative.
- What if for some reasons you took part in this battle, is there a possibility that you

could get killed? Really killed? Absolutely.

- Because in that dimension, you are not a spectator, or a visitor, but a real person transposed and transported to a real battle field.
- It is hard, even impossible for humans to understand this mystery. But it is happening for real in another dimension.
- Yes, you could die in that dimension, but you are still alive in another one, because all of us live simultaneously in different dimensions.
- Probably now you are asking whether the person who died in that battle is in fact the same person who is still alive in 1978 or 1979 or even in the future.
- And my answer is yes. You are all these persons in all these capsule-time spheres.
- You are the same person, but the properties of your body are different, as dictated by each dimension respectively.
- Another time-scene might open before you, for example, an old city market or bazaar.

The shoppers, the stores, the goods, and everything you see is real.

- You look at yourself and you realize that you are wearing clothes of the era. Yet, part of your mind that has retained space-time memory will tell you that you are living real events and real time, but you are just visiting another time and space in history.
- Then, if this is the scenario, can you go back to where you came from? Yes, you can.
- One way to do it is by using the Gomatirach-minzari, and similar techniques.

(Note: See Gomatirach-minzari, on page 83 in the book "Ramadosh Book; 13 Anunnaki-Ulema Mind Power Techniques to Live Longer, Happier, Healthier, Wealthier.)

8: Q&A:

At the end of Master Kanazawa' Kira'at (Reading/Lecture), a young student asked the Master: "Master, it is possible to bring with me, something from that dimension I have visited, so when I tell my friends about it they would believe me?"

“Of course you can,” replied the Master. “And this is how many ancient artifacts were brought back to the present. Some ended in the basements of museums, others dissipated in the doubtful minds of humans who could live only once.”

Another young student asked Honorable Master Kanazawa: “Master, you told us that sometimes, we enter a different dimension without knowing how to do it. You said, it happens just like that.

Why? And if this happens just like that, then our “Conduit” does not need to be activated to visit other worlds?”

The perplexed student paused for a short moment, and asked again: “Master, when we get there, do we go to different levels in the same dimension, or is it one single dimension we see all the time?

And how many different worlds can we visit in a single trip to the past or to other dimensions?”

The Honorable Master replied (As is, verbatim, word for word, and unedited):

- Everything depends on how your brain is wired.

- If your “Conduit” has been activated, then, you will know and understand what is happening to you, and all the things you will see in the other world(s) will be assimilated gradually by your brain.
- To understand what it is actually happening there, and how you got there, you have to visualize your mind as a tall building with many floors.
- Inside the building, there is an elevator that goes all the way to the highest floor.
- There is only one single elevator for all the people who enter the building.
- Each floor represents one layer of that dimension (The other world).
- This does not mean that the dimension you have entered has sub-divisions or additional dimensions. Simply put, the dimension is divided into multiple spheres, called layers. Each sphere gathers different kinds of people, eras, knowledge, events, memories, sensations, cars, shops, streets, so on.
- One floor could be the past universe and

past time of the 18th century. Another floor could be the 12th century. And another floor could be the future.

- But for now, do not worry about all these centuries and the future.
- Instead, let's go back to the place on Earth, from which you entered another dimension.
- There are two kinds of entrances to another world.
- The first one occurs through the activation of your "Conduit". And you know already how this happens.
- The second kind of entrance to another world is the accidental one, which is the current situation you are in.
- Usually, the coincidental or accidental entrance to another world occurs from spots and areas on Earth, that are not heavily visited or frequented.
- So, let's assume that you are in a distant field, a valley, a prairie, whatever. And you are just walking in that field.
- For reasons, your mind cannot understand

yet, time-space pockets open up before you.

- Some scientists call these pockets vortices.
- In our Ana'kh language, we call them “Ba’abs” (Doors, entrances, time tunnels, etc.)
- When the “Ba’ab” accidentally opens up, a huge but narrow tunnel appears before you.
- This tunnel takes the form of a spiral-wind; a sort of an atmospheric turbulence.
- You will see it.
- You will feel its electro-magnetic field, and before you know it, you are sucked up by its current.
- Once inside the tunnel, you will start to feel as if your body is shrinking.
- Sometime, just the opposite.
- You will feel as if your body is stretching out intensely.
- Everything depends on the intensity of the tunnel’s vacuum power. In all cases, you will be transported immediately, to another dimension that resembles the building I told you about before.

- The vacuum power, the tunnel's magnetic field, and the opening of the "Ba'ab", all these phenomena are caused by atmospheric anomalies conditioned and created by the collision of time-space plates.
- For now, consider these time-space plates as the tectonic plates of the Earth, that have caused the Earth to shift so many times throughout the centuries, and to change the superficies, shapes, and locations of continents, oceans, mountains, so on.
- The time-space plates, although invisible to the naked eye, exist at the entrance and borders of all dimensions existing in the universe.
- You can consider them as the landmark(s) of multiple universes.
- When the plates collide, or bump into each other, a time/space-vacuum tunnel opens up immediately.
- In this very particular time/space-vacuum tunnel, all things, physical and non-physical lose their original and primordial

properties.

- This means, that your body entering this vacuum is no longer the same body you had on Earth.
- The molecules change.
- Your Nahpsiya (DNA in modern scientific language) is altered.
- The weight and size of your body change instantly.
- In brief, what you retain in you, is only a spatial memory, a sort of a small recollection of things and events that happened to you on Earth.
- Now, you are inside the tunnel.
- Your body zooms inside the tunnel at the speed of light.
- This incomprehensible speed allows you to travel to the edge of the universe. And this travel includes all the dimensions and other worlds that have existed and/or shall exist in the future.
- You might land in a world that has existed in the past. Once you land there, you will not

be able to understand everything you see. But you will realize very clearly, that you are now in a different and a real world.

- Now, we go back to the tall building I told you about before.
- It is very important to remember that building, because we are going to use it as a representation of the other world you are facing now.
- Very good. Now you are right in front of the tall building.
- If you stay in the street, outside the building, you will see only one dimension.
- This dimension could be Egypt in the 3rd century B.C., or Paris in the 18th century. It does not matter.
- Now, you decide to enter the building. You go straight to the elevator and you push the second floor button.
- Very good. The door of the elevator opens up, you step out, and you enter the second floor.
- Although this second floor is still in the

same building, the time-space has changed.

- This means, that you are entering another era, another century of Egypt or Paris.
- The place (Country, in this case) does not change.
- You are still in Egypt or in Paris, depending where you have landed first. Egypt is still Egypt. And Paris is still Paris. But the time (Century, in this case) has changed.
- You will get used to it, when you progress in your study.
- Let's assume that you have decided now to take the elevator to the 10th floor.
- What are you going to see on the 10th floor?
- Certainly, neither Egypt or Paris, or anything else you saw on other floors. It is going to be another country.
- What is happening here is this:
- You are not entering a dimension that represents other worlds from outer space, or beyond the solar system, or beyond the metaphysical world. You are still on Earth, but in different time-space intervals, eras,

centuries, and possibly locations that no longer exist.

- This is exactly what the building represents.
- And this is exactly what we call going back in time.

Laa'na: Curse.

Laanaat: Curses.

Labbu-ifrit: Name for the Testament of Solomon.

It contained the names of angels and demons summoned by King Solomon, as well as magical techniques. Centuries later, a major part of the Testament was copied by Arab Sahiriin (Magicians), and was included into a primordial book on Arab Sihr (Magic) and Arwaah (Spirits). The book was called Kitab al Arwah (Book of Spirits), and was used in the Arab Peninsula, Egypt and Syria.

Based on this book, several fake manuscripts versions were published in Cairo in the twentieth century, and appeared under fancy titles such as

“Shams Al Maaraef”, “Kitab Al Jinn”, so on... Several passages of the Testament refer to supernatural entities and spirit-life-forms created by the Anunnaki who remained on Earth, and in a parallel dimension.

Laha: No. (Note: Also La).

Laki: I am having, encountering.

Lakur-bashar-shabah: The projection of the images of the bodies of people who have passed away. Yet, at a certain time interval, in an adjacent parallel dimension, the continuity of their physical existence is as real as the one they had while still alive on Earth.

Lama: Why? Same word in Aramaic and Arabic.

Lama’foumi: I don’t understand.

Lamantazar: Unexpected.

Lariba: The animated pictures and images of usually immobile objects, you see when you enter another dimension. It is also called Marda-iruch.

Laridu: The sensations dead people feel, when they enter the first stage, and/or the zone of the after-life.

These feelings are usually associated with people they feared or disliked on Earth. Their feelings are usually reproduced by their cellular memory.

But this memory will fade away after 40 days. Laridu includes all sorts of feelings the dead did not free his or her mind from. Same thing applies to dead pet who try to reach their owners and friends.

Lashkashilyouch: Name of a spirit, the Taaleb can summon on Friday.

Latah'soul: It will not happen.

Latakdouri: You can't do it.

Layoush: Name of a spirit, the Taaleb can summon on Friday.

Lee: To me.

Loughaat: Languages. Plural of Loughat.

Loughat Al Arwaah: Language of the spirits. Loughat means language. Al means the. Arwaah means spirits.

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M

Ma bira-rach: The etheric image of your brain (Mind), also called the mental projection of your Supersymmetric Mind.

Ma: Don't.

Ma'amaan: It is safe.

Ma'foumi: I understand.

Ma'had: Ulema center of learning.

Ma'kouli: Possible.

Maa'akoum: With you, in your favor.

Maa'koul: Possible.

Maal oun Maal oun: Cursed, condemned, damned.

Maarifat: Information about a person.

Madkhaal: An entrance to another dimension, which could be a part of a star-gate. It is oval and vibrates like a rubber band, very similar to a multiverse membrane, found in the perimeter of the eleven dimensions mentioned in contemporary quantum physics. It is neither visible to the naked eye, nor can it be detected by any apparatus on Earth.

Madroub: A person who has been injured by an entity during a séance.

Some spirits and entities love to play tricks on people. The malevolent ones and especially the Afarit would/could attack the Taaleb during a séance.

Mah.Ga.Ri: The projection of the images of the bodies of people who have passed away. Yet, at a certain time interval, in an adjacent parallel dimension, the continuity of their physical existence is as real as the one they had while still alive on Earth.

Mah'da?: Are you? It is part of the question: Where are you? (Fee mah'da?)

Mahdoor?: Are you here?

Majda: The paper you fold as a triangle, and/or in other shapes, and ask the entity to answer your questions by shaking or moving the paper. This is one way of communicating and/or conversing with the entity. Spirits can lift Majda in all directions, to answer particular Talabbat. In some instances, and out of the blue, names of people magically appear on the Majda's triangle.

Makan-Al: Arabic word for Space, location, place.

Makatba “Mat-Kaba”: Anunnaki central libraries, which are constructed from materials such as chiselled opaque glass (Called Mir-A’t), a substance similar to fibreglass (Called Sha-riit), and a multitude of fibre-plastic-like materials (Called Fisal and Hiraa-Ti).

Makboul: Accepted. It is said when the entity accepts the request of the Taaleb.

Maktoob, Al: What is was written in the book of your future.

Maktoubou: An Ulemite term for what is already written in the book of your destiny, fate, and future.

Malaa’ika: Angels; plural of Malaak (Angel).

Malaa-iikiyah: Another word for the language of the angels. Malaa-iikiyah derived from Malaak, which means angel in many ancient languages, including Hebrew, Aramaic, Urdu, Farsi, Turkish and Arabic.

Malaak: Angel. Same word in many Middle Eastern languages (Hebrew, Aramaic, Arabic, Turkish, Farsi, Urdu, Syriac, etc.)

Malaakout: Kingdom.

Malakout: Divine authority.
The seat of the mighty Creator.

Malakout: The Seventh Dimension is the “Malakout” (Almost same word in Hebrew, Aramaic, Phoenician, Syriac and Arabic, Ana’kh, and it means kingdom or paradise), where the Supreme Energy (God or the Original Force of Creation) originated, exists, lives, and extends infinitely.

Malou-niim: The damned.

Mamnouh: Granted.

It is said when the entity grants a favor.

Manhaz: Bad luck.

Manhooz: You are unlucky.

Mantazar: Expected.

Marach-mawta: One of the names for the doomed zone, where perturbed and frightened spirits and souls (Mind in Ana'kh/Ulemite) live, or have lived for hundreds or thousands of years. It is the sphere or dimension of the afterlife doomed zone, where perturbed spirits and entities are trapped, and can't get out. It is also called Bilaya.

Maraka Fasida: The areas, spots, and zones that store negative energy (ies) are called Maraka Fasida. And they are almost everywhere

underground.

Marash “Marach”: Doomed.

Marda-iruch: The animated pictures and images of usually immobile objects, you see when you enter another dimension. It is also called Lariba.

Marda-kharta: Anunnaki’s map of the afterlife.

Mardi: Illness.

Marfoud: Refused. Rejected Talabbat and Istijabbat. It is said when the entity categorically refuses to grant a favor.

Marsih: Name of a powerful entity.

Mashkour: Thank you. You are thanked.

Mashkouriin Mashkouriin: We thank you we thank you, addressed to a summon entity or a spirit

who just granted the Taaleb a big favor.

Mawtah: Death.

Maymoun: Name of a powerful and benevolent spirit.

Meena: From.

Merkabah: A chariot in Sumerian and Akkadian.
a-Mercavah in Hebrew,
b-Markaba in Arabic.

The secret esoteric meaning of the word Markabah is this: The Enlightened Masters (Illuminated Masters), the Sahiriin, and Noble Lightworkers reach the Higher Dimension (Sphere of the noble spirits) through a chariot made from light.

Mi: Me, I.

Mikha-iil: Name of an angel called the merciful, the Taaleb can summon on Friday.

Min Ahl Al Nar: Arabic phrase meaning those who are from fire, interpreted as hell (Jahanam).

Min takhdoom?: Who do you serve? Or, who do you obey?

Min?: Who?

Mina: From. By.

Mind of a deceased person: In higher dimensions of the afterlife, the Mind functions, sees and understands things very differently from the way we were accustomed to on Earth.

The deceased continues to live after death as a Mind. The Mind retains terrestrial memory, even though the Mind has lost all sensorial properties. The Mind cannot alter the past. We are stuck with the memory of everything we have done on earth. Only the Anunnaki who created us genetically can alter the past of the person they have created.

And by altering the past, the Anunnaki can erase all kinds of memories, including related events that

occurred in one particular dimension.

The Mind evolves in our lives according to the Anunnaki's blueprint, and in virtue of a constant learning on Earth.

This is one of the biggest differences between the Anunnaki-Ulema's Mind and humans' concept of soul.

The Mind (Soul to others) does not evolve or acquire more knowledge and wisdom by returning to Earth, and reincarnating in other human bodies, because neither the human body, nor Earth's teachings surpass the level and standards of the teachings of the Illuminated Masters (Mounawariin) and the amount of knowledge to be gained in higher dimensions. Thus, your Mind (Soul) should go somewhere else to acquire more elevated knowledge and purify itself.

The corrupt and contaminated environment of Earth and human beings' societies do not allow the Mind (Soul) to reach a higher level of enlightenment. The Mind (Soul to others) is not stagnant. It evolves, and continues to evolve and progress for

hundreds of thousands of years after death on planet “Ard” (Earth); the deterioration of the physical body, that is.

But in order to evolve, the Mind (Soul) must reach a higher sphere of knowledge and goodness. And that sphere begins with the Fifth dimension.

Mindkhal: Séance.

Minka: You.

Mira: One more.

Mirayim: Visible.

Mirsals: Messages sent by your mind (Regular and Supersymmetric) and/or received by your mind.

Mishmashrouf: Uncertain.

Mishmish: Impossible. It is said when the entity tells the Taaleb that a request cannot be granted, and/or an event will not happen.

Mitarjam: The spiritual master (Guide) and/or the Noble Lightworker who translates the languages of the spirits. Derived from the word Tarjama, which means translation. Same word and same meaning in Arabic, and ancient Persian, Urdu and Turkish.

Mold: A container, an incubator or a similar tool.

Moo-Aa-Zabeen: The spirits or souls of dead people who did not leave yet the doomed zone. They are trapped in this zone, which is located in a dimension next to ours. They suffer because they can't get out. But we can help them by communicating with them.

Moualamiin: Teachers. It is the plural of Moualem.

Moualem: A teachers. (Plural: Moualamiin)

Mouda-Ja'ah: On our planet, we multiply through "Mouda-Ja'ah" (Intercourse).

On other planets, reproduction is done through different processes and methods; no physical contacts or sexual acts are necessary.

Moukhari: Late.

Mounawar: Name of an angel called the spirit of light and truth.

Mounawar: The Enlightened (Illuminated) Master.

Mounawariin, “Mou-Na.rin”: The enlightened ones; one of the 4 categories of the Illuminated Masters.

From the Ana’kh word Mou-Na.rin, derived the Ulemite and Sahiriin term Mounawariin, which literally means people of the light, or more precisely the illuminated ones.

The Mou Na.rin are humans, and they live on earth. They are a group of thinkers, philosophers and scientists.

They are the custodians of important books and ancient manuscripts about the origin of mankind,

the creation of the universe and human races, as well as a multitude of subjects pertaining to vital aspects of humanity, non-terrestrial intelligent beings, Arwah, and other dimensions that are closely connected to humans, and nonhumans.

The Mou Na.rin can contact spirits, angels, non-terrestrial beings and entities via several and multiple techniques and means. They can read thoughts, foresee future events, and cure people from all sorts of illnesses and diseases. A group of philologists and linguists of alternative epistemology believe that the Ulemite term Mounawariin means the people who came from the fire, because the Ulemite term is composed of two words:

a-Mouna or Min which means from,

b-Narin or Nar, which means fire. Another group of scholars suggests that the term Mounawariin means people who are surrounded with light, especially around the top of their head, similar to the Buddhas, and saints, because the term is composed of two words:

- a-M, pronounced Meh or Miin, which means from, or came from;
- b-Noura (Niir in Ana'kh), which literally means light.

It can be found in several languages, including:

- a-Proto-Hebrew with the word Menora, which means many things including light, candle, lamp, candelabra branches.
- b-Proto-Aramaic/Aramaic/Assyrian with the words Nourah, Nour, which mean light, flash of light, brightness.
- c-Arabic with the word Nour, which means light.
- d-Ousmani, (Ancient and contemporary Turkish) with the word Nour, which means light.
- e-Farsi/Persian with the word Nour, which means light, and specifically heavenly light.
- f- Urdu with the word Nour, which means light, and quite often referring to a religious light and spiritual inspiration.

Thus the complete meaning of the term becomes: People of the light. In esoterism, occult, black arts,

Freemasonry and ultimate knowledge studies, the word light means ultimate knowledge and enlightenment. Bodhisattva in Sanskrit. In westernized version (Not totally accurate), they are called the Illuminati.

Mouraafeek: A spiritual guide; a higher spirit which escorts a summoned entity.

Mouraba'h Sihri: Magical Square.

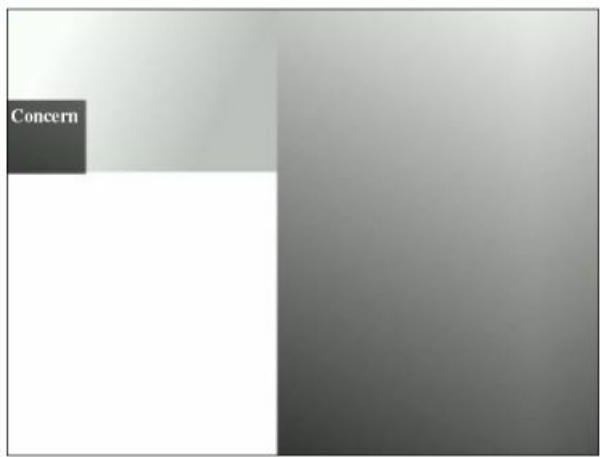
Mouraba: The Square of Letters, and/or the Squares of Knots. It consists of blocks and obstacles which prevent a person from finding happiness, and succeeding in life.

The Sahiriin told us that all of us have difficulties or will have difficulties which were printed on a Mouraba, the moment we were born. These difficulties could be called either bad Karma or Maktoob, meaning what it is written for us in the book of destiny, some writers refer to this book as Kismet or Kismat.

The Sahiriin can locate those squares of

difficulties and bad luck, and remove them permanently with the help of Arwaah Nabila (Noble Spirits).

Here is a brief commentary on the illustrations of Mouraba Technique-Graph.



MOURABA ILLUSTRATION #5

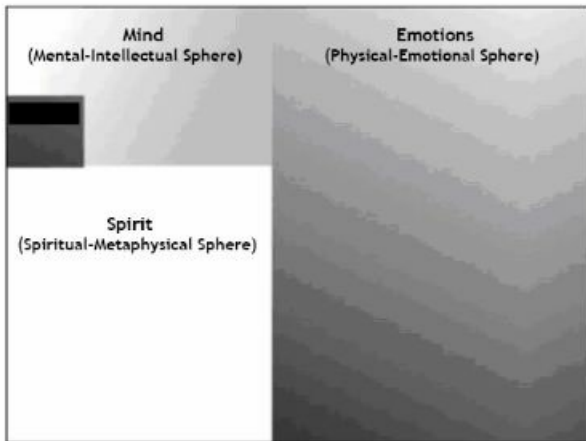
Mouraba Illustration #5 (Above) represents the 3

vibrational spheres or dimensions we live in, and/or we go through during our life in the 3rd dimension (Earth).

Nobody will escape the effects of each dimension, physically, mentally and spiritually.

Some are trapped in 1, 2 or 3 dimensions, others are capable of freeing themselves at a certain level. If you feel trapped because you are poor, financially insecure, unimportant, unlucky, or constantly threatened (Could be anything), you will never be able to progress on any level. And your mind will deteriorate. Worries of any kind are unhealthy.

The next illustration (Chart) gives additional explanation.



Simplified Chart of the 3 Spheres (Levels) of Human Beings' Existence
in the 3rd Dimension (Earth)
Also called the 3 Vibrational Dimensions

The chart above is called “Simplified Chart of the 3 Spheres.” It is also called, the Mouraba Squares Chart.

It represents three spheres or levels of existences, human beings live in or pass through, during their life on Earth, and which are:

- 1-The physical-emotional sphere
- It belongs to the world of feelings and emotions
- 2-The mental-intellectual sphere
- It belongs to the mind (Intellect)
- 3-The spiritual-metaphysical sphere
- It belongs to the realm of spirit, the encompassing spirituality, ethics, morality, social codes, enlightenment, and so on

Although, these 3 spheres have their separate vibrational worlds, they remained closely conditioned by the mental sphere. If we can deal with the mental zone (Mind), we will be able to solve lots of our problems.

The power of your mind is enormous.

If you use it wisely and pragmatically, you will be able to bring health and stability to your emotions; your mental power can even allow you to control physical pain, and eliminate stress and worries.

The Enlightened Masters and Rouhaniyiin

recommend that you transpose your stress and worries to the zone of the mind. Let your mind worry about that, and keep the zone of your emotions safe and healthy.

The Anunnaki Ulema have developed several techniques to deal with stress and financial worries.

One of their techniques is demonstrated in Mouraba Illustration #6, on the following page. For instance, they recommend that we send our worries, stress, fear and anxiety to the zone of the mind, one at the time.

Here is a brief description of how it works:

- You send (Transfer) your worries and concern to the mental zone (Sphere of the mind), because you should deal with your problems at an intellectual-mental level.
- As long as your emotions, feelings and worries are trapped in the emotional zone, you will not be able to assess and analyze the situation, rationally and logically.
- You should not be emotional when you

evaluate situations. It is wonderful to have a great heart filled with warm feelings and goodness, but you should not think with your heart. Leave your Heart Chakra alone when you go through crises.

- Create an area for your concern in the mental zone. Let your mind work on it.



Concern

- 1.Nature:
- 2.Color: Gold to Blue,
- 3.Time:
- 4.Revisit:

MOURABA ILLUSTRATION #6

- In the emotions sphere, open a register as seen in the Mouraba Illustration #6.
- Write down the nature of your concern.
- Your mind has already started working on your concern. Soon, your mind will send you a message.
- The message sent to you by your Fik'r-Mind contains analyses of your vibrations and energy.
- Write down the color of your vibrations.
- Write down the time (Day, hours) of your concern, meaning the period of your concern; when you feel worried, anxious, afraid, etc.
- Below, register the time when you have received a mental message.
- Tell yourself you are going to revisit the "Concern Square" in your mental zone.
- Apply the technique of the "Removal of the Knots", I have given you in the book "Activation of the Conduit and the Supersymetric Mind", pages 138-150.
- Your mind has already removed the "Knots",

meaning successfully dealt with your concern (s).

- Go now to the Illustration of the final result. This is how your emotional field will look; clean, free from all worries and concerns, because your mind has emptied the register, where you have written your worries.

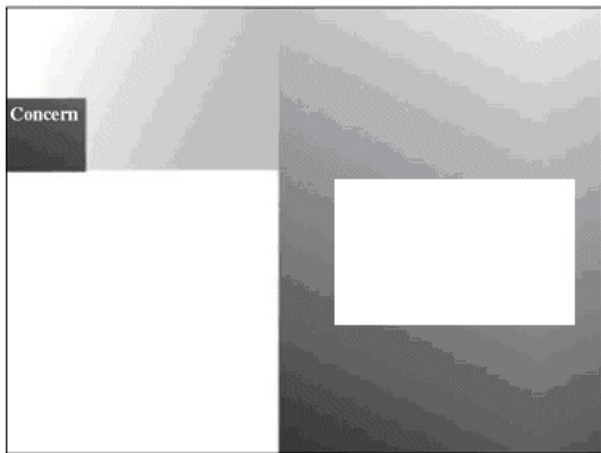
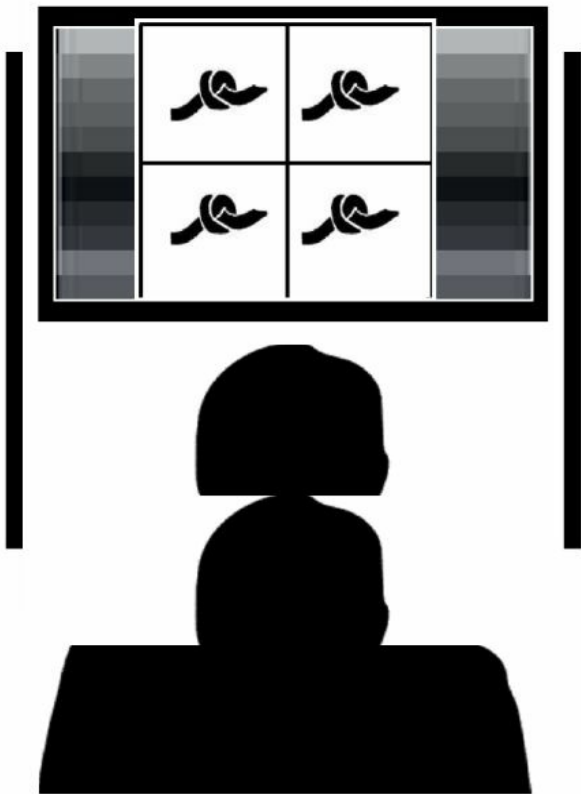


Illustration of the Final Result

Illustration of the “Removal of the Knots” (Concerns) Technique, from the book
“Activation of the Conduit and the Supersymmetric Mind.”



Mourabaiyaat: The four squares of the Tarot Table. In some instances, it could be used to call upon entities. The Mourabaiyaat reveals segments from the future of the Taaleb.

Mousada talami: The help is done, the help is given.

Mousada toukoum: I will help you. It is usually said by a summoned spirit or an entity at the very beginning of a séance.

Moustajaab: I will comply.
It is usually said by a summoned spirit or an entity at the very beginning of a séance.

Moustajabiin: Spirits and entities who are willing to respond to our summons and Talabaat (Requests).

Moustakbal Daa-em: Multidimensional future.

Moustakbal: The future.

Moutaraf: Acknowledged. Appreciated.

Mouzakarar: The notebook you will be using to write down everything you have encountered in your séance, and to detail the experience of your summoning.

Multidimensional holographic images in the afterlife: Multidimensional means that people, animals and physical objects are real in essence, in molecules, in DNA, and in origin, but not necessarily in physical properties. In other words, what you see in the afterlife is real to the mind, but not to your physical senses, because in the afterlife (In all the seven levels/dimensions of life after death), physical objects, including humans' and animals' bodies acquire different substances, molecular compositions, and new forms.

N

Nafash: Soul.

Nefesh in Hebrew.

Nafs in Arabic.

The Anunnaki-Ulema use the word Mind, instead.

Nafis-Ra: The first Woujoud is known to us as the Fourth dimension, and it is called Nafis-Ra.

Nafs: Soul of dead people.

Nafs or Nafsiya in Arabic.

Nefesh in Hebrew.

The plural of Nafs is Noufous.

Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

Nizraat Takaroob: Nizraat means vision, and Takaroob means, getting closer. The general meaning is to bring things together, and/or to merge

them together.

Nizraat Takaroob is a mental/spiritual exercise aimed at developing mental images and extra-mental faculty, that partially activate the Supersymmetric Mind.

Nizrah: A line marked on a candle by a needle or a nail, that the Taaleb must observe. The candle is used in psychic readings and spirits' séances. The burning candle should not cross the line. And the requests during the séance should cease, the moment the burning candle reaches the line. All Talabaat must stop at that moment.

Noubahari, “Noubarim”, “Noubari”: Noubahari is the plural of Noubih.

Noubih is either a noun or an adjective. It means a highly alert, informed, observant, wise lightworker, and a messenger of truth and wisdom.

From Noubih, derived the:

a-Sumerian and Akkadian words Nabih or Na. Bih, which means messenger.

b-Arabic word Nabih, which means wise,

intelligent, and well-informed.

Although the Noubahari are humans, they do not age as rapidly as we do. A seventy year old Noubari looks like a 37 year young man.

Master Sadik said: "Physically, they do not look older then 37...and they stay like that for the rest of their lives..." They live longer than ordinary human beings. Their lifespan on earth is approximately 135 years. They are vegetarians. Yes, they do drink, but with moderation. Some smoke, but not cigarettes.

Their tobacco is made out of aromatic dried fruits. They have an enormous compassion toward animals. They communicate exceptionally well with animals; the majority of animals except crocodiles, snakes, insects carrying bacteria and diseases, and some reptiles species.

Animals sense their presence and welcome them, because they have developed a sign language to facilitate their communication with animals.

And usually, animals respond in the same manner. They are well-versed in many languages. And they

are fond of languages of ancient civilizations, including those of vanished cultures.

They are able of learning foreign languages very easily and rapidly in less than a week. They can read a voluminous book and memorize it in its entirety in less than three hours.

They foresee the future and predict events to happen in several dimensions, including our own.

They are in constant contact with guardian angels. They are socially active, however, they do not reveal themselves to the rest of us, nor do they get involved in groups' activities.

They dislike organized religions, politics, fanaticism, prejudices, stock markets, financial interests, publicity, vain public debates, egoism, and excessive authority. It is not so easy to gain membership in their groups and societies. Membership is by invitation only. Membership procedures and initiation process, formalities, and rituals are rigorous.

Noufous: Plural of “Nafs”, which means “Soul” of dead people. Nafs or Nafsiya in Arabic. Nefesh in

Hebrew. Those Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

Nour: Light.

Nouraniya: The Mounawariin language.

Nouriin: Language of the angels, which means verbatim the language of light.

Nourou: Light. Flame of enlightenment.

*** *** ***

O

Oukaf: Stop the effects of bad thoughts and intentions of others. A command used by the Taaleb.

Oumrookroom tijab: Your command is obeyed. The Djinn or Afrit's response to a Saher's command.

Oumrookroom makbool: Your command is accepted. The Djinn or Afrit's response to a Saher's command.

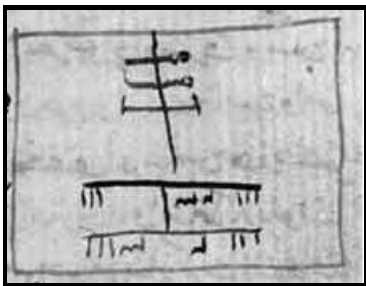
P

Pira: The manifestation of non-physical elementals and entities that live on Earth and on other dimensions.

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R

Raa'bah: A talisman against fear and a bullying boss.



Magical Square of Raa'bah. Talisman against fear and a bullying boss.

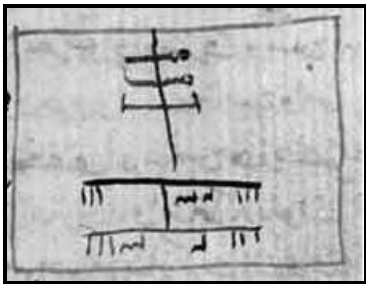
The Raa'bah magical square is extremely effective.

At one point, I thought I should not include it in this book, because it could cause severe embarrassment and unpleasant situations to an employer, and especially to tyrant and bullying bosses. Then, I realized that if it is used with good intentions, Raa'bah could ease a horrible situation at work that employees go through daily, because of the behavior of their employers. So, I changed mind. Here it is. Please use it with discretion and common sense.

How to use it.

Follow these instructions:

1. Copy the magical square of Raa'bah.
2. Write the full name of your boss under the magical square of Raa'bah like this (Gary, for instance):



Gary

2. Under Gary, write the following twice: Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

Translation word for word:

Natha-na-iil: Name of a spirit.

Oukaf: Stop.

Gary: Name of your employer.

Siibaat: Tough. Harsh. Harassment.

Amlou: Behavior. Work. The way he treats people.

Bisma: By the name of.

Al: The.

Arwaah: Spirits.

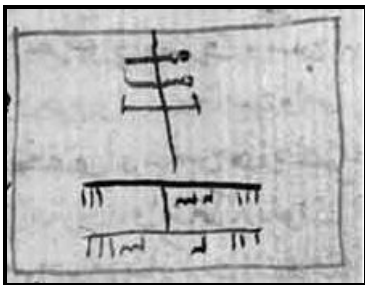
Al: The.

Sabhaa: Seven.

Housnah: Noble. Pleasant.

General meaning: By the name of the seven noble spirits, Natha-na-iil, stop the harassment by Gary.

3. You should get this:



Gary

Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah
Al Sabhaa Housnah.

4. Write the talisman on Friday night, between 11:00 PM and 1:00 AM Local time.(Wherever you are in the world)
5. Keep the talisman under your bed, right on the floor.
6. On Saturday (The following day), between 5:00 PM and 9:00 PM local time, write the following inside the magical square, and say it out loud: Darbatou Oukaf, Arwaah Housnah, Ajeebee Talabati fawran.

Translation word for word:

Darbatou: His action.

Oukaf: Stop.

Arwaah: Spirits.

Housnah: Noble. Pleasant.

Ajeebee: Respond. Comply. Answer.

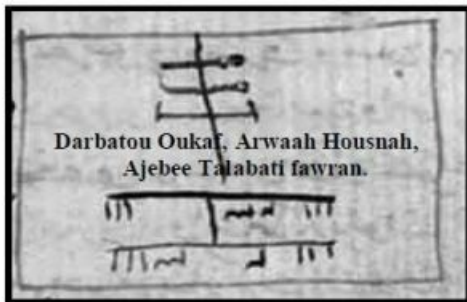
Talabati: My requests.

Fawran: Immediately.

General meaning: Oh Noble Spirits, stop his

harassment and answer my requests immediately.

7. You should get this:



Gary

Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

8. On Monday, when you go back to work, wear the talisman (Inside your shoes, the left one), and as soon as you enter your office, and/or where you work, repeat this: Mirjaan Mirjaan Daha Timal, Gary Yismah.

Translation word for word:

Mirjaan Mirjaan: Guardian Angel, or the invisible spirit.

Daha: Begin.

Timal: Your word. Your effect. Your result.

Gary: Name of your employer, for instance.

Yismah: Listen. Obey.

General meaning: Guardian Angel, begin to work on Gary, and make him obey you.

Note: This, should work. If not:

1. When you return home, open the talisman and drop three black ink spots over Gary's name.
2. Wait for a few seconds, until the ink is dry, and burn the talisman.
3. Dispose of the ashes outside your home.

The next day, you are going to see a significant difference in Gary's behavior.

Rab: God. Same word in Aramaic, Chaldean, Arabic.

Rabbani: Godly. Divine.

Raghabaat: Taaleb's wishes.

Raghabaatouk: Your wishes. It is usually said by a summoned spirit at the very beginning of a séance.

Ra-hat Dae-mat: Mounawariin's state of perfection and perpetual knowledge.

Rahmaat: Blessings. Mercy. Help.

Raj'aa: A real etheric-physical apparition of a ghost.

It is not an imprint. It is a pure and lively energy of the mind (Soul, spirit) of the deceased.

Ramiyaat: The act of throwing.

More precisely the throwing of one Bakht card on the Tarot Table; the line-up of the Tarot cards.

Rehma-ill: Name of an angel called the grantor of favors, the Taaleb can summon on Friday.

Repha-ill: Name of a “Primordial Angel” called the loving companion, the Taaleb can summon on Friday.

Resh-Aal:

- I. Definition and introduction
 - II. In the modern Egyptian Ruhaniye
 - III. In the Kabbalah
 - V. In the modern Egyptian Ruhaniye
-

I. Definition and introduction:

Resh-Aal is one of the words used in an talisman to cure headaches, and to develop clairvoyance. It means a sane head; a clear mind.

From Resh-Aal, derived:

- a-The Phoenician word Resh. Reshef

(Resef; Resh) was the Phoenician god of curses, plagues and lightning. Reshef spread plagues and diseases with bursting arrows, but he also healed the sick and the cursed. Same pronunciation in Aramaic, Sumerian, Babylonian, and Syriac.

- b-The Arabic word Ras, which means head.
- c-The Hebrew word Rosh, which also means head.

According to an archaic Arab Peninsula esoterism, based upon Sihr “Magic”:

The word Resh-Aal is to be written with “Zaa’ faraan” liquid, and placed in the center of your left palm for five minutes.

Close you left hand for five minutes.

And then open your hand very quickly and throw in the air a visualized form of anything you dislike. This could be the picture or image of an object, a feeling, even a person.

Before you open your left hand, you must summon the Alwiyah, (An Arabic word for high or higher spirits.) by reciting the 33 secret names of

Baalshamroot (An Anunnaki lord.) As soon as you finish reciting the names, the word Resh-Aal will change into a black ink. Look at the drop of ink, and begin to observe on the surface of the ink, scenes and moments from your real life passing over the surface.

II. Benefits:

- 1-Will heal headaches in less than 5 minutes;
 - 2-Will stop bleeding right away;
 - 2-In official meetings, and before anybody else enters the room, write it twice on your seat.
- This should give you an edge in dealing with others, and make them pay attention to what you have to say. Eventually, you will walk out of the conference room, a happy winner. Geometrical presentation/Symbol: A circle inside a square.

III. In the Kabbalah:

According to the Kabbala, and as stated by Blavatsky in her Secret Doctrine of Theosophy, “from the Resha-havurah, which means the “White Head” in Hebrew, flows the fiery fluid of life and

intelligence in three hundred and seventy streams, in all the directions of the Universe. The “White Head” is the first Sephira, the Crown, or first active light.”

IV. In the modern Egyptian Ruhaniye:

Ruhaniye is a modern Egyptian word for magic, that rotates around spirits and angels séances, similar to those described in the “Testament of Solomon”, which included the names of Anunnaki’s angels and demons, including Afrits and Djinns.

It is also called “Darb Al Mendal” in Arabic mythology and folklore.

Ribani: Celestial, godly, divine.

Rihah: Day of rest of the spirits and entities.

Rihaniyaat: Language of the Arwaah.

Riighboo ikmal mi: I want you to do this for me.
A Saher’s command.

Riighboo: I want.

Rija: Please.

Rizmanah: Calendar of the days and hours of spirits and entities. It also includes the lucky hours and the bad hours for summoning séances.

1-Hamnika-mekhakeh: Grids used by Anunnaki-Ulema as calendar to find the lucky days and the lucky hours in a person's life.

Hamnika-mekhakeh- ilmu: The technique of using the Hamnika-mekhakeh.

I. Synopsis of the concept: Humans follow certain calendars. The most common one is the Gregorian Calendar, which is a reflection of the Christian faith.

It is younger than the Muslim calendar, which in turn, is younger than the Jewish calendar.

All of these are considerably younger than the Anunnaki calendar, which is the only one used by the Anunnaki-Ulema.

The Anunnaki-Ulema and Rouhaniyiin reject the idea that the week consists of seven days.

Their week consists of four days, corresponding to certain days of our week. These are the only days to use in this technique, and the other three days in our week should not be calculated upon.

The Ulema-Anunnaki and Mounawariin's days are:

- Day 1: Thilta (Tuesday)
- Day 2: Araba (Wednesday)
- Day 3: Jema (Friday)
- Day 4: Saba (Saturday).

The importance of these days is the relationship between the person and the hours in each day. Using the calendar of the Anunnaki-Ulema, each person can find the luckiest hour of his or her week, according to the Book of Ramadosh (Ramadosh).

Ulema Rabbi Mordachai said: "You might feel that one hour a week is not sufficient for anyone's needs. It might also not improve your luck at work if it occurs, say, at two o'clock in the morning each Saturday. This predicament can be easily resolved by performing another technique, Time Manipulation, on that exact hour. The time that will

be added to your life under such circumstances will be as lucky as the original hour, and your chances of success will be vastly improved.” The Rouhaniyiin and Mounawariin teachers highly recommend performing a combination of techniques, since each enhances the other considerably.

The calendars’ grids:

A couple of questions might arise as you work with this technique. First, are all people with the same number of letters in their name share a lucky hour?

Yes, indeed they would. There are only sixteen grid lines to represent millions of people each. And this leads to an interesting discovery. The numbers of letters in people’s names represent a certain harmony that exists between them. For example, if you wish to approach someone in high places for a favor, finding that he or she shares the number of letters and the lucky hour will enhance your chances.

Always send your request to him or her during the lucky hour, either by calling on the phone, using

your e-mail, or placing a written letter in the mailbox.

The use of a language:

Another question is the issue of languages. What if your name is written with four letters in America, where you live, but with five letters in your native language?

The answer is simple. Always use your native language, the language that you were first aware of your name in, in your grid. It will be much more accurate and certainly more powerful. An important fact to add is that this technique is simple, but it can be enhanced in many ways by subtle variations.

Adding those variations extends the knowledge of how time and space is related to luck and success, and how to fine tune the process. But even in this straightforward version, the technique is incredibly powerful, so much so that it may change your life completely, always for the better.

Tip: If any added numbers are higher than one digit, always add the numbers and use the result. For example, if instead of $3+1+1+1=6$ you will find yourself with, say, $4+7+7+7=25$, add $2+5$ and use the result, namely 7. If you have $40+41+42+43=126$, add $1+2+6=9$.

The preparation and use of the grids:

The first step is to prepare a grid of sixteen squares, like the one below.





In the next step, you will establish the calendar of the week, by writing them in this specific order.

Grid 1: Calendar of the Week

Day 1	Day 2	Day 3	Day 4
Day 2	Day 3	Day 4	Day 1
Day 3	Day 4	Day 1	Day 2
Day 4	Day 1	Day 2	Day 3

- 1-In the next step, you will establish the calendar of your name. Let's say your name is Suzan.
- 2-You will write your name in the squares, but you must write from right to left, the way they did in many ancient languages, including Ana'kh.
- 3-Then, you follow, still from right to left, with the number of the days, 1, 2, 3, 4.

Grid 2: Calendar of Your Name

A	Z	U	A
3	2	1	N
Z	U	S	4
2	1	N	A

*** **

1-In the next step, you will establish the calendar of your lucky hour.

- **2-**Look at the two squares above.
- **3-**Try to find the one square that has the same number in both drawings.
- **4-**When you compare each square, you will see that the second square in the last row has the #1 in it.
- **5-**Fill in the number of the days in the first row, the way it appeared in the first grid.

Therefore, Suzan's lucky hour will occur during the second day. (If more than one square presents the same number, add the numbers.)

Grid 3: Calendar of your lucky hour

Day 1	Day 2	Day 3	Day 4
	1		

In the next step, we shall start our calculations.

- **1**-Keep the first row as is.
- **2**-fill the rest of the grid with the number 1.
- **3**-In each column, you will now subtract the three #1 from the day in the first row. $1-1-1-1 = -2$; $2-1-1-1 = -1$; $3-1-1-1 = 0$; $4-1-1-1 = 1$

Go to Grid 4.

Grid 4

Day 1	Day 2	Day 3	Day 4
1	1	1	1
1	1	1	1
1	1	1	1

-2 -1 0 1

- 4-We will now add the number we have calculated. (-2)
 $+ (-1) + 0 + 1 = (-2)$
- 5-We continue our calculations by using the number we have achieved, -2 , as a filler in the grid below, in three rows under the basic days row on top.
- 6-Then, we will calculate the values of the columns the way we have done in the previous grid.

*** *** ***

Grid 5

Day 1	Day 2	Day 3	Day 4
-2	-2	-2	-2
-2	-2	-2	-2
-2	-2	-2	-2

-5 -4 -3 -2

- 7-We will add these numbers: $(-5) + (-4) + (-3) + (-2) = -14$



8-We will combine the individual numbers comprising the number fourteen by adding them: $1 + 4 = 5$

- **9-**We will add these two numbers. $(-14) + 5 = -9$

*** *** ***

In the next step:

- **1-**Return to the first grid, displaying the calendar of the week.
- **2-**Starting on the second row, count the squares, going from right to left, nine times.
- **3-**You will reach Day 3.
- **4-**This establishes that your lucky hour will occur on Friday, the third day of the Anunnaki week.
- **5-**To establish the hour, go back to Grid 4, and look at the row that expresses Day 3.
- **6-**Add the numbers: $3 + 1 + 1 + 1 = 6$
- **7-**Calculate: $(-9) - (+6) = -3$
- **8-**To establish the hour within the 24 hours

in each day subtract, $24 - 3 = 21$.

21 is 9 P.M.

Therefore, Suzan's luckiest hour of the week occurs at nine o'clock in the evening of each Friday.

Rou'yah: Visions.

Rouh: Ethereal energy.

Rouhaniya: The Sahiriin and Spiritualists' language.

Rouhaniyiin: A title for medieval and contemporary alchemists and Kabalists.

Rou-hi-yin: Supreme beings from the Fifth Dimension.

Rouhiyya: Etheric

Roushnourani: Heavenly messengers.

Composed from two words:

a-Rousl, which means a messenger. Rasoul on Arabic.

b-Nourani: From light; a divine light. Same in Arabic.

Seers who deal with noble spirits. Seers and Masters who practice the art and science of Arwaah (Spiritism).

The Rouh is the non-physical image projection of what you are if you were separated from your body. It has electricity, magnetism, plasma and ethereal energy.

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S

Satana-il, “Shaytan”:

Ana’kh/Ulemite/Assyrian/Aramaic/Arabic. Noun.
Also called Satan-na-il or Shatan-II.

I. Definition and introduction

II. Various meanings in different ancient texts and religions.

III. Angels of God

I. Definition and introduction:

Satan-na-il, also called Sa-tan, Shatan or Shaitan means the devil, the bad angel. Shaytan, in Aramaic, Phoenician, Syriac, Ashurian (Ashuri, Assyrian), and Arabic means the devil.

In Pre-Islamic and Islamic literature as well,

Shaytan is Lucifer, also called the Dijjal (The Impostor). "Il" means god. Thus Satan-na-il (with all its derived names, and linguistic variations such as El, Eli, Al, etc.) becomes: The god of evil. But epistemologically, he is the god of the fallen angels. Early doctors of the Eastern Church confused him with Baal-Zebub. More confusion will arise in the early literature of Eastern Christian Church, when a reference was made to a war waged by the angels of God (Judeo-Christian God) against the fallen angels of Satan-na-il.

Satana-il was the supreme leader of an extraterrestrial race that accompanied the Anunnaki in their second landing on earth. This galactic race was physically and genetically different from the Anunnaki and the Igigi. Their duty was to serve the Anunnaki. They rebelled against the Anunnaki and broke the laws of their leader by breeding with the women of the Earth. Contrary to the general belief, the Anunnaki were not the first extraterrestrial race to marry, or the have sexual relations with the women of earth. The subjects of Sata-na-il were the first to take the

Earth's women as their wives. But because they were integrated into the Anunnaki's community, many believed that they were Anunnaki themselves.

According to the Sumerian mythology and the Bible, their sin and breaking the laws of the Anakh caused the Deluge. In many parts of the Book of Enoch, they were mentioned as the fallen angels.

II. Various meanings in different ancient texts and religions.

- a-Satan-na-il, also Sa-tan or Shatan or Shaitan means the devil, bad angel.
- b-In Aramaic, Phoenician, Syriac, Ashurian (Ashuri, Assyrian), and Arabic is Shaytan which means the devil.
- c-In Pre-Islamic and Islamic literature as well, Shaytan is the Devil, also called the Dijjal (The Impostor).

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III. Angels of God(s) in the Judeo-Christian scriptures and ancient religions:

Those angels were:

- 1-Gib-ra-il (Angel Gabriel), the guardian of Janat Adan or Edin (Garden of Eden), in Sumerian and in Anakh is Nin-il, or Nin-Lil. It is also called “Gab” and “Gab-r-il”. Gab means a female guardian, a governor or a protector. This explains why Angel Gabriel was represented to us as the guardian of the Garden of Eden.

In the ancient texts of the Sumerian, Acadians and civilizations of the neighboring regions, Gab-r was the governor of “Janat Adan” (Garden of

Eden).

But “Angel Gabriel, the Sumerian is more than a guardian, because he was called Nin-Ti which means verbatim: Life-Woman. In other words, Angel Gabriel was three things:

1-Governor of the Garden of Eden;

2-A woman, NOT a man, because she was “the female who created life”;

3-A geneticist who worked on the human DNA/creation of the human race.

- 2-Mi-Kha-il (Angel Michael), the Christian “Guardian angel”, also known in the civilizations of the Sumerians, Babylonians, Acadians, Hittites and Anakh as Nin-Ur-ta.
- 3-Rapha-Il (Angel Raphael), known to the Sumerians and Anakh as Enki or En-Ki.

The other angels of God were Raguel, Sariel, Ramiel, and Uriel, known to the Sumerians and Anunnaki as Enlil or En-Il.

Worth mentioning the fact that the archaic terms “Il”, and “El” were understood sometimes as

angels, prior to the writing of the Semites, Phoenicians, Hittites and Acadians epics and mythologies. In the original Sumerian and Akkadians texts, “Il” or “Eli” or “Ili” meant =high, elevated.

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Shabah: Ghost or phantom in Arabic. It is still

used in the Arabic language, and particularly in the Arabic Sih'r (Arabic Magic) literature.

In its Sih'r original context, Shabah meant the etheric energy diffused by your physical body. It could be seen as a real entity in the "next dimension", the one that follows the Third Dimension which is Earth.

On Earth, Shabbah resembles Latabi, but only after the event of one's death has occurred.

Sahiriin: Plural of Saher (magician or sorcerer). Saher derived from the Pre-Islamic Arabic word Sih'r, which means sorcery and magic.

Shama Kitbah: Akashic Libraries, which are located in every community in Ashtari, the habitat of the Anunnaki.

Ulema defined Shama Kitbah as the global depot of cosmic knowledge, which stores all thoughts, deeds, acts, visions and space-time memory.

Sham-kiya: Cosmic (Cosmic dust and molecules).

Shoula Al Nour: The sphere of light, love and ultimate wisdom. In the Rouhaniyiin language, it means the realm of the angels, in Ana'kh and Ulemite, it means, the sphere of perception and understanding.

Shtaroot-Hxall Ain: The inhabitants of the house of knowledge. Simply put, a Dybukur is an entity without soul that continues to exist with any kind of awareness or understanding of its situation. There are instances, where a Dybukur can cause a serious threat to humans. In new age ufology, it is referred to as a "Walk-in".

Siddim: Hebrew word referring to the entities created by the Nephilim (Anunnaki). The Hebrews called them the "Evil Powers", the "Evil Gods" of the Canaanites. Siddim means "Pourers forth". In ancient Israel, a valley was named after them. In Psalm cvi., 37, the word Siddim is translated "devils".

A non-Hebrew view; Ulema Berkovitch's opinion:

Ulema Berkovitch said verbatim: “The Hebrews feared the deities of Phoenicia, and always portrayed them as the gods of the devil. I can understand that, since the Habiru/Hebrews gods were in direct competition with the gods of Phoenicia and Ugarit. And all the stories, the Hebrews created about children sacrifices on Phoenician altars and inside Melkart and Hiram temples were false.

It is very ironic, because the root of the Hebrew word Yahweh, the god of the Hebrews is Phoenician. We have to remember that the Jewish god was also called El Shaddai. And the word Shaddai derived from the Phoenician root ShD.”

In Arabic, Persian and Indian literature:

In ancient Arabic texts, the word Siddim is written and pronounced “Shedim”. It means the “Nature’s Spirits”. These spirits were known to the Bedouins of the Arab Peninsula, the Fertile Crescent, and Egypt as the Afarit.

They were also called Djins in India and Persia. Others have associated them with the

“Elementals”.

Sifra Ardi or Erdu: Segment of your life on Earth.

Sifra Donia: Segment of your life from the moment it was fashioned by the Anunnaki.

Sifra Falaki: Segment of your life outside the physical world. Meaning, in other dimensions, parallel zones, and adjacent spheres.

Sifra: Segment of your life. It could include your past, present, and future, in a linear and non-linear forms.

Siha Kalma: A magical square to be used by any person whose first name starts with the letter M, like Mary, Mimi, Mel, so on.

Originally, it was incorporated into a white magic text dealing with health and sickness, caused by rheumatism and similar conditions.

Later on, an Allamah said that this square can also

be used by any person, regardless of his or her name, provided that the square is used according to Sahiriin and Rouhaniyiin instructions.

Essentially, Siha Kalma is Magical writing for preserving good health.

Sahiriin and Rouhaniyiin instructions.

How to use it:

- 1. Copy the Siha Kalma, and wrap it in a piece of white linen.
- 2. Do this on a Friday, between 7:00 PM and 10:00 PM.
- 3. Carry the Siha Kalma with you for 12 days.
- 4. At the end of this period, cut the Siha Kalma in 4 pieces, and dispose of it, while burning incense, and repeat the following Talabaat twice: Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daa-ii-maat.

- Mashkour: Thank you. You are thanked.
- Irbiil: Name of a good spirit.
- Nehmat: Blessing. Grace.
- Al: The.
- Rab: God.
- Aleykoom: Upon you.
- Abki: Keep.
- Sihati: My health.
- daa-ii-maat: Always in good condition. Healthy.

General meaning: I thank you Irbiil, may God bless you, please keep me healthy.

Sihat: Health.

Sihati: My health.

Sihba: Difficult.

Sihhr: Sorcery and magic in the Sahiriin language, as well as in archaic and modern Arabic. It is a

Pre-Islamic Arabic word.

Sihri: Magical.

Siibaat: Difficulties, problems, hard time.

Soul: One of the many manifestations of the mind, although the soul does not manifest itself in any form or shape, not even in an etheric or ethereal sense. Buddhism also uses mind instead of soul.

Soul is a metaphysical concept created by Man. Soul is a religious idea created by humans to explain and/or to believe in what they don't understand. It is more accurate to use the word Mind instead.

The mind thinks and understands. The soul does not, perhaps it feels, if it is to be considered as a vital force and source of feelings in your physical body.

The difference between Soul and Mind resides in the purpose of each. Although both aim at a higher level of spirituality, the Mind surpasses the Soul, because it contains it. In the afterlife, such source

of feelings is non-existent, and in the dimensions of the after world, such source is useless.

Because the Anunnaki's mix to create us did not contain what humans call "Soul", the soul never entered our bodies.

There is another non-physical element called Mind that substitutes for the soul. (Buddhism shares this concept.) The Mind does not reincarnate and/or return to Earth. No reason to.

Sooltaan: Entities' power, authority, reign.

Soura: A picture, a vision.

Soura: Cosmic copies of a living entity, human or other life-forms in other or multiple dimensions.

Sourati: Cosmic copies of a living entity, human or other life-forms in other or multiple dimensions.

*** *** ***

T



Magical circle of Taa-siir Daa-irat moutaba'aa. Talabaat to

Taa-siir: Tasiir means to influence others in the Sahiriin's language. Literarily, it means to impress. It is represented by the magical circle of Tasiir Daa-irat moutaba'aa.

Daa-iraat means circles within circles or circumferences within circumferences, referring to the "multiple layers and zones of the mind", as explained by Allamah Behrooz Khorshiid (Khorsad).

Moutaba'aa means continued. Literarily, it means followed by. It refers to the "constant changing of people's decisions and courses of action," as explained by Allamah Al Nabati.

Tasiir appeared in both the Arabic and Persian Rouhaniyaat, but was interpreted differently for unknown reasons. It is usually used in spirits (Arwaah) and entities summoning séances.

Both black magic and white magic made use of the

Tasiir Daa-irat moutaba'aa to influence people, and make them do whatever the Saher wishes or requests. It is a very effective magical tool with a double edge.

Allamah Al Nabati said verbatim, "It could be used for good or for evil. Everything depends on the intentions and Talabaat of the Taaleb. And everything also depends on who has been summoned. Are they Angels? Demons? Afrit? Or souls trapped in the doomed zone?"

In the old days, it was used by the Sahiriin in Baghdad, Mosul, Damascus, and many parts of Saudi Arabia and Yemen, to influence judges and rulers. Many have claimed they were set free and/or acquitted, because a Saher opened up for them the magical circle of Tasiir.

This technique was banned/condemned by Prophet Mohammad, and later on by his companions. And Fatwabs were issued against all seers and magicians who have practiced Tasiir.

How to use it.

Follow these instructions:

1. First prepare your Burqua'h.
2. Create a black box in the middle or the center of the magical circle.
3. Write down the full name of the person you want to influence or impress.
4. You must write his or her name backward, from right to left, otherwise it will not work.
5. The Sahiriin recommend zaafaraan for writing, but since it is virtually impossible to find zaafaraan everywhere in the West, one could use a white marker.

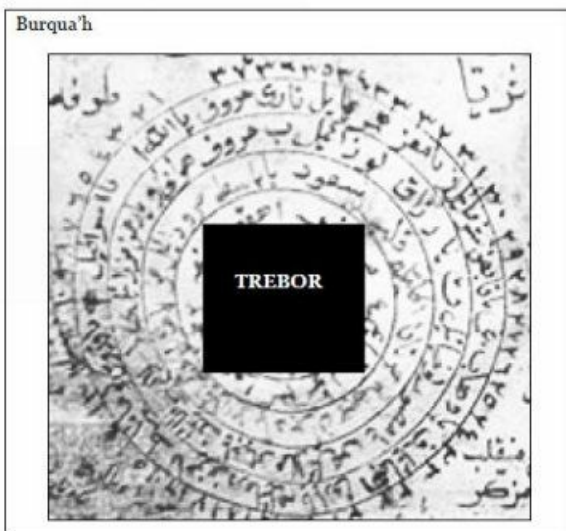
Create a black box in the middle or the center of the magical circle, as shown in the illustration.



Important note: Do NOT use this square. It is only an illustration. If you do, your Sihr work will fail. Use the magical square on the page of Burqua'h. But you can cut out this page and/or copy it for practice only.

Write down (backward) the full name of the person you want to influence or impress, like this:

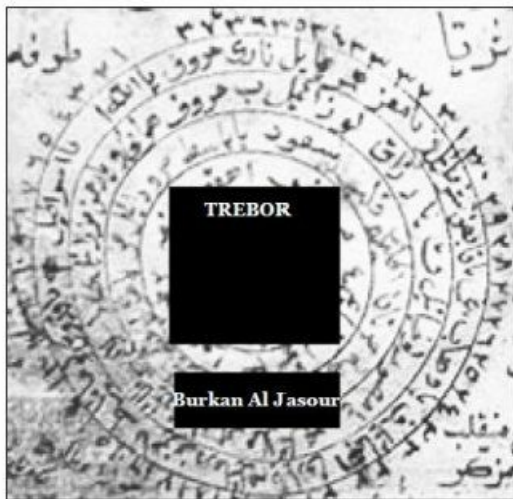
Note: We are using the name of Robert as an example.



Important note:

Do NOT use this square. It is only an illustration. If you do, your Sihr work will fail. Use the magical square of Burqua'h. But you can cut out this page and/or copy it for practice only.

6. Draw a rectangle under the TREBOR square, and write on the rectangle the name of this entity “Burkan Al Jasour”, like this:



6. Now, get ready to summon your spirit “Burkan Al Jasour”! Of course, you could have chosen another spirit to summon. The Sahiriin have a list of spirits and entities who would respond to your Talabbat, such as:

- Aakil.
- Abu Aldahab.
- Abu AlSamar.
- Abu El-Hareth, also called Abu Al Nour.
- Abu Ghirbil.
- Abu Mhriz, also called Abu Yahkoob.
- Banshi.
- Barqan Abu Adjayb.
- Buckaru.
- Burkan Al Jasour.
- Cheik Oran.
- Dumari.
- Hashtashalhakouch.
- Houliaj.
- Ifraim.

But for now, let's work with Burkan Al Jasour.
In a future séance, you can choose any of the spirits mentioned above.

7. Summon Burkan Al Jasour by saying: Adonai, Ilahi, Ihdar Burkan Al JasourSharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

Translation word for word:

- Adonai: My lord.
- Ilahi: My creator. My god.
- Ihdar: Be present. Come in. Bring in.
- Burkan Al Jasour (Name of your summoned spirit)
- Sharifina: Honor us by your presence.
- Ihdar: Be present. Come in. Show yourself.
- Baraka: Be blessed.
- Alluha: God.
- Al: The.
- Kader: Kader. Capable.
- Aleyka: Upon you.

General meaning: My lord, my God, bring in

Burkan Al Jasour. Honor us by your presence.
Be blessed by Al Khader all mighty.

8. As soon as the spirit manifests itself in the flesh, tell the spirit about your situation, and explain the reason for summoning him. Be brief and precise.

Important note: I am going to describe to you what it is going to happen next. It is extremely important that you remember what I am going to tell you, right now: The spirit will appear before you in the flesh. Do not panic. No harm will come to you, because Burkan Al Jasour is a benevolent spirit. However, keep in mind that even good spirits love to play tricks on people. So be prepared, in case it happens.

9. The spirit will stand before you and will say a few words, such as: Ajabna, itloob.

Ajabna means: I have answered your summon.

Itloob means: What is your wish. Ask.

Or Hadiri Lil Talabaat.

Hadiri means: I am present and ready.

Lil means: For.

Talabaat: Your demands. Your requests.

Or Moustajaab, Raghabaatouk.

Moustajaab means: I will comply.

Raghabaatouk means: Your wishes.

As soon as you hear these words, you say: Ahlan was sahlán, Baraka aleykóum.

Ahlan was sahlán means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykóum means: Upon you.

10. Then, you tell the spirit what you want. You can't talk to the spirit in your own language. The spirit will not converse with you in your native tongue. The spirits have their own language. You don't have to worry about that, because I am going to give you the necessary words you need to use. They are few. For instance:

To ask the spirit to influence somebody or make him/her change her/his opinion in your favor, and/or to make him/her give a decision or a ruling that could and would help your situation, you just

say: Robert X (For example), Taasirhou Ifkaarou
lee Ijati.

Translation word for word:

Taasirhou: Influence. Convince.

Ifkaarou: His decision. His opinion. His action.

Lee: To me. About me.

Ijati: My cause. My situation.

Note: You can use these words in all your séances.

11. The spirit will respond like this: Tamaam,
Mamoor. Tamaam means: Ok. Perfect. Complete.

Mamoor: Done. Obeyed.

You reply like this: Mashkoor Farahaat wa
Barakaat Aleykoun.

Translation word for word:

Mashkoor means: Thank you.

Farahaat means: Joy. Be happy. I wish you pleasant
time.

Wa means: And.

Barakaat means: Blessings.

Aleykoun means: Upon you.

12. You end the séance by asking the spirit to step on the name of the person you have written in the black rectangle, and you say this: Idhas Ala Ismou wa kammel.

Translation word for word:

Idhas means: Step over.

Ala means: On. Upon. Over.

Ismou means: His name.

Wa means: And.

Kammel: Finish the job. Complete the task.

13. You close the séance by asking the spirit to leave. You say this: Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoun.

Translation word for word:

Mashkoor Mashkoor means: Thank you, thank you.

Irhal means: Leave now.

bil means: With. In.

Salamah means: Peace.

Barakaat means: Blessings.

Al means: The.

Khader means: Khader, name of God the capable.

Aleykoun means: Upon you.

General meaning: Thank you thank you, leave now with peace, blessings of Al Khader upon you.

14. As soon as the spirit departs, you burn the Burqua'h, and you dispose of it outside your home.

Ta-Adul: Equilibrium between the mental and the physical. Usually linked to Khateyn Tarika.

Taaleb: A person who tries to summon spirits and entities. Literarily, Taaleb means a person who demands favors from the spirits and entities. Talabaat is the plural of Talaba, which means requests, wishes, and demands.

Taba'yim: People of the Tabi'a level.

Ta-baa: Apparition of ghosts, usually explained as animated imprints of previous segments or moments from the life of deceased or departed persons.

Ghosts are holographically projected on a cosmic screen which varies in length, density and intensity,

depending on the level of energy of what remains from the deceased stored in an etheric dimension, and projected in a holographic manner.

Tabaa's duration depends on the amount and intensity of energy of Fik'r or mind of the deceased person.

Tabaa is sometimes referred to as Zoohoor.

Tabadool: In some instances, the entity you have summoned might shape-shift and/or project a duplicate copy of itself/himself/herself. This phenomenon is called Tabadool, and it has occurred in many séances, and has caused severe injuries to the Taaleb. Usually one or two of the malevolent copies of the spirit intershift.

Tabe'h: Continue. It is said when the entity wants the Taaleb to continue to ask favors.

Tabi'a: The primordial state of mankind; human nature. At that level, the human mind is deteriorated, and the human spirit resembles a stagnant pond, where bacteria spread, and insects

breed.

Tah'sool: It will happen.

Tahar: Early Phoenician Purification priests, who were known for their Sih'r work and for summoning powerful entities.

Tahdeem: A powerful black magic square's spell that causes destruction, and annihilation. Tahdeem will block the bad thoughts and vicious intentions of your enemies, and all those who wish you harm.

Tahira: Language of the spirits from the Higher Sphere, which means verbatim the pure and/or clean language.

Tahiriin: In the Rouhahiyyin language, Tahiriin means pure entities, sometimes, they are called angels or messengers of the good wind. They bring you good news, and grant you lots of favors, if you have good intentions. In Ana'kh and Ulemite, and as applied in your Fikrou Jalsah, Tahiriin means

good thoughts and good intentions.

Tajra: Business, enterprise, trade, commerce.

Tajrabah: The experience you had upon encountering an entity; your experience with the afrit.

Takaarub: Chronological time-rhythm of the Rouhaniyiin and Ulema Anunnaki.

The Masters told us that time is not linear, thus the past, present and future exist simultaneously.

Takarii?: Can you? (Also Kadirum?)

Takasur: Multidimensional occurrences/events which are manifested physically, mentally, and holographically on multiple levels. You will be able to see these occurrences after you activate the Conduit.

Takasur: Multidimensional occurrences.

Takdouri: You can do it.

Takhdoom: To serve, to obey.

Talaa-miza: Students at the Maa'had. It is the plural of Talmiiz.

Talabaat: Commands and wishes of the person who is calling upon the spirits and entities.

Talabaati: My requests. My wishes.

Talbbatoukoum mira: One more request only.

Talboo: I want

Talmiiz: A student. (Plural: Talaa-miza)

Taltah: Tuesday.

Tamadi Fikru: A technique developed by the Anunnaki Ulema and later on by Sahiriin to

explore, and eventually activate the Conduit. Although, it is a partial activation, the results are remarkable. This exercise will open your eyes on dimensions out of this world.

Tamal: It is done.

Tamali: Given (Given to you).

Tamdeed: Extension of the presence and substance of spirits. See Tamdeedkhilkaana.

Tamdeedkhilkaana: Composed from two words taken from the Ana'kh and the Sahiriin languages:

a-Tamdeed, which means extension.

b-Khilkaana, which means creatures.

In metaphysical-esoteric term, Tamdeedkhilkaana is the multiplication of the presence of non-physical entities, angels, demons, spirits (Arwaah), Djinn and Afarit, and even creatures or beings from the future.

Tamdeedkhilkaana is closely related to full and partial physical, etheric and ectoplasmic

apparitions of angels, spirits, Afarit and Djinn.

In Earth's technological term, Tamdeedkhilkaana is an extra-biological extension of human intelligence and capabilities (EBEHIC) in the form of ultra sophisticated and intelligent machines, apparatuses and tools, which could replace human beings as futuristic quasi human machines, capable of doing almost everything, without dispensing or exhausting any source of energy.

Already on Earth, we have something very similar, even if it is at a primitive and rudimentary level by comparison to the limitless and endless extra-mental, extra-sensorial, and extra-bio-organic capabilities of angels, spirits, multi dimensional beings, non human and non-biological entities and living forms.

For instance, and to name a few; locomotives, cars and bicycles are an extension of our legs and feet.

Microscopes, lenses, eyeglasses, binoculars, and telescopes are extension of our eyes.

Stethoscopes, detection sonar system/equipments and other listening devices are extension of our ears.

Phonographs, recording devices, speakers, microphones, and amplifiers, are an extension of our mouths.

Tamdeedkhilkaana allows angels, spiritual, metaphysical and etheric entities to suddenly appear and disappear simultaneously, and at the same time in different places and locations.

Tamdood: Non-physical entities and particularly angels who are part of a very complex phenomenon called Tamdeedkhilkaana. See Tamdeedkhilkaana.

Tanara: The level of mind that represents awareness, total development of supernatural powers, and the first stage of enlightenment.

Tana-riim: People of the third level of the mind.

Tanawar: The act of illumination. Others, described it as the State of Enlightenment.

Tanwiir Ilmu: The development or more precisely the awakening techniques of the Supersymetric Mind.

Tanwiir: The awakening of the mind; enlightenment.

Tarik: Road. Usually used as “Tarik al Hayat”, meaning the road of life, and sometimes, the path of luck, as written in the book of fates and destinies.

Tarik exists inside Khateyn Tarika, the two invisible lines that border the human body, and condition our state of mind.

Tarkiz: A mental training that develops a supernatural power.

Tashaklatouch: Name of a spirit the Taaleb and Saher can summon on Friday.

Tasiir: Taaleb’s requests to influence others’ decisions.

Tawush: Name of a spirit, the Taaleb and Saher can summon on Friday.

Tay Al-Ard: An Ulemite-Arabic word. It is a metaphysical experience that produces a teleportation phenomenon; a secret esoteric practice/technique of the Ulema, Sahiriin, Rouhaniyiin, and Allamah.

The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without moving. Ulema or Allamah Qadhi, previously one of the leading figures of Allameh Tabatabaei explained Tay Al Ard as the termination of matter itself in the original location, and its re-appearance, manifestation, and re-creation in its final location, the place one wished to reach.

Tay Al-Makan: An Arabic expression meaning the folding of space. It is composed of two Arabic words:

a-Tay, which means folding or to fold.

b-Al Makan, which means the Space; the location;

the place.) The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without moving.

Ulema or Allamah Qadhi, previously one of the leading figures of Allameh Tabatabaei explained Tay Al Ard as the termination of matter itself in the original location, and its re-appearance, manifestation, and re-creation in its final location, the place one wished to reach.

Turab: When the Anunnaki created us on this Earth, they mixed in a mold, an earthly element called “Turab” with part of their essence (DNA). Turab also means dirt, sands, carbon, fossils, etc. The enlightened teachers have said, that Turab or the clay mentioned in the Sumerian texts could also be sea shells.

This was mentioned in ancient Phoenicians texts, epics and terracotta. It is not necessarily clay as we know it today, and as it was alleged or explained by some authors.

Ulema Naphtali said verbatim, “Humans were not created in the image of God.

We were created genetically from Turab, an Earth's substance and the DNA of an advanced extraterrestrial race called Annaki or Al Anna'kh (Anunnaki).

And the Annaki were “fashioned” according to Jah's specific formula.

*** *** ***

W

Wa: And. With.

Wa'hi: An enlightened communicator (Lightworker) who uses the collective semi-consciousness trance.

Wadi: A promise.

Wadilakoum: I promise you, my promise to you.

Wal': And. With.

Warakat Al Haz: The 10 Cards of Good Fortune, used in the Ulema Bakht (Tarot). In some instances, they can be used as a tool to communicate with entities.

Warakat means paper, and Al Haz means fortune and luck.

Wasila: Term referring to uninvited bad spirits.

Spirits are found everywhere. Some live in confined areas, others, right here, on Earth, around us, wherever we go, and lots of them follow us. Allamah Sadek bin Jaafar Al Kouraychi said, “Hawa lil Al Arwaah, Arwaah al Hawa”, meaning, “Air for the spirits, the spirits of the air.” He meant that the air we breathe, the atmosphere we live in are full of spirits and entities. The unseen world is their habitat, and it is an immense world full with spirits and entities.

Some entities want to enter the world of the living and create a rapport with us. They have their own agenda. One way to do it is to invade our zone, the space defined by the Khateyn Tarika. This zone is their gateway and passage to our bodies and mental faculties. As soon as our mind is weakened for a variety of reasons, particularly financial and emotional reasons, the Khateyn Tarika weaken considerably, and our Double becomes agitated.

If the situation worsens, the two lines of the Khateyn Tarika begin to distance themselves from our physical body.

And when these two lines cross over the distance of 6 feet, which is normally our safe zone, the Double is instantly displaced, and pushed out of the two lines.

This is a very dangerous situation, because we have lost the Double as a guardian, and we have lost the two lines as our protective shield.

This is the moment bad spirits would invade our zone. And the door becomes wide open to a fleet of uninvited bad spirits.

They enter one after another, unchallenged and head towards our bodies. You can call this possession.

Once inside our bodies, our brain (Mind) is instantly perturbed, and the possessed individuals begin to lose their reasoning and mental stability. Some entities will anchor themselves deep within our physical body, and the very fabric of our psyche and emotions.

This unquestionably would create mental illness.

Possessed people begin to hear voices, and act under the influence of these voices. Some entities move in and outside of our bodies at will. A few of them would manifest in the flesh right in front of us, and this manifestation is terrifying.

Quite often when a possessed person tells us stories about these apparitions, we rush to say “You are seeing things”.

Well yes! He/she is seeing things. These things are the very disturbing manifestations of the entities.

Financial worries, fear, constant failures, addiction to drugs, and emotional suffering disrupt the peace in our body's zone. They register on the 2 lines of Khateyn Tarika. The healthy colors of the two lines begin to deteriorate, to weaken, and finally they distance themselves from our bodies.

When the two lines are no longer close to our body, our Double is immediately kicked out from our zone.

The bad entities see this. They even smell our emotional problems and fear. Like dogs and cats who smell the odor of the sickness of their owners

(Especially when these odors and smells are caused by cancer and threatening tumors), the bad entities too smell our worries and fears.

And here we have two scenarios: Scenario one pertains to a case when we have summoned an entity not knowing that this entity is from the lower level. Entities from the lower dimensions move in groups. They are never alone. They jointly prey on people. As soon as one of them invades our weakened zone, all the other entities follow. The Bible, several religious scriptures, the Prophet Mohammad, and even Jesus Christ talked about a bunch of bad entities who simultaneously and jointly entered human bodies, and refused to leave. So, as you see, one bad entity always brings along several other entities.

Malevolent entities are exactly like wild beasts who hunt jointly in a pack (Wolves, lionesses, hyenas, etc.)

Dealing with a bunch of bad entities:

What should a beginner do if when summoning an

entity, finds himself/herself dealing with a whole bunch of them?

Answer: The Sahiriin and the Rouhaniyiin have lots of powerful commands to dispose of the bad entities. You will find plenty of commands to repel and/or send away Afarit, and bad entities in volume one and volume two of this series. The Taaleb must memorize these commands. Some commands deal specifically with this or that entity. This is a very difficult and threatening situation. You can't tell the bad entities "Hey buddy wait a minute, let me find the command in the book, so I can command and kick your ass out!!" This would be a big mistake.

This is why I have insisted that beginners and adepts should and must know all these commands by heart. You will have no time at all to regain control of the situation, while making the entities wait, until you find the proper command. It would be too late. And as soon as one bad entity squeezes in, expect to see more malevolent spirits doing the same. Usualu, such intrusion is accompanied by a horrible sulphuric odor.

This is how we sense their presence when they do not manifest in the flesh. Ironically, the malevolent spirits enjoy this intoxicating smell. In fact, it is through this sulphuric odor that they follow each other. Of course, they do not need to smell each other to recognize each other, since they come from the same Kirba, meaning habitat. But the odor of one “squeezed in” Afrit or bad entity, is an open invitation to other entities to invade our weakened zone and possess our body.

The awfully bad odor marks their territory.

In this particular case, the territory is our weakened zone.

Wasla: The invisible link to the other world; and this world could be many things, such as the world of thoughts, the world of emotions, the etheric world, the mental world, the astral world, as well as the multidimensional world, and parallel zones/universes. Practicing the Fikrou Jalsah, could lead you to the Wasla.

Waslata: The invisible link to the other world, the

Afarit bring with them during a séance.

This link cannot be detected by the Taaleb. It is invisible to the naked eye.

Wasla keeps them attached to another dimension; the zone they inhabit. And through the Wasla, presences, Afarit and entities return to their habitat.

Woujoud: Existence.

*** *** ***

Y

Ya: Oh!

Ya Fasid: You the rotten. You the bad! Usually used by the Taaleb to curse a bad spirit and evil entity.

Yazeed: Name of a friendly spirit.

Youm: Today. Yom in Hebrew and Arabic.

Z

Zaafaraan: A liquid extracted from flowers, exotic plants and herbs found in the Middle and Near East. Used to write magical spells and curses.

Zaahriyat: Ectoplasma. Produced by a physical medium during a séance, using the energy of a spirit.

Zaalbout: Name of an evil spirit.

Zaman Istimraar: Time-space continuum; the past, present and future are timelines that exist and run concurrently.

Zaman: Time.

Zaradu: The 17 lucky years in your Life.

“Zara-Du”, also called “Macari,” and “Sabata,” is a term for what it is known in the Anunnaki-Ulema literature and Rouhaniyiin’s Dirasaart as the “17 Lucky Years of Your Life.” Zaradu is a very important metaphysical knowledge, the Anunnaki-Ulema have learned and kept shrouded in secrecy for thousands of years, fearing that this secret knowledge-wisdom might fall into the hands of bad people, and use its techniques to influence others, and selfishly alter the course of history. It was revealed to the Ulema that every single human being on planet Earth will have during his/her life, a lucky period extending throughout 17 consecutive or interrupted years.

During those years (Called Mah’Zu-Zah”) the doors of luck, fortune and development at many

levels will open up, and opportunities for extraordinary success shall be freely given to us. This is how the phrase “17 Lucky Years of Your Life” came to exist. And for the period of 17 years, there is a calendar, well structured and divided in a sequence of 77 by 7.

This brings us to the Anunnaki-Ulema magical-esoteric number of 777, considered to be the Alpha and Omega of all knowledge and “Tana-Wur” (Enlightenment), similar to the Bodhisattva.

At one point during the lucky years, a person will acquire two extraordinary faculties:

- 1- Rou’h Ya (Prohetic Visions)
- 2- Firasa (Reading People, just by looking at their faces).

These two faculties will positively influence your life and guide you effortlessly toward reaching the highest level of mental and physical strength, as well success in business and varied endeavors. Some of these endeavors for instance, is an astonishing power or capability of producing, writing or composing in an exceptional prolific and fast manner.

It also encompass the ability of learning many languages in no time, and reading manuscripts written in secret languages, such as the first secret and hidden alphabet (Characters) of the Hindu language. Applied in modern times, reading the secret symbols and alphabets become forecasting events and predicting the rise and fall of world's markets.

It was also said, that this 17 year period can alter a DNA sequence, thus preventing time from succumbing the blessed one to aging, and the deterioration of their cells.

One of the last Mounawirin (Enlightened) known to have discovered the secret of the 17 lucky years was Alan Cardec "Allan Cardec" (October 3, 1804- March 31, 1869). Cardec's real name was Hippolyte Léon Denizard Rivail.

And his Ulema name was Asha-Kar-Da-Ki. His mentor was the legendary Johann Heinrich Pestalozzi, also known as "Mirdach Kadoshi Sirah" in the Anunnaki-Ulema circle.

His incarnated guiding master (Second high level of Anunnaki-Ulema) was Al Zafiru, called Sefiro

or Zefiro in mediumship and spiritism literature. In fact, the word or term “Spiritism” was coined by Cardec.

He was the first to use it and explain its application during a contact with a higher entity and other rapports with dead people (Trapped deceased persons) who asked for his help. Sometimes, it was the way around; Cardec asked for their guidance on matter related to life after death, and the realm of the next life.

Master Cardec was the father of the French movement of Spiritism, and communications with entities trapped between the next dimension and Earth’s boundaries.

They are called “Les retenus”, meaning those who were trapped in the afterlife dimension, or more precisely, those who were detained.

Cardec was buried at the historical French cemetery Cimetiere du Pere Lachaise. The inscription on his tomb stele reads: "Naitre, mourir, renaître encore et progresser sans cesse, telle est la loi." Translated verbatim: “To be born, die, to be reborn again and to progress

unceasingly, such is the law.”

Zihaab: Departure.

Zikra: Memory.

Zinar: Belt of the Earth.

Zirach: The twilight zone.

Zirfi: Nice, kind.



Physical medium Eva C producing materialization over her head, and a string of light, from a seance in 1912.

Zoohoor: Apparition. Manifestation.

Zoohoor encompasses various forms of apparitions ranging from spirits' materialization to orbs and ectoplasma.



Physical Medium Stanislava producing ectoplasma through her mouth, from a séance in 1913.

In modern times, the leading physical mediums known for producing ectoplasm are Scott Milligan, Kai Muegge, David Thompson, Gordon Garforth, Warren Caylor, Bill Maedows, and Reverend Mychael Shane.

Zoohoor is also known as Haadeeraat; presences of all sorts, kinds and forms of apparitions and manifestations. There are several kinds of Haadeeraat, such as, to name a few:

a-Smoky forms.

b-Streams of light.

c-Complete apparition of an Arwaah surrounded by vague vapors.

d-Molecules' apparition.

e-Holographic projection.

f-A Djinn or Afrit's quasi-physical manifestation.

g-Various objects (From the séance's room) which move in an erratic manner.

h-Objects imported by an unseen spirit. So on.

The imported objects don't seem to belong to any

person attending the séance. The Sahiriin and Rouhaniyiin told us that these objects were teleported by the Djinn or Afarit in the same manner treasures and objects made from gold were teleported to King Solomon.



Scott Milligan



Kai Muegge

Zoohoor and **Gensi-uzuru**: Apparition of dead

pets. Communication with our dead pets.

Gensi-uzuru is associated with apparition of dead pets, and our communication with them during a very specific time period.

The Ulema and Rouhaniyiin are very fond of animals. Extensive passages in the Book of Ramadosh speak about the important role animals play in the life of humans, especially at emotional and therapeutic levels.

The Ulema believe that pets understand very well their human-friends (Instead of using the word “owners”). And also, pets communicate with those who show them love and affection. This loving relationship between pets and their human-friends does not end when pets die.

Is it possible to communicate with our dead pets? Although the Anunnaki-Ulema do not believe in any possibility of contacting deceased people or animals *ad infinitum*, they have explained to us that contacting our departed ones is possible for a very short time, and only during the 40 days period following their death.

In other words, we can contact our pets, deceased parents and dear ones, or more accurately enter in contact with them if:

- a-They contact us short after their death;
- b-They must initiate the contact;
- c-This should happen during a 40 days period following their departure;
- d-Their contact (Physical or non-physical) must be noticed by us. This means that we should and must pay an extra attention to “something” quite irregular or unusual happening around us. Because our departed pets will try to send us messages, and in many instances, they do.
- e-We must expect their messages, and strongly believe in those messages.

Communication with our pets:

Pets can contact us via different ways, that we can sense if we have developed a strong bond with them. Pets know who love them and those who don't, because pets feel, understand, sense and see our aura.

All our feelings and thoughts are imprinted in our aura, and the aura is easily visible to pets, particularly, cats, dogs, parrots, lionesses, pigs, and horses. This belief is shared by authors, people of science and therapists in the West, despite major difference between Westerners and Ulema in defining the nature and limits of pets-humans after death contact.

Zoohoor and Baa rada hiwan: 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.

How do pet psychics communicate with animals? Jennifer Wallens, the world's #1 pet psychic and animal communicator said, "I can say that I mostly use telepathy to communicate with the animals and

to tap into their world.

Telepathy is the sending and receiving of information by way of words, feelings and images. I also use my ability to tune in psychically and hear words sometimes transmitted, as well as feel their emotions and pick up colors, medical conditions, and other issues. I do look at them physically and pick up on the body language as well. So for me it is a combination of using every ability and tool I have. Animals will sometimes first flash an image to me, and allow me to tune in to them and feel where their pain is, or what problem they are having, or if there is something they want, and they will show that item or activity as an image.” She added, “A funny example the other night happened when my little 10 year old toy poodle Tinkerbelle, sat up in the bed looked straight at me after we got into bed, staring deeply at me, I looked at her, cleared my mind, and immediately saw a vanilla wafer in an image!



The
great psychic and medium Jennifer Wallens.

The last two nights I had brought a some Nilla Vanilla wafers with a glass of milk to bed, and each of my poodles had received a treat. Well, needless to say I went back to the kitchen and brought back the special requested treat, much to their delight. It truly amazes me how incredibly intelligent they are and they are just waiting for us to catch up and realize they are communicating all the time, in their own way.

I have developed my own technique which I may adjust according to the animal I am working with or whether I am with them in person. If I am there with the animal, I look at their reactions, and I always first lay a hand on them to comfort them and look into their eyes with out saying anything.

I smile and send out loving energy to them and then ask telepathically what they would like to convey to me that I may tell their owner/family. If there is a problem I am aware of, I focus on the awareness of this issue and the solution to the problem, not just the problem. It is important to view everything from the same perspective of the animal to truly

understand them.

I wait for an image, feeling, emotion, or clairaudiently, words or phrases to begin the telepathic exchange. If I am not able to meet directly with the animal, then I can do this with photos of the animal and communication with their owner over the phone or SKYPE. It does not seem to make a difference in outcomes or results, as it seems I receive the same relevant helpful information in one way or another.

I believe my guides are always helping me to connect with the animals. It doesn't hurt to call on St. Francis of Assisi for assistance as well.

Asking Jennifer Wallens believes all animals have a soul, a spirit that as I have been told remains with us even into the afterlife.

This "soul" is like our own, it retains its personality after death. I do believe in reincarnation and that this soul will come back again in another animal form.

Zoohousurah: Psychography, also called

scotography.

Zookra “Zikra”: Memory.

Zoora: The twilight zone.

Zoorach-abra “Zirach”:

Spirit apparition and imprint on a camera negative through psychography, also called scotography. This method was invented by the medium-photographer Madge Donohoe of Hampstead, who produced approximately 4500 negatives by simply using her thoughts.



Madge Donohoe



Scotograph by Madge Donohoe.



Scotograph by Madge Donohoe.

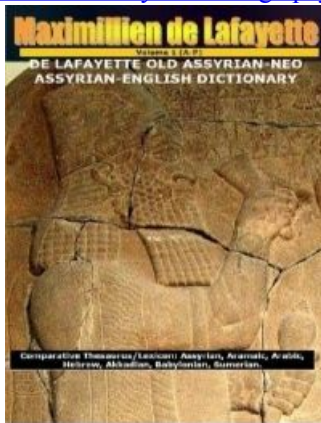
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ARE WE WORSHIPING A FAKE GOD?

How Babylonian and Phoenician Gods Became Hebrew and the god of Christians



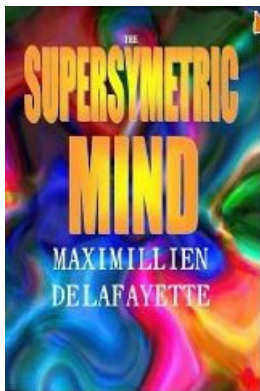
97% of the Bible is pure fabrication, and almost 93% of the Biblical stories is copied from Phoenician, Ugaritic, Syrian-Canaanite, Mesopotamian and Egyptian myths, poems, texts and stories, written centuries before the Bible was crafted.

Are We Worshiping A Fake God? How Babylonian and Phoenician Gods Became Yahweh and the God of Christians.

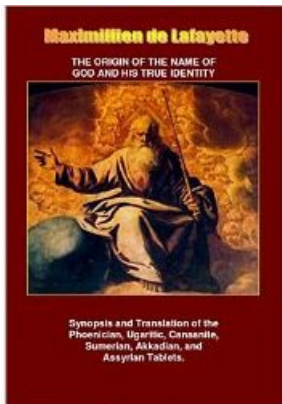
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THE ORIGIN OF THE NAME OF GOD AND HIS TRUE IDENTITY. Synopsis and Translation of the Phoenician, Ugaritic, Canaanite, Sumerian, Akkadian, and Assyrian Tablets.

The name of God “Yahweh”, his attributes and extraordinary (Supernatural) powers and deeds were borrowed from pagans’ gods; gods the Israelites worshiped before they “created” their own god “Yahweh”, who centuries later, became the God of the Christians and the Muslims.

So is it fair and logical to assume that we are worshiping a “Pagans’ God” or more precisely an amalgam of mythical gods? You bet!

And this is exactly, the delicate, fragile and controversial

topic we will be exploring, discussing and explaining in this treatise.

If you are fanatically religious and you believe every word in the Bible, and all the stories rabbis, sheiks, Imams, bishops and priests tell you, then, do not read this treatise, because it could disturb you, and lead you to believe that it was written to discredit your faith and your beliefs in the Jewish Bible, the Torah, Talmud, the Christian Bible (New Testament), Jesus, the Christian Church, the Koran, and the Prophets. And this is not the case at all.

The conclusions are based upon linguistic, historical, geographical, and archaeological facts and irrefutable findings, scrolls and inscriptions written centuries before any organized religion was established on Earth, and the word “GOD” was ever pronounced by or known to mankind. Vital and most important questions we must address and answer:

a-God’s true origin.

b-Where did he come from?

c-What is his real name?

d-How and why did Abraham, Moses, early believers, tribes, scribes, prophets, and others unintentionally or willingly change and/or misinterpret God’s name or names?

e-How many names God had at the time, Abraham, Moses,

and other prophets met him?

f-In what original language, his name was written?

What and how it was written?

And how it was translated in Greek, Latin, French, English, Spanish, etc.?

g-How did God himself pronounce his name?

h-Who heard God first?

i-When and where did the term or word “God” appear the first time in the history of humanity?

And what did it mean at that time; the very first time it was pronounced, used, and later put in writing?

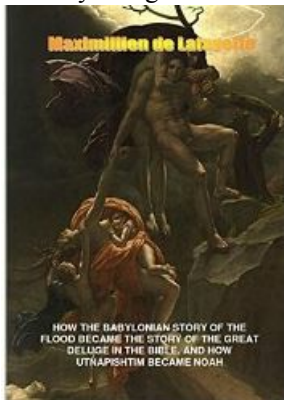
Did the meaning change? No? Yes? Why?

j-Any relation to the Anunnaki, the Ancient Gods, the Sumerians, the Phoenicians, the extraterrestrials?

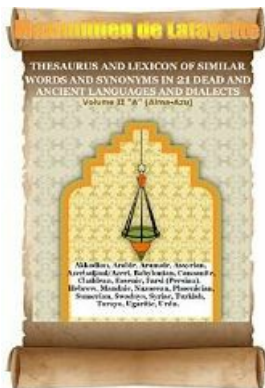
From the content:

- The real name of God.
- Allah’s terminology.
- Yahweh was a common Phoenician name.
- The Phoenician source.
- The Phoenician words “Yehaw”, “Yehi”, “Yaw”, and “Yeuo” are the origin of the Hebrew words “Yah”, “Yahu”, and “Yahweh”.
- Israelites bore the name of the Phoenician god Baal.
- Appearances of the word Yahweh outside and before the Bible was written (To name a few).

- The origins of Yahwehism.
- Phoenicia was the original source for the Hebrew Yahweh's imagery in the Bible and the "Cherubim Throne".
- Yahweh-Elohim and the Phoenician-Ugaritic Bull-Gods and the golden calves.
- Yahweh, and Ea/Enki create a spring in the Garden of Eden.
- Yahweh fighting the Dragon.
- "The Most High" epithet.
- On Monotheism.
- Epilogue: Quotes from leading scholars, authors, Sumeriologists and Assyriologists.



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It was said, "A picture is worth a thousand words." True, very true! But what if a picture is hard to understand or does not explain what we are looking at?

This happens quite often in the vast literature and history of ancient civilizations. Especially, when the inscriptions on or under the pictures or illustrations are written in a language we do not understand, such as Cuneiform, Ugaritic, Akkadian, Sumerian, Phoenician, and similar writing systems of the ancient Middle and Near East.

In addition, there are thousands of slabs, cylinder seals,

tablets, and obelisks of ancient and/or vanished civilizations, which are hard to decipher.

And in many instances, no pertaining inscriptions or texts were ever provided to explain what the statues, figurines, slabs and tablets represent.

To fully understand the scriptures, texts, epics and literature of Mesopotamia, Sumer, Assyria, Chaldea, Phoenicia, Ugarit, and the Anunnaki, one must become familiar with the meaning (Hidden or revealed) of the inscriptions, the symbolism camouflaged in intricate details, and the religious-artistic-philosophical nuances of the art of the era.

This requires authentic description, translation and explanation of:

- Ancient symbols
- Archeological finds
- Maps
- Seals and Slabs
- Cuneiform inscriptions and writings
- Statues and figurines
- Carving/Illustrations/Drawings
- Familiarity with historical sites, ruins, and cities
- Linguistic analogies
- And a perfect knowledge of the ancient languages and dialects of the ancient civilizations of the Near East, and

the Middle East.

This book was written in order to deal with and to explain all these concerns, and above all to provide the readers with sufficient guidance, translation and explanation of major archeological finds, ranging from a figurine to a massive monument. The book was written by an expert linguist, who authored several dictionaries of ancient and dead languages.

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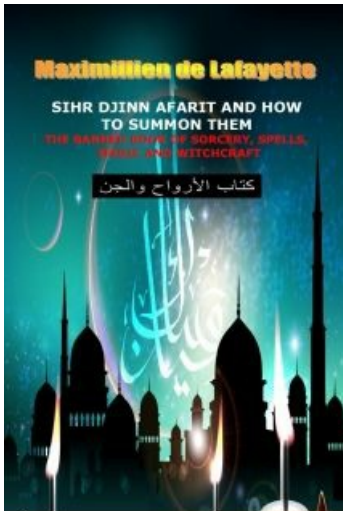
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SIHR DJINN AFARIT AND HOW TO SUMMON THEM.
The banned book of sorcery, spells magic and witchcraft

Maximilien de Lafayette

JESUS WAS NOT A JEW AND DIDN'T DIE ON THE CROSS

Jesus versus Yahweh, Judaism and Christianity

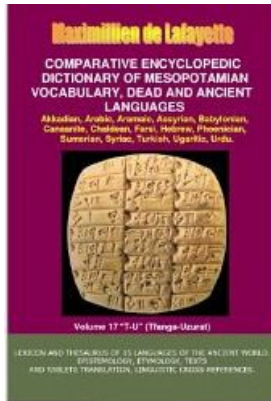


As a rebel and an enlightened Phoenician master born in Tyre, Jesus knew the human world was created by an evil god, his Jerusalem's Temple will be destroyed for ever, the Bible/Judaism are not the word of the true God, and he will survive the crucifixion...

**THE TRUE AND HIDDEN BIRTH, IDENTITY, NATIONALITY,
LIFE, SECRET TEACHING AND SURVIVAL OF JESUS!**

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

Comparative Encyclopedic Dictionary of Mesopotamian Vocabulary, Dead and Ancient Languages. Lexicon and Thesaurus of 15 Languages and Dialects of the Ancient World



- Akkadian
- Arabic
- Aramaic
- Assyrian
- Babylonian

- Canaanite
- Chaldean
- Farsi (Persian)
- Hebrew
- Phoenician
- Sumerian
- Syriac
- Turkish
- Ugaritic
- Urdu

It includes:

- * A strong emphasis on the translation and explanation of Sumerian, Akkadian and Assyrian cuneiform tablets, texts and slabs and their different versions throughout the ages, different dynasties and development of old and new social, political and religious beliefs
- * Comparative dictionary and study of the origin of words, their linguistic and historic variations and variants, and use in multiple ancient languages, dead languages, and quasi extinct languages
- * Extensive articles and essays on the origin of "key-words" and religious expressions in the Bible (Old and New Testament) and direct link to much older religions and languages
- * Role and influence of the religious and political literature of the Anunnaki; their pantheon, false claims of

so-called authors-experts on the Anunnaki, and their bogus translations

- * Epistemology

- * Etymology

- * Terminology

- * Vocabulary

- * Lexicon of the ancient Middle Eastern, Near Eastern, and Asia Minor languages & dialects

- * Linguistic cross-references

- * Thesaurus of words, expressions, sentences of the ancient, extinct & contemporary languages

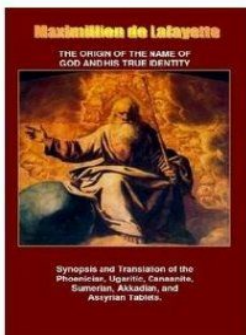
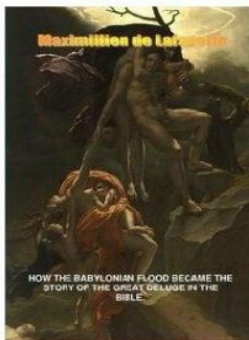
- * Translation of Mesopotamian texts to English (From Ur of the Chaldees, Sumer, Uruk, Eridu,

- Babylon, Akkad, Chaldea, Assyria, etc.

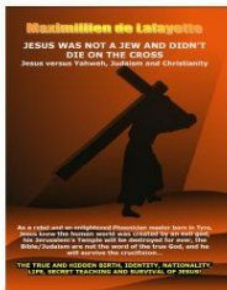
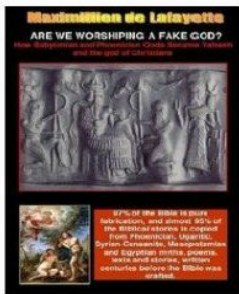
- Explanation of Mesopotamian texts, slabs & cuneiform tablets

- Definition, translation and explanation of Canaanite, Ugaritic, Phoenician, Syriac, Islamic, Hebraic & Early Christianity/Aramaic texts, sentences, expressions and words, & their direct link (Linguistic Origin) to the languages of Mesopotamia

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**THE EVIL AND BLOODY NATURE
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Yehweh Guilty of Crimes Against Humanity

JESUS' GOD IS NOT THE GOD OF THE OLD TESTAMENT!!

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